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THE  
BRITISH CYCLOPÆDIA  
OF  
BIOGRAPHY:

CONTAINING THE  
LIVES OF DISTINGUISHED MEN OF ALL AGES AND COUNTRIES,  
WITH  
PORTRAITS, RESIDENCES, AUTOGRAPHS, AND MONUMENTS.

EDITED  
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PROFESSOR OF MECHANICAL PHILOSOPHY, AUTHOR OF VARIOUS WORKS ON NATURAL AND EXPERIMENTAL PHILOSOPHY, &c.,  
ASSISTED BY AUTHORS OF CELEBRITY IN THE VARIOUS DEPARTMENTS OF LITERARY AND SCIENTIFIC BIOGRAPHY.

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"Biography may be said to approach, and even to touch, follow, observe, and see the individuals in all places and in every instant of their lives, offering examples profitable to all men and in all conditions, and furnishing to the moralist matter for profound meditation."—BACON.

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TO

HER MOST EXCELLENT MAJESTY

The Queen,

THE PRESENT WORK,

ESPECIALLY INTENDED TO FACILITATE

THE PROGRESS OF THE ARTS,

AND WIDEN THE PATH OF USEFUL KNOWLEDGE,

WHICH IT HAS BEEN THE GREAT AIM OF HER GOVERNMENT TO ADVANCE,

Is respectfully Dedicated

BY HER DUTIFUL SUBJECT

AND HUMBLE SERVANT,

CHARLES F. PARTINGTON.

## INTRODUCTION.

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BACON has truly defined the character of Biography in the quotation we have placed on the title-page to the present Work; and it may hardly be necessary to state that a careful perusal of the lives of celebrated men will not only teach us to aspire to emulate their worldly renown, but will lead us to what is far more important, and universally attainable,—the acquisition of moral excellence.\* Every man has it not in his power to be a statesman or a philosopher; but every man may be honest, benevolent, and humane; and he who cannot fully compete with the deeply learned, may at least imitate the virtuous and good. Indeed, had Biography no other view than merely to illustrate the lives and writings of eminent men, its study would still be both useful and agreeable; but it aims at a far higher and nobler object. It presents us with a variety of events, which, like the experimental data furnished by the natural philosopher, may become the materials from which general truths and principles may be drawn. In short, by enlarging our acquaintance with human nature,—by exciting an honourable emulation,—by correcting our prejudices, and showing the purifying influence of religion on the actions of the truly wise and good, Biography attains the rank of a science admirably fitted to raise man in the scale of creation.

But Biography loses much of its value when it is not borne in mind that its various branches should be both written and studied with reference to their peculiar characteristics. This is particularly the case with reference to the lives of literary men, to which we have peculiarly attended in the present Work, and we need hardly say that whilst some men are of importance to society by their actions, others are so by their sentiments, and their willingness and power to promulgate them. The lives of the former are, chiefly, written records of the events which were brought about or modified by their interposition. Such are the memoirs of statesmen, of warriors, and travellers. Their history is inseparably connected with that of the country in which their deeds, “for good or evil,” have been done. They have given an impulse to the stream of life that is visibly depicted by the land-marks around them. But the actions of men’s lives of a more purely intellectual character, are like the breathing of a gale impressing and agitating the waters of existence,—it is true, silently and invisibly,—but they leave their record through all times.

\* “Biography may be said to approach, and even to touch, follow, observe, and see the individuals in all places and in every instant of their lives, offering examples profitable to all men and in all conditions, and furnishing to the moralist matter for profound meditation.”—BACON.

In the lives therefore of literary men, we are not often to expect events or actions that may startle us with reference to their direct worldly consequences, but such as may show the influence which the changing circumstances of existence have upon superior minds. Regarded in this light, the lives of men of genius are replete with interest and instruction. Their virtues have an ennobling influence on all who come within their influence, whilst their errors are strikingly visible when set off by the bright clear light of their published opinions. We have thus, too, often been enabled to bring before the reader portraiture of the sublimest objects which can engage the attention of a human being, for a human spirit endowed with the light of thought, so strong and intense that it commands others by a sort of natural dominion, is the representative of humanity in its highest degree of present perfection. To be enabled to see its operations in its own high regions of imagination, and guided by reason, elevates us by its example, and does, in an intellectual point of view, what the contemplation of great moral virtue does in refining our mere earthly feelings. Our affections are engaged in the one case, and our sympathies have the force of a new moral obligation. In the other, the mind sees the capabilities of its nature, and, seeing them, learns to admire and endeavours to imitate the best and greatest of its species.

With this view, we have, as far as possible, endeavoured to illustrate the characters of literary men by a reference to their works,—thus providing the reader with data to form his own judgment of the merits of the individual under consideration, and providing a mental and bodily portraiture on the same page.

# THE BRITISH CYCLOPÆDIA.

## DIVISION IV.—BIOGRAPHY.

**JAMES I.**—The history of the Scottish sovereigns who bore this name will be found in a subsequent page, and it may be enough to state that he was the sixth monarch of that name who swayed the sceptre in the northern part of our island, before he was called to the English throne. He was the son of Mary queen of Scotland, by her cousin Henry Lord Darnley, and was born at Edinburgh castle, in June 1566, at the unfortunate period when his mother was at variance with her husband, and had begun to fix her affections on the earl of Bothwell. In the stormy and disgraceful times which followed, the infant prince was committed to the charge of the earl of Mar; and in the following year, Mary being forced to resign the throne, he was solemnly crowned at Stirling, and from that time all public acts ran in his name. His childhood was passed in civil wars under the regencies of Murray, Marr, and Morton, during which time he resided in Stirling castle under the tuition of the celebrated Buchanan. His progress in school-learning was rapid; but as his character opened, an instability and weakness of temper became manifest, which indicated, what in the sequel proved to be the case, that he would become an easy prey to flatterers, and his reign be marked by injudicious favouritism. From the first too, he seems to have imbibed those arbitrary notions of the royal authority and divine right which proved so injurious to his posterity. Some injudicious measures, in the spirit of these opinions, early produced a conspiracy of his nobles against him, who in 1582 took possession of his person at Ruthven castle. A new confederacy, however, effected his liberation, and he again put himself under the direction of his favourite, the earl of Arran.

The policy of Queen Elizabeth, whose apprehensions from the catholic party in favour of Mary led her to employ every art to keep up a dissatisfied party in Scotland, was greatly assisted by the violent and unprincipled measures of Arran against the connexions of the late conspirators, many of whom fled to England. When, however, it became apparent that the life of his mother was in danger from the sentence of an English judicature, James, who had hitherto treated her very irreverently, felt himself called upon to interfere. He accordingly wrote a menacing letter to Elizabeth on the subject, appealed to other courts for assistance, and assembled his nobles, who promised to assist him either to prevent or revenge that queen's injustice. When the news of the catastrophe arrived, he rejected with proper spirit the excuses of Elizabeth, and prepared for hostilities; but he was finally prevented from en-

gaging in actual war by the inadequacy of his resources.

One of the first acts of his majority was to reconcile the feuds of his nobility, whom for that purpose he invited to a grand festival at Holyrood house. On the threatened invasion of England by Philip II., he judiciously resolved to assist Elizabeth against the Spaniards, and was zealously supported by his people for the preservation of protestantism, who entered into a national covenant to maintain it. In 1589 James married Anne, daughter of Frederic, king of Denmark. On his return home, after passing the winter at Copenhagen, he was in some danger from conspiracies against his life; and for several succeeding years of his reign the history of Scotland displays much turbulence and party contest.



In 1600, while the country was in a state of unusual tranquillity, a very extraordinary event took place, the causes of which were never discovered. While the king was upon a hunting excursion, he was invited by the brother of Ruthven, earl of Gowrie, to ride with a small train to the earl's house at Perth. Here he was led to a remote chamber, on pretence of a secret to be communicated to him, where he found a man in complete armour, and a dagger was put to his breast by Ruthven, with threats of immediate death. His attendants, being alarmed, came to his aid. Gowrie and his brother were slain, and the king escaped unhurt.

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In 1603 James succeeded to the crown of England on the death of Elizabeth, and proceeded, amidst the acclamations of his new subjects, to London. One of his first acts was to bestow a profusion of honours and titles on the inhabitants of both countries, in which, as in many other points, he displayed a contrast to the maxims of the late reign. A conference held at Hampton court between the divines of the established church and the puritans, afforded James an opportunity of exhibiting his skill in theological controversy, and the ill-will he bore to popular schemes of church government. The meeting of parliament also enabled him to assert those principles of absolute power in the crown which he could never practically maintain, but the theoretical claim of which provided the increasing spirit of freedom in the house of commons with constant matter of alarm and contention. Although James had behaved with great lenity to the catholics in Scotland, those in England were so disappointed in their expectations of favour, that the celebrated gunpowder plot was concerted in 1605, the object of which was to blow up the king and parliament. His cares for reducing and improving Ireland do him honour. In 1612 he lost his eldest son Henry, a prince of great promise, then of the age of nineteen; and in the following year, the eventful marriage of his daughter Elizabeth with the elector palatine took place. About this time the object of the weak passion of James for handsome favourites was Robert Carr, a youth from Scotland, who in a short time was raised from a court page to be earl of Somerset, and was loaded with honours and riches. The scandalous murder of Sir Thomas Overbury, by the machinations of this minion and his infamous countess, put an end to the king's partiality, although he disgracefully pardoned the principals in the murder, while he allowed their agents to be executed.

The fate of Somerset paved the way for the rise of George Villiers, duke of Buckingham. No circumstance in the reign of James was more unpopular than his treatment of the celebrated Sir Walter Raleigh. Soon after the king's accession, that statesman, who had been opposed to the Scottish succession, engaged in a plot to set aside James in favour of the Lady Arabella Stuart, for which he was tried and capitally convicted, but, being reprieved, was kept thirteen years in prison. In 1615 he obtained his release by dint of money, and was allowed to set out upon an expedition to the South Seas in search of gold, with the sentence of death hanging over his head. He was unsuccessful in his objects, and James, instigated, as it is supposed, by his desire of an alliance between Prince Charles and the infanta of Spain, listened to the suggestions of the latter power, and, to the great scandal of the whole nation, Sir Walter was executed upon his former sentence. The match with the infanta, notwithstanding, failed, and Charles married Henrietta Maria, daughter of Henry IV. of France, with the disgraceful stipulation, that the children should be brought up by their mother until thirteen years of age; to which arrangement the future religious opinions of Charles II. and James II. may perhaps be attributed.

The close of the life of James was marked by violent contests with his parliament, which prepared dreadful consequences for his successor. He was also much disquieted by the misfortune of his son-in-law, the elector palatine, who having been induced

to accept the crown of Bohemia, and to head the protestant interest in Germany, was stripped of all his dominions by the emperor. Urged by the national feelings for the protestant cause, he was at length in 1624 induced to declare war against Spain and the emperor; and troops were sent over to Holland to act in conjunction with Prince Maurice. The defeat of this enterprise, through sickness and mismanagement, it is thought, produced the king so much uneasiness as to cause the intermittent fever by which he was soon after attacked, and of which he died in March 1625, in the fifty-ninth year of his age.

James was not destitute of abilities nor of good intentions, but the former were not those of a ruler, and the latter were defeated by pliability and unmanly attachments. His reign, although not unprosperous to his subjects, was inglorious in character and loss of influence, and he was neither beloved at home nor esteemed abroad. Upon the whole the good qualities of James were unstatesmanlike, and his bad ones unmanly and puerile. It would be difficult, says Hume, to find a reign less illustrious, yet more unspotted and unblemished, than that of James in both kingdoms. James possessed many virtues, but scarcely any of them pure or free from the contagion of neighbouring vices. His learning degenerating into pedantry and prejudice, his generosity into profusion, his good nature into pliability and unmanly fondness, his love of peace into pusillanimity, and his wisdom into cunning. His intentions were just, but more adapted to the conduct of private life than to the government of kingdoms. He was an encourager of learning, and was himself an author of no mean genius, considering the times in which he lived. His chief works were, "*Basilicon Doron*," and "*The True Law of Free Monarchies*," but he is more known for his adherence to witchcraft and demoniacal possessions in his "*Demonology*," and for his "*Counterblast to Tobacco*." He was also a poet, and specimens of his talent, such as it was, are to be found in many of our miscellanies. He also wrote some rules and cautions for the use of professors of the art, which, says Mr. Ellis, have been long, and perhaps deservedly disregarded. The best specimen of his poetical powers is his "*Basilicon Doron*," which Bishop Percy has reprinted in his "*Reliques*," and declares that it would not dishonour any writer of that time. We subjoin a fac-simile of his autograph shortly after he came to the English throne.



JAMES II., king of England, second son of Charles I. and of Henrietta of France, was born in October 1633 and immediately declared duke of York. After the capture of Oxford by the parliamentary army, he escaped in 1648 at the age of fifteen, and was conducted to his sister, the princess of Orange. He soon after joined his mother at Paris, and, when he had reached his twentieth year, served in the French army under Turenne, and subsequently entered the Spanish army in Flanders, under Don John of Austria and the prince of Condé. In these campaigns he



obtained reputation and experience although with the display of no very great or shining qualities. At the restoration he took the command of the fleet as lord high admiral. He had previously married Anne, daughter of Chancellor Hyde, afterwards Lord Clarendon, and ungenerously attempted to free himself from the union; but the marriage being satisfactorily established, he could not succeed. In 1664 he took a leading part in promoting a Dutch war, for the alleged interests of trade, and June 3, 1665, with a powerful fleet under his command, engaged that of the Dutch under Opdam, who, with his ship, was blown up in the action, and nineteen of his squadron were sunk or taken, with the loss of only one on the part of the English.

In 1671 the duchess of York died, leaving her husband two daughters, who became successively queens of England. Before her death she declared herself a convert to the Roman catholic faith, which had been secretly that of the duke for many years, and was now openly avowed by him. This declaration produced a great impression on the people, and laid the foundation of the opposition which finally drove him from the throne. In the Dutch war of 1672 he was again placed at the head of the fleet, and being attacked by De Ruyter, a furious engagement ensued. The Dutch fleet at length retired. A test act being soon after passed to prevent Roman catholics from holding public employments, the duke was obliged to resign his command—a result which induced him to join in the plot of the king and certain of his counsellors, to restore the Roman catholic religion. In 1671 he married Mary Beatrice of Este, daughter of the duke of Modena, and in 1677 his eldest daughter, Mary, was united to William prince of Orange.

During the violent proceedings on account of the supposed popish plot in 1679, by the advice of the king he retired to Brussels, and a bill passed the commons for his exclusion from the throne, which was, however, rejected by the lords. When the royal party again prevailed, the duke in 1681 was sent into Scotland, where he acted with great rigour, not to say cruelty, to the remnant of the covenanters. It is even said that he sometimes personally assisted at the torture of criminals, and altogether exhibited himself as a man of a severe and unrelenting temper. During the whole of the remaining reign of Charles II. indeed, during which he possessed great influence in the government, he was forward in promoting all the severe measures that disgraced it. On the death of Charles II., in February 1685, the duke succeeded under the title of James II., and from the time of his ascending the throne, seems to have acted with a steady determination to render himself absolute, and to restore the Roman catholic religion. This part of the king's designs is so admirably portrayed by Sir James Macintosh, that we gladly avail ourselves of his view of James' intentions:—"While these hopes and fears [the expected birth of the prince] agitated the multitude of both parties, the ultimate objects of the king became gradually more definite, while he at the same time deliberated, or perhaps, rather decided about the choice of his means. His open policy assumed a more decisive tone; Castlemaine, who in his embassy had acted with the most ostentatious defiance of the laws, and Petre, the most obnoxious clergyman of the church of Rome, were sworn of the privy council. The latter was even pro-

moted to an ecclesiastical office in the household of a prince, who still exercised all the power of the supreme head of a protestant church. Corker, an English Benedictine, the superior of a monastery of that order in London, had an audience of the king in his ecclesiastical habit, as envoy from the elector of Cologne, doubtless by a secret understanding between James and that prince; an act which Louis XIV. himself condemned as unexampled in catholic countries, and likely to provoke heretics, whose prejudices ought not to be wantonly irritated. As the animosity of the people towards the catholic religion increased, the designs of James for its re-establishment became bolder and more open. The monastic orders, clad in garments long strange, and now alarming to the people, filled the streets of London, and the king prematurely exulted that his capital had the appearance of a catholic city, little aware of the indignation with which that obnoxious appearance inspired the body of his protestant subjects. He must now have felt that his contests with the church of England had reached that point in which neither party would submit without a total defeat. The language used or acquiesced in by him in the most confidential intercourse does not leave his intention to be gathered by inference, for though the words 'to establish the catholic religion' may denote no more than to secure its free exercise, another expression is employed on this subject for a long time, and by different persons in correspondence with him, which has no equivocal sense and allows no such limitation. On the 12th of May, 1687, Barillon assured him that the most Christian King 'had nothing so much at heart as to see the success of his exertions to re-establish the catholic religion.' Far from limiting this important term, James adopted it in its full extent, answering, 'You see that I omit nothing in my power.' Not content with thus accepting the congratulation in its utmost latitude, James continued, 'I hope the king your master will aid me, and that we shall, in concert, do great things for religion;' proclaiming his reliance for aid in his designs on a monarch who at that moment supported the religious establishment by persecution. In a few months afterwards, when imitating another part of the policy of Louis XIV. he had established a fund for rewarding converts to his religion, he solicited pecuniary aid from the pope for that very ambiguous purpose. The nuncio in answer declared the sorrow of his holiness at being disabled by the impoverished state of his treasury to contribute money, notwithstanding 'his paternal zeal for the promoting in every way the re-establishment of the catholic religion in these kingdoms;' as he had shortly before expressed his hope that the queen's pregnancy would ensure 'the re-establishment of the true religion in these kingdoms:' another term was in familiar use at court for the final object of the royal pursuit; it was called 'the great work,' a phrase borrowed from the supposed transmutation of metals by the alchemists, which naturally signified a total change, and which never could have been applied to mere toleration by those who were in system, if not in practice, the most intolerant men of an intolerant age. The king told the nuncio that Holland was the main obstacle to the establishment of the catholic religion in these kingdoms; and D'Albyville, minister at the Hague, declared that without humbling the pride of that republic there could be no hope of the success 'of the great work.' Two years afterwards,

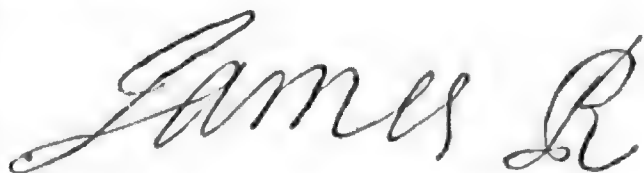
James, after reviewing his whole policy and its consequences, deliberately and decisively avows the extent of his own designs. 'Our subjects opposed our government from the fear that we should introduce the orthodox faith, which we were indeed labouring to accomplish when the storm began, and which we have done in our kingdom of Ireland.' Mary of Este, during the absence of her husband in Ireland, exhorts the papal minister 'to earn the glorious title of restorer of the faith in the British kingdoms, and declares that she 'hopes much from his administration for the re-establishment both of religion and the royal family.' Finally, the term 're-establish,' which can refer to no time subsequent to the accession of Elizabeth, had so much become the appropriate term, that Louis XIV. assured the pope of his determination to aid 'the king of England, and to re-establish the catholic religion in that island.' None of the most discerning friends or opponents of the king seem at this time to have doubted that he meditated no less than to transfer to his own religion the privileges of an established church. Gourville, one of the most sagacious men of his age, being asked by the duchess of Tyrconnel, when about to make a journey to London, what she should say to the king if he enquired about the opinion of his old friend Gourville, of his measures for the 're-establishment' of the catholic religion in England, begged her to answer, 'If I were pope I should have excommunicated him for exposing all the English catholics to the risk of being hanged. I have do doubt that what he sees done in France is his model, but the circumstances are very different. In my opinion he ought to be content with favouring the catholics on every occasion, in order to augment their number; and he should leave to his successors the care of gradually subjecting England altogether to the authority of the pope.' Bossuet, the most learned, vigorous, and eloquent of controversialists in the great work on the variations of the protestant churches, which he published at this critical time, ventured to foretel that the pious efforts of James would speedily be rewarded by the reconciliation of the British islands with the universal church, and their filial submission to the apostolic see."

After disgusting the great majority of his subjects, by attending mass with all the ensigns of his dignity, he proceeded to levy the customs and excise without the authority of parliament. He even sent an agent to Rome, to pave the way for a solemn re-admission of England into the bosom of that church, and received advice, on the score of moderation, from the pope himself. This conduct encouraged the rebellion of the duke of Monmouth. The unrelenting temper of James was again exhibited in the executions on this account. The legal proceedings under Jeffreys were brutal in the extreme; and it is estimated that no fewer than 251 persons suffered death in the west of England by the cruel proceedings of that infamous judge, which it was the custom of the king to gibe upon, under the name of "Jeffreys' Campaign." The temporary awe, produced by this severity, even in parliament, was so great, that James was encouraged to throw off almost all disguise, both in regard to religion and government. By virtue of his assumed dispensing power, he rendered tests of no avail, and filled his army and council with Roman catholics. He put Ireland entirely into their hands, and governed Scotland by a few noblemen who had become converts to the same faith. He gradually

proceeded to a direct attack on the established church by the formation of an ecclesiastical commission, which cited before it all clergymen who had done any thing to displease the court. A declaration of indulgence in matters of religion was ordered to be read by the clergy in all the churches of the kingdom. Seven bishops met, and drew up a loyal and humble petition against this ordinance, which step being considered as an act of disloyalty, they were sent to the Tower.

These innovations, in regard both to the religion and government, gradually united opposing interests, and a large body of nobility and gentry concurred in an application to the prince of Orange, who had been secretly preparing a fleet and an army for the invasion of the country. James, who was long kept in ignorance of these transactions, when informed of them by his minister at the Hague, was struck with terror equal to his former infatuation; and, immediately repealing all his obnoxious acts, he practised every method to gain popularity. All confidence was, however, destroyed between the king and the people.

William arrived with his fleet in Torbay, November 4, 1688, and landed his forces; but the remembrance of Monmouth's rebellion for some time prevented the people in the west from joining him, until, at length, several men of rank went over, and the royal army began to desert by entire regiments. Incapable of any vigorous resolution, and finding his overtures of accommodations disregarded, he resolved to quit the country. He repaired to St. Germain, where he was received with great kindness and hospitality by Louis XIV. In the meantime the throne of Great Britain was declared abdicated, and was filled, with the national and parliamentary consent, by his eldest daughter, Mary, and her husband William, conjointly; Anne, who had, equally with her sister, been educated a strict protestant, being declared next in succession to the exclusion of the infant prince. Assisted by Louis XIV. James was enabled, in March, 1689, to make an attempt for the recovery of Ireland. The battle of Boyne, fought June 1690, compelled him to return to France. All succeeding projects for his restoration proved equally abortive, and he spent the last years of his life in acts of ascetic devotion.



JAMES I., of Scotland.—This distinguished monarch was one of the most learned as well as the most unfortunate of sovereigns. He stood forth a bright and shining light in the turbulent times in which he was placed, and ultimately fell a sacrifice to the powerful brigands who then formed the Scottish aristocracy. He was born in 1394, and became a prisoner to the English monarch when but a child. He was for some time closely confined in London, and in 1407 he was removed to the castle of Nottingham, from whence he was brought back to the Tower in March 1414, and there confined till August in the same year, when he was conveyed to the castle of Windsor, where he was detained till the summer of



1417, when Henry V., for political reasons, carried him with him into France in his second expedition. In all these fortresses, his confinement, from his own account of it, was so severe and strict that he was not so much as permitted to take the air. In this melancholy situation, so unsuitable to his age and rank, books were his chief companions, and study his greatest pleasure. He rose early in the morning, immediately applied to reading, and continued his studies, with little interruption, till late at night. James having received a good education in his early youth under the direction of Walter Wardlaw, bishop of St. Andrew's, by this close application to study became a universal scholar and an excellent poet and musician. That he wrote as well as read much, we have his own testimony, and that of all our historians who lived near his time. Bowmaker, the continuator of Fordun, who was his contemporary, and personally acquainted with him, spends ten chapters in his praises and in lamentations on his death; and, amongst other things, says, that his knowledge of the scriptures, of law, and philosophy, was incredible. Hector Boece states that Henry IV. and V. furnished their royal prisoner with the best teachers in all the arts and sciences; and that, by their assistance he made great proficiency in every part of learning and the fine arts; that he became a perfect master in grammar, rhetoric, poetry, music, and natural philosophy, and was inferior to none in divinity and law. He observes further, that the poems he composed in his native tongue were so beautiful that you might easily perceive he was born a poet; but that his Latin poems were not so faultless, for though they abounded in the most sublime sentiments, their language was not so pure, owing to the rudeness of the times in which he lived. This prince's skill in music was remarkable. Walter Bower, abbot of Inchcolm, who was intimately acquainted with the prince, assures us that he excelled all mankind in that art both vocal and instrumental, and that he played on eight different instruments (which he names), and especially on the harp, with such exquisite skill that he seemed to be inspired. King James was not only an excellent performer, but also a good composer, both of sacred and secular music; and his fame on that account was extensive and of long duration. Above a century after his death, he was celebrated in Italy as the inventor of a new and pleasing kind of melody, which had been admired and imitated in that country. This appears from the following testimony of Alessandro Tassoni.—“We may reckon among us moderns, James, king of Scotland, who not only composed many sacred pieces of vocal music, but also of himself invented a new kind of music, plaintive and melancholy, different from all other, in which he hath been imitated by Carlo Gesualdo, prince of Venosa, who in our age hath improved music with new and admirable inventions.”

After the death of Robert III. James was immediately proclaimed king of Scotland, but during the reign of Henry IV., and the whole of Henry V., he was kept in confinement, to prevent the strength of Scotland from being united to that of France against the English arms. At length, under the regency of the duke of Bedford, James was restored to his kingdom, having been eighteen years a prisoner in this country. James soon after his restoration married Joanna Beaufort, daughter of the duchess of Clarence, a lady of distinguished beauty, descended from the

royal family of England; and on his return to Scotland, finding that the duke of Albany and his son had alienated many of the most valuable possessions of the crown, instantly caused the whole of that family and their adherents to be arrested. The latter were nearly all discharged; but the late regent, his two sons, and his father-in-law, were executed, and their estates confiscated to the crown. James afterwards procured the enactment of many wise laws in his parliaments, which tended to improve the state of society; but at the same time his desire of increasing the revenues of the crown caused him to commit many unjust acts, which gave great offence to his nobles.

In 1436 he gave his daughter Margaret in marriage to the dauphin of France, and sent with her a splendid train and a vast body of troops. The English, who had in vain attempted to prevent this union by negotiation, now endeavoured to intercept the Scotch fleet in its passage, but they missed their object, and the princess arrived in safety at Rochelle. James, exasperated at this act of hostility, declared war against England, and summoned the whole array of his kingdom to assist in the siege of Roxburgh, which, however, he abandoned upon an intimation of a conspiracy being formed against himself by his own people. He now retired to the Carthusian monastery of Perth, which he had himself founded, where he lived in privacy, but this, instead of preventing, facilitated the success of the plot formed against his life. The chief actors in this tragedy were Robert Graham, and Walter earl of Athol, the king's uncle. The former was actuated by revenge for the sufferings of some of his family, the latter by the hope of obtaining the crown for himself. The assassins obtained by bribery admission into the king's apartments; the alarm was raised, and the ladies attempted to secure the chamber-door; one of them, Catharine Douglas, thrust her arm through a staple, which was dreadfully broken by the force of the assailants. The instant they got admission, they dragged the king from his concealment, and put him to death on the 20th of February, 1437, in the forty-fourth year of his age. The assassins were immediately pursued and taken prisoners, and being condemned, died by the most refined tortures. Mr. Galt has given a powerful picture of the whole conspiracy and its results in one of his most popular novels.

JAMES II., king of Scotland, in 1437 succeeded his father, being then not seven years of age, and was killed at the siege of Roxburgh in 1460.

JAMES III., king of Scotland, succeeded his father in 1460, in the seventh year of his age. The most striking feature in the character of this prince, unjustly represented as tyrannical by several historians, was his fondness for the fine arts, and for those who excelled in them, on whom he bestowed more of his confidence than became a king in his circumstances. This excited in his fierce and haughty nobles a dislike and contempt of their sovereign, and indignation against the objects of his favour; which produced the most pernicious consequences, and ended in a rebellion that proved fatal to James, who was slain in 1488.

JAMES IV., king of Scotland, succeeded his father in 1488. He was a remarkably brave prince, but taking part with Louis XII. against Henry VIII. of England, he was slain in the battle of Flodden Field in 1513. This king is acknowledged to have

had great accomplishments both of mind and body. His Latin epistles are classical compared with the barbarous style of the foreign princes with whom he corresponded. Like his father, he had a taste for the fine arts, particularly sculpture; and the attention he paid to the civilization of his people, and his distribution of justice, merit the highest praise. But yet the virtues of James appear to have been more shining than solid, and his character was that of a gallant gentleman and a brave knight rather than a wise or a great monarch. At the time of his death he was only in his forty-first year. Like all the princes of his family, with the exception at least of his great grandson, James I. of England, his person was handsome, vigorous, and active. From their coins it does not appear that either he, or any of his predecessors of the Stuart race, wore their beards, as did all his successors to the reign of Charles II.

JAMES V., king of Scotland in 1513, was but eighteen months old when his father lost his life. When of age, he assisted Francis I., king of France, against the emperor Charles le Quint, for which service Francis gave him his eldest daughter in marriage, in 1535. This princess died in two years, and James married Mary of Lorraine, daughter of Claude, duke of Guise, and widow of Louis d'Orleans, by whom he had only one child, the unfortunate Mary queen of Scots, born only eight days before his death, which took place on the 13th of December, 1542, when only in his thirty-fifth year. The remarkable expedition of James V., in the year 1529, into the southern highlands of Scotland, to inflict judicial punishment on the marauders of these border districts, furnishes various amusing anecdotes illustrative of the state of society in the sixteenth century. Having very sagaciously, as a first step, secured in safe custody the principal chieftains by whom the disorders were privately encouraged, namely, the earl of Bothwell, the Lord Home, Lord Maxwell, Scott of Buccleugh, and Ker of Fernyherst, James assembled an army, and set out under the pretence of enjoying the pastime of hunting. The track which the king and his retinue pursued, led him first through the western part of Peebles-shire, from whence he made a detour to the left, through Ettrick and Ewesdale. It is ascertained by tradition, that in penetrating the wilds in the upper part of Tweeddale, he felt himself very much at a loss to discover the proper path into the vale of Drummelzier. It is supposed that the main body of his attendants were sent up the strath of Manor Water, while he and a few retainers made a stretch westward, through the demesnes of Sir James Tweedie, a thane of considerable power in this quarter at the time, who resided in a strong peel-house, called the Thane's castle, near Drummelzier, and the ruins of which are still extant, on the point of a steep conical rock. Here the chief of the Tweedies used to reside and domineer over the adjacent region. He was likewise in the habit of exacting a species of court by persons passing his fastness, in much the same way that the petty princes of Africa oblige travellers to wait upon them, either to gratify their love of power or plunder. The king having required a guide through the district of the Tweedies, a poor labouring man of the name of Bartram offered himself, and was accepted. This person assiduously escorted him from near the Rachan to Glenwhappen, through the vale commanded by Tweedie's castle and so well was James pleased with his attention,

that he granted him a freehold property, called Duck-pool, in the parish of Glenholm.

It is a remarkable fact that this was the first prince of his family who died a natural death since its elevation to the throne. He died, however, of a broken heart, occasioned by constant quarrels with his barons. He was formed by nature to be the ornament of a throne and a blessing to his people; but his excellent endowments were rendered in a great measure ineffectual by an improper education. Like most of his predecessors, he was born with a vigorous, graceful person, which, in the early part of his reign, was improved by all the manly exercises then in use. This prince was the author of a humorous poetical composition called the "Gaberlunzie Man."

JAMES, JOHN THOMAS, was born in 1786, and received his education in the Charter House school. His inclination would have induced him to enter the navy, but, in compliance with the wishes of his friends, he devoted himself to the clerical profession, and in 1804 he entered at Christ Church, Oxford, where he obtained a studentship. Shortly after, he visited the north of Europe in company with Sir James Riddell, and on his return published an account of his travels under the title of "A Tour through Germany, Sweden, Russia, and Poland in 1813-1814." He afterwards visited Italy, of which he also published an account. Soon after his return from the latter country, he took holy orders, and obtained the vicarage of Flitton-cum-Selsoe in Bedfordshire. On the death of Bishop Heber he was raised to the see of Calcutta, and having received the degree of D. D., he embarked for India in July 1827. He, however, soon fell a victim to the unhealthy character of the climate, and the necessary fatigues of the episcopal duty of his extensive diocese. He died in August 1829.

JAMES, THOMAS, a learned English critic and divine, born about the year 1571. He recommended himself to the office of keeper of the public library at Oxford by the arduous undertaking of publishing a catalogue of the MSS. in each college library at both universities. He was elected to this office in 1602, and held it eighteen years, when he resigned it to prosecute his studies with more freedom. In the convocation held with the parliament at Oxford in 1625, of which he was a member, he moved to have proper commissioners appointed to collate the MSS. of the fathers in all the libraries in England, with the catholic editions, in order to detect the forgeries in the latter; but this proposal not meeting with the desired encouragement, he engaged in the laborious task himself, which he continued until his death in 1629. He left behind him a great number of learned works.

JAMES, RICHARD, nephew of the former, entered into holy orders in 1615, but being a very eccentric man, of three sermons preached before the university, "one concerning the observation of Lent, was without a text, according to the most ancient manner; another against the text, and the third beside it." About the year 1619 he travelled through Wales, Scotland, Shetland, into Greenland and Russia, of which he wrote observations. He assisted Seldon in composing his "Marmora Arundeliana," and was very serviceable to Sir Robert Cotton, and his son Sir Thomas, in disposing and settling their noble library. He died in 1638, and has an extraordinary character given him by Wood for learning and abilities.



**JAMES, DR. ROBERT**, an English physician of great eminence, and particularly distinguished by the preparation of a most excellent fever-powder, was born at Kinverston in Staffordshire, in 1703; his father being a major in the army, and his mother a sister of Sir Robert Clarke. He was of St. John's college in Oxford, where he took the degree of A. B., and afterwards practised physic at Sheffield, Lichfield, and Birmingham, successively; then he removed to London, and became a licentiate in the college of physicians. In the metropolis he applied himself to writing as well as practising physic, and in 1743 published a "Medicinal Dictionary." Soon after he published an English translation, with a supplement by himself, of "Ramazzini de Morbis Artificum." In 1746 appeared "The Practice of Physic." In June 25, 1755, when the king was at Cambridge, James was admitted by mandamus to the doctorship of physic. In 1778 were published, a "Dissertation upon Fevers," and a "Vindication of the Fever Powder," with a short "Treatise on the Disorders of Children," and a very good print of Dr. James. This was the eighth edition of the dissertation, of which the first was printed in 1751, and the purpose of it was to set forth the success of this powder, as well as to describe more particularly the manner of administering it. The Vindication was posthumous and unfinished, for he died March 23, 1776, while he was employed upon it. Dr. James was married, and left several sons and daughters.

**JAMES, WILLIAM**.—This writer is best known as the author of a valuable work entitled "The Naval History of Great Britain from the Declaration of War by France in February 1793 to the Accession of George IV. in January 1820;" a new edition was afterwards published with considerable improvements, including diagrams of all the principal actions. This work was published in six volumes octavo, and contains much useful and valuable information. It however involved its author in an action at law and much unpleasant controversy, and he died in very embarrassed circumstances on the 28th of May, 1827.

**JAMES, DU VORAGINE**, a celebrated Dominican, who was born in 1260. He was provincial and counsellor of his order, and afterwards appointed archbishop of Genoa by Pope Nicholas IV., in 1292. He ruled his church with great wisdom and prudence, held a provincial council in 1293, and died in July 1298. He left a "Chronicle of Genoa," published in the collection of Italian authors by Muratori; a great number of Sermons, and other works; among the most celebrated is a collection of legends of the saints, known by the name of "The Golden Legend."

**JAMES DE VITRI**, a learned member of the catholic church, who was born early in the thirteenth century near Paris. He first became canon of Ognies, then pastor of Argenteuil, attended the crusades, and was made bishop of Acre. Gregory IX. created him cardinal in 1230, and gave him the bishopric of Frescati. He was afterwards legate in France, Brabant, and the Holy Land; in all which offices his talents were remarkable. He left many works, the most curious and most sought after among which is an "Eastern and Western History," in Latin.

**JAMESONE, GEORGE**, an excellent painter, justly termed the Vandyck of Scotland, he was the son of Andrew Jamesone, an architect, and born at Aberdeen in 1586. He studied under Rubens, at Antwerp; and, after his return, applied with inde-

fatigable industry to portraits in oil, though he sometimes practised in miniature, and also in history and landscapes. His largest portraits were somewhat less than life. His earliest works are chiefly on board, afterwards on a fine linen cloth smoothly prepared with a proper tone to help the harmony of his shadows. His excellence is said to consist in delicacy and softness, with a clear and beautiful colouring; his shades not charged, but helped by varnish, with little appearance of the pencil. When King Charles I. visited Scotland in 1633, the magistrates of Edinburgh, knowing his majesty's taste, employed this artist to make paintings of the Scottish monarchs, with which the king was so pleased that, inquiring for the painter, he sat to him and rewarded him with a diamond ring from his own finger. It is observable that Jamesone always drew himself with his hat on, either in imitation of his master, Rubens, or from his having been indulged in that liberty by the king when he sat to him. Many of Jamesone's works are in both the colleges of Aberdeen, and the Sybils there he is said to have drawn from living beauties in that city. His best works are from the year 1630 to his death, which took place at Edinburgh in 1644.

**JAMYN, AMADIS**, a celebrated French poet in the sixteenth century. He is esteemed the rival of Ronsard, who was his contemporary and friend, and died about 1585. He wrote, in addition to his poetical works, "Philosophical Discourses to Pasicharis and Rodanthe," with seven academical discourses, and a "Translation of the Iliad of Homer, begun by Hugh Sabel, and finished by Jamyn; with a translation into French verse of the three first books of the Odyssey."

**JANE OF FLANDERS**, a remarkable lady, who seems to have possessed in her own person all the excellent qualities of both sexes. She was the wife of John de Mountfort, a competitor for the dukedom of Brittany upon the death of John III. This duke, dying without issue, left his dominions to his niece Jane, married to Charles de Blois nephew to the king of France; but John de Mountfort, brother to the late duke though by a second marriage, claimed the duchy, and was received as successor by the people of Nantes. The greatest part of the nobility swore fealty to Charles de Blois, thinking him best supported. This dispute occasioned a civil war; in the course of which John was taken prisoner, and sent to Paris. This misfortune would have entirely ruined his party had not his interest been supported by the extraordinary abilities of his wife, Jane of Flanders. Bold, daring, and intrepid, she fought like a warrior in the field; shrewd, sensible, and sagacious, she spoke like a politician in the council; and, endowed with the most amiable manners and winning address, she was able to move the minds of her subjects by the force of her eloquence, and mould them exactly according to her pleasure. She was at Rennes when she received the news of her husband's captivity; but that disaster, instead of depressing her spirits, served only to rouse her native courage and fortitude. She forthwith assembled the citizens; and, holding in her arms her infant son, recommended him to their care and protection in the most pathetic terms, as the male heir of their ancient dukes, who had always governed them with gentleness and indulgence, and to whom they had ever professed the most zealous attachment.

She declared herself willing to run all hazards with them in so just a cause, pointed out the resources that still remained in the alliance of England, earnestly beseeching them to make one vigorous effort against an usurper, who, being forced upon them by the intrigues of France, would, as a mark of his gratitude, sacrifice the liberties of Brittany to his protector. The people, moved by the affecting appeal and animated by the noble conduct of the princess, vowed to live and die with her in defending the rights of her family, and their example was followed by almost all the Britons. The countess went from place to place, encouraging the garrisons of the several fortresses, and providing them with every thing necessary for their support; after which she shut herself up with her son in Hennebon, where she resolved to wait for the succours which Edward III. had promised to send to her assistance. Charles de Blois, accompanied by the dukes of Burgundy and Bourbon, and many other noblemen, took the field with a numerous army, and having reduced Rennes, laid siege to Hennebon, which was defended by the countess in person. This heroine repulsed the assailants in all their attacks with the most undaunted courage, and observing one day that their whole army had left the camp to join in a general storm, she led a detachment from a postern-gate of three hundred horse, set fire to their tents and baggage, killed their sutlers and servants, and raised so much alarm that the enemy gave over their assault, and getting betwixt her and the city walls cut off her retreat. Thus intercepted, she put the spurs to her horse, and, without halting, galloped directly to Brest, which lay at the distance of two-and-twenty miles from the scene of action. There, being supplied with a body of five hundred horse, she immediately returned, and fighting her way through one part of the French camp, was received into Hennebon, amidst the acclamations of the people. Soon after this the English succours appeared, and obliged the enemy to raise the siege.

JANEWAY, JAMES, a nonconformist divine of considerable talent, who was born in 1636 in Hertfordshire. He took his degree of M. A. at Oxford, but was ejected from the established church soon after the restoration for nonconformity. He became very celebrated as a preacher and writer, but his application was too great for his health, and he died in March 1674. His most popular work is entitled "A Token for Children," which has often been reprinted.

JANSEN, CORNELIUS, bishop of Ypres, one of the most learned divines of the seventeenth century, and principal of the sect called from his name Jansenists. He was born in Holland of catholic parents and studied at Louvain. Being sent, to transact some business of consequence relating to the university, into Spain, the catholic king, viewing with a jealous eye the intriguing policy of France, prevailed on him to write a book to prove to the pope that the French were not good catholics since they made no scruple of forming alliances with protestant states. Jansen performed this task in his "Mars Gallicus," and was rewarded with a mitre, being promoted to the see of Ypres in 1635. He had, among other writings, before this, maintained a controversy against the Protestants upon the points of grace and predestination; but his "Augustinus" was the principal labour of his life, on which he spent above twenty years.

In the year 1640 the two universities of Louvain and Douay thought fit to condemn the opinions of the Jesuits on grace and free-will. This having set the controversy on foot, Jansenius opposed to the doctrine of the Jesuits the sentiments of St. Augustine, and wrote a treatise on grace, which he entitled "Augustinus." This treatise was attacked by the Jesuits, who accused Jansenius of maintaining dangerous and heretical opinions, and afterwards, in 1642, obtained of Pope Urban VIII. a formal condemnation of the treatise wrote by Jansenius, when the partisans of Jansenius gave out that this bull was spurious, and composed by a person entirely devoted to the Jesuits. After the death of Urban VIII., the affair of Jansenism began to be more warmly controverted, and gave birth to an infinite number of polemical writings respecting grace. And what occasioned some mirth, was the titles which each party gave to their writings; one writer published "The Torch of St. Augustine," another found "Snuffers for St. Augustine's Torch," and Father Veron formed "A Gag for the Jansenists," &c. In the year 1650 sixty-eight bishops of France subscribed a letter to Pope Innocent X. to obtain an inquiry into, and condemnation of, the five following propositions extracted from Jansenius's "Augustinus:" 1. "Some of God's commandments are impossible to be observed by the righteous, even though they endeavour with all their power to accomplish them. 2. In the state of corrupted nature, we are incapable of resisting inward grace. 3. Merit and demerit, in a state of corrupted nature does not depend on a liberty which excludes necessity, but on a liberty which excludes constraint. 4. The Semipelagians admitted the necessity of an inward preventing grace for the performance of each particular act, even for the beginning of faith, but they were heretics in maintaining that this grace was of such a nature that the will of man was able either to resist or obey it. It is Semipelagianism to say that Jesus Christ died or shed his blood for all mankind in general."

JANSSENS, the names of three painters so highly distinguished in their various branches of art, that it will be necessary to notice them in detail.

Janssens, Abraham, was born at Antwerp in 1569. He was contemporary with Rubens, and also his competitor, and in many of the finest parts of the art was accounted not inferior to that celebrated master. Sandrart, who had seen several of his works, assures us that he not only gave a fine roundness and relief to his figures, but also such a warmth and clearness to the carnations that they had all the look of real flesh; and his colouring was as durable as it was beautiful, retaining its original lustre for a number of years. His best performance is said to be a Resurrection of Lazarus.

Janssens, Victor Honorius, was born at Brussels in 1664, and was a disciple of Volders, under whose direction he continued for seven years; in which time he gave many proofs of a genius far superior to those who were instructed in the same school. He afterwards went to Rome, where he attended particularly to the works of Raphael; he designed after the antique, and sketched the beautiful scenes around that city. He associated with Tempesta, the celebrated landscape-painter, for several years, and painted the figures in the works of that great master as long as they resided together.

Janssens composed historical subjects both of a



small and a large size; but he found the demand for his small pictures so considerable that he was induced to paint most frequently in that size. During eleven years he continued at Rome, which barely sufficed for his finishing those pictures for which he was engaged; nor would he have been even then at liberty had he not limited himself to a certain number, and determined not to undertake more. Returning to Brussels, his performances were as much admired there as they had before been in Italy; but having married and become a father, he was compelled to change his mode of painting in small, and to undertake only those of the large kind, as being more lucrative, more expeditious, and also more agreeable to his genius and inclination. He adorned most of the churches and palaces of his own country with his compositions. The invention of this artist was fruitful; he designed correctly, his colouring is natural and pleasing, his pencil free, and the style of his heads possess great beauty and elegance.

Janssens, Cornelius, an eminent portrait-painter, who was born at Amsterdam, and resided in England for several years, where he was engaged in the service of King James I., and painted several excellent portraits of that monarch, as also of his children and of the principal nobility of his court. He had not the freedom of hand nor the grace of Vandyck; but in other respects he was accounted his equal, and in the finishing of his pictures superior. His paintings are easily distinguished by their smooth, clear, and delicate tints, and by that character of truth and nature with which they are strongly marked. He generally painted on board; and, for the most part his draperies are black, probably because the opposition of that tint made his flesh colours appear more beautifully bright, especially in his female figures. It is said that he used a quantity of ultramarine in the black colours, as well as in his carnations, which may be one great cause of their preserving their original lustre even to this day. Frequently he painted in a small size in oil, and often copied his own works in that style. His fame began to be somewhat obscured on the arrival of Vandyck in England; and the civil war breaking out some time after, induced him to return to his own country, where his paintings were in the highest esteem. He died in 1685.

JARDINE, GEORGE.—Of the many eminent men who have adorned the universities of Scotland few have enjoyed so large a share of public respect as this eminent professor. Endowed with a vigorous and active mind, with great soundness of judgment, possessing a deep sense of the importance of his office, and an ardent desire to promote the improvement of his students, he devoted himself to his public duties with a zeal, and a faithfulness, which have never been surpassed, and but rarely equalled. Directed by that discernment of what was most useful and best suited to the circumstances of his pupils, for which through life he was distinguished, he, soon after his appointment in 1774, introduced those changes in the mode of public teaching which rendered his class so long a model of academical instruction. Retaining what was most important in ancient logic, and communicating a due knowledge of its peculiarities, he dismissed from his course of lectures all its unprofitable subtleties, directing the attention of the students to such views of the human mind, its powers and operations, as might lead to their proper exercise, and furnish the best means of

their improvement. But, aware that truths might be heard without attention, or without awakening the powers of the understanding, and that the formation of intellectual and moral habits is the first object of education, he devised a practical system of examinations and exercises, which he gradually improved to an extent that has seldom been witnessed. By a discriminating selection of topics, he directed his students to the subjects most deserving their consideration, while he awakened their curiosity, sustained their attention, and exercised in due proportion every faculty of their minds. The youths were thus kept continually alive to objects of study, and subjects naturally dry and uninteresting were, from the manner in which they were illustrated, rendered attractive, and prosecuted with avidity and enthusiasm. Hence the logic class of the university, though a class of labour, was always looked forward to with a feeling of elevated expectation, and the period of its attendance was generally recollected by the student as among the busiest but the happiest years of his academical course.

Few classes have ever displayed such order and such attention to business, with so little exercise of severity. Strict in discipline, but perfectly impartial, wise and affectionate in all that he required, the students submitted with cheerfulness to his directions, and loved, while they revered, their instructor. Their welfare habitually occupied his thoughts; and to improve the means of education was the ruling passion of his life. Warmly attached to the interests of those entrusted to his charge, he embraced every opportunity of imparting to them the admonitions of a father, of cherishing religious principle by reminding them of their higher duties, and guarding them against the dangers to which they were exposed. In the same spirit he attended with them on the public services of religion, directed them to exercises suited to the evenings of the Sabbath, and enforced the sacred instructions which on that day they had received. The private life of this venerable man was distinguished by active and well-directed benevolence, with great judgment, prudence, and perseverance, in all his undertakings. Affectionately tender in his family, susceptible of the strongest attachment, compassionate to the unfortunate, and ever exerting himself to promote the welfare of those around him, few men have possessed more warmly or more extensively the affections of his friends. Even to the last his mind retained a great portion of its usual elasticity and vigour. The academical society, which he had so long adorned, preserved to the end a firm hold of his regard; and, ever zealous for the welfare and honour of the university of Glasgow, it occupied a great portion of his thought even in the latest days of his life. Within its walls his character will ever be remembered with grateful reverence, and his name will descend to posterity as the name of one who, by his labours, has raised its reputation and acquired a lasting title to the gratitude of his country. Professor Jardine died in January 1827, aged eighty-five.

JARDYN, KAREL DU, an eminent landscape-painter, who was born at Amsterdam in 1640, and became a disciple of Nicholas Berchem. He travelled to Italy, and arriving at Rome he gave himself up alternately to study and dissipation. Yet amidst this irregularity of conduct his proficiency in painting was surprising, and his works fetched a very high price. With an intention to visit his native city he

at last left Rome; but passing through Lyons and meeting some companions, they prevailed on him to stay there for some time, and he found as much employment in that city as he could execute. But the profits which arose from his paintings were not proportionable to his profusion; and in order to extricate himself from the encumbrances in which his extravagance had involved him, he was induced to marry his hostess, who was old and disagreeable, but very rich. Mortified and ashamed of that adventure he returned as expeditiously as possible to Amsterdam, accompanied by his wife, and there for some time followed his profession with full as much success as he had met with in Italy or Lyons. He returned to Rome the second time, and after a year or two spent there in his usual extravagant manner, he settled at Venice. In that city his merit was well known before his arrival, which procured him a very honourable reception, and he remained there till his death. He was sumptuously interred out of respect to his talents, and, although a protestant, permitted to be laid in consecrated ground. This painter, in his colouring and touch, resembled his master Berchem, but he added to that manner a force which distinguishes the great masters of Italy.

JARVIS, JOHN, an artist of considerable talent, who was born in Dublin in 1749. He was principally distinguished for his paintings on glass, and one of his best works is the west window of New College chapel, Oxford, from a design by Sir Joshua Reynolds. He died in 1804.

JAY, JOHN, an eminent American jurist and statesman, who was born in the city of New York in 1745. After receiving the elements of his education at a boarding-school, and under private tuition, he was placed when fourteen years of age at King's (now Columbia) college, in his native place. Here he devoted himself principally to those branches of learning which he deemed most important in reference to the profession of the law, upon the study of which he entered after receiving his bachelor's degree. In 1768 he was admitted to the bar, and in 1774 was chosen a delegate to the first American congress, which met at Philadelphia, and was placed on a committee with Mr. Lee and Mr. Livingston, to prepare an address to the people of Great Britain. It was prepared by Mr. Jay, and is one of the most eloquent productions of the time. In the two following years he was re-elected, and served on various important committees.

In 1777 he was a member of the convention which framed the constitution of New York, and the first draft of that instrument proceeded from his pen. The following year, when the government of New York was organized, he was appointed chief-justice of that state. In 1779 we find him again a member of congress, and in the chair of that body. From this, however, he was removed in the same year by his appointment as minister plenipotentiary to Spain. The objects of Mr. Jay's mission were to obtain from Spain an acknowledgment of the independence of America, to form a treaty of alliance, and to procure pecuniary aid. With regard to the first two points no satisfactory conclusion was obtained, and in the summer of 1782 Mr. Jay was appointed one of the commissioners to negotiate a peace with England, at the same time that he was authorized to continue the negotiation with Spain. In conjunction with Mr. Adams and Dr. Franklin, he resolved to disobey the instructions of congress to follow in all things

the advice of the French minister, Count de Vergennes, who was embarrassing the negotiation with England in order to benefit France at the expense of the United States, and accordingly they signed a treaty with the British minister without his knowledge. The definitive treaty having been signed in September 1783, he soon afterwards resigned his commission as minister to Spain, and in May 1784 embarked for the United States. He was then placed at the head of the department for foreign affairs, in which office he continued until the adoption of the present constitution, when he was appointed chief-justice, soon after which he died.

JAY, ANTOINE, a French author, who was born in 1770 at Guitres, in the department of Gironde, and studied at Niort, where Fouché was his instructor; after which he applied himself to law at Toulouse. After having devoted himself to the cause of freedom in the revolution, and been imprisoned and released, he travelled in the United States, where he remained seven years. After his return in 1802, Fouché engaged him in the education of his children. His prize essays rendered him known, and in 1812 he became principal editor of the "*Journal de Paris*," and published the "*Glaneur; or Essays de Nicolas Freeman*." In 1813 the professorship of history at the Athenæum was conferred on him, and his inaugural discourse exposed the errors of the romantic school, and of the fashionable prejudice in favour of the middle ages, which France has received from Germany. During the hundred days he was a member of the chamber of deputies, and employed his influence with leading men in favour of many royalists and proscribed persons; he always voted in the chamber on the liberal side, and therefore demanded a revision of the Additional Act, so called, and of the *senatus-consults*, which were more favourable to despotism than to the constitutional system. After the battle of Waterloo he proposed, in the chamber, to Prince Lucien, to persuade Napoleon to abdicate. The address of the French government to the French army before the gates of Paris was drawn up by him, and carried by him, with Arnault, Garat, &c., on the 29th of June, to Davoust's head-quarters at La Villette. After the second restoration, Jay published his "*Histoire du Ministère du Cardinal Richelieu*," and was afterwards, with Etienne, the editor of the "*Constitutionnel*" and of the "*Minerve*." In 1822 he was summoned with Jouy, to answer for some imprudent expressions in the "*Biographie des Contemporains*," of which they were associate editors; he was acquitted at the first trial, but Jouy was sentenced to be imprisoned and fined. Both appealed, and the court of appeals condemned both to imprisonment in 1823. He and Jouy spent the period of their imprisonment at St. Pélagie, where they wrote the popular work "*Les Hermites en Prison, ou Consolations de St. Pélagie*, par E. Jouy et A. Jay." After their deliverance they published also, in conjunction, "*Les Hermites en Liberté*."

JEBB, SIR RICHARD.—This distinguished medical practitioner was born in 1729 at Stratford in Essex, where his father, Dr. Samuel Jebb, practised as a physician. He received an excellent education at Cambridge, but being a nonjuror by principle, he could not take any degree in that university. He afterwards studied in London and Leyden, and from the university in the latter city he obtained the degree of doctor of medicine. Upon settling in London he



entered as licentiate of the college of physicians, and in 1768 he was elected a fellow of that body. As a practitioner he became so eminent, that when the duke of Gloucester was dangerously ill in Italy, he was requested to go abroad to attend the health of that prince; and he was called abroad a second time to visit the same prince, on a future illness, in 1777. About the same period he was made physician-extraordinary to the king, and in 1780 was appointed physician in ordinary to the prince of Wales; and on the death of Sir Edward Wilmot, in 1786, he was appointed one of the physicians in ordinary to his majesty; but this office he did not enjoy many months; for, being in attendance on two of the princesses, who were affected with the measles, he was suddenly attacked with a fever in their apartments at Windsor, and fell a victim to the disease, after a few days' illness, on the 4th of July, 1787.

JEBB, JOHN.—This distinguished ecclesiastic was born at Drogheda in 1775. In his early years he enjoyed the advantages of an excellent domestic education, and when at the age of eleven he was sent to a public school, he carried with him a mind trained to habits of study and reflection, and prepared to receive and appreciate classical literature. Having passed through the ordinary routine of studies at Celbridge and Londonderry, he entered the Dublin university in 1791, and almost immediately became distinguished as a sound and elegant scholar. This was the "golden age" of the Dublin university; never was there a period in its history when science and polite literature were so ardently cultivated and so closely united. Among Jebb's contemporaries were Lloyd the provost, Davenport the unflinching advocate of liberal principles "when evil days came," M'Mabon, Wallace, Torrens, Perrin, Blacker, and other ornaments of the Irish bar; with George Croly and Charles Maturin. In this galaxy of talent Jebb shone not the least conspicuous; he won the honours of the university nobly, and he wore them unenvied, for his amiable temper, his kind heart, and his utter disregard of self, had endeared him to all. His success at the scholarship examination seemed to be a personal triumph to every member of the university but himself.

These were the days of the historical society, of which society Mr. Jebb was a distinguished member; and the charms of his eloquence are still among the pleasant reminiscences of contemporaries. One only of his addresses has been preserved; it was delivered from the chair of the society on the occasion of the death of two young men, Reid and Sargent, youths of high promise, cut off prematurely at the moment that the hopes and proud anticipations of their friends seemed about to be realized. Similarity of disposition and pursuits had united them to Jebb in the strictest bonds of affection, and he who had to pronounce their funeral eulogy was the person who felt their loss most bitterly. No stranger can read this simple and pathetic address without being affected, but those alone who heard it can picture the effect that its delivery produced.

In 1799 Mr. Jebb left the university, and was admitted to holy orders by Bishop Young, the predecessor of Dr. Lloyd, in reforming the science course in Dublin. But to his college life Jebb looked back with fondness and regret; his eloquent assertion of its merits in the house of lords in 1824 is manifestly an out-pouring of treasured affection. "The

university," he said, "which, in its earliest days, produced Usher, the most profoundly learned offspring and ornament of the reformation; and Loftus in oriental letters rivalled only by his great coeval Pococke; which afterwards sent forth to shine among the foremost of our Augustan age, Parnell, the chastest of our poets; Swift, the purest of our prose-writers; and Berkeley, the first of our metaphysicians; which formed nearly in our own time, perhaps within the recollection of some noble lords who hear me, Goldsmith, our most natural depicor of life and manners; Burke, the greatest philosophic statesman of his own or any other age and country;—and why should I not add Grattan, the eloquent assertor of his country's rights, the parent of Irish independence?—the university which sent forth such men is not now degenerating, nor likely to degenerate from her ancient rank and name, and needs not blush to be compared with any university of England."

For about five years Mr. Jebb continued curate of Swanlinbar, and, like Heber at Hodnett, was universally beloved; by the catholics he was revered as highly as by the protestants; in works of charity he knew no religious difference. His spirit was too mild and gentle for acrimonious controversy; he felt that sincere belief, though erroneous, was entitled to respect, and that violence, even in support of truth, injures the cause it professes to defend. In a letter to a theologian of a very different spirit he says, "I do not think the controversial the best mode of bringing up children in the deep, serious, practical, heart-felt love of our true reformed Christianity. And I question whether the early disputant on debated points may not in riper years be the most likely to waver or apostatize." Those who have witnessed the animosities, the heart-burnings, and even the deeds of actual violence, engendered and perpetuated by the fanatic zeal of controversial preachers in Ireland, can best understand what a blessing such a man as Jebb was in an Irish parish.

In January 1823 Dr. Jebb was consecrated bishop of Limerick. This diocese, one of the most extensive in Ireland, contained in it some of the most miserable and disturbed districts. It had also its full share of neglected curates, and a slight sprinkling of negligent rectors. The gentle mind of Jebb seemed ill calculated to encounter such a complication of difficulties, but he soon showed that mildness is not inconsistent with firmness, and that the meek, when principle is concerned, manifest a strength of resolution which cannot be shaken. The new bishop declared that he would disregard aristocratic influence, and he kept his word; in bestowing patronage his choice was guided by merit alone; the unostentatious claims of the working clergy were with him more powerful than the pressing solicitations of the great, and the curate who despaired of reward because he had no patron, found that his labours were his best introduction, and his most powerful advocate in the heart of his diocesan.

In 1824 Dr. Jebb, for the first and, we believe, the last time, addressed the house of lords; the professed object of his speech was the defence of the Irish church, but he added to it a terrible exposure of the inhumanity of Irish landlords, resident and absentee. His name became at once popular in England; enquiries were made respecting his literary productions, their value for the first time was made known, and, at the same moment, he came into possession of the

fame of an accomplished orator and a sound theologian.

His original works are not numerous, but they are all of sterling merit; his sermons have the character attributed to the discourses of St. Chrysostom,—they meddle not with controversy, they abstain from mystery, but they inculcate “peace on earth, good-will towards men.” His “*Essay on Sacred Literature*” is his most finished and valued performance; it is one of the finest specimens of sacred criticism in our language. The discovery of a metrical structure in the hymns and discourses preserved by the evangelists at once affords a key to the interpretation of many difficult passages, and establishes their genuineness beyond all question. The learning displayed in the work will remind the reader of our Ushers, our Hookers, and our Taylors; nor does the resemblance stop there: in the rare union of rich fancy with simplicity of language Jebb attained as high an eminence as those ancient worthies. “*Practical Theology*” was his last original work; it contains sermons, occasional tracts, his address to the historical society, and his speech in the house of lords. The great charm of these is the spirit of love breathing in every line; he remonstrates as a father with an erring child; he advises as a brother to a brother; he reasons as a friend with a friend.

In 1827 Dr. Jebb was attacked by paralysis, from which he never perfectly recovered, but, notwithstanding his illness, he exerted himself to serve his brethren by editing those works which he deemed most likely to serve the church of Ireland, and the whole Christian community. With this design he published the “*Protestant Kempis*,” “*Townson’s Sermons*,” “*Phelan’s Remains*,” and “*Burnett’s Lives*.” On the second edition of the last-mentioned work he was occupied during his last illness, so that, like Bishop Ravenscroft, he may be said “to have died with his armour on.” His death took place December the 7th, 1833.

**JEFFERSON, THOMAS.**—This distinguished republican leader early devoted himself to the liberty of America. In 1776 we find him holding a seat in congress, and in the month of October in that year he took his place in the legislature of Virginia, of which he had been elected a member from his county. In this situation he was indefatigable in his labours to improve the imperfect constitution of the state which had been recently and hastily adopted, before a draught of one which he had formed on the purest principles of republicanism had reached the convention which was deliberating at Richmond. The chief service which he performed was as a member of a commission for revising the laws, consisting, besides himself, of Edmund Pendleton, George Wythe, George Mason, and Thomas Ludwell Lee, by whom no less than 126 bills were prepared, from which are derived all the most liberal features of the existing laws of the commonwealth. The share of Mr. Jefferson in this great task was prominent and laborious. On the 1st of June, 1779, he was chosen the successor of Mr. Henry in the office of governor of the state, and continued in it for two years, at the end of which period he resigned, “from a belief,” as he says, “that, under the pressure of the invasion under which we were then labouring, the public would have more confidence in a military chief; and that the military commander being invested with the civil power also, both might be wielded with more energy, prompti-

tude and effect, for the defence of the state.” General Nelson was appointed in his stead. Two days after his retirement from the government he narrowly escaped capture by the British, a troop of horse having been despatched to Monticello, where he was residing, for the purpose of making him prisoner. He was breakfasting when a neighbour rode up at full speed with the intelligence that the troop was ascending a neighbouring hill. He first sent off his family in a carriage, and after a short delay for some indispensable arrangements, mounted his horse, and, taking a course through the woods, joined them at the house of a friend—a flight in which it would be difficult to discern any thing dishonourable, although it has been made the subject of sarcasm and reproach without end by the spirit of party.

In June 1781 Mr. Jefferson was appointed minister plenipotentiary, in conjunction with others, to negotiate a peace then expected to be effected through the mediation of the empress of Russia; but he declined for the same reason that had induced him in 1776 to decline also the appointment of a commissioner with Dr. Franklin, to go to France in order to negotiate treaties of alliance and commerce with that government. On both occasions the state of his family was such that he could not leave it, and he “could not expose it to the dangers of the sea, and of capture by the British ships then covering the ocean.” He saw too, that “the labouring oar was really at home,” especially at the time of his first appointment; but in November 1782, congress having received assurances that a general peace would be concluded in the winter and spring, renewed the offer which they had made the previous year, and this time it was accepted; but the preliminary articles being agreed upon before he left the country, he returned to Monticello, and was chosen, in June 1783, a member of congress. It was during the session at Annapolis, that, in consequence of Mr. Jefferson’s proposal, an executive committee was formed, called the committee of the states, consisting of a member from each state. Previously, executive and legislative functions were both imposed upon congress, and it was to obviate the bad effects of this junction that Mr. Jefferson’s proposition was adopted. Success however did not attend the plan; the members composing the committee quarrelled, and finding it impossible on account of their altercations to fulfil their duties, they abandoned their post after a short period, and thus left the government without any visible head during the adjournment of congress.

In May 1784, congress having resolved to appoint another minister, in addition to Mr. Adams and Dr. Franklin, for negotiating treaties of commerce with foreign nations, selected Mr. Jefferson, who accordingly sailed from Boston to Paris.

Dr. Franklin was already there, and Mr. Adams having soon after joined them, they entered upon the duties of their mission. They were not very successful, however, in forming the desired commercial treaties; and, after some reflection and experience, it was thought better not to urge them too strongly, but to leave such regulations to flow voluntarily from the amicable dispositions and the evident interests of the several nations. In June 1785 Mr. Adams repaired to London, on being appointed minister plenipotentiary at the court of St. James’s; and in July Dr. Franklin returned to America, and Mr. Jefferson was named his successor at Paris. In the Fe-



bruary of 1786 he received a pressing letter from Mr. Adams, requesting him to proceed to London immediately, as symptoms of a better disposition towards America were beginning to appear in the British cabinet, than had been manifested since the treaty of peace. On this account he left Paris in the following March, and on his arrival in London agreed with Mr. Adams on a form of treaty. At the usual presentation, however, to the king and queen, both Mr. Adams and himself were received in the most ungracious manner; and after a few vague and ineffectual conferences, he returned to Paris. Here he remained, with the exception of a visit to Holland, to Piedmont, and the south of France, until the autumn of 1789, zealously pursuing whatever was beneficial to his country. In September of that year he left Paris for Havre, and crossing over to Cowes, embarked for the United States; and whilst on his way home, received a letter from President Washington, enclosing the appointment of secretary of state under the new constitution, which was just commencing its operation. He soon afterwards received a letter from the same quarter, giving him the option of returning to France in his ministerial capacity or of accepting the secretaryship, but conveying a strong intimation of a desire that he would choose the latter office. This communication was produced by a letter from Mr. Jefferson to the president, in reply to the one first written, in which he had expressed a decided inclination to go back to the French metropolis. He then, however, consented to forego his preference, and proceeded to New York, where congress was in session, and immediately entered upon the duties of his post. Mr. Jefferson continued to fill the secretaryship of state until the 31st of December, 1793, when he resigned. From that period until February 1797 he lived in retirement. In this year he was elected vice-president of the United States, and in 1801 was chosen president by a majority of one vote over his competitor Mr. Adams.

At the expiration of eight years he again retired to private life, from which he never afterwards emerged. The rest of his life was passed at Monticello, which was a continued scene of the most liberal hospitality. Such indeed was the extent to which calls upon it were made by foreigners as well as Americans, that the closing years of his life were embittered by distressing pecuniary embarrassments. He was forced to ask permission of the Virginia legislature to sell his estate by lottery, which was granted. Shortly after Mr. Jefferson's return to Monticello, it having been proposed to form a college in his neighbourhood, he addressed a letter to the trustees, in which he sketched a plan for the establishment of a general system of education in Virginia. This appears to have led the way to an act of the legislature in the year 1818, by which commissioners were appointed with authority to select a site and form a plan for a university on a large scale. Of these commissioners Mr. Jefferson was unanimously chosen the chairman, and he framed a report, embracing the principles on which it was proposed the institution should be formed. The situation selected for it was at Charlottesville, a town at the foot of the mountain on which Mr. Jefferson resided. He lived to see the university—the child of his old age—in prosperous operation, and giving promise of extensive usefulness. He fulfilled the duties of its rector until a short period before his death, which occurred on the

4th of July, 1826, the fiftieth anniversary of the declaration of independence, and within the hour in which he had signed it. In the four volumes of his posthumous works, edited by his grandson Thomas Jefferson Randolph, there are abundant materials to guide the literary or historical critic in forming an estimate of his powers, acquirements, feelings, and opinions.

JEFFRIES, JOHN, M. D., a learned American, who was born at Boston, February 1744, and, after graduating at the university of Cambridge, commenced the study of medicine. After completing his preparatory studies, and being admitted to practise, he came to London, and sedulously attended the instructions of the most distinguished lecturers. In June 1769 the university of Aberdeen conferred on him the degree of doctor of physic, he being, as it is believed, the first native of the American provinces who obtained that honour. In the same year he returned to Boston, where he recommenced his labours, and continued to practise with great success until the evacuation of that city by the British garrison. He then accompanied General Howe to Halifax. That commander made him surgeon-general to the forces in Nova Scotia in 1776. In March 1779 he went again to England, where he was made surgeon-major to the forces in America. In the spring of 1779 he entered upon the duties of this office in Savannah, then in the possession of the British. He did not however retain it very long, for in December 1780 he was again in London, having resigned and proceeded thither in consequence of a severe domestic affliction. In London he practised with considerable success, and occupied himself much with scientific research, having declined the offer of the lucrative post of surgeon-general to the forces in India. To ascertain the correctness of certain preconceived hypotheses relative to atmospheric temperature, and the practicability of some ærostatic improvements which had suggested themselves to his mind, he undertook two aerial voyages. The second one was made in January 1785, from the cliffs of Dover across the British channel, into the forest of Guinnes, in the province of Artois, in France. The reputation accruing from these expeditions gained him the notice and civilities of some of the most distinguished personages of the day, procured for him an introduction to all the learned and scientific societies of Paris, and facilitated his access to the medical and anatomical schools of that metropolis. He drew up a paper detailing the result of his various experiments, which was read before the royal society of London with much approbation. In the summer of 1789 he repaired to Boston, where he soon acquired eminence. It is said that he delivered the first public lecture in Boston on anatomy, a branch of which he was very fond. He delivered, however, but one; for, on the second evening, a mob having collected, entered his anatomical room, and carried off in triumph his subject, which was the body of a convict, given him by the governor after execution. After an uninterrupted and successful practice of fifty-three years he was seized with an inflammation of the bowels, originating in a hernia occasioned by great exertion in his first aerial voyage, which carried him off on the 16th of September, 1819.

JEFFREY, FRANCIS.—This talented lawyer was born in Edinburgh on the 23rd of October, 1773.

He received the rudiments of his education at the high school of Edinburgh, and in 1787 was entered at the university of Glasgow. After having remained at Glasgow four years he removed to Oxford, and was admitted of Queen's college in 1791. In 1795 he was called to the bar. In very early life Mr. Jeffrey displayed the promise of splendid talents, and his father spared no pains in his education. While Mr. Jeffrey resided at Edinburgh, he engaged actively in the literary societies of that city, and was one of the most conspicuous members of the speculative society. At the bar his success was, however, long doubtful, and it was not for many years that he acquired extensive practice; yet his abilities as an advocate were of the first order. In acuteness, promptness, and clearness; in the art of illustrating, stating, and arranging; in extent of legal knowledge, in sparkling wit, keen satire, and strong and flowing eloquence, he had few equals. But though Mr. Jeffrey was known at home as the head of the Scottish bar, it was to his literary character that he owed his general reputation. As the editor and one of the leading writers of the "Edinburgh Review" for a period of thirty years, he became a sort of literary despot, rendered terrible by his merciless sarcasm and acute criticism. His duel, or rather meeting with Moore, and the effect of the review of Lord Byron's "Hours of Idleness" on the noble bard, are well known. The articles of Mr. Jeffrey are numerous, and relate principally to belles-lettres. His essay on beauty, in the supplement to the "Encyclopædia Britannica," is a fine specimen of philosophical criticism. The political tone of the "Edinburgh Review" has ever been decidedly of a Whig character, which, at the time of its appearance, was by no means popular in Scotland, where the Whigs were then few.



**JEFFREYS, GEORGE, LORD BARON WEM,** commonly known by the name of Judge Jeffreys, was born towards the beginning of the seventeenth century. He was entered at the Middle Temple, and by attending an assize during the plague, when few barristers could be met with, he was allowed to plead, although not formally admitted, and continued to practise unrestrained until he attained the highest employments in the law. Soon after commencing his professional career, he was chosen recorder of

London; and to this advancement, and the influence it procured him, may be attributed his introduction at court and appointment of solicitor to the duke of York. A willing instrument of all sorts of measures, his farther promotion at such a period was rapid, and he was appointed successively a Welsh judge and chief-justice of Chester, and created a baronet.

When parliament began to prosecute the abhorers (or church and court party, so called from their address to the king, Charles II., expressing their abhorrence of those who endeavoured to encroach on the royal prerogative), he resigned the recordership, and was appointed chief-justice of the king's bench. On the accession of James II. he was one of the advisers and promoters of all the oppressive and arbitrary measures of his reign; and, for his sanguinary and inhuman proceedings against the adherents of Monmouth, was rewarded with the post of lord high chancellor in 1685. His deportment on the bench was in the highest degree discreditable at all times, and he indulged in scurrility and abuse of the most degrading description. On the arrival of the prince of Orange, the chancellor, who had disguised himself as a seaman, in order to get on board a ship unknown, was detected in a low public-house in Wapping by an attorney whom he had insulted in open court. The latter making his discovery known, Jeffreys was immediately seized by the populace and carried before the lord mayor, who sent him to the lords in council, by whom he was committed to the Tower, where he died in 1689.

The character of the man whose life we have thus briefly traced, is admirably illustrated in the following letter addressed to James II. It is dated from Taunton, September 19th, 1685, and relates to the disposal of eight hundred prisoners whom this merciless tyrant had expatriated.

"I most humbly beseech yo' Maj<sup>ty</sup> to give mee leave to lay hould of this opportunite by my lord Churchill, to give your Maj<sup>ty</sup> an account that I have this day finished what was necessary for yo' Maj<sup>ty</sup> service in this place; and begge leave that yo' Maj<sup>ty</sup> will be graciously pleased to lett mee referre to my lord Churchill for the particulars; for I have not as yet perfected my papers soe as to be able to doe it soe exactly as my duty to yo' Maj<sup>ty</sup> service requires. I received y' Maj<sup>ty</sup> comands by my lord Sunderland, about the rebells yo' Maj<sup>ty</sup> designs for transportation; but I beseech y' Maj<sup>ty</sup> that I may inform you that each prisoner will be worth 10*l.*, if not 15*l.* a piece; and, Sir, if yo' Maj<sup>ty</sup> orders them as y<sup>e</sup> have already designed, persons that have not suffered in the service will run away with the booty, and I am sure, Sir, yo' Maj<sup>ty</sup> will be continually perplexed with petitions for recompences for sufferers, as well as for rewards for servants. Sir, I hope yo' Maj<sup>ty</sup> will pardon this presumption. I know it is my duty to obey. I have only respited doing any thing till I know your royal pleasure is, they should have the men; for uppon allegiance to y<sup>e</sup>, Sir, I shall never trimme in my obedience to y<sup>e</sup> comands in all things. Sir, had not yo' Maj<sup>ty</sup> beene pleased to declare y<sup>e</sup> grations intentions to them that served y<sup>e</sup> in the soldiery, and also to the many distressed families ruined by this late rebellion, I durst not have presumed to have given yo' Maj<sup>ty</sup> this trouble. Sir, I will, when I have the hon<sup>r</sup> to kisse yo' Maj<sup>ty</sup> hands, humbly acquaint you with all matters yo' Maj<sup>ty</sup> hath been graciously pleased to entrust mee w<sup>th</sup>, and dout not, Sir,



but to be able to propose a way how to gratifie all such as yo' Maj<sup>m</sup> shall be pleased to think deserving of it, w<sup>th</sup>out touching yo' Excheq'. I most humbly thro my selfe at y' royall feete, for y' pardon for this presumption, w<sup>th</sup> I was emboldened to by yo' Maj<sup>m</sup> most gracious acceptance of my meane services. Sir, I begge leave to inclose some papers of the confessions and behaviour of those that were executed since my last. I purpose for Bristow on Monday, and thence to Wells; and shall not dare to trouble yo' Maj<sup>m</sup> any further, except it be to beseech y' royall pardon for all the mistakes, and crave leave heartily and humbly to assure y' Maj<sup>m</sup> I had rather die than omitt any opportunity wherein I might approve my selfe,

"Royal Sir,

"Yo' Maj<sup>m</sup> most dutifull

"And obedient Subject and Serv<sup>t</sup>,

"JEFFREYS."

JEMSHID, or GIAMSCHID, a Persian sovereign, celebrated in oriental history, the period of whose existence is somewhat uncertain. He is said to have ascended the throne of Persia about 800 B. C., and to have founded the celebrated city of Istakhar, called by the Greeks Persepolis. To this prince is ascribed the first establishment of public baths, the invention of tents and pavilions, and the use of lime for mortar in buildings. He instructed his subjects in astronomy, and also probably in the mysteries of Sabeism, or the worship of the heavenly bodies; but though he is represented as a wise and powerful monarch, he was unfortunate in war, and having been dethroned by Zohak, an Arabian king, he spent the latter part of his life in indigence and obscurity. His son Pheridoun was preserved by the care of the queen from the pursuit of the usurper, and ultimately recovered his father's throne.

JENKIN, ROBERT, a learned English divine, who was born in 1656. He was educated at Cambridge, and became master of St. John's college. He was the author of several works, the principal of which are, "An Historical Examination of the Authority of General Councils," "The Reasonableness and Certainty of the Christian Religion," "Defensio S. Augustini," and a translation from the French of the "Life of Apollonius Tyaneus." Mr. Jenkin died in 1727.

JENKINS, SIR LEOLINE, an able statesman, who was born in Glamorganshire about the year 1623. Becoming obnoxious to the parliament during the civil war by adhering to the king's cause, he consulted his safety by flight; but returning on the restoration he was admitted an advocate in the court of arches, and succeeded Dr. Exton as judge. When the queen-mother Henrietta died in 1669 at Paris, her whole estate, real and personal, was claimed by her nephew Louis XIV.; upon which Dr. Jenkins's opinion being called for and approved, he went to Paris, with three others joined with him in a commission, and recovered her effects; for which he received the honour of knighthood. He officiated as one of the mediators at the treaty of Nimeguen, in which tedious negotiation he was engaged about four years and a half, and was afterwards made a privy counsellor and secretary of state. He died in 1685, and, as he never married, bequeathed his whole estate to charitable uses.

JENKINSON, ANTHONY, a celebrated English traveller, who was born early in the sixteenth century. In 1557 he went to Moscow, and travelled

through Bochara into Tartary. He afterwards visited the shores of the Caspian Sea, and on his return published an account of his adventures. He died in 1570.

JENKINSON.—See LIVERPOOL, EARL OF.

JENNER, EDWARD.—This distinguished benefactor of his species was born in 1749. He lost his father at a very early age, and received his medical education near Bristol; and on removing afterwards to the metropolis, he became a pupil of the celebrated John Hunter. Such was the estimation in which Dr. Jenner's talents were at that time held by Mr. Hunter, that he offered him a partnership in his profession, which was very valuable. Mr. Hunter was desirous of extending his lectures on anatomy and surgery to subjects of natural history; and justly appreciating the abilities of his pupil Jenner, and the ardour and perseverance of his inquiries into those subjects, he was desirous of obtaining his co-operation. So attached, however, was Dr. Jenner to a country life, to his native place, and, above all, to the excellent brother whom, from difference of years and the decease of his father, he regarded rather filially than fraternally, that he declined the flattering proposal. He afterwards resided at Berkeley, and obtained considerable practice.

We may now pass at once to the most important period in Jenner's life. In 1775 Dr. Jenner begun to investigate the nature of the cowpox. His attention to this singular disease was first excited by observing, that among those whom in the country he was frequently called upon to inoculate, many resisted every effort to give them the smallpox. These patients he found had undergone a disorder contracted by milking cows affected with a peculiar eruption on their teats. On enquiry it appeared, that this disease had been known among the dairies from time immemorial, and that a vague opinion prevailed of its being a preventive of the smallpox. This opinion, however, was comparatively new, for all the old farmers declared they had no such idea in their early days, which was easily accounted for, as the common people were rarely inoculated for the smallpox till the practice became extended by the improved method of the Suttons; so that the people in the dairies were seldom put to the test of the preventive powers of the cowpox. In the course of his investigating this subject, Dr. Jenner found that some of those who seemed to have undergone the cowpox, on inoculation with variolous matter, felt its influence just the same as if no disease had been communicated from the cow. On making enquiries on the subject among the medical practitioners in his neighbourhood, they all agreed that the cowpox was not to be relied upon as a preventive of the smallpox. This for a while damped, but did not extinguish his ardour; for as he proceeded he had the satisfaction of learning that the cow was subject to some varieties of spontaneous eruptions upon her teats, that they were all capable of communicating sores to the hands of the milkers, and that whatever sore was derived from the animal, obtained the general name of the cowpox. Thus a great obstacle was surmounted, and in consequence a distinction was discovered between the true and the spurious cowpox.

But the first impediment to this enquiry had not been long removed before another of greater magnitude started up. There were not wanting instances to prove, that when the true cowpox broke out among

the cattle, a person who had milked the infected animal, and had thereby apparently gone through the disease in common with others, was yet liable to receive the smallpox. This gave a painful check to the hopes of Jenner, till, reflecting that the operations of nature are generally uniform, and that it was not probable the human constitution, after undergoing the cowpox, should in some instances be perfectly shielded from the smallpox, and in others remain unprotected, he determined to renew his laborious investigation of the subject. The result was fortunate, for he now discerned that the virus of cowpox was liable to undergo progressive changes from the same causes precisely as that of smallpox; and that when applied to the human skin in a degenerated state, it would produce the ulcerative effects in as great a degree as when it was not decomposed, and even sometimes greater; but that when its specific properties were lost, it was incapable of producing that change upon the human frame which is requisite to render it unsusceptible of the variolous contagion; so that it became evident a person might milk a cow one day, and having caught the distemper, be for ever secure; while on another person milking the same cow the next day, the virus might act in such a way as to produce sores, and yet leave the constitution unchanged and therefore unprotected.

During this investigation of the casual cowpox, as received by contact with the animal, our enquirer was struck with the idea that it might be practicable to propagate the disease by inoculation, after the manner of the smallpox, first from the cow and finally from one human being to another. He waited anxiously some time for an opportunity of putting this theory to the test. At length the period of trial arrived; and on the 14th of May, 1796, the first experiment was made upon a lad of the name of Phipps, in whose arm a little vaccine virus was inserted, taken from the hand of a young woman of the name of Sarah Nelmes, who had been accidentally infected by a cow. Notwithstanding the resemblance which the pustule thus excited in the boy's arm bore to variolous inoculation, yet as the indisposition attending it was barely perceptible, the operator could scarcely persuade himself that his patient was secure from the smallpox. However, on the same boy being inoculated on the 1st of July following with smallpox matter, it proved that he was perfectly safe. This case inspired confidence, and as soon as a supply of proper virus could be obtained from the cow, arrangements were made for a series of inoculations. A number of children were inoculated in succession, one from the other; and after several months had elapsed they were exposed to the infection of the smallpox; some by inoculation, others by variolous effluvia, and some in both ways; but they all resisted it. The result of these trials gradually led to a wider field of experiment, and when at length it was satisfactorily proved that the inoculated cowpox afforded as complete a security against the smallpox as the variolous inoculation, the author of the discovery made it known to the public without either disguise or ostentation. This treatise, entitled "An Inquiry into the Causes and Effects of the Variolæ Vaccinæ, a disease discovered in some of the Western Counties of England, particularly Gloucestershire, and known by the name of the Cow Pox," appeared in 1798, in a small quarto of seventy-five pages.

The author sets out with observing that the de-

viation of man from the state in which he was originally placed by nature, seems to have proved to him a prolific source of diseases. From a variety of causes he has familiarized himself with a great number of animals, which may not primarily have been intended for his associates. These domesticated animals do not always affect the human race directly as rabid ones often do; but sometimes they affect one another in such a manner that the modified disease becomes capable of producing a specific action on man in a secondary way, which the original could not have done. This is exemplified in what farriers call the grease in the heels of horses, the matter of which applied to the cow produces the vaccine pustule, which is capable of generating a disease in the human body, bearing so strong a resemblance to the smallpox as to create a strong suspicion of its being the source of that disease also. The matter of grease is applied to cows by men who have the care of horses, and are occasionally employed in assisting the maid-servants in milking. The disease is thus communicated to the animals, and from them to the dairymaids, which spreads throughout the whole farm until most of the cattle and domestics feel the unpleasant consequences. In thus accounting for the origin of the cowpox, Dr. Jenner evinced the acuteness of his judgment and the diligent spirit which actuated him in all his enquiries. But his theory was not generally received, nor is it now so established as to be free from objections. This, however, is of little consequence, and in no degree affects the value of the discovery itself.

The announcement of a discovery which promised to strike one out of the catalogue of human evils by annihilating a disease which had ever been considered as the most dreadful scourge of mankind, naturally created a very powerful and extensive sensation. The honour of commencing the practice of vaccination in London is due to Mr. Cline. In the month of July, 1798, Mr. Cline inoculated a child at St. Thomas's hospital with vaccine virus received from Dr. Jenner. He afterwards put the child to the test of inoculation with smallpox matter in three places, which it resisted. On that occasion Mr. Cline informed Dr. Jenner that Dr. Lister, formerly physician to the Smallpox Hospital, and himself, were convinced of the efficacy of the cowpox, and that the substitution of that mild disease for the smallpox promised to be one of the greatest improvements ever made in medicine. He added, "The more I think on the subject the more I am impressed with its importance."

Considerable opposition, however, was manifested to the new practice by several eminent medical men. Dr. Pearson, in particular, published a very unfavourable report of a number of experiments which he and Dr. Woodville had made on the subject. Dr. Jenner, therefore, felt it incumbent on him to defend the accuracy of his own statements; and accordingly, in 1799, he published "Further Observations on the Variolæ Vaccinæ;" and subsequently, in answer to further attacks by Dr. Pearson and Dr. Woodville, "A Continuation of Facts and Observations relative to the Vaccinæ Variolæ." In these treatises Dr. Jenner replied to his opponents with great dignity, moderation, and temper; vindicating the practice of vaccine inoculation from the various charges brought against it, and proving that what was ascribed to the cowpox was in reality occasioned by the smallpox propagated in disguise. To the effect of these an-



swers, the favourable reports of other practitioners, and a testimonial recommending the practice, signed by a considerable number of the most eminent physicians and surgeons in the metropolis, and published in the medical journals and other respectable channels of information, greatly contributed. Mr. Ring especially distinguished himself in the defence of Dr. Jenner.

Vaccination in the year 1799 acquired the powerful support of the commander-in-chief. The smallpox was a disease which had continually infested the army; when it appeared in a regiment it usually spread, and, owing to the irregular lives of soldiers, often with peculiar malignity. This being well known to the duke of York, ever solicitous for the safety and comfort of the troops, his royal highness took the proper steps to ascertain if the vaccine was in truth a preventive of the smallpox. As soon as the army medical board and other competent judges had given full assurance and complete proofs that this was the case, a general order was issued to all regimental surgeons to vaccinate every soldier who had not had the smallpox. By this means the malady was at once extinguished in the army, and many a soldier was preserved from death.

After a short time the lords of the admiralty imitated this excellent example; but owing to the ships of war being so much at sea, and to the characteristic thoughtlessness and comparative intractability of sailors, vaccination advanced much more slowly in the navy than in the army. The naval surgeons, however, employed it when in their power, and were as much struck as those in the military service with the advantages of the discovery. The physicians and surgeons of the fleet presented a gold medal to Dr. Jenner, accompanied with a suitable address, in which they declared that they could not remain passive spectators of an event so singular as the discovery of a substitute for the smallpox; an event which the philosopher contemplated with wonder and the friend of the human species with exultation.

The practice of vaccination, although still warmly opposed by a few professional men, the most eminent of whom were Dr. Moseley, Dr. Rowley, and Mr. Birch, was now taken up with great animation in the metropolis, and spread rapidly over every quarter of the globe. In France it was welcomed as the angel of health; in Germany it was supported by a host of able operators, at the head of whom was Dr. De Carro of Vienna; in Italy it met with an advocate and promulgator of equal ability, Dr. Sacco, of Milan; and, what was more remarkable, the king of Spain sent his physician, Dr. Balmis, on a voyage to South America, expressly for the purpose of diffusing this blessing. The medical men in the United States were almost unanimous in promoting vaccination, and even in the East it overcame the prejudices of the Hindoos and Chinese. In Russia it was equally successful, and the mother of the late emperor Alexander was so delighted with the discovery that she sent Dr. Jenner a very valuable diamond ring, accompanied by a letter, of which the following is a translation:—

"SIR,—The practice of vaccine inoculation in England having been attended with the happiest success, which is well attested, I have eagerly imitated the example by introducing it into the charitable establishments under my direction. My endeavours having perfectly answered my expectations, I feel a

pleasure in reporting my success, and in testifying my acknowledgments to him who has rendered this signal service to mankind. This motive induces me to offer to you, Sir, this ring, sent herewith, as a testimony of the sentiments of esteem and regard with which I am

"Yours, affectionately,  
"MARY."

"Paulowsky, August 10th, 1802."

His Prussian majesty was the first crowned head who submitted his own offspring to vaccine inoculation. The emperor of Germany, who had offered rewards for the cultivation of the practice, followed his example. In proportion as the benefits of vaccination were extended, gratitude to the benefactor arose in the public mind, and the feeling that he merited a most honourable remuneration gradually prevailed. This became a topic of conversation, not only with the medical profession, but likewise with those who take an interest in scientific researches. It was perceived that if concealment had been practised an immense fortune might have been accumulated; but although such a line of conduct could never have been pursued by a man like Jenner, still it was remarked that the consumption of time and the pecuniary sacrifices in attaining the ultimate object had been great, and that Dr. Jenner ought at least not to be allowed to suffer by his disinterestedness. These considerations having suggested themselves to some political characters not wholly engrossed by party contests, they resolved to lay the subject before parliament.

It is in the house of commons that grants of public money must originate. Dr. Jenner was proudly circumstanced. He had bestowed on his country and on the world so inestimable a good, that nothing approaching its value could be returned. Yet, to obtain even a compensation for the expenses which he had incurred, it was indispensable that he should present to the house of commons a petition, couched in certain prescribed terms of solicitation. On the 17th of March, 1802, Dr. Jenner's petition was presented. Mr. Addington, afterwards Viscount Sidmouth, was at that time prime minister, and favoured the application with every requisite official aid. He communicated to the house that he had taken the king's pleasure upon the contents of the petition, and that his majesty recommended it strongly to the consideration of parliament. The business was then referred to a committee, of which Admiral Berkeley was appointed chairman. The committee acted with scrupulous impartiality, summoning before them both the persons who had the greatest experience in vaccination, and were most favourable to it, and those who by their writings and declarations were known to be inimical to Dr. Jenner and to his discovery.

After a very patient investigation and deliberation the committee drew up a report, expressed in as favourable terms towards Dr. Jenner as the caution and formality of parliamentary language would permit, which was presented to the house on the 6th of May, 1802. On the 2nd of June, the house having formed itself into a committee of supply, the subject was taken into consideration.

Admiral Berkeley, in addressing the committee, dwelt on the clearness of the proofs which had been adduced of the great importance of vaccination; and while he allowed that the sum was insufficient, and that he would support any proposition that might be

made for substituting one of larger amount, moved that 10,000*l.* should be granted by parliament to Dr. Jenner, and the motion was ultimately carried.

In 1806, when Lord Henry Petty, afterwards marquis of Lansdown, became chancellor of the exchequer, he determined to bring the subject of vaccination again before the house of commons. On the 2nd of July in that year, after an able speech, in which he expatiated on the incontrovertible proofs of the utility of the practice which had been submitted to parliament, the noble lord moved that an humble address be presented to his majesty, praying that he would be graciously pleased to direct his royal college of physicians to enquire into the state of vaccine inoculation in the United Kingdom, and to report their opinion as to the progress it had made, and the causes which had retarded its general adoption. The noble lord observed that should that report from the highest medical authority corroborate the favourable opinion which foreign nations entertained of vaccination, it must greatly tend to subdue the prejudices which had been fomented in Great Britain. In that case the house might afterwards consider whether the ingenious discoverer had been remunerated conformably to the liberal spirit and character of this country. After a short conversation, in which Dr. Mathews, Mr. Wilberforce, Mr. Windham, Mr. Barker, Mr. W. Smith, and Mr. Paull, participated, and which turned principally on the best mode of accomplishing the object in view, Lord Henry Petty's motion was agreed to without one dissenting voice.

The royal college of physicians soon received his majesty's commands to enquire into the state of vaccination, and to report their opinion. They entered on the business with great alacrity. In aid of the knowledge of their own body they applied to each of the licentiates of the college; they corresponded with the colleges of physicians of Edinburgh and Dublin, and with the colleges of surgeons of London, Edinburgh, and Dublin. They also wrote to the societies established for vaccination for the result of their practice, and invited, by public notice, every individual who had any information to give to send it to them. The numerous documents which the college of physicians received in consequence of these applications were carefully collected, and from the whole was framed one comprehensive report, dated the 19th of April, 1807, which was laid before the house of commons. The substance of this report was, that during the eight years which had elapsed since Dr. Jenner made his discovery public, the progress of vaccination had been rapid, not only in all parts of the United Kingdom, but in every quarter of the civilized world. In the British islands some hundred thousands had been vaccinated, in our possessions in the East Indies upwards of 800,000, and amongst the nations of Europe the practice had become general. Vaccination appeared to the college of physicians to be in general perfectly safe, the instances to the contrary being extremely rare. The security derived from vaccination against the smallpox, if not absolutely perfect, was as nearly so as could perhaps be expected from any human invention; for amongst several hundred thousand cases with the results of which the college had been made acquainted, the number of alleged failures had been surprisingly small; so much so as certainly to form no reasonable objection to the general adoption of vaccination. Indeed it appeared that there were not nearly so many

failures in a given number of vaccinated persons as there were deaths in an equal number of persons inoculated for the smallpox; and it was a most important fact, that in almost every case where smallpox had succeeded vaccination, it had not been the same either in violence or in duration; but had, with very few exceptions, been remarkably mild, as if the smallpox had been deprived by the vaccine of all its usual malignity. The college was also very decided in declaring that vaccination did less mischief to the constitution, and less frequently gave rise to other diseases, than the smallpox, either natural or inoculated. It was from a consideration of the pernicious effects of the smallpox that the real value of vaccination was to be estimated. The natural smallpox had been supposed to destroy a sixth part of all whom it attacked, and about one in three hundred perished even of those who were inoculated. It was not sufficiently known that about one-tenth of the whole mortality in London was occasioned by the smallpox; and inoculation appeared to have kept up a constant source of contagion, which had been the means of increasing the number of deaths. Until vaccination became general it would be impossible to prevent the constant recurrence of smallpox by means of those who were inoculated, except it should appear proper to the legislature to adopt in its wisdom some measure to prevent those infected with smallpox from doing mischief to their neighbours. From the whole the college of physicians felt it their duty strongly to recommend vaccination; and they conceived that the public might reasonably look forward with some degree of hope to the time when all opposition would cease, and when the general concurrence of mankind would at length be able to put an end at least to the ravages, if not to the existence, of the smallpox. Before the above report, however, was laid before the house of commons, a total change had taken place in the cabinet, and the administration of Mr. Perceval had commenced.

On the 29th of July, 1807, the house of commons being in a committee of supply, the Right Hon. Spencer Perceval, chancellor of the exchequer, called the attention of the committee to the report of the college of physicians, and to the immense advantages of vaccination which that report developed. Were they to proportion the reward to the value of the discovery, he knew not where they ought to stop; but convinced as he was that the committee would regard his proposal as an act of justice rather than of liberality, he would move that there should be granted to Dr. Jenner, as a reward for his matchless discovery, an additional sum of 10,000*l.* The motion was opposed by Mr. Shaw Lefevre, and supported by Lord Henry Petty, General Tarleton, Mr. Sturges Bourne, and Mr. Hawkins Browne. Mr. Edward Morris moved as an amendment, to grant Dr. Jenner 20,000*l.* instead of 10,000*l.*, to mark the sense which parliament entertained of his merits, and to place him in a state of independence. The amendment was supported by Sir John Sebright, Mr. Herbert, Mr. Wilberforce, and Mr. Windham. The chancellor of the exchequer in vain opposed the torrent of liberality. It was silly though perhaps justly hinted by Mr. W. Smith, who was for the larger sum, that although the right honourable gentleman, in consequence of his official situation, was bound to appear sparing of the public purse, he would not be displeased to find himself overborne by the general sentiments of the house, the



country, and the world. Mr. Whitbread, Mr. Fuller, Mr. Baring, Admiral Pole, and Mr. George Rose, jun., all spoke in favour of the amendment. At length the house divided upon the question that 20,000*l.* should be granted to Dr. Jenner; sixty votes were in favour of that sum and forty-seven against it. Thus the amendment was carried by a majority of thirteen.

During these parliamentary discussions the practice of vaccination continued to gain ground, and Dr. Jenner continued to receive the most flattering marks of distinction from public bodies at home and abroad. He was chosen mayor of his native town; the corporation of Dublin voted him the freedom of their city; the imperial university of Wilna sent him a diploma, and even the Roman catholic academy of Madrid elected him a member of that learned society; the royal college of physicians of Edinburgh did him the same honour; and, lastly, the university of Oxford conferred upon him the degree of doctor of physic, by a decree of the convocation. Jennerian institutions were founded in many places, in all of which his birth-day was regularly observed as a festival. At length, after a long and laborious life devoted to scientific enquiries, and the most honourable application of their results, this eminent and excellent man was found lying on his floor in a fit of apoplexy on the 25th of January, 1823. His death shortly followed.

Dr. Jenner was little known as a writer, his literary labours being mainly confined to the one great business of his life—the spread of vaccination. We subjoin a fac-simile of his autograph.



**JENNINGS, DAVID**, a distinguished dissenting divine, born in 1691. He received a good education, and early in life entered on the ministry. In 1744 he was appointed theological tutor in a large dissenting academy, which office he retained till the time of his death in 1762. He published several works of a very miscellaneous character, including a "Treatise on the Use of the Globes," another, "The Jewish Antiquities," &c. His brother, John Jennings, was also a dissenting minister, and the author of some small works.

**JENYNS, SOAME**, an elegant writer, who was born in London in 1704, and received a domestic education until the age of seventeen, when he was entered a fellow commoner of St. John's college, Cambridge. He remained three years at the university, and then married early a lady with a large fortune, to whom his father was guardian; but the marriage proved unhappy, and in consequence of an elopement, a separation took place. In his youth, Mr. Jenyns, with a small and delicate person, sustained the character of a beau, and his first performance was a poem on the art of dancing, published in 1728. In 1741 he was left, by the death of his father, master of a large fortune, on which he entered into public life as representative of the county of Cambridge. He began his career by supporting Sir Robert Walpole, and ever after remained a faithful adherent to the minister for the time being. In 1757 he published his "Free Inquiry into the Nature and Origin of Evil," the fundamental principle of which is, that the production of good without evil

is impossible; that evils spring from necessity, and could not be done away without the sacrifice of some superior good, or the admission of greater disorder. In respect to moral evil, his theory is, that it is permitted in order to provide objects for the just infliction of physical evils.

In 1776 appeared his "View of the Internal Evidences of the Christian Religion." The foundation of his reasoning is, that the Christian religion is a system of ethics so superior to and unlike any thing which had previously entered into the mind of man, that it must necessarily be divine. In 1782 appeared his "Disquisitions on Various Subjects," which are marked with his usual characteristics of sprightly wit and shrewd observation, but are vague and declamatory. He was also the author of several other works of considerable merit. Mr. Jenyns died in 1786.

**JERNINGHAM, EDWARD**, a miscellaneous English writer, who was born in 1727. He was educated in Flanders, and employed himself in literary pursuits till the time of his death, which occurred in 1812. Mr. Jerningham's works were published collectively in 1806.

**JEROME, ST.**, one of the most learned and prolific authors of the early Latin church. He was born about 331 in Dalmatia, of wealthy parents, educated with care in literary studies, and made familiar with the Roman and Greek classics under the grammarian Donatus at Rome; but he did not escape uncontaminated by the licentiousness of the capital, and he himself confesses the excesses of his youth. He soon, however, became inclined to the Christian faith. The catacombs and tombs of the martyrs first excited his devotion. His travels on the Rhine and in Gaul made him acquainted with several Christian preachers, and before his fortieth year he was baptized in Rome. After a long residence at Aquileia, he went in 373 to Antioch in Syria, where his inclination to an ascetic life became more decided, and in 374 he retired to the deserts of Chalcis, and there passed four years as a hermit in the severest mortifications and laborious studies. He left his solitude again to be ordained presbyter at Antioch. He did not, however, confine himself to the discharge of the duties of this office, but soon after went to Constantinople to enjoy the instruction of Gregory of Nazianzen. In Rome, whither he accompanied his friend, the bishop of Damascus, he made his appearance as a teacher. His exposition of the Holy Scriptures found favour with the Roman ladies; and although no one reprehended more than he the manners of the fashionable world, several matrons of distinction with their daughters complied with his exhortations and became nuns. St. Marcella and St. Paula are celebrated for the learned and ingenious theological epistles he wrote them and for their rare monastic piety. Paula accompanied him to Palestine in 386, where he founded a convent at Bethlehem with her funds and in her society: in this he remained till his death in 420.

His writings show his active participation in the controversies respecting the doctrines of Origen, Meletus, and Pelagius; he always defended, with zeal and ability, the orthodox doctrines of the church, though his own writings are not free from vestiges of the views and opinions of these different parties. His profound knowledge of the Bible, which he read in the original languages, frequently led him to results on which he subsequently had controversies with the church; and his method of interpreting the

Scriptures borders closely on the allegorical interpretations of Origen, whom he respected, studied, and attacked. His biblical labours are highly valuable; his Latin version of the Old Testament, from the original language, is the foundation of the Vulgate, and his commentary gave a new impulse to the study of the holy scriptures. In the controversy with Jovinian and Vigilantius, the opponents of the ascetic bigotry, his immoderate zeal for the monastic life, which contributed much towards the promotion of this new institution, led him to expressions which manifest more strength and fire of feeling than maturity of judgment. On the whole, with a glowing imagination, which made his style lively and attractive, and with an extensive knowledge of languages, he possessed a less philosophical genius than his more celebrated contemporary, Augustine.

JEROME OF PRAGUE, of the family of Faulfisch, was educated at the universities of Prague, Paris, Cologne, and Heidelberg; in faith and sufferings, the companion of the celebrated John Huss, whom he excelled in learning and eloquence, and to whom, in the bold attempt at reformation of the fifteenth century, he was inferior only in moderation and prudence. His reputation for learning was so great that he was employed by Ladislaus II. of Poland to organize the university of Cracow, and Sigismund of Hungary caused Jerome to preach before him in Buda. The doctrines of Wickliff, which he introduced into his preaching, subjected him to a short imprisonment by the university of Vienna, but he was released by the people of Prague. He now took a zealous part at Prague in the contest of his friend Huss against the abuses of the hierarchy and the dissoluteness of the clergy, and not unfrequently proceeded to violence. He attacked the worship of relics with ardour, trampled them under foot, and caused the monks who opposed him to be arrested, and even had one thrown into the Moldau. He publicly burned in 1411 the bull of the crusade against Ladislaus of Naples, and the papal indulgences. When Huss was imprisoned in Constance he could not remain inactive, and hastened to his defence. But a public letter in which he requested a safe conduct from the council of Uberlingen, was not satisfactorily answered, and on his attempting to return to Prague, the duke of Sulzbach caused him to be arrested in Hirschau and carried in chains to Constance. He here received in prison information of the terrible fate of his friend, and after several hearings, in which no one was able to oppose him, an imprisonment of half a year had so worn him down, that he finally yielded to violence, and on the 11th of September, 1415, consented to recant the heresies with which he and Huss were charged.

But this apostasy did not deliver him, and after languishing a year without being able to see or read, in the darkness of the dungeon, he displayed his former courage on an audience on the 26th May, 1416. He solemnly retracted his recantation, avowed that none of his sins tormented him more than his apostasy, and vindicated the principles of Huss and Wickliff, with a boldness, energy, and eloquence, that extorted the admiration of his adversaries, but, nevertheless, precipitated his destruction, for he was burned at the command of the council. He proceeded to the pile, consoled by singing the apostles' creed and spiritual hymns and gave up his spirit in prayer. His ashes were thrown into the

Rhine in order to annihilate his memory; but posterity has done him justice, and reveres him as the martyr of truth, who, unwearied in life and noble in death, has acquired an immortal renown for his share in the reformation.

JEROME, BONAPARTE, the youngest brother of Napoleon. He was born at Ajaccio in 1784. Having gone to France with the rest of the family in 1793, he was placed at the college of Juilly. Immediately after the revolution of November 1799 he entered the naval service, and in 1801 was lieutenant in the expedition against St. Domingo, commanded by his brother-in-law General Leclerc, but he soon returned to France to carry despatches to the government, and not long after sailed again for Martinique, in the frigate *L'Épervier*, of which Napoleon had given him the command. In the following year, the war between England and France being renewed, Jerome cruised several months between St. Pierre and Tobago, but he finally was obliged to leave the station, and went to New York. While there he married Miss Elizabeth Patterson, eldest daughter of a rich merchant of Baltimore, but when Napoleon assumed the imperial diadem this connexion was made to yield to views of state policy, and Jerome's marriage was declared invalid after the birth of a son. Jerome returned to France in May 1805, having escaped our cruisers who were watching for him off New York, and Napoleon sent him to Algiers to obtain the delivery of the Genoese there held in slavery. This mission was successfully accomplished, and 250 persons were restored to liberty. The emperor now created his brother captain, and gave him the command of a seventy-four, and soon after of a squadron of eight ships of the line, which sailed for Martinique in 1806. In the same year, on his return to France, he was created rear-admiral. In 1807 he was transferred from the sea service, and received the command of a corps of Bavarians and Wurtembergians, which attacked the Prussians, and occupied Silesia. In this campaign he became general of division. After the peace of Tilsit in 1807, Jerome married Frederica Catharine, princess of Wurtemberg, and in the same month, the kingdom of Westphalia having been formed by Napoleon, the crown was bestowed on him. The intentions of the king were good, but his dependence on Napoleon was such as to render him rather a French viceroy than a sovereign.

Jerome had not passed through the different stages of the revolution, nor become sobered by experience, but was dazzled by the rapidity of his elevation. His civil list was fixed, and he received a million of francs as a French prince, and though Westphalia suffered severely, as did all other parts of Germany, in consequence of protracted wars, many improvements were introduced into the government, particularly the equal distribution of the taxes, and a uniform administration of justice. An anecdote is told of Jerome, which, if true, illustrates his views. Soon after his arrival in Cassel, which he fixed on for the capital of his kingdom, deputations of the different classes were presented to him; that of the peasants was presented as the third estate, upon which he quickly replied, "There are no estates in the kingdom, I know only citizens." His prodigality was not unnoticed by Napoleon, and in other respects the emperor was dissatisfied with him, as he showed when Jerome appeared to offer his congratulations on the birth of the king of Rome, in March 1811.



In the campaign against Russia in 1812, Jerome commanded a division of Germans, at the head of which he distinguished himself in the battles of Ostrowa and of Mohilow, but by his neglect, Bagration having effected a junction with Barclay de Tolly, he was severely reprimanded by Napoleon, who was thus prevented from accomplishing an important manoeuvre, and was sent back to Cassel. In the ensuing year the French were obliged to evacuate Germany, and Jerome retired to France with the queen, whose affections kept pace with the misfortunes of her husband. Jerome, on leaving his kingdom, declared to a deputation of citizens at Marburg that he did not regret the kingdom of Westphalia, that to be a French prince was his whole pride. Towards the end of 1814 Jerome and his wife were obliged to leave France. The ex-queen, when setting out for the kingdom of her father, was arrested near Paris, on the route to Fontainebleau, by a band of armed men under the command of the marquis Maubreuil, who had been her own equerry at Cassel. This man, who had been formerly a Chouan, robbed her of her jewels, which, however, she recovered by a legal process. Jerome, who had gone to Blois to join the empress Marie Louise, went, after Napoleon's abdication, with his wife to Switzerland, lived in Gratz and Trieste, and, on Napoleon's return from Elba in 1815, embarked secretly, from fear of the Austrians, in a vessel which his brother-in-law Murat had sent him. He arrived in April in Paris, with Cardinal Fesch, his uncle, and was present at the celebration of the Champ-de-Mai. The following day he was made a peer, and then departed with Napoleon for the army. He fought at Ligny and Waterloo, and displayed much courage, exclaiming, "We ought to die here," or "We can die no where better than here." He was wounded in this battle, and we may add here, that Napoleon once said of him, he would become a great general. He returned to Paris with his brother. After Napoleon's second abdication he travelled about for some time in Switzerland, lived in Wurtemberg, and finally took up his residence in Austria.

**JERVAS, CHARLES**, a portrait-painter, who is better known for his translation of *Don Quixote*, than for his artistical skill. He was a good Spanish scholar, and much respected by the literati of his day. Mr. Jervas died in 1739.

**JERVIS**.—See **ST. VINCENT, EARL OF**.

**JEWEL, JOHN**.—This eminent divine was born in 1522. He was educated at Oxford, and in 1546 made a public declaration of the reformed religion; but he was expelled from his college when Mary came to the throne. On this occasion his enemies had nothing to object against him but his following of Peter Martyr and his taking orders according to the laws then in force. At his departure he took leave of the college in a Latin speech full of pathetic eloquence. Unwilling, however, to leave the university, he took chambers in Broadgate hall, now Pembroke college, where many of his pupils followed him, besides other gentlemen, who were induced by the fame of his learning to attend his lectures. But the strongest testimony to his literary merit was given by the university, who had previously made him their orator, and employed him to write their first congratulatory address to her majesty. Wood indeed observes, that this task was evidently imposed upon him by those who meant him no kindness; it being taken for granted that he must either provoke the

Roman Catholics or lose the good opinion of his party. If this be true, which is probable enough, he had the dexterity to escape the snare; for the address, being both respectful and guarded, passed the approbation of Tresham, the commissary, and some other doctors, and was well received by the queen. Burnet informs us, that her majesty declared at her accession that she would force no man's conscience, nor make any change in religion. These specious promises, joined to Jewel's fondness for the university, seem to have been the motives which disposed him to entertain a more favourable opinion of popery than before. In this state of his mind he went to Clive, to consult his old tutor, Dr. Parkhurst, who was rector of that parish; but Parkhurst, upon the re-establishment of popery, having fled to London, Jewel returned to Oxford, where he lingered and waited, till, being called upon in St. Mary's church to subscribe some of the popish doctrines under the several penalties, he took his pen and subscribed with great reluctance. Yet this compliance, of which his conscience severely accused him, was of no avail; for the dean of Christchurch, Dr. Martial, alleging his subscription to be insincere, laid a plot to deliver him into the hands of Bishop Bonner, which failed, as Dr. Jewel escaped to Zurich, where he remained till the accession of Queen Elizabeth, by whom he was appointed to the see of Salisbury. He died at Monkton Farley in 1571. Bishop Jewel wrote many works, but they are chiefly of a controversial nature. They were nearly all published together in a folio volume in 1609, with a life of the author.

**JOAN OF ARC**, the Maid of Orleans. The belief, prevalent in the middle ages, that particular individuals were gifted with supernatural powers, as instruments of a higher will, explains the extraordinary character and conduct of the maid of Orleans. After the death of Charles VI., king of France, in 1422, Henry VI. of England, then a child of nine months old, was proclaimed king of France, according to the treaty of Troyes, which was signed in 1420; his uncle, the duke of Bedford, acted as regent. France had been distracted for more than forty years by civil dissensions. On one side were Queen Isabella, the duke of Burgundy, and England; on the other, the dauphin Charles, who had been abandoned by his own mother, but was supported by the Orleans party. This division, and the talents of the English generals, the earls of Somerset, Warwick, Salisbury, Suffolk, Arundel, Talbot, and Fastolf, had reduced nearly all France to the dominion of England. The dauphin, a youth of nineteen, was crowned at Poitiers as King Charles VII. He possessed many qualities proper for interesting his countrymen in his favour, and was wanting only in firmness and resolution. Still he maintained himself in France for the space of seven years. At length, Bourges, and the territory belonging to it, were nearly all that remained to him, while Paris and the north of France, as far as the Loire, were in possession of the English. In the valleys of the Vosges, on the old frontiers of Lorraine, in the village of Domremy la Pucelle, on the banks of the Meuse, lived a peasant girl, Jeanne d'Arc, whose parents were common country people of reputable character, and in good circumstances for their station. In the midst of timid and superstitious persons, who were in continual trouble and alarm at the misfortunes of their country, Joan was quietly occupied in domestic employments, and some-

times in driving the cattle to pasture. Her history has been very minutely traced. The third volume of the Notices and Extracts from the Manuscripts in the library of the king, by De l'Averdy, published at Paris in 1790, contains whatever is important respecting her. She was of a delicate frame, and uncommon sensibility of temperament. This, perhaps, was heightened by the circumstance of her being exempt from the common law of her sex; and Dufresnoy has remarked how this circumstance and her spirit of devotion may account for her visions. Her enthusiasm, and her habits of solitary meditation, explain the angelic voices and visions of the maid. While her companions were sporting beneath the Fairies' tree, the beautiful May (*le beau Mai* ou *l'arbre des fées*), not far from the fountain of Domremy—a tree which was once sacred to the Druids, and famous in many a ghostly tale—Joan was singing and dancing by herself, in pious enthusiasm, and binding garlands for the holy virgin, in the little chapel of "our Lady of Bellemont," which she usually visited on Saturday.

The beautiful Joan was but eighteen when she went to the dauphin at Chinon in Touraine. Commanded, as she asserted, by a vision of our lady of Bellemont to raise the siege of Orleans, and to conduct Charles to Rheims to be crowned, she presented herself in February, 1429, to the governor of Vaucouleur, Robert of Baudricourt, who at first thought her possessed, and twice dismissed her; but upon her returning a third time, he sent her to Chinon with letters of recommendation. Here the dauphin ordered her to be examined by the bishop of Meux and John Morin. She is also said to have immediately pointed out the king, whom she had never seen, and who had purposely mixed among his courtiers, and to have repeated to him a prayer which she had made to the virgin Mary. It is certain that she was examined for three weeks by many intelligent men, counsellors of parliament, and divines. At length, being satisfied of the truth of her claims, D'Aulon was appointed to be her constant attendant and brother in arms, and she received permission to hasten with Dunois to the deliverance of Orleans. From this period she appears the finest character in the history of the middle ages of France. In a male dress, armed cap à pié, she bore the sword and the sacred banner, as the signal of victory, at the head of the army. Still no unfeminine cruelty ever stained her conduct. She was wounded several times herself, but never killed any one, or shed any blood with her own hand. There appears, as Schlegel says in his "History of the Maid of Orleans, from old French documents," to have been no other earthly passion in her heart than devotion to her country, to the descendant of St. Louis, and the sacred lilies. It is shown also, by the documents of her trial, and of the revision of it in 1453, that she had not killed any of the enemy with her own hand, from a tenderness of conscience, and was even more anxious about the souls than the bodies of the English who were slain. Nevertheless, it would seem from some passages of Lenglet Dufresnoy's "*Histoire de Jeanne d'Arc, Vierge Héroïne*," that she did not always carry the banner, and actually made use of the consecrated sword in case of necessity. This sword was taken by her directions from the church of St. Catharine at Fierbois, where nobody had before known of its existence. The general belief of her elevated mission, of which she herself was piously

persuaded, produced the most extraordinary effects. Resolute, chivalrous, pious and brave, looking to one single aim, she was skilfully employed by the generals to animate the army, while they did not implicitly follow her counsels. The first enterprise was successful. With 10,000 men, under the command of St. Severre, Dunois, and La Hire, she marched from Blois, and, on the 29th April, 1429, entered Orleans with supplies. By bold sallies, to which she animated the besieged, the English were forced from their intrenchments, and Suffolk abandoned the siege in May 1429. The march of Charles to Rheims followed, and such was the impression produced on the population that every place opened its gates to him, and the ceremony of his inauguration took place as predicted. She was, however, subsequently captured by the English and condemned to death as a sorceress, a sentence she endured with great courage in 1431, and in the twenty-first year of her age.

JODELLE, ETIENNE, was born at Paris in 1532, and wrote the first regular tragedies and comedies for the French stage. Among the former are "*Cléopâtre Captive*" and "*Didon*." His comedy of "*Eugène*" was praised by Ronsard. Though Jodelle enjoyed the favour of Charles IX. and Henry II., he died in great poverty in 1573.

JODRELL, RICHARD PAUL, a dramatic writer and critic, who was born in 1745, and was educated at Oxford. He is principally known as the author of "*Illustrations of Euripides*," and a comedy entitled "*The Disguise*." Mr. Jodrell died in January 1831.

JOECHER, CHRISTIAN THEOPHILUS, a celebrated German scholar, who was born in 1694 at Leipsic, where he studied medicine and theology. In 1714 he delivered lectures, in which he showed himself an adherent to the philosophy of Leibnitz and Wolf. In 1732 he was made professor of history, in 1735 doctor of philosophy, and in 1742 librarian of the university. He died in 1758. His "*Allgemeines Gelehrten Lexikon*" is still valuable.

JOHANNES, SECUNDUS, the bibliographical name of John Everard, a celebrated Latin poet, who was born at the Hague in 1511. His father was a distinguished lawyer, and president of the supreme council of Holland at Mechlin during the reign of the emperor Charles V. At Bourges, where John studied law under Alciatus, he received a doctorate; but literature had more attractions for him than jurisprudence. He became acquainted with some poets of the age, and his intercourse with them tended to strengthen his predilection for works of imagination. He also distinguished himself by his skill in painting, sculpture, and engraving; but he was most indebted for his fame to his poetical works. For the improvement of his talents he travelled to Italy, and thence to Spain, where he became secretary of Cardinal Tavera, archbishop of Toledo, by whose advice he attended Charles V. on his journey to Tunis. The weak state of his health, however, did not permit him to endure the hardships of war, and he returned to the Netherlands, where he died, at Utrecht, in 1536, of a malignant fever. Few modern Latin poets have left us such pleasing amatory poems as his. The "*Kisses of Johannes Secundus*" are best known. His works, consisting of elegies, odes, epigrams, and miscellaneous poems, were published by his brothers, who were likewise distinguished as poets, and have gone through many editions. The



Kisses have been repeatedly translated into English, German, and French.

**JOHN THE BAPTIST** was born six months before Jesus (their mothers were relations), of a Levitical family in Judea, and his birth was attended with circumstances which marked him out as one chosen by God to accomplish the divine purposes. He chose the austere course of life suited to a person dedicated to God, and by his early simplicity in food and dress, by his solitary meditations on, and deep knowledge of, the spirit of the Holy Scriptures, obtained that independence and strength of mind which made him the object of universal admiration when he appeared in the character of a prophet. His teachings were earnest exhortations to repentance and preparation for the kingdom of heaven, which he announced to be at hand. His preaching, as recorded in the Gospels, was severe and powerful. He proclaimed himself the harbinger of a greater who should come after him, and fulfilled his mission to prepare for him the way with a zeal equalled only by his self-denial and humility. He baptized many converts to his doctrine, and obtained respect among all classes by the contrast of his severe virtue with the corruption of the times. When the higher mission of Jesus was made known, at the time of his baptism in the Jordan, John pointed his disciples to this new master, and saw, without envy, his own words fulfilled—"He must increase, but I must decrease." He coveted no fame, and wished no further success. He desired only to maintain the right of speaking the truth, and fell a victim to his boldness. To gratify a vindictive woman, Herod Antipas, tetrarch of Galilee, caused him to be beheaded in prison. A number of his disciples continued faithful to him till death, and are said to have established the still existing sect of Sabians, or St. John-Christians, in Persia, distinguished for their veneration of John the Baptist.

**JOHN THE EVANGELIST** is one of the most pure and lovely characters of Christian antiquity. In his youth he left his nets at the call of Jesus, and from that time followed his divine teacher with unchanging fidelity. Not only on his journeys was he always with him, and in all conditions his most confidential friend, but, even when the other disciples fled, he accompanied him to the judgment seat; and under the cross his expiring Lord pointed him out to Mary as one who was to stand in the place of a son and protector to her. Hence he was called emphatically "the disciple whom Jesus loved." The gentleness and tenderness which breathe through the writings of John, adapted him peculiarly to understand all the feelings of his Lord. He shared the labours and sufferings of the apostles, lived in Ephesus, was for a time an exile in Patmos, perhaps resided in Rome, and finally died, at an advanced age, in the bosom of the Ephesian church, which was dearest of all to his heart. St. Jerome gives a very affecting account of the last years of his life. As the infirmities of age made him unable to address the church in a systematic discourse, he always desired to be conveyed to the assembly, and, as often as he came, addressed them thus: "Children, love one another." Being asked, at length, why he always repeated this exhortation, with nothing new, he answered, "Because it is the precept of the Lord; and if this is fulfilled, it is enough." John was the author of one of the Gospels, of the book of Revelations, and of the three Epistles which bear his name.

**JOHN.**—The name of many saints and martyrs of antiquity:—

St. John, a warrior in the fourth century, who encouraged Athanasia, with her three daughters, to brave martyrdom. He was himself beheaded.

St. John of Nicodemia, who was skinned and tortured with salt and vinegar, by order of Diocletian, because he tore down the imperial edict which ordered the imprisonment of all priests, and required them to embrace paganism.

St. John, the Alms-giver, was born in the island of Cyprus, in the sixth century. He was made patriarch of Alexandria, and spent every thing he had for the poor.

St. John of Damascus, or Johannes Damascenus, in the dispute concerning the worship of images, defended the practice against Leo Isauricus and Constantinus Copronymus. He died in 760, in a convent. The most complete edition of his works was published by Le Quien, at Paris, in 1512. Several of his works have never been printed.

St. John of God was born at Monte Mayor el Novo, in the province of Alentejo, in Portugal, in 1495, of poor parents. While keeping a shop in Grenada, being affected by a sermon of John of Avila, he gave all his property to the poor and became his pupil. He displayed so much fanaticism that he was thought to be mad, and carried to an hospital; but, being soon released, he established an hospital himself, which he maintained by alms. He founded a convent, from which originated the Hospitalers or Brothers of Charity. He practised the greatest severity towards himself. The bishop of Tuy, who came to Grenada, gave him the name of John of God, which he retained. He died in 1550, and in 1680 Pope Urban canonized him.

**JOHN.**—The name of a great number of Roman pontiffs, the last of whom died in 1419. That no subsequent pope has called himself John is probably owing to the polluted character of several of the name, and particularly the public condemnation of the last for atrocious crimes. Our limits, however, will only allow us to notice the most celebrated.

John I. succeeded Hormisdas in 523, and was a friend of Boëthius, who dedicated to him several of his works. Theodoric sent him to Constantinople to induce the emperor Justin to adopt milder measures towards the Arians. Though John was received with uncommon pomp, his mission was fruitless, and on his return Theodoric threw him and his companions into prison, where he died in 526.

John XI. ascended the papal chair in 931, though very young, by the influence of his mother, Marozia, who governed Rome, and, after the death of her husband Guido, married Hugh, king of Lombardy, who insulted Alberic, son of Marozia and Guido. Alberic revolted, and imprisoned Marozia and the pope, who died in prison in 936.

John XII., son of Alberic, and grandson of Marozia, though an ecclesiastic, succeeded to the dignity of his father, a patrician of Rome, and in 956, after the death of Agapetus II., possessed himself of the tiara, though only eighteen years of age. He was the first pope who changed his name on his accession to the papal dignity. He applied to the emperor Otho I. for assistance against Berengarius II., crowned the emperor in 962, and swore allegiance to him, but soon after revolted against Otho, who caused him to be deposed by a council in 963, and Leo VIII. to be

elected. On Otho's death, in 964, John returned, and died in the same year. He polluted the papal see by the most revolting licentiousness.

John XIII. was made pope in 965 by the influence of the emperor, for which the nobles of Rome hated and expelled him. Otho II. restored him to Rome, and was crowned by him. He died in 972. According to Baronius, he introduced the custom of consecrating bells.

John XV., a Roman, elected in 985. He was the first who solemnized a formal canonization (of Ulric, or Udalric, bishop of Augsburg) in 993. He settled the disputes between King Ethelred of England and Richard of Normandy, and induced Otho III. to assist him against Crescentius, but died whilst the former was besieging the castle of St. Angelo in 996.

John XVIII. was elevated to the throne in 1004. We mention him merely because a union is said to have been effected between the eastern and western churches under his pontificate; and in the mass, besides the name of the pope, that of the patriarch of Constantinople is said to have been mentioned.

John XXI. was a native of Cahors, and was elected pope at Lyons in 1316, after the death of Clement V. He resided at Avignon, but had many adherents in Italy. He is important in German history on account of the active part which he took in the disputes of the emperors Louis of Bavaria and Frederic of Austria. He was entirely in the interests of France. He died in 1334, after having been once deposed by Louis, who caused Nicolas V. to be elected in his stead. The Clementines and the Extravagantes prove his learning. As a theologian, he held a heretical opinion respecting the beatific vision of God, maintaining that Mary and all the blest could not enjoy it until after the final judgment, and was on the point of being deposed by a general council on this account. He established several bishoprics and archbishoprics in France, which increased his revenues, so that he was enabled to leave immense treasures, which were not all well acquired.

John XXII. was born in Naples, and was a pirate in his youth, afterwards became an ecclesiastic, studied at Bologna, was made a *doctor juris*, and was elected pope in 1410 by the council of Pisa, after the death of Alexander V., on condition that, if Gregory XII. and Benedict XIII. would resign, he would also retire, to end the schism. He summoned the council of Constance demanded by the emperor Sigismund in 1415, where he appeared in person, and confirmed his resignation; but he fled secretly from Constance to Schaffhausen, and revoked his resignation. He was cited before the council, but, not appearing, was suspended, and finally deposed for seventy crimes, namely, malice, tyranny, incest, licentiousness of all kinds, intercourse with his brother's wife and with three hundred nuns, simony, murder, &c., attested by thirty-seven witnesses. He was confined in the castle of Gottleben, near Constance. The elector of the Palatinate was then charged with his safe keeping, and he remained at Manheim and Heidelberg under custody. Four years after he was released, on the payment of 30,000 gold guilders, went to Italy, and threw himself at the feet of Pope Martin V. in Florence, who pardoned him, and made him cardinal, bishop of Tuscoli, and dean of the college of cardinals. He died soon after, in November 1419.

JOHN, king of England, born in 1166, was the youngest son of Henry II. by Eleanor of Guienne.

Ireland being intended for his appanage, he was sent over in 1185 to complete the conquest, but such was the imprudence of himself and his courtiers that it was found necessary to recall him. Although his father's favourite, he joined his brother Richard in his last unnatural rebellion, and partook with him the curse pronounced by the heart-stricken king and parent on his death-bed. He was left without any particular provision, which procured for him the name of *Sans Terre*, or Lackland; but Richard, on his accession, conferred on him the earldom of Mortaigne in Normandy, and various large possessions in England, and married him to the rich heiress of the earl of Gloucester. This kindness did not prevent him from forming intrigues against his brother, in conjunction with Philip of France, during his absence in Palestine; but Richard magnanimously pardoned him on his return and left him his kingdom in preference to Arthur of Brittany, the son of his elder brother, Geoffry. So imperfectly was the rule of primogeniture then established in England, that no disturbance ensued in this country, although the French provinces of Anjou, Touraine, and Maine, declared for Arthur, who was taken under the protection of the king of France. A war ensued, in which John recovered his revolted provinces, and received homage from Arthur for the duchy of Brittany, inherited from his mother.

In 1200 he married Isabella of Angouleme, after divorcing himself, on some pretence, from his first wife. In 1201 some disturbances again broke out in France, whither he led another expedition; and the young Arthur, having joined the malcontents, was captured, and confined in the castle of Falaise, whence he was subsequently removed to Rouen, and never heard of more. The manner of his death is not certainly known; but it was generally believed that John stabbed him with his own hand, and he now became the object of universal detestation. The states of Brittany summoned him to answer the charge of murder before his liege lord, King Philip; and upon his refusal to appear, the latter assumed the execution of the sentence of forfeiture against him, and in this manner the whole of Normandy was recovered by the French crown, after its alienation for three centuries. John laid the fault of his disgrace upon his English nobles, whom he harassed by fines and confiscations; but, after some ineffectual attempts, he was obliged to acquiesce in a truce in 1206. The pope at this time was the haughty and able Innocent III., who, in consequence of a contested election for the see of Canterbury, nominated a creature of his own, Cardinal Stephen Langton. John, highly enraged, acted with his usual haste and folly, and displayed so much contempt for the papal authority that Innocent laid the whole kingdom under an interdict. This quarrel lasted some years, and the king, by his tyranny depriving himself of the support of his nobles, was perplexed on every side.

In order to give some lustre to his degraded administration, he undertook expeditions into Scotland, Wales, and Ireland, in which he was successful, and, in particular, quelled all opposition to his authority in the last country. In the mean time the court of Rome excommunicated the king personally, and formally absolved his subjects from their allegiance. Philip of France was again ready to put the sentence against John into execution, and prepared an expedition in the ports of Picardy, which, however, the

latter was enabled to oppose. So much disaffection nevertheless prevailed, that Pandulph, the pope's legate, induced him not only to receive Langton as archbishop of Canterbury, but abjectly to resign his kingdoms of England and Ireland to the holy see, in order to receive them again as its vassal with absolution. This ignominious compact was executed at Dover in May 1213; and the pope, now regarding England as his own, and jealous of the aggrandizement of Philip, required the latter to desist from hostilities against a country under the protection of the see of Rome. Philip received this mandate with great indignation, but, in consequence of a victory over his fleet, was gradually brought to reason. Flushed with this success, John resolved to endeavour to recover his continental dominions, but the English barons declined the service. In the next year, however, he carried over an army to Poitou, but after some partial successes was obliged to return in disgrace. John had by this time rendered himself the object of such universal contempt and hatred, that his nobles, who had long felt aggrieved by the usurpation of their sovereigns, and of the reigning one in particular, determined to seize upon so favourable an opportunity to controul his power and establish their privileges. Langton produced to them a copy of the charter of rights granted by Henry I., and at a general meeting in London in January, 1215, they laid their demands before the king, which he attempted to elude by delay. In the mean time he sought to ingratiate himself with the clergy and the pope, with whom he lodged an appeal against the compulsory proceedings of the barons. The politic pontiff, who found it his interest to support a sovereign who had so far humbled himself, declared his disapprobation of their conduct; but, little moved by the declaration, the latter assembled in arms at Oxford, where the court was

agreement as they thought fit to dictate. A facsimile of the royal seal, as prefixed to this document, is given in the preceding column. It is copied from the original in the British Museum.

Such were the steps which produced the Magna Charta, which was signed by John at Runnymede, on the banks of the Thames, in June 1215. By this charter (the basis of English constitutional freedom), not only were the nobles protected against the crown, but important privileges were granted to every order of freemen. The passive manner in which John yielded to these restrictions of his power, indicated a secret intention of freeing himself from his obligations. In order to lull the barons into security, he dismissed his foreign forces, but in the mean time was secretly employed in raising fresh mercenaries, and in seeking the concurrence of the pope, who issued a bull annihilating the charter as extorted from his vassal, contrary to the interests of the holy see. He even forbade John to pay any regard to its conditions, and pronounced a sentence of excommunication on all who should attempt to enforce it. Thus furnished with spiritual and temporal arms, the king left his retreat, and carried war and devastation through the kingdom. His barons, taken by surprise, could make no effectual resistance, and despairing of mercy from John, sent a deputation to France, in which they offered the crown of England to the dauphin Louis. Philip gladly accepted the proposal, and Louis, with a fleet of six hundred vessels, landed at Sandwich, and proceeded to London, where he was received as lawful sovereign. John was immediately deserted by all his foreign troops, and most of his English adherents; but the report of a scheme of Louis for the extermination of the English nobility arrested his progress, and induced many to return to their allegiance. While the king's affairs were beginning to assume a better aspect, he had the misfortune, in a march from Lynn across the sands into Lincolnshire, to lose, by the sudden flow of the tide, all his carriages and baggage. Being already in a bad state of health, this event so aggravated his disorder that he died at Newark in October, 1216, in the forty-ninth year of his age and seventeenth of his reign. No prince in English history has been handed down to posterity in blacker colours than John, to whom in-



then held, and, choosing a general, immediately proceeded to warlike operations. They were received without opposition in London, which so intimidated the king that he consented to sign such articles of



gratitude, perfidy, and cruelty were habitual. Apparent gleams of vigour and energy were indeed occasionally manifest, but they always proved mere explosions of rage, and soon subsided into meanness and pusillanimity. His private life was stained with



extreme licentiousness, and the best part of his conduct as a ruler was the attention he paid to commerce and maritime affairs. More charters of boroughs and incorporations for mercantile pursuits date from him than from any other of the early kings, and the popular constitution of the city of London was his gift. He left by his second wife a family of two sons and three daughters. Eltham Palace, once the favourite residence of this monarch, is depicted in the previous page.

**JOHN THE PARRICIDE**, or **JOHN OF SUABIA**, was the murderer of his uncle, the emperor Albert I. Himself of a mild peaceful disposition, he would, perhaps, have endured the injustice of his uncle, who withheld from him his hereditary dominions and fief, had not his anger been fanned into a flame by the enemies of the emperor. After the perpetration of the bloody deed in the neighbourhood of Hapsburg, in May, 1308, the murderers took to flight; among them was John, who wandered in the monastic habit through Italy, and finally sunk into such obscurity that nothing was known with certainty of him. Rodolph of Wartzburg was apprehended and punished by the rack on the spot where the deed was committed; the other murderers escaped, with the exception of three boys who confessed nothing, though threatened with a cruel death, which they actually suffered. But a sanguinary revenge was taken on the relations of the murderers by Leopold, the second son of the emperor, and by Agnes, his sister, the widowed queen of Hungary. They were executed with the most terrible torments, their castles demolished, and the inhabitants slain by hundreds. More than a thousand innocent men, women, and children perished. The history of John of Suabia has given rise to the tragedy of that name, which for more than twenty years has been performed on the German stage.

**JOHN SOBIESKI**, or **JOHN III.**, king of Poland, one of the greatest warriors of the seventeenth century. His father, James Sobieski, equally distinguished for his virtues in peace and his courage in war, took great care to cultivate the same qualities in his sons, Mark and John. The Poles had just been defeated at Pilawiecz when these youths returned from their travels. This misfortune only served to excite their courage. Mark fell in a second engagement with the Cossacks on the banks of the Bog; but John, more fortunate than his brother, became successively grand marshal and general of the kingdom. Full of courage, he exposed himself like the meanest soldier to the greatest dangers, and, when urged to take care of his person, replied, "If I follow your advice you will despise me." He became the terror of the Tartars and Cossacks, over whom he was perpetually gaining new victories. In 1673 he won the celebrated battle at Choczim against the Turks, who lost there 28,000 men. The following year he was elected king of Poland. When the Turks laid siege to Vienna in 1683, he hastened thither with a Polish army and rescued the imperial city. His cavalry was splendid, but his infantry poorly equipped. To conceal the condition of the latter he was advised to send one of the worst clothed regiments of infantry over the river by night, to save them from the gaze of spectators. Sobieski was of a different opinion. When the regiment was on the bridge he said to those who surrounded him, "Behold them—they are invincible; they have sworn never to wear any

dress but that of enemies: in the last war they were all clothed in the garb of Turks." On his arrival he chose the most advantageous position, ascended an elevation to observe the grand vizier, and remarked, "He has selected a bad position. I understand him; he is ignorant and persuaded of his own genius. We shall gain no honour from this victory." Sobieski was not deceived. The next day the Turks were driven from their camp in terror, leaving behind the holy standard of Mohammed, which the conqueror sent to the pope with the following letter: "I came, I saw, and God has conquered." On his entrance into Vienna at the head of his victorious Poles, the inhabitants received him with indescribable enthusiasm. They pressed around to embrace his feet, to touch his garments or his horse, and proclaimed him their saviour and deliverer. He was moved even to tears, and, under the strong impulse of his feelings, called this the happiest day of his life.

In 1693 he was attacked by a dangerous sickness, and was doomed to witness that dissension which usually attends the election of a king in Poland. Foreign enemies united with domestic factions. Sobieski was no longer in a condition to quiet the disturbances, and the moment was fast approaching which was to deprive him at once of his life and his throne. The queen wished him to make a will, and communicated her wishes through one of the bishops. He refused, asserting, that in a nation like his party rage would prevail over all his influence. He died in 1696, in the twenty-third year of his reign. Scarcely had he closed his eyes when jealousy and envy united to stain his memory. Some reproached him with having purchased lands contrary to the laws, which forbade the king to hold any private property. Others maintained that the Christian league which he had joined against the Turks had cost his country more than 200,000 men. Others still asserted that he was too fond of money and expensive journeys. Certainly no court was ever less stationary than his. He performed the tour of Poland every year with his queen, and visited all his estates like a nobleman. This fault, however, if it may be called a fault, should not cast a veil over the virtues of Sobieski. He was fond of the sciences, spoke several languages, and deserved to be loved for his gentleness and affability. His three sons died without leaving any male descendants.

**JOHN VI.**, emperor and king of Portugal, Brazil, and Algarve, was born in May 1767. On account of the mental derangement of the queen Francisca, his mother, he was proclaimed director of the government in Portugal, February, 1792. In 1807 he embarked for Brazil with his family, and landed at Rio de Janeiro in 1808. In 1815 he raised Brazil to the rank of a kingdom, and united all his states into one monarchy. After the death of his mother, in March 1816, he became king. On account of the old commercial relations between Portugal and England, John was not in a condition to maintain a strict neutrality towards France. In 1793 he had sent the Spanish government a small body of soldiers to aid in the defence of the Pyrenees; but after Spain had made peace, and concluded an alliance with France, Portugal was looked upon as an enemy by both. John looked to England, therefore, for protection. Bonaparte at length induced the Spanish court to make an attack in earnest upon Portugal, which ended in the peace of Badajoz, in which Olivenza was ceded



to Spain, and a part of Guiana to France. After the peace of Tilsit, Napoleon, not content with the vast sum of money by which John had purchased his neutrality, required him also to close his ports against the English, to arrest all of that nation in Portugal, and to confiscate their estates. As the regent complied with the first only of these requisitions, the "Moniteur" declared that the house of Braganza had ceased to reign, and an army composed of French and Spanish soldiers marched into Portugal. The prince regent now resolved to transfer his court to Brazil, as he had been advised to do in 1800. The English ambassador, Viscount Strangford, and the British admiral, Sir Sidney Smith, facilitated the accomplishment of his design. On the anniversary of the elevation of the house of Braganza, the ensigns of Braganza were succeeded by the French eagle. An earthquake and a storm which the Portuguese fleet encountered in the view of the city and the enemy, completed the submission of the Portuguese.

From Rio de Janeiro, in May, 1808, the prince-regent declared all treaties with France and Spain null, and formed a closer union with England, which powerfully supporting the bravery of the Portuguese army and the ardour of the people, recovered for him the possession of his European kingdom. Marshal Beresford continued to exercise an important influence on the affairs of Portugal till August, 1820, when by the convocation of the cortes a new political system was established. In America the Portuguese also recovered the portion of Guiana which they had lost, and occupied French Guiana; the latter, however, was restored to France in 1817. Meantime the ministry of the prince-regent carefully attended to the improvement of Brazil. The inquisition was abolished, religious freedom introduced, the evils of slavery diminished, and European artists, manufacturers, merchants, and agriculturists, encouraged to settle in the country. The revolution of the Spanish colonies in South America (perhaps the refusal of Spain to restore Olivenza) led the court of Rio de Janeiro to occupy Monte-Video and the left bank of La Plata. Spain had recourse to the intercession of Austria, Russia, Prussia, and Great Britain, whose declaration, directed to the marquis of Aguiar, Portuguese secretary of state for foreign affairs, induced the court of Brazil to evacuate Monte-Video on condition that Olivenza should be restored.

A conspiracy against the existing government was discovered at Lisbon in 1817, and suppressed by the execution of those engaged in it. After this the freemasons were persecuted more severely than ever. In consequence of the Portuguese revolution and the convocation of the cortes, 1820, which the monarch recognised as lawful, he returned in 1821 to Portugal. The crown-prince remained in Brazil, and that vast country separated itself entirely from the mother-country, where an absolute government was in the mean time established. John was incompetent to unite the constitutionalists and royalists. He was himself in danger of falling a victim to the intrigues of the latter, when he was rescued by an English vessel in the Tagus. Portugal and Brazil also assumed a hostile attitude; but in August, 1825, by the mediation of England, John VI. concluded a treaty with his son the emperor Pedro I. of Brazil, in which he acknowledged that country as an independent kingdom, wholly separate from Portugal, and his son as emperor, reserving for himself, personally, the title of

emperor of Brazil. This good-natured monarch, who was incompetent to struggle with the troubles of his age and the political degeneracy of his nation, died on the 10th of March, 1826, having previously appointed his daughter Isabella, regent of Portugal.

JOHNES, THOMAS.—This eminent antiquary and historian was born at Ludlow in 1748. He was educated at Eton, and afterwards proceeded to Edinburgh where he attended several courses of lectures. Mr. Johnes left that city in the latter end of the year 1768, and immediately commenced his tour on the continent. In the choice of a travelling companion for his son, the elder Mr. Johnes was truly fortunate. He committed him to the conduct of Robert Liston, Esq., who has since so honourably distinguished himself by the able manner in which he has fulfilled many diplomatic missions; and was latterly, at an advanced age, actively employed in executing the arduous duties of British minister at the Ottoman Porte. Under the direction of this able and honourable guide, Mr. Johnes proceeded through great part of France, Spain, and Italy. Thence he proceeded to Switzerland, and following the course of the Rhine as far as Strasbourg, turned off through Alsace and Lorraine to the French capital, where he fixed his residence for several months. The society of Paris was at that time extremely brilliant. Its tone, its manners, and sentiments, have of late been well and faithfully portrayed in the memoir of Marmontel, the letters of Madame du Deffand, and, above all, in the voluminous and entertaining correspondence of Baron Grimm. By these arbiters of taste and of public opinion Mr. Johnes, on his arrival at the French metropolis, was received on a footing of intimacy.

Returning from the continent in the year 1771, furnished with those accomplishments usually acquired by gentlemen of rank and fortune in the course of foreign travel, Mr. Johnes spent nearly three years in the society of the first circles of the English metropolis. In the year 1774, however, tired of a desultory life of pleasure, he determined to devote himself to more important objects; and aspiring to the honour of a seat in parliament, on the occasion of a vacancy he offered himself as candidate for the borough of Cardigan. On this occasion he was strongly opposed by Sir Robert Smith, who at the conclusion of the poll was returned by the officer who presided at the election; but the latter was ousted by petition, and his more fortunate rival seated in his place.

In 1780 he lost his father, and in deference to the advice of his friends, though contrary to his own wishes, he vacated his seat for the borough of Cardigan, and offered himself a candidate for the county of Radnor, which the former had represented during several parliaments. This step involved him in a second electioneering contest. He was opposed by Walter Williams, Esq., of Maesclough, but after an arduous struggle was returned knight of the shire. The parliamentary politics of Mr. Johnes were at this time decidedly ministerial. To Lord North, who was then prime minister, he was attached by the ties of personal friendship as well as by their agreement in political views. Like the celebrated Gibbon, he gave many a silent but sincere vote in favour of the American war. Like Gibbon too, he had his reward. In the year 1781 he was appointed his majesty's auditor for the principality of Wales.

This office, which was in fact a well paid sinecure, was a few years afterwards proscribed by a bill of reform, but by a kind consideration, usual in such cases, and in this instance enforced by the powerful interference of Mr. Johnes's intimate friend, Lord Chancellor Thurlow, its abolition was deferred till the demise of the existing incumbent.

On the death of his father Mr. Johnes had visited his estates at Hafod, and had been greatly struck by the beauties of that enchanting spot. Through a vale, at its entrance narrow and craggy, but gradually widening in extent, until the prospect is closed by distant hills, the Istwith rolls its waters, now urging their way in foam through fragments of broken rocks, now precipitated down cascades, and now gently flowing in an expanded channel. The adjacent heights rise in every form of varied beauty, and enclose spots of fertile ground, well calculated to form amidst "a desert wild" a terrestrial paradise. On one of these the taste of the former proprietors had fixed a mansion. This was, however, mean in its appearance, and inconvenient in its structure; Mr. Johnes therefore determined to substitute for it an edifice more worthy of the grandeur of its situation. He accordingly erected, at an immense expense, a large and handsome chateau in the modern Gothic style, the interior of which he decorated with splendid furniture and costly specimens of ancient and modern art. His library, a spacious octagonal building, he filled with rare and curious volumes, including a noble collection of books on natural history, and manuscripts in the Welsh, French, and Latin languages. Adjoining to the library he erected a conservatory 160 feet in length, which he furnished with a rich variety of plants. But, elegant and gorgeous as was the interior arrangements of the mansion, the principal charm of Hafod consisted in the natural beauties of its site: and in availing himself of these, in the laying out of his grounds, Mr. Johnes evinced the most consummate taste. He strictly followed nature. No incongruous ornaments, no studied surprises, no frivolity of decoration, broke in upon the harmony of the scene. The bleakness of the hills, indeed, he obviated by means of trees, of which, in the course of sixteen years, he planted no less than 2,065,000. As these grew up, they added to the beauty of the varying prospect, which was rendered the more rich and interesting by the contrast which it presented to the lengthened sterility with which it was surrounded.

Pecuniary circumstances now induced Mr. Johnes to alter the character of his establishment at Hafod. He dismissed a long train of his domestics, and reduced his household to the lowest point consistent with simple comfort. A most agreeable consequence proceeding from his new plan of life was, the fixing of his residence almost exclusively at Hafod. In this retired spot, where all the articles of the first necessity were furnished from his own domain, he was enabled to live, even in elegant hospitality, at a rate almost incredibly moderate. Nor did he here want scope for his mental and bodily activity. The improvement of his grounds, and the superintendence of his farm, occupied a considerable portion of his morning hours. He watched with kind concern over the welfare of his tenantry, and of the peasantry in his neighbourhood. For the benefit of the farmer he compiled and printed a book of useful

instruction in the various processes of agriculture, entitled "A Cardiganshire Landlord's Advice to his Tenants." He provided for the education of the young and the support of the aged. He instituted among his labourers a benefit society, which he had the happiness to see flourish under his auspices. In these acts of beneficence he was heartily and ably seconded by Mrs. Johnes who soon became the "Lady Bountiful" of the neighbourhood, administering medicine to the sick, comfort to the afflicted, and good advice to all. It will easily be believed, that conduct such as this obtained for the family the respect and love of the whole vicinage. In his attention to religious duties, Mr. Johnes was punctual and strict. When the weather permitted, he regularly attended at the service of the parish church, where it was truly gratifying to observe the cheerful looks and respectful familiarity with which he was received by the yeomanry and working people, principally labourers in husbandry, of which the congregation was almost entirely composed. When the inclemency of the season precluded his attendance, he read the Liturgy, and a sermon selected from the works of the best English divines, to his family and domestics.

In addition to the avocations which have been already mentioned, Mr. Johnes daily devoted a portion of his time to the superintendence of the education of his daughter, who, as her health became confirmed, gave indications of mental powers of no common order, and whose rapid improvement in knowledge, and in the acquirement of the accomplishments suited to her sex, amply repaid all the anxiety which he experienced on her behalf. His library also afforded him ample means of amusement, of which his relish for the fine arts and his knowledge of various languages enabled him to avail himself to the utmost. These pursuits, the society of a few friends, and of the occasional visitors who, among the crowd of tourists attracted by the beauties of Hafod, were either personally known to Mr. Johnes, or were fortunate enough to procure letters of introduction to him, caused the summer and autumnal months to pass rapidly away. But the dreary evenings of winter were sometimes tedious by their uniformity. This circumstance did not, however, tempt Mr. Johnes to deviate from his plan of prudent seclusion. He acted much more wisely in seeking within his own resources for some plan of active and stated exertion which might occupy his thoughts, and profitably fill up his time. With this view he determined to devote many of his leisure hours to literary labour. The first fruits of his lucubrations consisted in a translation of the memoirs of the life of Sir John Froissart, from the French of Mons. de la St. Palaye, which he published in the year 1801. He next undertook a new version of the voluminous Chronicles of Froissart. So far was he from shrinking from the toil of literary exertion, that when his manuscripts had accumulated to a sufficient bulk, he established a printing-office in a cottage situated in his pleasure grounds; and, in addition to his other occupations, sedulously devoted himself to the correction of the press. Under his own inspection, his work proceeded rapidly, and in the year 1803 the first volume was published in the form of a magnificent quarto. As a memorial of their long-continued friendship, he dedicated it to Lord Thurlow, the late



chancellor of England. In the ensuing year he published two other volumes, and in 1805 the series was closed by a fourth.

In 1807 Mr. Johnes, who was in London attending to his parliamentary duties, received intelligence that his favourite mansion of Hafod was reduced to ashes. At three o'clock in the morning of Friday the 13th of March, Mrs. Johnes was awakened by an unusual noise, and soon suspected that the house was on fire. Hastily rising, she found her suspicions were too well founded. Her first care was to arouse her daughter, who had scarcely quitted her apartment before the ceiling fell in, and it was enveloped in flames. Next calling up her brother-in-law, Mr. Hanbury Williams, who was then on a visit at Hafod, and alarming the domestics, she proceeded to the library, and, aided by the few hands which could be hastily collected, she saved several of the most valuable manuscripts and books. Her exertions had nearly cost her her life. In the gallery of the library she became senseless under the pressure of suffocation, and immediately after her removal the roof gave way, and covered the area of this magnificent edifice with smoking ruins. The fire had now free course. It totally destroyed the interior of the dwelling, and its inhabitants, who had retired to rest in the midst of elegance and splendour, were happy and thankful to take refuge in a neighbouring cottage, whence they beheld the complete destruction of the scene of those domestic joys which constitute the purest pleasures of human life.

In the hour of affliction Mr. Johnes never gave way to despondency. He bore this heavy loss with fortitude and equanimity. Grateful to that Providence which had spared to him the objects of his chief solicitude, he diverted his mind from unavailing regrets as to the past by laying plans for the future.

Mr. Johnes lost no time in commencing the rebuilding of Hafod. The massy outside walls which were still standing underwent the necessary repairs, and the interior of the mansion was renewed upon a plan much more commodious than the original one. The sale of Mr. Beckford's effects at Fonthill, which took place about this time, supplied Mr. Johnes with a variety of splendid decorations. The requisite furniture was provided by contract. The extensive and valuable library of the marquis of Pesaro, lately purchased by Mr. Johnes, had fortunately, on its passage to Cardiganshire, been delayed in London; so that, having escaped the late fire, it arrived opportunely to fill up a large proportion of the vacancies which had been created by that destructive accident. Every exertion was made to expedite the work, and at the end of little more than three years Mr. Johnes and his family were once more settled in their re-edified dwelling.

Before the fire took place, he had made considerable advances in printing, at his own press, a translation of the "Travels to Palestine of Bertrandon de la Brocquiere," counsellor and first esquire-carver to Philip le Bon, duke of Burgundy, and of "Joinville's Life of St. Louis." Both these works he published in the year 1807. Two years afterwards the publication of a version of "Monstrelet's Chronicles," in four quarto volumes, evinced Mr. Johnes's unremitted assiduity, and the excellence of its execution his increasing ability in the apparently easy but really difficult task of translation.

In 1814 Mr. Johnes was attacked by a serious malady, and it was considered advisable for him to remove to the coast of Devonshire. Here he lingered till April 1816, still continuing his literary pursuits, and he died much lamented on the 24th of that month.

JOHNSON, CHARLES, an ingenious Irish writer, who was born in the early part of the last century, was called to the bar, and came over to England to practise; but, being afflicted with deafness, confined himself to the employment of a chamber counsel. His success not being great in this way, he turned his attention to literature, and his first literary attempt was the celebrated "Chrysal, or the Adventures of a Guinea," a work which attracted much attention. The secret springs of some political intrigues on the continent were unfolded in this production, which, together with smart and piquant sketches of many distinguished characters of the day, including statesmen, noblemen, women of quality, citizens, and persons of every description, who had claimed any share of public notice, rendered it exceedingly popular. As usual in such works, however, some truth is blended with much fiction; and although, in regard to known personages, little is absolutely without foundation, much exaggeration prevails. His exposure of the orgies of a club of fashionable profligates, held at the seat of a dissipated nobleman in Buckinghamshire, produced no small sensation at the time. He wrote other works of a similar class, in which much knowledge of life and manners is united to a considerable talent for spirited caricature. In 1782 he went to India, and became concerned in editing a Bengal newspaper. He died in Calcutta about 1800.

JOHNSON, JOHN, a non-juring divine, who was born in 1662. He was educated at Cambridge, and in 1687 appointed vicar of Boughton. He afterwards removed to Appledore, where he wrote several works. His "Paraphrase with Notes on the Book of Psalms" is a well-written work. Mr. Johnson died in 1725.

JOHNSON, SAMUEL.—There is no name in the literary annals of the last century that ranks so high



as that of the great man whose progress we are now about to trace. He was the eldest son of Michael



Johnson, a bookseller at Lichfield, and was born in that city September 7, 1709. Having received the elements of a classical education, he was sent at the age of nineteen to Pembroke college, Oxford, by a gentleman who engaged to maintain him there, as a companion to his son. After some time, however, this person withdrew his pecuniary aid; and Johnson having made an ineffectual attempt to subsist on his own resources, found himself obliged to leave Oxford before he obtained a degree. He had already, however, during the period he spent at the university, obtained a high reputation for scholarship and literary attainments.

For many succeeding years the life of this extraordinary man was one of those hard struggles with poverty which learning and genius have so often been called on to sustain. In 1731 his father died, leaving scarcely 20*l.* behind him. Thus situated, Johnson was compelled to accept the office of usher at the grammar-school of Market Bosworth; but the harsh treatment to which he was subjected soon forced him to give up this appointment. He now attempted in succession various projects of a literary nature, and in 1735 married Mrs. Porter, the widow of a mercer. "It was," he said, "a love match on both sides," and, judging from a description of their persons, we must suppose that the passion was not inspired by the beauties of form or graces of manner, but by a mutual admiration of each other's mind. Johnson's appearance at this period is thus described by his biographer and companion:—"He was then lean and lank, so that his immense structure of bones was hideously striking to the eye, and the scars of the scrofula were deeply visible. He also wore his hair which was straight and stiff, and separated behind, and he had seemingly convulsive starts and odd gesticulations, which tended at once to excite surprise and ridicule." Mrs. Porter was double the age of Johnson, and her person and manner, as described by Garrick, were by no means pleasing to others. "She was," he says, "very fat, with a bosom of more than ordinary protuberance. Her swelled cheeks were of a florid red, produced by thick painting, and increased by the liberal use of cordials; she was flaring and fantastic in her dress, and affected both in her speech and her general behaviour." It was beyond a doubt, however, that whatever her real charms might have been, in the eye of her husband she was extremely beautiful, for in her epitaph he has recorded her as such, and given many instances in his writings of a sincere and permanent affection.

With the property he acquired with his wife, which is supposed to have amounted to about 800*l.*, he attempted to establish a boarding-school at Edial, near Lichfield, but the plan proved abortive: the only pupils put under his care were Garrick, the celebrated English Roscius, his brother George, and a Mr. Osaily, a young gentleman of good fortune, who died early. Disappointed in his expectation of deriving a subsistence from the establishment of a boarding-school, he set out on the 2nd of March, 1737, being then in the twenty-eighth year of his age, for London, and it is a memorable circumstance that his pupil Garrick went there at the same time, with an intention to complete his education, and follow the profession of the law. They were recommended to Mr. Colson, master of the mathematical school at Rochester, by a letter from a friend, who mentions the joint expedition of these two eminent men to the metro-

polis in the following manner. "This young gentleman and another neighbour of mine, one Mr. Samuel Johnson, set out this morning together for London. Davy Garrick is to be with you early next week, and Mr. Johnson to try his fate with a tragedy, and endeavour to get himself employed in some translation, either from the Latin or the French. Johnson is a very good scholar, and I have great hopes he will turn out a fine tragedy writer." In London he found it necessary to practise the most rigid economy, and his *Osellus* in the "Art of Living in London," is the real character of an Irish painter, who initiated him in the mode of living cheaply in the metropolis.

In three months after Johnson came to London, his tragedy being as he thought completely finished and fit for the stage, he solicited Mr. Fleetwood, the manager of Drury Lane theatre, to bring it out at his house; but Mr. Fleetwood declined receiving it. Soon after he was employed by Mr. Cave as a coadjutor in his magazine, which for some years was his principal resource for support. His first performance in the "Gentleman's Magazine" was a Latin Ode, published in March 1737, a translation of which, by an unknown correspondent, appeared in the magazine for May following. At this period the misconduct and misfortunes of Savage the poet had reduced him to the lowest state of wretchedness as a writer for bread, and his visits at St. John's Gate, where the "Gentleman's Magazine" was originally printed, naturally brought Johnson and him together; and as they both possessed great abilities, and were equally under the pressure of want, they had naturally a fellow feeling; so that in a short time the strictest intimacy subsisted between them. Johnson mentioned to Sir Joshua Reynolds some of their whimsical adventures in early life, and in his writings describes Savage as having a "graceful and manly deportment, a solemn dignity of mien, but which, upon a nearer acquaintance, softened into an engaging easiness of manners." How much he admired his friend Savage for that knowledge of letters which he himself so much cultivated, and what kindness he entertained for him, is evident from some verses he wrote for the "Gentleman's Magazine," in 1738. About the same time he became acquainted with Miss Elizabeth Carter, the learned translator of Epictetus, to whom he showed particular tokens of respect, and in the same magazine complimented her in an enigma to Eliza, both in Greek and Latin.

In May 1738 he published his "London, a Poem," written in imitation of the third satire of Juvenal. It has been generally said that he offered it to several booksellers, none of whom would purchase it. Mr. Cave at length communicated it to Dodsley, who had judgment enough to discern its intrinsic merit, and thought it creditable to be concerned in it. Dodsley gave him 10*l.* for the copyright. It is remarkable that it came out on the same morning with Pope's satire, entitled "One Thousand Seven Hundred and Thirty-Eight." Pope was so struck with its merit that he sought to discover the author, and prophesied his future fame, and from his note to Lord Gower it seems that he was successful in his enquiries. From a short extract in the "Gentleman's Magazine" for May, it appears that the poem got to the second edition in the space of a week. Indeed this admirable production laid the foundation of Johnson's fame.

In the course of his engagement with Cave, he composed the "Debates in the Senate of Magna Lib-

liputia," the first number of which appeared in the "Gentleman's Magazine" for June 1738, sometimes with feigned names of the several speakers, with denominations formed of the letters of their real names, so that they might be easily decyphered. Parliament then kept the press in a kind of mysterious awe, which rendered it necessary to have recourse to such devices. The debates for some time were taken and digested by Guthrie, and afterwards sent by Mr. Cave to Johnson for revision. When Guthrie afterwards was engaged in a diversity of employments, and the speeches were more enriched by the accession of Johnson's genius, it was resolved that he should do the whole himself from notes furnished by persons employed to attend in both houses of parliament.

In 1738 Johnson took part in the opposition to the administration of Sir Robert Walpole, and published a pamphlet entitled "Marmor Norfolciense, by Probus Britannicus," in which he inveighed against the Brunswick succession and the measures of government consequent upon it, with the most intemperate zeal and pointed sarcasm. Sir John Hawkins says that the jacobite principles inculcated in this pamphlet aroused the vigilance of the ministry, and that a warrant was issued and messengers employed to apprehend the author, who it seems was known, but that he eluded their search by retiring to an obscure lodging in Lambeth Marsh. Mr. Boswell denies the authenticity of this story, alleging that Mr. Steele, one of the secretaries of the treasury, had directed every possible search to be made in the records of the treasury and secretary of state's office, but could find no trace of any warrant having been issued to apprehend the author of this pamphlet.

This jacobitical production obtained the sanction of the Tory party in general, and of Pope in particular, as appears from the following note concerning Johnson, copied with minute exactness by Mr. Boswell from the original, in the possession of Dr. Percy.

"This [London] is imitated by one Johnson, who put up for a public school in Shropshire, but was disappointed. He has an infirmity of the convulsive kind, that attacks him sometimes so as to make him a sad spectacle. Mr. P. from the merit of this work, which was all the knowledge he had of him, endeavoured to serve him without his own application, and wrote to my lord Gower, but did not succeed." Mr. Johnson published afterwards another poem in Latin, with notes, the whole very humorous, called the "Norfolk Prophecy."

At the close of the year 1739 the friends of Savage, commiserating his case, raised a subscription to enable that unfortunate genius to retire to Swansea; by which means Johnson was parted from his companion, and exempted from many temptations to dissipation and licentiousness, in which he indulged from his attachment to his friend, though contrary to the gravity of his own temper and disposition.

In the years 1740-41-42, and 43, he furnished for the "Gentleman's Magazine," a variety of publications, besides the parliamentary debates. Among these were the lives of several eminent men; an essay on the conduct of the duke of Marlborough, then the popular topic of conversation; and an advertisement for Osborne, concerning the "Bibliotheca Harleiana, or a Catalogue of the Library of the Earl of Oxford." This was afterwards prefixed to the first volume of the catalogue, in which

the Latin account of books was written by him. Mr. Osborne purchased the library for 13,000*l.*, a sum which Mr. Oldys says in one of his manuscripts was not more than the binding of the books had cost, yet the slowness of the sale was such that there was not much gained by it. It has been confidently related, with many embellishments, that Johnson knocked Osborne down in his shop with a folio, and put his foot upon his neck. Johnson himself related it differently to Mr. Boswell. "Sir, he was impertinent to me, and I beat him; but it was not in his shop, it was in my own chamber." This anecdote has been told to prove Johnson's ferocity; but the matter has been palliated by the friends of Johnson, who imputed it to the arrogant behaviour of the bookseller. In 1744 he produced the life of Savage, which he had announced his intention of writing in the "Gentleman's Magazine" for August 1743. This work did him infinite honour, being no sooner published than a liberal commendation was given of it by Fielding in the "Champion," which was copied into the "Gentleman's Magazine" for April, and confirmed by the approbation of the public.

Johnson, great as his abilities confessedly were, had now lived half his days to very little purpose; he had toiled and laboured, yet, as he himself expresses it, it was "to provide for the day that was passing over him." Sir John Hawkins has preserved a list of literary projects of no less than thirty-nine articles, which he had formed in the course of his studies; but such was his want of encouragement, or the versatility of his temper, that not one of all those projects was ever executed. He now formed a plan for a new edition of Shakspeare; but in this he was anticipated by Warburton, of whose competency for the undertaking the public had then a very high opinion. The preparatory pamphlet however, which Johnson had published upon the occasion, was highly commended by that supercilious churchman, who spoke of it as the work of a man of great parts and genius. Johnson ever acknowledged the obligation with gratitude. "He praised me," said he, "at a time when praise was of value to me."

In 1746 he formed and digested the plan of his great philological work, which might then be well esteemed one of the desiderata of English literature. It was announced to the public in 1747, in a pamphlet entitled "The Plan of a Dictionary of the English Language, addressed to the Right Honourable Philip Dormer, earl of Chesterfield, one of his Majesty's principal secretaries of state." The cause of its being inscribed to Lord Chesterfield is thus related: "I had neglected," said Johnson, "to write it by the time appointed. Dodsley suggested a desire to have it addressed to Lord Chesterfield. I laid hold of this as a pretext for the delay, that it might be better done, and let Dodsley have his desire." To enable him to complete this vast undertaking, he hired a house, fitted up one of the upper rooms, and employed six amanuenses there in transcribing. The words, partly taken from other dictionaries and partly supplied by himself, having been first written down with spaces left between them, he delivered in writing their etymologies, definitions, and various significations. The authorities were copied from the books themselves, in which he had marked the several passages with a black-lead pencil, the traces of which could easily be effaced.



His fortunate pupil Garrick, having in the course of this year become joint patentee and manager of Drury Lane theatre, Johnson furnished him with a prologue at the opening of it, which for just and manly criticism, as well as poetical excellence, is unrivalled in that species of composition. In 1748 he formed a club that met at a chop-house in Ivy Lane every Tuesday evening, with a view to enjoy literary discussion and the pleasure of animated relaxation. They used to dispute about the moral sense, and the fitness of things; but Johnson was not uniform in his opinions, contending as often for victory as for truth. This inclination prevailed with him throughout life.

The year following, Johnson published "The Vanity of Human Wishes, being the tenth Satire of Juvenal imitated," with his name. This poem is characterized by profound reflection more than pointed spirit. It has however been always held in high esteem. The instances of the variety of disappointments are chosen so judiciously, and painted so strongly, that the moment they are read they bring conviction to every thinking mind. The same year his tragedy of "Irene," which had long been kept back for want of encouragement, appeared upon the stage at Drury Lane, through the kindness of his friend Garrick. Previous to the representation, a violent altercation took place between the author and the manager. Johnson, like too many authors, little acquainted with stage effect, pertinaciously rejected the advice of Garrick, and would by no means submit his lines to the critical amputation of the manager, till at length, through the interference of a friend to both parties, he gave way to the proposed alterations, at least in part, and the tragedy was produced.

On the 20th of March, 1750, he published the first paper of "The Rambler," and continued it without interruption every Tuesday and Friday till the 17th of March, 1752, when it closed. In carrying on this periodical publication, he seems neither to have courted nor to have met with much assistance, the papers contributed by others amounting only to five in number. These admirable essays, we are told by Mr. Boswell, were written in haste, just as they were wanted for the press, without ever being read over by him before they were printed. "The Rambler" was not successful as a periodical work, not more than five hundred copies of any one number having been ever sold. Soon after the first folio edition was concluded, it was published in four octavo volumes, and the author lived to see a just tribute of approbation paid to its merit in the extensiveness of its sale, ten numerous editions of it having been printed in London before his death, besides those in Ireland and Scotland.

In 1752 Johnson lost his wife, and in this melancholy event felt the most poignant distress. In the interval between her death and burial he composed a funeral sermon for her, which was never preached; but, being given to a friend, it has been published since his death. He seems to have sought a remedy for the deprivation of domestic society in the loss of his wife, in the company of a literary circle of acquaintance, who conceived for him the most sincere veneration and esteem.

Soon after "The Rambler" ceased, Dr. Hawkesworth projected "The Adventurer," in conjunction with Bonnel Thornton, Dr. Bathurst, and others.

The first number was published November 7th, 1752, and the paper continued twice a week till March 9th, 1754. Thornton's assistance was soon withdrawn and he set up a new paper, in conjunction with Colman, called "The Connoisseur." Johnson was zealous for the success of "The Adventurer," which was at first rather more popular than "The Rambler." He engaged the assistance of Dr. Warton, whose admirable essays were well known. Johnson began to write in "The Adventurer," April 10th, 1753, marking his papers with the signature T. His price was two guineas for each paper. Of all the papers he wrote he gave both the fame and the profit to Dr. Bathurst. Indeed the latter wrote them, while Johnson dictated, though he considered it as a point of honour not to own them. He even used to say he did not write them, on the pretext that he dictated them only; allowing himself by this casuistry to be accessory to the propagation of falsehood, though his conscience had been hurt by even the appearance of imposition in writing the parliamentary debates. This year he wrote for Mrs. Lennox the dedication to the earl of Orrery, of her "Shakspeare Illustrated."

As the arduous work of the dictionary drew towards a conclusion, Lord Chesterfield, who had in the first instance treated Johnson with great contempt, now meanly condescended to court a reconciliation with him, in hopes of being immortalized in a dedication. With this view he wrote two essays in "The World," in praise of the dictionary, and, according to Sir John Hawkins, sent Sir Thomas Robinson to him for the same purpose. But Johnson rejected the advances of the noble lord, and spurned his proffered patronage in the following letter, which is worthy of being preserved, as it affords the noblest lesson to both patrons and authors that stands upon record in the annals of literary history:—

"I have been lately informed by the proprietor of 'The World,' that two papers, in which my dictionary is recommended to the public, were written by your lordship. To be distinguished is an honour, which, being very little accustomed to favours from the great, I know not well how to receive, or in what terms to acknowledge.

"When upon some slight encouragement I first visited your lordship, I was overpowered like the rest of mankind by your address, and could not forbear to wish that I might boast myself *Le vainqueur du vainqueur de la terre*, that I might obtain that regard for which I saw the world contending; but I found my attendance so little encouraged that neither pride nor modesty would suffer me to continue it. When I had once addressed your lordship in public, I had exhausted all the art of pleasing which a retired and uncourtly scholar can possess. I had done all that I could, and no man is well pleased to have his all neglected, be it ever so little.

"Seven years, my lord, have now passed since I waited in your outward rooms, or was repulsed from your door; during which time I have been pushing on my work through difficulties of which it is useless to complain, and have brought it at last to the verge of publication without one act of assistance, one word of encouragement, or one smile of favour. Such a treatment I did not expect, for I never had a patron before. The shepherd in Virgil grew at last acquainted with love, and found him a native of the rocks. Is not a patron, my lord, one who looks with unconcern on a man struggling for life in the water,

and when he has reached ground encumbers him with help? The notice which you have been pleased to take of my labours, had it been early, had been kind; but it has been delayed till I am indifferent and cannot enjoy it, till I am solitary and cannot impart it, till I am known and do not want it. I hope it is no very cynical asperity not to confess obligations where no benefit has been received, or to be unwilling that the public should consider me as owing that to a patron which Providence has enabled me to do for myself.

"Having carried on my work thus far with so little obligation to any favourer of learning, I shall not be disappointed though I should conclude it, if less be possible, with less; for I have been long awakened from that dream of hope in which I once boasted myself with so much exultation,

"My Lord, yours,

*Sam: Johnson*

Johnson, however, acknowledged to a friend that he once received 10*l.* from Lord Chesterfield; but as that was so inconsiderable a sum, he thought the mention of it could not properly find a place in a letter of the kind that this was. Lord Chesterfield read the letter to Dodsley with an air of indifference, smiled at the several passages, and observed how well they were expressed. He excused his neglect of Johnson by saying that he had heard he had changed his lodgings, and did not know where he lived, and declared he would have turned off the best servant he ever had if he knew that he had denied him to a man who would have been always more than welcome. Of Lord Chesterfield's general affability and easiness of address, especially to literary men, the evidence is unquestionable; but from the character which he gave of Johnson in his letters to his son, and the difference in their manners, little union or friendship could be looked for between them. Certain it is, however, that Johnson remained under an obligation to his lordship to the value of 10*l.*

Though he failed in an attempt at an early period of life to obtain the degree of master of arts, the university of Oxford, a short time before the publication of his dictionary, in anticipation of the excellency of the work, and at the solicitation of his friend Mr. Warton, unanimously presented it to him; and it was considered as an honour of considerable importance in the introduction of the work to the notice of the public. At length, in the month of May 1754, appeared his "Dictionary of the English Language, with a History of the Language, and an English Grammar," in two volumes folio. It was received by the learned world, who had long wished for its appearance, with a degree of applause proportionable to the impatience which the promise of it had excited. Though we may believe him in the declaration at the end of his preface, that he dismissed it with frigid tranquillity, having little to fear or hope from censure or from praise, there cannot be a doubt but that he was highly gratified by the reputation it acquired both at home and abroad. The earl of Cork and Orrery being at Florence, presented it to the academia della Crusca. The academy sent Johnson their "Vo-

cabulario," and the French academy sent him their "Dictionnaire," by Mr. Langton.

Johnson, as though he had foreseen some of the circumstances which would attend the publication of this arduous work, observes, "A few wild blunders and risible absurdities, from which no work of such multiplicity was ever free, may for a time furnish folly with laughter, and harden ignorance into contempt; but useful diligence will at last prevail, and there can never be wanting some who distinguish desert." Among those who amused themselves and the public on this occasion, Mr. Wilkes, in an essay printed in the "Public Advertiser," ridiculed the following passage in the Grammar:—"H seldom, perhaps never, begins any but the first syllable." The remark is certainly too definite, but the author never altered the passage. Dr. Kenrick threatened an attack several years after, in his review of Johnson's Shakspeare, but it was never carried into execution.

Johnson having spent, during the progress of his laborious work, the money for which he had contracted to execute it, was still under the necessity of exerting his talents, as he himself expresses it, in making provision for the day that was passing over him. The subscriptions taken in for his edition of Shakspeare, and the profits of his miscellaneous essays, were now his principal resource for subsistence; and it appears from the following letter to Mr. Richardson, dated Gough Square, March 16, 1756, that they were not sufficient to ward off the distress of an arrest on a particular emergency. "I am obliged to entreat your assistance; I am now under an arrest for 5*l.* 18*s.* Mr. Strahan, from whom I should have received the necessary help in this case, is not at home, and I am afraid of not finding Mr. Millar. If you could be so good as to send me this sum, I will very gratefully repay you and add it to all former obligations." In the margin of this letter there is a memorandum in these words:—"March 16, 1756. Sent six guineas, witness William Richardson."

The same year he engaged to superintend and contribute largely to another monthly publication, entitled "The Literary Magazine, or Universal Review." For this periodical work he wrote original essays and critical reviews. His essays evince extensive reading and sound judgment; some of his reviews are short accounts of the productions noticed, but many of them are examples of elaborate criticism in the most masterly style. About this period he was offered by a particular friend a church living of considerable value in Lincolnshire, if he would take orders and accept it; but he chose to decline the clerical function.

In April 1758 he began "The Idler," which appeared statedly in a weekly newspaper, called "The Universal Chronicle," and was continued till April 1760. "The Idler" evidently appeared to be the production of the same genius as "The Rambler," but it has more of real life as well as ease of language.

Soon after the death of his mother, which happened in the beginning of 1759, he wrote his "Rasselas, Prince of Abyssinia," that with the profits he might defray the expense of her funeral, and pay some little debts which he had contracted. He told Sir Joshua Reynolds that he composed it in the evenings of one week, sent it to the press in portions as it was written, and had never since read it over. He originally received 100*l.* for the copy-right, and 25*l.* more when it came to a second edition. The applause with which



this work was received bore ample testimony to its merit; indeed its reception was such that it has been translated into various modern languages, and admitted into the best libraries of Europe.

In 1760 Mr. Murphy, conceiving himself illiberally treated by Dr. Franklin, a contemporary writer, in his "Dissertation on Tragedy," published an animated vindication of himself in "A Poetical Epistle to Samuel Johnson, A. M.," in which he complimented Johnson in a just and elegant manner. An acquaintance first commenced between Johnson and Mr. Murphy in the following manner. Mr. Murphy, during the publication of his "Gray's Inn Journal," happened to be in the country with Foote, the modern Aristophanes; and having mentioned that he was obliged to go to London to get ready for the press one of the numbers, Foote said to him, "You need not go on that account: here is a French magazine in which you will find a very pretty oriental tale; translate that and send it to your printer." Mr. Murphy, having read the tale, was highly pleased with it, and followed Foote's advice. When he arrived in town this tale was pointed out to him in "The Rambler," from whence it had been translated into the French magazine. Mr. Murphy then waited upon Johnson to explain this curious incident, and a friendship was formed between them that continued without interruption till the death of Johnson.

In 1762 fortune, which had hitherto left our author to struggle with the inconveniences of a precarious subsistence, arising entirely from his own labours, gave him that independence which his literary talents certainly deserved. His majesty George III., in the month of July, granted him a pension of 300*l.* per annum. Johnson from this circumstance was censured by some as an apostate, and ridiculed by others for becoming a pensioner. "The North Briton" was furnished with arguments against the minister for rewarding a Tory and Jacobite; and Churchill satirized his political versatility with the most poignant severity in the four following lines:

"How to all principles untrue,  
Not fixed to old friends nor to new,  
He damns the pension which he takes,  
And loves the Stuart he forsakes."

His acceptance of the royal bounty undoubtedly subjected him to the appellation of pensioner, to which he had annexed an ignominious definition in his dictionary. It is with great propriety remarked upon this occasion, that, "having received a favour from two Scotchmen, against whose country he joined in the rabble cry of indiscriminate invective, it was thus that even-handed justice commended the poisoned chalice to his own lips, and compelled him to an awkward though not unpleasant penance for indulging in a splenetic prejudice equally unworthy of his head and heart."

In 1763 Mr. Boswell was introduced to Dr. Johnson, and continued to live in great intimacy with him from that time till his death. Churchill, in his "Ghost," availed himself of the common opinion of Johnson's credulity, and drew a caricature of him under the name of Pomposo, representing him as one of the believers of the story of a ghost in Cock Lane, which in 1762 had gained very great credit in London. Johnson made no reply, for it seems that with other wise folks he sat up with the ghost. Contrary, however, to the common opinion of Johnson's credulity, Mr. Boswell asserts that he was a principal agent in

detecting the imposture, and undeceived the world by publishing an account of it in "The Gentleman's Magazine" for January 1762.

In February 1764, to enlarge the circle of his literary acquaintance, and afford opportunities for conversation, he founded a society which afterwards became distinguished by the title of the literary club, and Sir Joshua Reynolds was the first proposed, to which Johnson acceded, and the original members were, besides himself, Sir Joshua Reynolds, Mr. Burke, Dr. Nugent, Mr. Beauclerk, Mr. Langton, Sir John Hawkins, and Goldsmith. They met at the Turk's Head, in Gerrard Street, Soho, on every Monday throughout the year. The succeeding year, 1765, was remarkable for the commencement of his acquaintance with Mr. Thrale, an eminent brewer, and member of parliament for Southwark. Mr. Murphy, who was intimate with Mr. Thrale, having spoken very highly of Johnson's conversation, he was requested to make them acquainted. This being mentioned to Johnson, he accepted of an invitation to dinner at Mr. Thrale's, and was so much pleased with his reception both by Mr. and Mrs. Thrale, and they were so much pleased with him, that his invitations to their house became more and more frequent, till in the course of time he ranked as one of the family, and an apartment was appropriated to him both in their house at Southwark, and at their villa at Streatham, his favourite retreat. The latter place is delineated in the subjoined cut.



Nothing could be more fortunate for Johnson than this connexion. He had at the house of his friend all the comforts and even luxuries of life, his melancholy was diverted, and his irregular habits lessened, by association with an agreeable and well-ordered family, by whom he was treated with the utmost respect and even affection; and it is recorded, to the honour of his worthy friend, that the patron of literature and talents of which Johnson sought in vain for the traces in Chesterfield, he found realized in Thrale.

In the course of this year he was complimented by the university of Dublin with the degree of doctor of laws. Soon after he published his edition of "The Plays of William Shakspeare, with the Corrections and Illustrations of Various Commentators, to which are added Notes by Samuel Johnson." Sir John Hawkins thinks it a meagre work; he complains of the paucity of the notes and Johnson's unfitness for the



office of a scholiast. It was treated with great illiberality by Dr. Kenrick in the first part of a review of it, which was never completed. But it must be acknowledged that what he did as a commentator has no small share of merit. He has enriched his edition with a concise account of each play, and of its characteristic excellence. In the sagacity of his emendatory criticisms, and the happiness of his interpretation of obscure passages, he surpasses every other editor of this poet. Mr. Malone confesses that Johnson's vigorous and comprehensive understanding threw more light on this author than all his predecessors had done. His preface has been pronounced by Mr. Malone to be the finest composition in our language; and it must be admitted, whether we consider the beauty and vigour of its composition, the abundance and classical selection of its allusions, the justness of the general precepts of criticism, and its accurate estimates of the excellence or defects of its author, it is equally admirable.

In February 1767 Johnson was honoured by a private conversation with the king in the library at Buckingham House, which, as is pointedly expressed by one of his biographers, gratified his monarchic enthusiasm. The interview was sought by the king without the knowledge of Johnson. His majesty among other things asked the author of so many valuable works if he intended to publish any more. Johnson modestly answered that he thought he had written enough. "And so should I too," replied the king, "if you had not written so well." Johnson was highly pleased with his majesty's courteousness, and afterwards observed to a friend, "Sir, his manners are those of as fine a gentleman as we may suppose Louis XIV. or Charles II."

In 1770 he published a political pamphlet entitled "The False Alarm," intended to justify the conduct of ministry and the majority of the house of commons, for having virtually assumed it as an axiom, that the expulsion of a member of parliament was equivalent to an exclusion; and their having declared Colonel Luttrell to be duly elected for the county of Middlesex, notwithstanding Mr. Wilkes had a great majority of votes. This being considered as a gross violation of the right of election, an alarm for the constitution extended itself all over the kingdom. To prove this alarm to be false was the purpose of Johnson's pamphlet; but his arguments failed of effect, and the house of commons afterwards erased the offensive resolution from the journals.

In 1773 he published a new edition of his dictionary, with additions and corrections, and in the autumn of the same year he gratified a desire which he had long entertained of visiting the Hebrides or western isles of Scotland. He was accompanied by Mr. Boswell, whose acuteness he afterwards observed would help his enquiry, and whose gaiety of conversation and civility of manners were sufficient to counteract the inconveniences of travel in countries less hospitable than those they were to pass. In the course of the years 1773 and 1774 he published a number of pamphlets in vindication of the conduct of ministry, to whom as a pensioner he had become wholly devoted. These he collected into a volume and published under the title of "Political Tracts, by the Author of 'The Rambler,'" octavo. In March he was gratified by the title of doctor of laws, conferred on him by the university of Oxford, at the solicitation of Lord North. In September he visited France for the

first time with Mr. and Mrs. Thrale, and Mr. Baretti, and returned to England in about two months after he quitted it. Foote, who happened to be in Paris at the same time, said that the French were perfectly astonished at his figure and manner, and at his dress, which was exactly the same with what he was accustomed to in London—his brown clothes, black stockings, and plain shirt. Of the occurrences of this tour he kept a journal, in all probability with a design of writing an account of it, but for want of leisure and inclination he never carried it into execution.

This year he published an account of his tour to the Hebrides, under the title of "A Journey to the Western Isles of Scotland," octavo. The narrative it must be admitted, is written with an undue prejudice against both the country and the people of Scotland, which is highly reprehensible, though it abounds in extensive philosophical views of society, ingenious sentiments, and lively descriptions. Among many other disquisitions he expresses his disbelief of the authenticity of the poems of Ossian presented to the public as a translation from the Erse. This excited the resentment of Mr. Macpherson, who sent a threatening letter to the author, and Johnson answered him with the following stern defiance:—

"I received your foolish and impudent letter. Any violence offered me I shall do my best to repel, and what I cannot do for myself the law shall do for me. I hope I shall never be deterred from detecting what I think a cheat by the menaces of a ruffian! What would you have me retract? I thought your book an imposture, I think it an imposture still. For this opinion I have given my reasons to the public, which I here dare you to refute; your rage I defy; your abilities, since your Homer, are not so formidable; and what I hear of your morals inclines me to pay regard not to what you shall say, but to what you shall prove. You may print this if you will."

The threats alluded to in this letter were never attempted to be put into execution. But Johnson, as a provision of defence, furnished himself with a large oaken plant six feet in height, of the diameter of an inch at the lower end, increasing to three inches at the top and terminating in a head (once the root) of the size of a large orange. This he kept in his bedchamber, so near his chair as to be within his reach.

In 1777 the fate of Dr. Dodd excited Johnson's compassion, and called forth the strenuous exertion of his comprehensive mind. He thought his sentence just, yet, perhaps fearing that religion might suffer from the errors of one of its ministers, he endeavoured to prevent the last ignominious spectacle by writing several petitions as well as observations in the newspapers in his favour. He likewise wrote a prologue to Kelly's comedy of "A Word to the Wise," which was acted at Covent Garden theatre for the benefit of the author's widow and children.

This year he engaged to write a concise account of the lives of the English poets; as a recompence for an undertaking as he thought not very tedious or difficult, he bargained for two hundred guineas, and was afterwards presented by the proprietors with 100*l*. In the selection of the poets he had no responsible concern; but Blackmore, Watts, Pomfret, and Yalden, were inserted by his recommendation. This was the last of Johnson's literary labours, and, though completed when he was in his seventy-first year, shows that his faculties were in as vigorous a state as ever. His judgment and his taste, his quickness in the dis-

crimination of motives, and facility of moral reflections, shine as strongly in these narratives as in any of his more early performances; and his style, if not so energetic, is at least more smoothed down to the taste of the generality of readers. The "Lives of the English Poets" formed a memorable era in Johnson's life. It is a work which has contributed to immortalize his name, and has secured that rational esteem which party or partiality could not procure, and which even the injudicious zeal of his friends has not been able to lessen.

From the close of this work the malady that persecuted him through life came upon him with redoubled force. His constitution rapidly declined, and the fabric of his mind seemed to be tottering. The contemplation of his approaching end dwelt constantly upon his mind, and the prospect of death he declared was terrible. In 1781 he lost his valuable friend Thrale, who appointed him executor with a legacy of 200*l*. "I felt," he said, "almost the last flutter of his pulse, and looked for the last time upon that face that for fifteen years had never been turned upon me but with respect and benignity." Of his departed friend he has given a true character in a Latin epitaph to be seen in the church-yard of Streat-ham.

After the death of Mr. Thrale his visits to Streat-ham, where he no longer looked upon himself as a welcome guest, became less and less frequent; and on the 5th of April, 1783, he took his final leave of Mrs. Thrale, to whom for near twenty years he had been under the highest obligations. A friendly correspondence continued, however, between Johnson and Mrs. Thrale without interruption till the summer following, when she retired to Bath, and informed him that she was going to dispose of herself in marriage to Signior Piozzi, an Italian music-master. Johnson endeavoured to dissuade her from the match, but without effect; for her answer to his letter on the subject contained a vindication of her conduct and her fame, an inhibition of Johnson from following her to Bath, and a farewell, concluding, "till you have changed your opinion of ——— let us converse no more!" From this time the narrative of his life is little more than a recital of the pressures of melancholy and disease, and of numberless excursions taken to calm his anxiety and soothe his apprehensions of the terrors of death, by flying as it were from himself. In the beginning of 1784 he was seized with a spasmodic asthma, which was soon accompanied with some degree of dropsy. From the latter of these complaints, however, he was greatly relieved by a course of medicine. Having expressed a desire of going to Italy for the recovery of his health, and his friends not deeming his pension adequate to the support of the expenses incidental to the journey, application was made to the minister by Mr. Boswell and Sir Joshua Reynolds unknown to Johnson, through Lord Chancellor Thurlow, for an augmentation of it by 200*l*. The application was unsuccessful, but the lord chancellor offered to let him have 500*l*. out of his own purse, under the appellation of a loan, but with the intention of conferring it as a present. It is also recorded to the honour of Dr. Brocklesby, that he offered to contribute 100*l*. per annum during his residence abroad; but Johnson declined the offer with becoming gratitude; indeed he was now approaching fast to a state in which money could be of no avail.

During his illness Johnson experienced the steady

and kind attachment of his numerous friends. Dr. Heberden, Dr. Brocklesby, Dr. Warren, and Mr. Cruikshank, generously attended him without accepting any fees; but his constitution was decayed beyond the restorative powers of the medical art. Previous to his dissolution he burned indiscriminately large masses of paper, and amongst the rest two volumes containing a full and most particular account of his own life. He expired on the 13th of December, 1785, in the seventy-fifth year of his age, and was buried in Westminster abbey, near the foot of Shakspeare's monument and close to the coffin of his friend Garrick. Agreeable to his own request a large blue flagstone was placed over his grave, with this inscription:

SAMUEL JOHNSON, L. L. D.  
OBIIIT XIII. DIE DECEMBRIS,  
ANNO DOMINI  
M,DCC,LXXXV.  
ÆTATIS SUE LXXV.

A monument for Johnson in the cathedral church of St. Paul, in conjunction with one to the benevolent Howard, was resolved upon with the approbation of the dean and chapter, and supported by a most respectable contribution. It was completed in 1795.

Having no near relations, he left the bulk of his property, amounting to 1500*l*., to his faithful servant Francis Barber, whom he looked upon as particularly under his protection, and whom he had long treated as an humble friend. He appointed Sir Joshua Reynolds, Sir John Hawkins, and Sir William Scott, his executors. His death attracted the public attention in an uncommon degree, and was followed by an unprecedented accumulation of literary honours, in the various forms of sermons, elegies, memoirs, lives, essays, and anecdotes.

The religious, moral, political, and literary character of Johnson will be better understood by the account of his life than by any laboured and critical comments. Yet it may not be superfluous here to attempt to collect from his several biographers into one view his most prominent excellencies and distinguishing peculiarities.

As a literary character, Johnson has eminently distinguished himself as a philologist, a biographer, a critic, a moralist, a novelist, a political writer, and a poet. As a philologist we need only to refer to his dictionary of the English language, as its utility is universally acknowledged, and its popularity its best eulogium. The etymologies, however, though they exhibit learning and judgment, are not in every instance entitled to unqualified praise. The definitions exhibit astonishing proofs of acuteness of intellect and precision of language. His introducing his own opinions and even prejudices under general definitions of words, as Tory, Whig, Pension, Excise, &c., must be placed to the account of capricious and humorous indulgence. Mr. Murphy, who has given a fair and candid estimate of the literary character of Johnson, remarks that "the dictionary, though in some instances abuse has been loud, and in others malice has endeavoured to undermine its fame, still remains the Mount Atlas of English literature."

As a biographer, his merit is certainly great. His narrative is in general vigorous, connected, and perspicuous, and his reflections numerous, apposite, and moral. But it must be owned that he neither dwells with pleasure nor success upon those minuter anec-



dotes of life which oftener show the genuine man than actions of greater importance. Sometimes also his colouring receives a tinge from prejudice, and his judgment is insensibly warped by the particularity of his private opinion.

As a critic, he is entitled to the praise of being the greatest that our nation has produced. This praise he has merited by his preface to Shakspeare, and the detached pieces of criticism which appear among his works; but his critical powers shine with more concentrated radiance in the lives of the poets. Of many passages in these compositions it is not hyperbolic to affirm that they are executed with all the skill and penetration of Aristotle, and animated and embellished with all the fire of Longinus. The "Paradise Lost" is a poem which the mind of Milton only could have produced; the criticism upon it is such as perhaps the pen of Johnson only could have written. His estimate of Dryden and Pope challenges Quintilian's remarks upon Demosthenes and Cicero, and rivals the finest specimens of elegant composition and critical acuteness in the English language. But though Johnson is entitled to this high eulogium, yet in many instances it is evident that an affectation of singularity, or some other principle, not immediately visible, frequently betrays him into a dogmatical spirit of contradiction to received opinion. Of this there needs no further proof than his almost uniform attempt to depreciate the writers of blank verse, and his degrading estimate of the admirable compositions of Prior, Hammond, Collins, Gray, Shenstone, and Akenside. In his judgment of these poets he may be justly accused of being warped by prejudice, and resolutely blind to merit.

As a moralist, his periodical papers are distinguished from those of other writers who derived celebrity from similar publications. He has neither the wit nor the graceful ease of Addison, nor has he the humour and classic suavity of Goldsmith. His powers are of a more grave, energetic, and dignified kind than any of his competitors, and if he entertains us less, he instructs us more. He shows himself master of all the recesses of the human mind, able to detect vice when disguised in its most specious form, and equally possessed of a corrosive to eradicate, or a lenitive to assuage, the follies and sorrows of the heart. But his genius was only formed to chastise graver faults, which require to be touched with a heavier hand. His "Rambler" furnishes such an assemblage of discourses on practical religion and moral duty, of critical investigation and allegorical and oriental tales, that no mind can be thought very deficient that has by constant study and meditation assimilated to itself all that may be found there. Every page of "The Rambler" shows a mind teeming with classical allusion and poetical imagery; illustrations from other writers are upon all occasions so ready, and mingle so easily in his periods, that the whole appears of one uniform vivid texture.

Mr. Murphy observes that "The Rambler" may be considered as Johnson's great work. It was the basis of that high reputation which went on increasing to the end of his days. In this collection Johnson is the great moral teacher of his countrymen; his essays form a body of ethics; the observations on life and manners are acute and instructive; and the papers, professedly critical, serve to promote the cause of literature. It must however be acknowledged that a settled gloom hangs over the author's mind, and all

the essays, except eight or ten, coming from the same fountain-head, no wonder that they have the raciness of the soil from which they sprung. Of this uniformity Johnson was sensible; he used to say, that if he had joined a friend or two who would have been able to intermix papers of a sprightly turn, the collection would have been more miscellaneous, and by consequence more agreeable to the generality of readers.

As a novelist, he displays in the oriental tales in "The Rambler," an unbounded knowledge of men and manners; but his great work in this department of literature is his "Rasselas." None of his writings have been so extensively diffused over Europe. The language enchants us with harmony, the arguments are acute and ingenious, and the reflections novel yet just. It astonishes by the sublimity of its sentiments and the fertility of its illustrations, and delights by the abundance and propriety of its images. The fund of thinking which it contains is such that almost every sentence of it may furnish a subject of long meditation; but it is not without its faults, being barren of interesting incidents, and destitute of originality or distinction of characters. There is little difference in the manner of thinking and reasoning of the philosopher and the female, of the prince and the waiting woman.

As a political writer, his productions are more distinguished by subtlety of disquisition, poignancy of satire, and energy of style, than by truth, equity, or candour. In perusing his representations of those who differed from him in political subjects, we are sometimes inclined to assent to a proposition of his own, that "there is no credit due to a rhetorician's account either of good or evil." Many positions are laid down in admirable language, and in highly polished periods, which are inconsistent with the principles of the British constitution, and repugnant to the common rights of mankind. In apology for him, it may be admitted that he was attached to Tory principles, and that most of what he wrote on political subjects was conformable to his real sentiments. Mr. Murphy observes that "Johnson's political pamphlets, whatever was his motive for writing them, whether gratitude for his pension or the solicitation of men in power, did not support the cause for which they were undertaken. They are written in a style truly harmonious, and with his usual dignity of language. When it is said that he advanced positions repugnant to the common rights of mankind, the virulence of party may be suspected. It is perhaps true that in the clamour raised throughout the kingdom Johnson overheated his mind; but he was a friend to the rights of man, and he was greatly superior to the littleness of spirit that might induce him to advance what he did not think and firmly believe."

The style of Johnson's prosaic writings has been censured, applauded, and imitated to extremes equally dangerous to the purity of the English language. He has no doubt innovated upon our language by his adoption of Latin derivatives; but the danger from his innovation would be trifling if those alone would copy him who can think with equal precision; for few passages can be pointed out from his works in which his meaning could be accurately expressed by such words as are in more familiar use. His comprehension of mind was the mould for his language. Had his comprehension been narrower, his expres-



sion would have been easier. And it is to be remembered that while he has added harmony and dignity to our language, he has neither violated it by the insertion of foreign idioms, nor the affectation of anomaly in the construction of his sentences; upon the whole it is certain that his example has given a general elevation to the language of his country, for some of our best writers have approached very near to him.

As a poet, the merit of Johnson, though considerable, yet falls short of that which he has displayed in those provinces of literature in which we have already surveyed him. Ratiocination prevailed in Johnson more than sensibility. He has no daring sublimities nor gentle graces, he never glows with the fire of enthusiasm or kindles a sympathetic emotion in the bosoms of his readers. His poems are the plain and sensible effusions of a mind never hurried beyond itself, to which the use of rhyme adds no beauty, and from which the use of prose would detract no force. His versification is smooth, flowing, and unrestrained, but his pauses are not sufficiently varied to rescue him from the imputation of monotony. He seems never at a loss for rhyme, or destitute of a proper expression; and the manner of his verse appears admirably adapted to didactic or satiric poetry, for which his powers were equally and perhaps alone qualified.

Mr. Murphy, in his estimate of the literary character of Johnson, observes that his English poetry is such as leaves room to think, if he devoted himself to the Muses, that he would have been the rival of Pope. His first production of this kind was "London," a poem in imitation of the third satire of Juvenal. The vices of the metropolis are placed in the room of ancient manners. The author has heated his mind with the ardour of Juvenal, and, having the skill to polish his numbers, he became a sharp accuser of the times. The "Vanity of Human Wishes" is an imitation of the tenth satire of the same author. Though it is translated by Dryden, Johnson's imitation approaches nearest to the original.

It is generally admitted that of Johnson's poetical compositions the imitations of Juvenal are the best; they are perhaps the noblest imitations to be found in any language. It has been remarked with nice discrimination, that if Johnson's imitations of Juvenal are not so close as those done by Pope from Horace, they are infinitely more spirited and energetic. In Pope the most peculiar images of Roman life are adapted with singular address to our own times. In Johnson the similitude is only in general passages, suitable to every age in which refinement has degenerated into depravity. We have space but for a single illustration. It is from his imitation of the tenth satire of Juvenal, and will serve to exhibit his peculiar style of versification, which is much less known than his prose compositions.

"Let observation, with extensive view,  
Survey mankind, from China to Peru;  
Remark each anxious toil, each eager strife,  
And watch the busy scenes of crowded life;  
Then say how hope and fear, desire and hate,  
Overspread with snares the clouded maze of fate.  
Where wav'ring man, betray'd by vent'rous pride  
To tread the dreary paths without a guide,  
As treach'rous phantoms in the mist delude,  
Shuns fancied ills, or chases airy good.  
How rarely reason guides the stubborn choice,  
Rules the bold hand, or prompts the suppliant voice.  
How nations sink, by darling schemes oppress'd,  
When vengeance listens to the fool's request.  
Fate wings with ev'ry wish the afflictive dart,

Each gift of nature, and each grace of art,  
With fatal heat impetuous courage glows,  
With fatal sweetness elocution flows,  
Impeachment stops the speaker's pow'ful breath.  
And restless fire precipitates on death.  
But scarce observed, the knowing and the bold,  
Fall in the general massacre of gold;  
Wide-wasting pest! that rages unconfined,  
And crowds with crimes the records of mankind;  
For gold his sword the hireling ruffian draws,  
For gold the hireling judge distorts the laws;  
Wealth heap'd on wealth nor truth nor safety buys.  
The dangers gather as the treasures rise.  
Let history tell where rival kings command,  
And dubious title shakes the maddened land,  
When statutes glean the refuse of the sword,  
How much more safe the vassal than the lord:  
Low skulks the hind beneath the reach of pow'r,  
And leaves the wealthy traitor in the Tower,  
Untouch'd his cottage, and his slumbers sound,  
Though confiscation's vultures hover round."

From the numerous, as well as copious biographical tributes to the memory of Dr. Johnson, and especially that of Boswell, few persons have been made so well known to the public as our great lexicographer.

As a man, Dr. Johnson was in mind, as in person, powerful and rugged, but he was capable of acts of benevolence and of substantial generosity, which do honour to human nature. His strong prejudices have been already mentioned, and it is to be regretted that his admirable conversational and argumentative powers were sullied by dictatorial arrogance and the most offensive impatience of contradiction—qualities that were unhappily heightened by the extreme deference and lavish admiration with which he was treated on arriving at the summit of his reputation. The effect was more injurious to himself than his hearers, as it evidently fostered the seeds of bigotry and intolerance with which he set out in life. Upon the whole, however, both the moral and intellectual character of Dr. Johnson stands very high, and he may be regarded, without hesitation, as one of the most eminent of the distinguished writers of the eighteenth century. His works were published collectively in eleven volumes, with a life of the author, by Sir John Hawkins, in 1787, and in twelve volumes, by Murphy, in 1792. The last edition of "Boswell's Life of Johnson" was edited by Mr. Croker, and the value of the work may be best shown by the feelings of the editor as exhibited in the preface:—"With respect to the spirit towards Dr. Johnson himself by which the editor is actuated, he begs leave to say, that he feels, and has always felt a great, but he hopes not a blind admiration of Dr. Johnson. For his writings he feels that admiration undivided and uninterrupted." In his personal conduct and conversation there may be occasionally something to regret and (though rarely) something to disapprove, but less, perhaps, than there would be in those of any other man, whose words, actions, and even thoughts, should be exposed to public observation so nakedly as, by a strange concurrence of circumstances, Dr. Johnson's have been. Having no domestic ties or duties, the latter portion of his life was, as Mrs. Piozzi observes, nothing but conversation, and that conversation was watched and recorded from night to night, and from hour to hour, with zealous attention and unceasing diligence. No man, the most staid or the most guarded, is always the same in health, in spirits, and opinions. Human life is a series of inconsistencies; and when Johnson's early misfortunes, his protracted poverty, his strong passions, his violent prejudices, and, above all, his mental infirmities, are considered, it is only wonderful

that a portrait so laboriously minute, and so painfully faithful, does not exhibit more of blemish, incongruity, and error."

**JOHNSON, SAMUEL**, an English divine, remarkable for his learning and steadiness in suffering for the principles of the revolution in 1688. He was born in 1649; and entering into orders obtained in 1670 the rectory of Corringham in the county of Essex, which was the only church-preferment he ever had. The air of this place not agreeing with him, he placed a curate on the spot, while he settled at London. The times were turbulent; the duke of York declaring himself a catholic, his succession to the crown began to be warmly opposed; and Mr. Johnson, who was naturally not of a submissive temper, being made chaplain to Lord William Russel, engaged the ecclesiastical champion for passive obedience, Dr. Hicks, in a treatise entitled "Julian the Apostate." He was answered by Dr. Hicks in a work intitled "Jovian." To which he published a reply, under the title of "Julian's Arts to undermine and extirpate Christianity." For this work he was committed to prison; but not being able to procure a copy, the court prosecuted him for writing the first tract, condemned him to a fine of 500 marks, and to lie in prison until it was paid. By uniting with Mr. Hambden, who was his fellow-prisoner, he got into farther troubles; for on the encampment of the army on Hounslow heath in 1686, he printed and dispersed "An Humble and Hearty Address to all the Protestants in the Present Army;" for this he was sentenced to a second fine of 500 marks, to be degraded from the priesthood, to stand twice in the pillory, and to be whipped from Newgate to Tyburn. It happened, luckily, that in the degradation they omitted to strip him of his cassock; which circumstance, slight as it may appear, rendered his degradation imperfect, and afterwards preserved his living to him. Intercession was made to get the whipping omitted; but James replied, "that since Mr. Johnson had the spirit of martyrdom, it was fit he should suffer;" and he bore it with firmness and even with alacrity. On the revolution the parliament resolved the proceedings against him to be null and illegal, and recommended him to the king, who offered him the rich deanery of Durham; but this he refused, as inadequate to his services and sufferings, which he thought merited a bishopric. The truth was, he was passionate, self-opiniated, and turbulent; and though through Dr. Tillotson's means he obtained a pension of 300*l.* a-year with other gratifications, he remained discontented, pouring forth all his uneasiness against a standing army and the great favours shown to the Dutch. He died in 1703, and his works were afterwards collected in one volume folio.

**JOHNSON, SAMUEL**.—This learned American was born at Guildford, Connecticut. He entered the college at Saybrook at about fourteen years of age, and was graduated in 1714. In 1716 a college was established by the general court of the colony at New Haven, and Mr. Johnson was appointed tutor. In 1720 he became a preacher at West Haven. A short time afterwards he became an episcopalian, and in 1722 came to England to obtain ordination. Here he received the degree of master of arts at Oxford and Cambridge. In 1723 he returned and settled at Stratford, where he preached to about thirty episcopal families in the place, and about forty in the neighbouring towns. He was treated, by the peo-

ple at large, as a schismatic and apostate and continually thwarted, the object being to drive him from the country. This treatment he endured with patience and firmness. In 1743 the university of Oxford made him a doctor of divinity. In 1754 he was chosen president of the college just established at New York, and filled the office with much credit until 1763, when he resigned and returned to Stratford, where he resumed his pastoral functions, and continued them till his death, January 1772, in the seventy-sixth year of his age. He was a man of great learning, quickness of perception, soundness of judgment, and benevolence. While Bishop Berkeley was residing in Rhode Island, which he did two years and a half from the time of his arrival in 1729, Dr. Johnson became acquainted with him and embraced his theory of idealism. Dr. Johnson's publications were chiefly controversial.

**JOHNSON, THOMAS**, an eminent classical scholar, who was born in the middle of the seventeenth century. He was educated at Cambridge, and became in succession usher at several large schools. He is best known as the editor of "Sophocles," and as the author of a "Letter to Mr. Chandler in Vindication of a Passage in the Bishop of London's Second Pastoral Letter."

**JOHNSON, THOMAS**, an English botanist, who was born at Selby in Yorkshire, and became first known to the public as the author of a small work entitled "Iter in Agrum Cantianum," which was followed by a new edition of "Gerard's Herbal." He was also the author of the "Mercurius Botanicus." His death took place in 1644.

**JOHNSTON, ARTHUR**.—This learned classical scholar was born near Aberdeen in 1587, and educated in the university of that city. He early studied medicine, and to improve himself in his favourite science we find that he visited the principal foreign universities, of several of which he was a member. He at last settled in France, where he met with great applause as a Latin poet. He lived there twenty years, and by two wives had thirteen children. At last, after twenty-four years' absence, he returned into Scotland, as some say in 1632, but probably much sooner, as there is an edition of his "Epigrammata" printed at Aberdeen in 1632, in which he is styled the king's physician.

It appears by the council books at Edinburgh that Dr. Johnston had a suit at law before that court in 1633. In the year following, Charles I. went into Scotland, and made bishop Laud, then with him, a member of the council; and by this accident it is probable the acquaintance began between the doctor and that prelate, which produced his "Psalmorum Davidis Paraphrasis Poëtica." We find that in the same year the doctor printed a specimen of his psalms at London, and dedicated them to his lordship, which is considered as a proof that the bishop prevailed upon Johnston to remove to London from Scotland, and then set him upon this work; neither can it be doubted but after he had seen this sample he also engaged him to perfect the whole, which took him up four years; for the first edition of all the psalms was published at Aberdeen in 1637, and at London in the same year. In 1641 Dr. Johnston being at Oxford on a visit to one of his daughters, who was married to a divine of the church of England in that place, was seized with a violent diarrhoea, of which he died in a few days.



In 1632, as already remarked, was published at Aberdeen "*Epigrammata Arturi Johnstoni*;" and in 1633 he translated Solomon's Song into Latin elegiac verse, and dedicated it to his majesty; in 1637 he edited the "*Deliciæ Poetarum Scotticorum*," to which he was himself a large contributor, and which, says Dr. Johnson, would have done honour to any country. His psalms were reprinted at Middleburg in 1642, at London in 1657, at Amsterdam in 1706, at Edinburgh by William Lauder in 1739, and at last on the plan of the Delphin classics at London in 1741, at the expense of auditor Benson, who dedicated them to the king, and prefixed to this edition memoirs of Dr. Johnston, with the testimonies of various learned persons. A laboured but partial and injudicious comparison between the two translations of Buchanan and Johnston was printed the same year by Benson in English, entitled "*A Prefatory Discourse to Dr. Johnston's Psalms*," &c., and "*A Conclusion to it*." This was ably answered by the learned Ruddiman in "*A Vindication of Mr. George Buchanan's Paraphrase of the Book of Psalms*," 1745. Johnston's translations of the *Te Deum*, *Creed*, *Decalogue*, &c., were subjoined to the psalms. His other poetical works are his "*Parerga*," and his "*Musæ Aulicæ*," or commendatory verses upon persons of rank in church and state at that time. Johnston is evidently entitled to very high praise as a Latin poet. Benson's comparison between Buchanan and Johnston was absurd enough, but it is not fair that Johnston should suffer by his editor's want of taste. Lord Woodhouselee does not think Johnston's attempt to emulate Buchanan as a translator of the psalms greatly beyond his powers; for although, taken as a whole, his version is certainly inferior, yet there are a few of his psalms which on comparison will be found to excel the corresponding paraphrase of his rival.

JOHNSTON, JOHN, an eminent naturalist, who was born at Sambter in Great Poland in 1603, and received the greater part of his education in his own country; but in 1622 he came to England, and from thence he went to Scotland, where he studied with great diligence in the university of St. Andrew's till 1625. He afterwards studied at Leyden and Cambridge. He undertook the education of the two sons of the count de Kurtzbach and accompanied them to Holland. While he resided with his pupils at Leyden he took his degree as doctor of physic; and when he came a third time to England the same honour was conferred on him by the university of Cambridge. He died in June 1675, in the seventy-second year of his age. He is known in the literary world by a number of works in the different departments of natural history, particularly "*Thaumatographia Naturalis in Classes Decem Divisa*," "*Historia Naturalis de Piscibus et Cetis*," "*Historia Naturalis de Quadrupedibus*," "*Historia Naturalis de Insectibus*," "*Historia Naturalis de Avibus*," "*Syntagma Dendrologicum*," and "*Dendrographia*." He published also some historical works of considerable value.

JOHNSTONE, BRYCE, a learned Scottish divine, who was born at Annan in Dumfriesshire in 1747. He is best known as the author of a theological work entitled "*A Commentary on the Revelation of St. John the Divine*," and also of "*A General View of the Agriculture of the County of Dumfries, with Observations on the Means of its Improvement*." He died in 1805.

JOHNSTONE, JAMES, a clever physician and physiological writer, who was born at Annan in Scotland in 1730. In 1750 he took the degree of doctor of medicine, publishing a thesis "*De Aëris Factitii Imperio in Corpore Humano*," which gained him much credit and some valuable friends. The following year he went to reside at Kidderminster in Worcestershire, which at that time and some years afterwards was subject to a putrid fever of such peculiar malignity as to be called the Kidderminster fever. His name first became known by the successful treatment he adopted for the cure of this dreadful disorder. Instead of bleeding and purging, means then in common use, he then recommended bark, wine, mineral acids, free ventilation of air, and the affusion of water and vinegar; and so prominent was his success that he was immediately introduced into considerable practice. Of this fever, as it appeared in 1756, he published an account in 1758, which proves him to be the discoverer of the power of mineral acid vapours to correct or destroy putrid febrile contagion: he orders for this purpose vitriolic acid to be poured upon common salt in a convenient vessel over a proper heat.

The first sketches of Dr. Johnstone's physiological inquiry into the uses of the ganglions of the nerves were published in the "*Philosophical Transactions*." They were afterwards enlarged and printed separately. In this inquiry he considers ganglions as "little brains, subordinate springs and reservoirs of nervous power, the immediate sources of the nerves sent to organs moved involuntarily, and the check or cause which hinders our volitions from extending to them. In a word, ganglions limit the exercise of the soul's authority in the animal œconomy, and put it out of our power, by a single volition, to stop the motions of the heart, and in one capricious moment irrecoverably to end our lives." But his physiological researches did not stop here. In a treatise on the Walton water, which in quality strongly resembles the Cheltenham, he has pointed out the probable functions of the lymphatic glands, supposing them to be organs destined to purify, digest, and animalize the matters selected and absorbed by the lacteals and other lymphatics; thus fitting them for their union with the blood and the nutrition of the body.

At Kidderminster Dr. Johnstone continued to act in a wide sphere of country practice till the death of his eldest son, a physician fast rising into eminence, who fell a martyr to humanity in attending the prisoners at Worcester infected with jail-fever; and the coincidence of the death of his dearest friend, the Rev. Job Orton, induced him to remove to Worcester, where he continued to practise till a few days previous to his death. He had been subject to pulmonary complaints in his youth, which had been averted by temperance and caution. In his later years they recurred, and during the spring of 1801 he had bled himself rather too profusely. In his last attack, which was aggravated by excessive fatigue and exertion, his weakness was such as to forbid the repetition of more than one bleeding, and his strength gradually decayed leaving his intellect clear and unimpaired, and he expired on the 28th of April, 1802, after a short and in no wise painful struggle, having sat up and conversed with his family, till within a few hours of the awful change, cheerful, patient, and resigned.



**JOHNSTONE, JOHN**, a talented comic actor, who was born at Kilkenny in 1749. He made his first appearance on the stage at Dublin in the opera of "Lionel and Clarissa." He afterwards removed to London and played for several seasons at Covent Garden theatre. There he devoted himself to the study of Irish characters, in the representation of which he succeeded beyond most if not all his contemporaries. He closed a theatrical career of half a century by the performance of the part of Dennis Brulgruddery at Covent Garden theatre in 1820, and his death took place on the 27th of December, 1828.

**JOMELLI, NICOLO**, a celebrated composer and musician, who was born in 1714 at Aversa in the Neapolitan dominions. At the age of twenty-two he produced his first opera entitled "L'Errore Amorofo," which was performed with very great applause at the Florentine theatre in Naples. He afterwards went to Bologna, where he remained till 1746, when he returned to Rome and composed "Didone," which had great success. The Italians declared that they had never heard more beautiful airs, accompaniments better adapted to the words, richer or purer harmony, or a more correct and elegant style, which was majestic without inflation, grand without inequality, and always full of sentiment and melody. These praises, which were repeated by all the journalists of the day, reached Naples, and the countrymen of Jomelli expressed a desire that he should return and allow them in their turn the pleasure of applauding his works. He instantly acceded to their request, and composed his opera of "Eumene," which had great success.

Venice had not yet seen the new composer whose fame was spread throughout Italy, and Jomelli felt that the suffrage of the Venetians was necessary to fill the measure of his reputation. He therefore in compliance with their wishes proceeded to Venice, where his opera of "Merope" caused such delight that the government appointed him master of the conservatory for girls. Here he composed a "Laudate" for two choirs of eight voices, which excited the greatest admiration. In 1748 Jomelli returned to Naples and gave "Ezio." Recalled to Rome in the following year, he composed "Artaserse," some "Intermezzi," and the oratorio of "La Passione," at the request of his patron, Cardinal York. Jomelli had by this time obtained in Italy all the laurels she could bestow; in 1749 therefore he repaired to Vienna, to display his genius in a court where Metastasio was the poet. Jomelli imagined that if he had pleased at Naples, whose school abounds with great masters, at Rome where taste is so refined, and at Venice where had existed the greatest abilities which can honour harmony, he should succeed in obtaining the same advantage at Vienna, and above all in meriting the friendship of Metastasio and becoming his composer. He was not deceived. On his arriving in that capital he produced "Achille in Sciro," which was equally well received by the court and the city. From this moment the most sincere and lasting friendship was concluded between the greatest lyric poet and the greatest musician of Italy. Metastasio felt at once that Jomelli was the composer best adapted to set his verses. After remaining nearly two years at the court of Vienna, which was rendered particularly brilliant by the presence of Maria Theresa, equally celebrated as a sovereign and for her love of the arts, and who presented Jomelli with a diamond ring, he

returned to Rome, where, on the vacancy of the place of chapel-master of the church of St. Peter, he was elected to that office, and from the year 1750 until 1753 composed much sacred music for his choir.

The reputation of this composer extended on every side; his abilities had never appeared so brilliant as on his third stay at Rome. He was now again engaged in Germany, and that country and Italy appear to have emulously disputed his compositions. The duke of Wurtemberg, one of the greatest musical connoisseurs of his day, being anxious to possess as chapel-master him who had during two years enchanted Austria, made very liberal offers to Jomelli, who accepted them, and during the fifteen years that he resided at that court he composed his finest operas. We have yet to speak of his sacred music. He was naturally excited to attempt this style at Rome, where it is especially cultivated and rewarded, and where his public situation called for sacred composition. On his third residence in that city he composed about thirty works, and amongst others a "Hymn for the Feast of the Apostles," which is still sung every year on the festivals of St. Peter and St. Paul.

In 1768 Jomelli returned to his beloved native country after a long absence, not foreseeing a disgrace which was destined to embitter the rest of his hitherto happy life, and which he had never before undergone. On his arrival at Naples he composed "Armida" for the theatre of San Carlos, which was enthusiastically applauded. In 1770 he wrote "Demofonte;" this unfortunately gave less pleasure, and hoping to be more successful he gave in 1773 "Ifigenia," which was ill sung and failed. Jomelli was so affected by this misfortune that he had a paralytic stroke. Immediately on his recovery he composed a beautiful cantata on the birth-day of a prince of Naples. This was soon followed by his last and greatest work, the sublime "Miserere" for two voices; for which his friend, the poet Mattei, wrote Italian words, and which is sung wherever good music is known and cultivated.

Jomelli died at Naples in the year 1774. His obsequies were publicly celebrated by all the musicians of that city. A mass for two choirs was performed, expressly composed for the occasion by Sabbatini.

**JONAS, ARNGRIM**, a learned islandic writer, historian, and antiquary. His works relate principally to Iceland, among them we may particularly mention his "Brevis Commentarius de Islandia, quo scriptorum variorum errores deteguntur ac quorundam convitiis in Islandos occurruntur." He died in 1640, in the ninetieth year of his age.

**JONAS, CARL**, a celebrated composer and pianist, who was born at Berlin in 1770, and was so fortunate as to be patronised in his youth by the princess Amelia of Prussia, who procured him instructions on the piano and in composition from the celebrated Fasch. After the death of his patroness, the king of Prussia interested himself for young Jonas and sent him to the university of Halle, from which town in 1793 he published his work entitled "Ariette pour le Piano Forte avec quinze Variationes," which composition was highly spoken of by the German critics.

**JONAS, GRIFFITH**, a miscellaneous writer, who was born in 1721. He was the author of a great number of works, in addition to which he edited the "London Chronicle," and was coadjutor with Dr. Johnson in the "Literary Magazine," and with

Smollet and Goldsmith in the "British Magazine." He was also the author of a considerable number of small books for children. He died in 1786.

JONES, EDWARD, a Welsh poet, who enjoyed the honour of being bard to George the Fourth while prince of Wales. He was principally distinguished for his performance on the harp, which was excellent, and as being the author of "Musical and Poetical Relics of the Welsh Bards," besides other works of considerable merit. He died in 1821.

JONES, HENRY, a dramatic writer of some eminence, who was a native of Drogheda in Ireland. He was warmly patronised by many of his countrymen, but his want of economy and good principle finally involved him in ruin, and he died in great distress in April 1770. His principal work was his tragedy of the "Earl of Essex."

JONES, INIGO.—This celebrated architect was born in the year 1572, in the neighbourhood of St. Paul's, London, of which city his father was a citizen. At an early age he put his son apprentice to a joiner, a business that requires some skill in drawing, and in that respect suited well with his inclination, which naturally led him to the art of designing. He distinguished himself early by his skill in landscape painting, which recommended him to the favour of William earl of Pembroke, at whose expense he travelled over Italy and various parts of Europe.

The improvements he made abroad gave such an éclat to his reputation, that Christian IV., king of Denmark, sent for him from Venice, which was the chief place of his residence, and made him his architect-general. He had been some time possessed of this post when that prince, whose sister Anne had married King James I., made a visit to England. This was in 1606, and Inigo Jones being desirous to return to his native country, took that opportunity of coming home in the train of his Danish majesty. The magnificence of King James's reign, in dress, buildings, &c., is frequently spoken of by English historians. This last furnished him with an opportunity of exercising his talents; the queen appointed him architect, and not long after he was taken in the same character into the service of Prince Henry, and shortly after the king gave him the reversion of the place of surveyor-general of his majesty's works.

In the interim, his master Prince Henry dying in 1612, he made a second visit to Italy, and continued some years there improving himself in his favourite art. On his return he found that the office of his majesty's works having in the time of his predecessor contracted a debt of several thousand pounds, the privy-council sent for Inigo Jones to give his opinion what course might be taken to ease his majesty of it, the exchequer being empty. Mr. Jones considering well the exigency, not only voluntarily offered to serve without receiving one penny of the profits of his office until the debt was fully discharged, but also persuaded his fellow-officers, the comptroller and paymaster, to do the same, by which means the whole arrears were absolutely cleared.

In 1620 he was appointed one of the commissioners for repairing St. Paul's cathedral in London. Upon the death of King James he was continued in his post by King Charles I. He had furnished the designs for the palace of Whitehall in his former master's time, and that part of it, the banqueting-house, was now carried into execution. It was designed for the reception of foreign ambassadors, and the ceiling

was painted some years after by Rubens; and in June 1633 an order was issued requiring him to repair St. Paul's, and the work was begun soon after at the east end, the first stone being laid by Dr. Laud, then bishop of London, and the south by Inigo Jones.

While he was raising these noble monuments of his fame as an architect, he gave no less proofs of his genius in the machinery employed in masques and interludes, which entertainments were much practised in his time. Several of these representations are still extant in the works of Chapman, Davenante, Daniel, and particularly Ben Jonson. The subject was chosen by the poet, and the speeches and songs were also of his own composing; but the invention of the scenes, ornaments, and dresses of the figures, was the contrivance of Inigo Jones; he acted in concert with Ben Jonson for a while, but about the year 1614 a quarrel took place between them, which provoked Jonson to ridicule his associate under the character of Lantern Leatherhead a hobby-horse-seller, in his comedy of "Bartholomew-fair." And the rupture seems not to have ended but with Jonson's death; a few years before which in 1635, he wrote a most virulent satire, which he called "An Expostulation with Inigo Jones," and afterwards, "An Epigram to a Friend," and also a third, inscribed to "Inigo, Marquis Would-be."

His rough treatment of Jones was not approved of at court, which we learn from the following passage in a letter from James Howell to Jonson:—"I heard you censured lately at court (says he), that you have lighted too foul upon Sir Inigo, and that you write with a porcupine's quill dipped in too much gall. Excuse me that I am so free with you; it is because I am yours in no common way of friendship." But Jonson not attending properly to his friend's hint, Howell wrote him the following letter upon the same subject:—

"Father Ben,

"The fangs of a bear and the tusks of a wild boar do not bite worse and make a deeper gash than a goose-quill sometimes; no, not the badger himself, who is said to be so tenacious of his bite that he will not give over his hold till he feels his teeth meet and his bones crack. Your quill hath proved so to Mr. Inigo Jones; but the pen wherewith you have so gashed him, it seems, was made rather of a porcupine than a goose-quill, it is so keen and firm.

"*Anser, apes, vitulus, populos et regna gubernant.*

"The goose, the bee, and the calf, (meaning wax, parchment, and pen), rule the world;" but of the three, the pen is most predominant. I know you have a commanding one, but you must not let it tyrannize in the manner you have done lately. Some give out there was hair in it, or that your ink was too thick with gall, else it would not have so bespattered and shaken the reputation of a royal architect; for reputation, you know, is like a fair structure, long a-rearing, but quickly ruined. If your spirit will not let you retract, yet you should do well to repress any more copies of the satire: for to deal plainly with you, you have lost some ground at court by it; and, as I hear from a good hand, the king, who hath so great a judgment in poetry (as in all other things else), is not pleased therewith. Dispense with this freedom of

"Your respectful son and servitor,  
"J. H."

Westminster, 3 July, 1635.



Jonson at length paid so much attention to his friend Howell's advice, that he entirely suppressed the satire against Inigo above referred to. However it has been since printed from the manuscript of the late Mr. Vertue the engraver, and is inserted in the edition of Ben Jonson's works published in 1756.

In the mean time Mr. Jones received great encouragement from the court, so that he acquired a handsome fortune. But it was much impaired by the losses which he suffered in consequence of his loyalty; for as he had a share in his royal master's prosperity, so had he also in his misfortunes. Upon the meeting of the long parliament in November 1640 he was called before the house of peers, on a complaint exhibited against him by the parishioners of St. Gregory's in London for damages done to that church in repairing St. Paul's cathedral. The church being old, and standing very near the cathedral, was thought to be a blemish to it, and therefore was taken down, pursuant to the king's direction and orders of the council in 1639, in the execution of which the surveyor was chiefly concerned. But, in answer to the complaint, he pleaded the general issue; and when the repairing of the cathedral ceased in 1642, some part of the materials remaining, were by order of the house of lords delivered to the parishioners of St. Gregory's towards the rebuilding of their church. This prosecution put Inigo to a considerable expense, and as he was both a royalist and a catholic, in 1646 he paid 545*l.* for his delinquency and sequestration. And Mr. Walpole informs us, that he, and Stone the statuary and architect, buried their joint stock of ready money in Scotland Yard; but an order being published to encourage the informers of such concealments, and persons being privy to the spot where the money was hid, it was taken up and re-buried in Lambeth Marsh.

Upon the restoration of Charles II. he was continued in his post by that monarch. But it was only an empty title at that time, nor did Jones live long enough to make it any better. Grief, misfortunes, and age, put an end to his life at Somerset House on the 21st of July, 1651, and on the 26th of the same month he was buried in the church of St. Bennet's, Paul's wharf, where a monument was erected to his memory, which was destroyed in the fire of London. Inigo Jones was not only the greatest architect in England, but the most eminent in his profession at that time in Europe. Among the works of this great master are the following;—the banqueting house, Whitehall, already mentioned; the new buildings fronting the gardens at Somerset House; and the church and piazza of Covent Garden. These have been much admired by the connoisseurs in architecture; and in particular it has been said of the church, that it is one of the most simple and at the same time most perfect pieces of architecture that art can produce. Horace Walpole was, however, of a different opinion. He says, "The arcade of Covent Garden and the church are two structures of which I want taste to see the beauties. In the arcade there is nothing remarkable; the pilasters are as errant and homely stripes as any plasterer would make; and the barn-roof over the portico of the church strikes my eyes with as little idea of dignity or beauties as it could do if it covered nothing but a barn."

Lincoln's Inn Fields was originally laid out by the masterly hand of Inigo Jones, and it is said that

the sides of it are the exact measure of the great pyramid of Egypt. It was intended to have been built all in the same style, but there were not at the time a sufficient number of people of taste to accomplish so great a work.

The garden front of Wilton House, the seat of the earl of Pembroke, and also some other parts of that noble edifice; the queen's house at Greenwich; the Grange in Hampshire, the seat of the earl of Northampton; Cashiobury, in Hertfordshire, and Gunnersbury, near Brentford, were also designed by him.

JONES, JOHN, an American physician, was born at Long Island in 1729. After receiving his education at a private school in the city of New York, he commenced the study of medicine, and afterwards visited Europe, to improve his professional knowledge. He obtained the degree of doctor of medicine from the university of Rheims, and, having subsequently spent some time at Leyden, concluded his medical tour by a visit to Edinburgh. Returning to America, Dr. Jones settled in New York, where he was speedily introduced to an extensive practice, and acquired particular reputation as an operator. When medical schools were instituted in the college of New York, Dr. Jones was appointed professor of surgery, upon which branch he delivered several courses of lectures, diffusing a taste for it among the students, and explaining improvements as practised in Europe, of which the American faculty were hitherto ignorant. Having for a considerable time been afflicted with the asthma, he embarked for London, where he experienced some alleviation of his complaint.

In the year 1775 Dr. Jones published his "Plain Remarks upon Wounds and Fractures," a work particularly useful to the country at that period. Many persons had been of necessity chosen to act as surgeons in the continental army, who were ignorant of the recent improvements in the profession, and found in this work a valuable assistant. When the British troops took possession of New York, Dr. Jones, notwithstanding the assurances of protection from the royal commander, retired into the country, relinquishing his lucrative practice in the city. He was soon after chosen to a seat in the senate of New York, and subsequently entered the medical department of the army. The hardships of a military life injured his delicate health, and obliged him to abandon the service for his private practice. Having fixed his permanent residence at Philadelphia, he was elected in 1780, one of the physicians of the Pennsylvania hospital. Upon the institution of the college of physicians of Philadelphia in 1787, Dr. Jones was elected vice-president, and contributed to the first volume of its Transactions an interesting paper on Anthrax. He was the intimate friend and physician of Dr. Franklin, whom he attended in his last illness, and published a brief account of his death. In 1790 he attended General Washington, then president of the United States of America, when very ill at New York. When the seat of the federal government was removed to Philadelphia, the president appointed Dr. Jones physician to his family. In June 1791 he contracted a fever, which, added to his previous disorder, put a period to his life on the 23rd of that month, in the sixty-third year of his age.

JONES, JOHN, LL. D., a learned unitarian divine, who was born in Caermarthenshire, but educated



at the dissenting college, Hackney. He afterwards removed to Plymouth Dock, and subsequently held a similar situation as pastor of a unitarian congregation at Halifax in Yorkshire. He however finally took up his residence in London, where he employed himself in writing and private tuition. He died in January 1827. Among his numerous publications are his "Ecclesiastical Researches," his "Illustrations of the Four Gospels, founded on Circumstances peculiar to our Lord and his Evangelists;" and a Greek and Latin grammar, besides several other valuable works on theology, and several on education.

**JONES, JOHN PAUL.**—Few naval commanders have acquired a greater degree of celebrity than this renegade, who was born at Arbingland, in Scotland, on the 6th of July, 1747. His father was a gardener, whose name was Paul, but the son assumed that of Jones in subsequent life, for what reason is not known. Young Paul early evinced a decided predilection for the sea, and at the age of twelve was bound apprentice to a respectable merchant of Whitehaven, in the American trade. His first voyage was to America, where his elder brother was established as a planter. He was then engaged for some time in the slave-trade, but quitted it in disgust, and returned to Scotland in 1768, as passenger in a vessel, the captain and mate of which died on the passage. Jones assumed the command at the request of those on board, and brought the vessel safe into port. For this service he was appointed by the owners master and supercargo. While in command of this vessel, he punished a sailor who afterwards died of a fever at the island of Tobago, a circumstance which gave rise to an accusation against Jones of having caused his death by the severity of the punishment upon him, but this has been completely refuted. Jones was afterwards in command of the *Betsy* of London, and remained some time in the West Indies, engaged in commercial pursuits and speculations, by which it is said he realized a handsome fortune. In 1773 he was residing in Virginia, arranging the affairs of his brother, who died intestate and childless, and about this time took the name of Jones. In Virginia he continued to live until the commencement of the struggle between the colonies and mother country. He offered his services to the former, and was appointed first of the first lieutenants, and designated to the *Alfred*, on board of which ship, to use his own language in one of his letters, "he had the honour to hoist with his own hands the flag of freedom the first time it was displayed on the Delaware." Soon after this we find Jones in command of the *Providence*, cruising from the Bermudas to the Gut of Canso, and making sixteen prizes in little more than six weeks.

In May 1777 he was ordered to proceed to France, where the American commissioners, Franklin, Deane, and Lee, were directed to invest him with the command of a fine ship as a reward of his signal services. On his arrival in France he was immediately summoned to Paris by the commissioners. The object of this summons was to concert a plan of operations for the force preparing to act against the British in the West Indies and on the coast of America. This plan, though untoward delays and accidents prevented its immediate success, was afterwards openly claimed by Jones as his own, without acknowledging the assistance or participation of the

American commissioners or the French ministry. The *Ranger* was then placed under his orders, with discretion to cruise where he pleased, with this restriction, however, that he was not to return to France immediately after making attempts upon the coast of England, as the French government had not yet declared itself openly as the ally of the United States. In April 1778 he sailed on a cruise, during which he laid open the weakness of the British coast. With a single ship he kept the whole coast of Scotland, and part of that of England, for some time in a state of alarm, and made a descent at Whitehaven, where he surprised and took two forts, with thirty pieces of cannon, and set fire to the shipping. In this attack upon Whitehaven, the house of the earl of Selkirk, in whose service the father of Jones had been gardener, was plundered, and the family plate carried off; but the act was committed without his knowledge, and he afterwards made the best atonement in his power. After his return to Brest with two hundred prisoners of war, he became involved in a variety of troubles, for want of means to support them, pay his crew, and refit his ship. After many delays and vexations, Jones sailed from the road of St. Croix, in August 1779, with a squadron of seven sail, designing to annoy the coasts of England and Scotland. The principal occurrence of this cruise was the capture of the British ship of war, *Serapis*, after a bloody and desperate engagement off Flamborough Head, on the 23rd of September, 1779.

This action is so interesting in its character, and creditable to Captain Pearson, as to deserve a particular notice. It commenced about half-past seven, when the largest ship brought to on the *Serapis's* larboard bow, within musket-shot. Captain Pearson hailed to ask what ship it was, he was answered the *Prince Royal*; upon replying evasively to other questions, an action soon commenced, and, after discharging two or three broadsides, the enemy backed his topsails, and dropped within pistol-shot on the *Serapis's* quarter, then filled again and attempted to board her; but being repulsed, she sheered off. Captain Pearson, in order to get square with the enemy again, backed his topsails, which was no sooner observed by the enemy than he filled, put his helm a-weather, and laid the *Serapis* athwart hawse, where she continued some little time, till the jib-boom giving way, they dropped alongside of each other head and stern, and so close that the muzzles of the guns touched each other. In this position the action continued with great fury from half-past eight till half-past ten, during which time the *Serapis* was set on fire ten or twelve times by combustibles thrown in upon the decks and other parts of the ship, and several times it was not without the greatest difficulty and exertion that the flames were extinguished. About half-past nine, either from a hand grenade being thrown into one of the lower-deck ports, or some other accident, a cartridge of powder was set on fire, the flames of which communicated from cartridge to cartridge all the way aft, and blew up the whole of the officers and people that were quartered abaft the mainmast; this dreadful misfortune rendered all those guns useless the remainder of the action. At the same time the largest of the two frigates kept constantly sailing round, and raking the *Serapis* with so much effect, that almost every man on the quarter and main decks was killed or wounded. At ten the enemy called for quarter,

but on Captain Pearson hailing to enquire if they had struck, and no answer being given, he ordered the boarders to board her; but the moment they were on board, a superior number of the enemy were discovered concealed with pikes in their hands, ready to receive them. Upon this the *Serapis's* crew retreated to their ship and instantly flew to their guns; but the frigate again pouring a broadside into her stern with great effect, and the mainmast falling at the same time, without being able to get a single gun to bear upon her, Captain Pearson was under the painful necessity of ordering the colours to be struck. He was immediately escorted, with his first lieutenant, on board the ship alongside, which proved to be the *Bon Homme Richard*, of forty guns, and three hundred and seventy-five men, commanded by Captain Paul Jones. The frigate which also engaged the *Serapis* was the *Alliance*, of forty guns and three hundred men. Upon Captain Pearson going on board the *Bon Homme Richard*, he found her in the greatest distress; her quarters and counter were entirely drove in, the whole of her lower deck guns dismounted; she was also on fire in two places, with six or seven feet water in the hold, which kept increasing upon them so much that the next day they were obliged to quit her, and she sunk with a great number of her wounded men on board.

The enemy carried their prizes into the Texel. This squadron was fitted out and sailed from L'Orient in July, under the command of Paul Jones; they had on board three hundred English prisoners, whom they had taken in different vessels during their cruise.

The service which Captain Pearson rendered his country in this remarkable engagement, a service in which he had the good fortune to save a convoy, estimated to be worth upwards of 600,000*l.*, from falling into the hands of the enemy, was universally acknowledged. On his return to England he was honoured and rewarded by knighthood, and by the situation of lieutenant-governor of Greenwich hospital; and the towns of Hull, Scarborough, Appleby, Dover, &c., the Russia company, and the royal exchange assurance company, amply testified their gratitude, by presenting him with the freedom of their respective corporations, and donations of plate.

The sensation produced by this battle was unexampled, and raised the fame of Jones to its acme. In a letter to him, Franklin says, "For some days after the arrival of your express, scarce any thing was talked of at Paris and Versailles but your cool conduct and persevering bravery during that terrible conflict. You may believe that the impression on my mind was not less strong than on that of the others, but I do not choose to say, in a letter to yourself, all I think on such an occasion." His reception at Paris, whither he went on the invitation of Franklin, was of the most flattering kind. He was every where caressed; the king presented him with a gold sword, bearing the inscription, "*Vindicta maris Ludovicus XVI. remuneratur strenuo vindici*," and requested permission of congress to invest him with the military order of merit, an honour never conferred on any one before who had not borne arms under the commission of France. In 1781 Jones sailed for the United States, and arrived in Philadelphia on the 18th February of that year, after a variety of escapes and rencounters, where he underwent a sort of examination before the board of admiralty, which resulted greatly to his honour. The

board gave it as their opinion, "that the conduct of Paul Jones merits particular attention, and some distinguished mark of approbation from congress." Congress passed a resolution, highly complimentary to his "zeal, prudence, and intrepidity." General Washington wrote him a letter of congratulation, and he was afterwards voted a gold medal by congress. From Philadelphia he went to Portsmouth, New Hampshire, to superintend the building of a ship of war; and, while there, drew up some admirable observations on the subject of the American navy. By permission of congress he subsequently went on board the French fleet, where he remained until the conclusion of peace, which put a period to his naval career in the service of the United States of America.

He then went to Paris as agent for prize-money, and, while there, joined in a plan to establish a fur trade between the north-west coast of America and China, in conjunction with a kindred spirit, the celebrated John Ledyard. In Paris he continued to be treated with the greatest distinction. He afterwards was invited into the Russian service, with the rank of rear-admiral, where he was disappointed in not receiving the command of the fleet acting against the Turks in the Black Sea. He found fault with the prince of Nassau, the admiral, became restless and impatient, was intrigued against at court, and calumniated by his enemies, and had permission from the empress Catharine to retire from the service with a pension, which was never paid. He returned to Paris, where he gradually sunk into poverty, neglect, and ill health, until his death, which was occasioned by jaundice and dropsy, on the 16th of July, 1792. His last public act was heading a deputation of Americans, who appeared before the national assembly to offer their congratulations on the glorious and salutary reform of their government. This was before the flight of the king.

Jones was a man of signal talent and courage; he conducted all his operations with the most daring boldness, combined with the keenest sagacity in calculating the chances of success and the consequences of defeat. He was, however, of an irritable, impetuous disposition, which rendered him impatient of the authority of his superiors, while he was, at the same time, harsh in the exercise of his own; and he was deficient in that modesty which adorns great qualities and distinguished actions, while it disarms envy and conciliates jealousy.

JONES, STEPHEN, a clever writer and editor of literary works, who was born in London in 1763 and was educated at St. Paul's school. His principal occupation through life was writing for the press. In 1791 he published an abridgment of "*Burke's Reflections on the French Revolution*," and in 1797 became editor of the "*Whitehall Evening Post*," and afterwards of the "*General Evening Post*;" but his principal undertaking was a new edition of the "*Biographia Dramatica*," and a small "*Biographical Dictionary*," which has passed through several editions. He died in December 1827.

JONES, SIR WILLIAM.—This eminent English scholar was born in 1748 and was educated at Harrow school, from whence he proceeded to Oxford. At the age of nineteen young Jones became the tutor of Lord Althorpe. In the course of the following year he visited Germany, and on his return determined to devote himself to the study of the law.



From a careful study of the great legal authorities of our own land he became fully conscious of the pre-eminence of our civil institutions; and in proportion as he was disgusted with the modern innovations supposed to proceed from patronage, influence, and corruption, he became a zealous advocate for the purity of election, the independence of parliament, and the necessity of recurring to original principles for the purpose of renovation. He had also taken a critical survey of English history, and had prepared his mind decisively to pronounce relative to those transactions that gave birth to the civil war in the middle of the seventeenth century. Such by this time was his celebrity as an adept in the oriental languages that he was applied to on the part of government to gratify the king of Denmark in translating a manuscript life of Nadir Shah into the French language. The only reward he obtained for his labours on this occasion was the empty compliment of being nominated F. R. S. of Copenhagen, and presented with a barren and unproductive recommendation to his own sovereign.

In 1769 he accompanied Lord Althorpe to Harrow, and about this time he appears to have demonstrated to his own satisfaction the completion of the prophecies respecting our Saviour in four distinct propositions; with objections, answers, and corollaries, in the style of a mathematician. Towards the end of 1769 he accompanied part of the Spencer family to the continent, and resided for some time at Nice. Yet he was soon tired, even with objects "rarely if ever seen in his native country; olives, myrtles, pomegranates, palms, vineyards, aromatic plants, and every variety of sweet flowers, blooming in the midst of winter. But the attraction of novelty has ceased," adds he while writing to a friend, "I am now satiated and begin to feel somewhat of disgust. The windows of our inn are scarcely thirty paces from the sea, and, as Ovid beautifully says,

'Tired, on the uniform expanse I gaze.'

I have therefore no other resource than with Cicero to count the waves, or with Archimedes and Archytas to measure the sands. I cannot describe to you how weary I am of this place, nor my anxiety to be again at Oxford, where I might jest with you or philosophize with Poore." On his return to England some time after he employed himself in composing a tragedy entitled "Soliman;" and on the 19th of September of the same year he was admitted a student of the Inner Temple, having previously resigned his employment in the family of Earl Spencer. But on this occasion he did not immediately imitate Sir William Blackstone, who from the moment he became a member of one of the inns of court abandoned poetry in a formal address entitled "The Lawyer's Farewell to his Muse." On the contrary, he wrote verses as usual; and in 1774 published his "Commentaries on Asiatic Poetry," in which however he seems to indicate an intention to "renounce the pursuits of polite literature," on entering upon a career which will supply ampler and better opportunities of relieving the oppressed, of assisting the miserable, and of checking the despotic and tyrannical. He also now for the first time expressed a determination in verse to renounce versification; and on being called to the bar in 1774 he discovered that the law was "a jealous science, which would admit of no partnership with the Muses."

In 1773 an idea seems to have been formed by his friends of obtaining the Turkish embassy for him, but he rejected the scheme, adding, "I will live in my own country which cannot easily spare good subjects." It was not until 1775 that he appears to have devoted himself to the practical part of his profession. In the early part of that year he went to Oxford for the purpose of attending the spring circuit and sessions, and in 1776 he went to Westminster hall daily during the respective terms, and regularly arrayed in his gown and wig occupied the place of an outer barrister in the court of king's bench, where Lord Mansfield at that period presided with no small share of dignity. In 1776 he was nominated by Lord Chancellor Bathurst one of the commissioners of bankrupts, an office at that period of but little emolument, and consequently was frequently called by his professional duties to Guildhall. In 1777 he went to pass his Christmas at Bath for the purpose of paying his respects "to the Naiads of the Hot Springs." While there he lived in the house of his "old Master Evans," whose "harp he preferred to the Theban lyre as much as he preferred Wales to ancient or modern Egypt." Wilkes was a resident at this gay place at the same time, and Mr. Jones appears, while he frequented his company, to have detested his morals as much as he approved of his patriotism.

Soon after this short relaxation he published a translation of the ten remaining orations of the preceptor of Demosthenes. On this occasion he presented a copy to Mr. Burke, whose friendship he cultivated, and whose politics at this eventful period of the American war were entirely congenial to his own. He also appears to have lived in some degree of intimacy with Dr. Gilbert Stuart, who had entered the lists against his countryman Dr. Robertson as the champion of Mary queen of Scots, and who about this period introduced Dr. Gillies to his acquaintance as the translator of Lysias. It was in the autumn of the year 1778 that Mr. Jones, in a letter addressed to Lord Althorpe, at that period a captain in the Northamptonshire militia then stationed at Warley camp, hints at his wish to obtain a legal appointment in India. "The disappointment to which you allude," observes he, "and concerning which you say so many friendly things to me, is not yet certain. My competitor is not yet nominated; many doubt whether he will be; I think he will not unless the chancellor should press it strongly. It is still the opinion and wish of the bar that I should be the man. I believe the minister hardly knows his own mind. I cannot legally be appointed till January, because I am not a barrister of five years' standing till that time; now many believe that they keep the place open for me till I am qualified."

"I certainly wish to have it, because I wish to have 20,000*l.* in my pocket before I am eight-and-thirty years old; and then I might contribute in some little degree towards the service of my country in parliament as well as at the bar, without selling my liberty to a patron, as too many of my profession are not ashamed of doing; and I might be a speaker in the house of commons in the full vigour and maturity of my age; whereas in the slow career of Westminster hall I should not perhaps, even with the best success, acquire the same independent station till the age at which Cicero was killed. But be assured, my dear lord, that if the minister be offended at the



style in which I have spoken and will speak of public affairs, and on that account should refuse to give me a judgeship, I shall not be at all mortified, having already a very decent competence without a debt or a care of any kind."

In the mean time he rapidly advanced in professional reputation, although his opinion of the contest with America stood in the way of his progress to legal honours. The tumults of 1780 induced him to write a pamphlet "On the Legal Mode of Suppressing Riots," and in the following winter he completed a translation from the Arabic of seven poems of the highest repute.

Even at this early period Mr. Jones expressed his just abhorrence of the slave-trade, and he says in one of his communications on the subject, "I pass with haste by the coast of Africa, whence my mind turns with indignation at the abominable traffic in the human species from which a part of our countrymen dare to derive their most inauspicious wealth. Sugar, it has been said, would be dear if it were not worked by blacks in the western islands; as if the most laborious, the most dangerous works, were not carried on in every country, but chiefly in England, by freemen; in fact, they are so carried on with infinitely more advantage, for there is an alacrity in the consciousness of freedom, and a gloomy sullen indolence in a consciousness of slavery; but let sugar be as dear as it may, it is better to eat none, to eat honey, if sweetness only be palatable,—better to eat aloes or coloquintida than violate a primary law of nature, impressed on every heart not imbruted by avarice, than rob one human creature of those eternal rights of which no law upon earth can justly deprive him."

About this period he was a leading member of the Turk's Head club, a society which originated with Burke, Johnson, and Reynolds, and being at length extended to forty members, the precise number of the French academy, included men of the first genius and talents in the country.

About this period he wrote his celebrated ode in imitation of Alcæus, of which we give the following extract as a specimen of his poetical style of writing:—

"What constitutes a state?  
Not high-raised battlement or labour'd mound,  
Thick wall or moated gate;  
Not cities proud with spires and turrets crown'd,  
Not bays and broad-arm'd ports  
Where laughing at the storm rich navies ride,  
Not starr'd and spangled courts  
Where low-browed baseness wafts perfume to pride."

After stating that it consists in "Men who their duties know, but know their rights, and knowing dare maintain," he concludes with a stanza expressive of his political opinions at that moment:—

"Such was this heaven-lov'd isle,  
Than Lesbos fairer and the Cretan shore!  
No more shall freedom smile!  
Shall Britons languish and be men no more!"

On the accession of the Shelburne administration he obtained what had long been the object of his ambition, the office of judge of the supreme court at Fort William in Bengal, on which occasion he was knighted.

Sir William Jones now feeling himself independent, solicited and obtained the hand of Miss Anna Maria Shipley, the eldest daughter of the venerable bishop of St. Asaph, whom he had first seen at Wimbledon.

This lady, the daughter and wife of two patriotic and learned men, embarked with her husband for India in the Crocodile frigate in the spring of 1783.

During his voyage a political association in Flintshire published a tract written some time before by the new judge, entitled "A Dialogue between a Farmer and a Country Gentleman," while the constitutional society republished and circulated another edition in town. In consequence of the dean of St. Asaph being implicated in the former, a bill of indictment had been found by the grand jury of Denbighshire against him. On this occasion Sir William transmitted a letter to Sir Lloyd Kenyon, chief justice of Chester, in which he avowed himself the author of the dialogue, and at the same time maintained "that every position in it was strictly conformable to the laws and constitution of England."

He observes, on another occasion, "that as an indictment for a theoretical essay on government was, as he believes, never before known, he has no apprehension for the consequences. As to the doctrines in the tract," adds he, "though I shall certainly not preach them to the Indians, who must and will be governed by absolute power, yet I shall go through life with a persuasion that they are just and rational; that substantial freedom is both the daughter and parent of virtue, and that virtue is the only source of public felicity."

Notwithstanding this the cause came on at Shrewsbury, and Lord Erskine was sent down at the sole expense of the society for constitutional information to defend what, in the present day, would not be considered as a libel by any liberal and enlightened lawyer in England. On this occasion a special verdict was delivered by the jury clearing the right reverend defendant from all criminal intention and finding him "guilty only of the fact of publishing." Sir Francis Buller, who presided on this occasion, desired the jury "to reconsider their verdict, as it could not be recorded;" but Mr. Erskine boldly insisted it should be recorded precisely in the terms in which it was found; and after some altercation, during which the judge used some threatening language, finally prevailed. In this celebrated argument, when a new trial was moved for, the latter boldly insisted that juries were judges of the law as well as of the fact; a position which produced, and was tacitly recognised by, Mr. Fox's bill for the security of the English press. Thus the doctrines laid down in the dialogue not only were proved to be consonant to the principles of law, but actually gave birth to a celebrated act for the protection of public liberty.

Meanwhile Sir William proceeded on his voyage to the east, and landed at Calcutta in the month of September 1783. Soon after being installed in his new office he became the founder, president, and brightest ornament of the Asiatic society, formed on the model of the royal society of London. The other members consisted of Mr. Hastings, then governor-general, Mr. Gladwyn, Captain Charles Hamilton, and Mr. William Chambers, all of whom had distinguished themselves by a taste for oriental learning; and to these were afterwards added the names of Sir John Shore, afterwards Lord Teignmouth, and Sir John Macpherson.

Sir William at the same time paid the most scrupulous and unremitting attention to the duties of his profession; in addition to which a large portion of his time was dedicated to Hindoo law, Indian geo-

graphy, botany, and the Sanscrit language. In the evenings he was accustomed to unbend his mind from care by the pleasing and cheerful conversation of Lady Jones, with whom he was accustomed to divert himself at chess. It was soon evident however that either his studies were too intense, or the climate wholly unfavourable to his valuable life; perhaps his frequent and dangerous illnesses proceeded from a fatal union of both. During the intervals when he was in a convalescent state he composed poems, penned learned dissertations, conversed with his friends, and carried on an extensive correspondence on a variety of different subjects.

Meanwhile, in February 1785, Sir John Macpherson had succeeded Mr. Hastings as governor-general, and to his lot fell the odious but salutary task of making a variety of reductions and economical reforms which had now become absolutely necessary in consequence of the deranged state of the company's affairs. To effect this, in addition to mildness and urbanity, it became absolutely necessary to withhold money-payments to all but subalterns and the working class; and even to issue deferred paper bearing eight per cent. interest. The consequence of this was that the judges murmured, and Sir William in particular was obliged to sell company's bonds at thirty per cent. discount. This circumstance at first raised his indignation; but he no sooner learned that the governor-general himself, who he said "united the character of the statesman and the scholar," was paid exactly in the same manner, than he made a spontaneous offer of one half of his salary towards relieving the present exigencies of the company.

In 1788 Sir William made a proposal to Lord Cornwallis for an English digest of Hindoo and Mohammedan law, after the model of Justinian's Pandects, for the use of the natives. As the principles which regulated the decisions of the courts in respect to Asiatic subjects had been hitherto locked up in the Sanscrit and Arabic, two difficult languages, accessible to a few of the English only, the judges were obliged to refer to the responses of the native lawyers, and this obvious inconveniency could be removed only by the means now pointed out to government. The proposal was accordingly accepted, and Sir William most gladly undertook the task of superintending the execution.

About the same period it appears to have been the intention of the company to apply to the legislature for an act to regulate the municipal government of Calcutta. For this purpose it was proposed to obtain a power of summary conviction and punishment. On Sir William being consulted on this occasion he stoutly denied the supposed necessity of deviating from the spirit and form of the judicature in criminal cases "which has been approved by the wisdom of a thousand years, and has been found effectual in the great cities of England, for the good order and government of the most high-minded, active, and restless people that exists upon earth." He justly observes that "a superintendent of the police is an officer unknown to our system, borrowed from a foreign system, or at least suggesting the idea of a foreign constitution; and his powers being dark and undefined, are those which our law most abhors." He therefore very properly recommended the nomination of justices of the peace, the six sessions in the year, and the trial by appointment of jury, as practised in England.

In 1792 it became necessary for Lady Jones to return to Great Britain, in consequence of a constitution naturally delicate having so severely suffered from repeated attacks of indisposition that a change to her native climate had become indispensably necessary. Sir William endeavoured to solace his mind during the absence of a beloved wife by returning with reiterated zest to his studies, and in 1794 appeared a translation by him of the "Ordinances of Menu." He was also indefatigable in completing the "Digest of Hindoo and Mohammedan Law."

On the 20th of April, 1794, after a long and late walk in an unwholesome situation, he was seized with symptoms that seemed to denote an approaching ague. The disorder however soon proved to be an inflammation in the liver, a complaint common in the east, and supposed to arise from an accelerated circulation of the blood. The progress of this disease was so rapid that it terminated fatally on the 27th of April, 1794, and Sir John Shore, who witnessed his last moments, mentions that he died without uttering a single groan.

Next day the funeral ceremony was performed with all the honours due to his public station. A stately monument has since been erected to his memory at Oxford by a subscription of the gentlemen resident in Bengal, who had been educated at either of the English universities; while a similar tribute of respect, at the expense of Lady Jones and from the chisel of Flaxman, is now to be seen in the ante-chamber of the chapel of University college. Another monument has also been erected in St. Paul's cathedral, of which we furnish a sketch.



JONES, WILLIAM, a learned episcopal divine. He was born in 1726 at Lowick in Northamptonshire, and was educated at Oxford. On leaving the university he wrote a "Full Answer" to Bishop Clayton's "Essay on Spirit," which was published in 1753. Shortly after which he wrote "The Catholic Doctrine of the Trinity," and in 1763 he published "An Essay on the First Principles of Natural Philosophy." Mr. Jones's work on the Trinity having procured him much reputation, Archbishop Secker presented him, first to the vicarage of Bethersden in Kent in 1764, and soon after to the more valuable



rectory of Pluckley in the same county, as some reward for his able defence of that important doctrine. The income he derived from his vicarage not being equal to what he expected, it was thought expedient by his friends that he should take a few pupils; and having undertaken the tuition of two young gentlemen, he continued the practice for many years after he removed to Pluckley. In 1766 he preached the visitation sermon before Archbishop Secker at Ashford, greatly to the satisfaction of his grace and the whole audience. On the publication of "The Confessional," the archbishop considered Mr. Jones as a proper person to write an answer to it; and accordingly he drew up some remarks, but had then neither health nor leisure to fit them for the press. But a new edition being called for of the "Answer to an Essay on Spirit," Mr. Jones thought it advisable to add, by way of sequel, the remarks he had originally drawn up on the principles and spirit of "The Confessional," which were published in 1770.

In 1773 Mr. Jones collected together into a volume, "Disquisitions on Some Select Subjects of Scripture," which had been before printed in separate tracts; and in 1776, in the character of a presbyter of the church of England, he published, in a letter to a friend at Oxford, "Reflections on the Growth of Heathenism among Modern Christians." When he was induced to remove from Pluckley, and accept the perpetual curacy of Nayland in Suffolk, he went thither to reside with his family. Soon after he effected an exchange of Pluckley for Paston in Northamptonshire, which he visited annually, but he determined to settle at Nayland for the remainder of his days, nor was he (as his biographer notices with some regret for neglected merit) ever tempted to quit that post by any offer of higher preferment. The "Physiological Disquisitions" before alluded to, having received their last revise, were published in 1771, and the impression was soon sold off. A notion, says his biographer, is entertained by some persons, that the elementary philosophy naturally leads to atheism, and Sir Isaac Newton himself is charged with giving countenance to materialism by his æther; but nothing can be farther from the truth. "It is," adds Mr. Stevens, "the aim and study of the elementary, called the Hutchinsonian philosophy, not to confound God and nature, but to distinguish between the Creator and the creature; not with the heathens to set up the heavens for God, but to believe and confess with all true worshippers "that it is Jehovah who made the heavens."

The figurative language of the holy scripture having been always his favourite study, after revolving the subject in his mind for many years, Mr. Jones drew up a course of lectures, which were delivered in the parish church of Nayland in Suffolk, in the year 1786. Music was a favourite relaxation with him, and he understood both theory and practice. His treatise on the "Art of Music" is reckoned to display a profound knowledge of the subject, and his compositions (a morning and evening cathedral service, ten church pieces for the organ, with four anthems in score for the use of the church of Nayland) are greatly admired, as of the old school in the true classical style.

In 1792 he published a valuable collection of dissertations, extracts, &c., in defence of the church of England, under the title of "The Scholar armed against the Errors of the Time," and on the death of

Bishop Horne in 1792, Mr. Jones, out of affectionate regard to the memory of the venerable prelate, undertook the task of recording his life, which was published in 1795, and the second edition in 1799.

In the autumn of 1798 he was presented by the archbishop of Canterbury to the sinecure rectory of Hollingbourn in Kent, benevolently intended as a convenient addition to his income, after the discontinuance of pupils; but in the following year he lost his wife, which was soon followed by another affliction, probably occasioned by the shock her death gave him, a paralytic attack, which deprived him of the use of one side. In this infirm state of body, but with the full exercise of his faculties, he lived several months. At length he suddenly quitted his study, and retired to his chamber, from whence he came out no more, breaking off in the middle of a letter to a friend, which, after an abrupt transition from the original subject, he left unfinished, with these remarkable words, the last of which are written particularly strong and steady:—"I began to feel as well as understand, that there was no possible way of taking my poor broken heart from the fatal subject of the grief that was daily preying upon it to its destruction, but that which Providence hath been pleased to take, of turning my thoughts from my mind to most alarming symptoms of approaching death." Like many other good and pious men before him, he had long very much dreaded the pains of death; but to his own great comfort, this dread he completely overcame. The sacrament had been frequently administered to him during his confinement, and he received it for the last time about a week prior to his death. A little while previous to his dissolution, as his curate was standing by his bed-side, he requested him to read the seventy-first psalm, which was no sooner done than he took him by the hand, and said with great mildness and composure, "If this be dying, Mr. Sims, I had no idea what dying was before;" and then added, in a somewhat stronger tone of voice, "thank God, thank God, that it is no worse." He continued sensible after this just long enough to take leave of his children (a son and daughter), who, being both settled at no great distance, had been very much with him, and had done every thing in their power to alleviate his sorrows; and on the morning of February 6, 1800, he expired without a groan or a sigh. Mr. Jones was the author of many other works besides those we have enumerated, but many of them were only of a temporary interest.

JONES, WILLIAM, an eminent mathematician, who was born in 1680. He is principally known as the author of a work entitled "Synopsis Palmariorum Matheseos." Mr. Jones was no less esteemed and respected on account of his private character and pleasing manners than for his natural talents and scientific attainments. Lord Hardwicke selected him as a companion on the circuit when he was chief justice; and when he afterwards held the great seal, conferred upon him the office of clerk of the peace, as a testimony of his friendship and regard. He was also in habits of intimate acquaintance with Lord Parker, president of the royal society, Sir Isaac Newton, Halley, Mead, and Samuel Johnson. Upon the retirement of Lord Macclesfield to Sherborne castle, Mr. Jones resided in his family, and instructed his lordship in the sciences. Whilst he occupied this situation he had the misfortune, by the failure



of a banker, to lose the principal part of that property which he had accumulated by industry and economy; but the loss was in a great measure repaired to him by the kind attention of his lordship, who procured for him a place of considerable emolument. He was afterwards offered by the same nobleman a more lucrative situation; which, however, he declined, that he might be more at leisure to devote himself to his favourite scientific pursuits. In this retreat he formed an acquaintance with Miss Nix, which terminated in marriage. By this lady Mr. Jones had three children, two sons and a daughter. The death of Mr. Jones was occasioned by a polypus in the heart, which proved incurable. He died in July 1749.

**JONSON, BENJAMIN.**—This celebrated English poet and writer was the posthumous son of a clergyman who had suffered considerable privations for his religious opinions, and was born on the 11th of June, 1574, at Westminster, at the grammar school of which city he was placed under the tuition of the great Camden, whom he commemorates in one of his epigrams as the person to whom he owed all he knew. As his father was a clergyman, it is supposed that this step was taken with a view to his entering the church; but his mother having been left a widow in narrow circumstances, she accepted an offer of marriage made to her by a bricklayer, to which trade young Jonson was forced to apply himself, after having made great proficiency in classical learning at Westminster, and was said to have been employed in building some additions to Lincoln's Inn. Being, however, dissatisfied with this humble situation, he enlisted as a soldier, and fought against the Spaniards in the Netherlands. On his return, he is said to have resumed his studies, and to have entered at St. John's college, Cambridge; where, however, the scantiness of his resources prevented his keeping all his terms. On leaving Cambridge, he began his theatrical career by engaging himself in various parties of strolling players, and at length became more permanently engaged at an obscure theatre called the Green Curtain, near Shoreditch. While thus engaged, he began to write his plays, and his first having the good fortune to fall into the hands of Shakspeare, was by him brought forward and acted. After this he produced his celebrated comedy of "Every Man in his Humour," and thenceforth continued, at short intervals, to write the dramatic pieces which have made his name so celebrated. From 1625 to 1629 his health gradually declined, and his resources had become exceedingly limited, but were considerably increased by a present of a hundred pounds from King Charles, which he acknowledged in a facetious epigram. But his majesty's munificence did not stop here. He gave him an annual salary of a hundred pounds, with the addition of a tierce of Canary wine from his own cellars. After the year 1634 he entirely discontinued writing, and in August 1637 ended his days in the sixty-third year of his age. He was interred in the north-west end of Westminster abbey, under a small stone which bears a laconic inscription, the history of which shall be given in the quaint words of one of his ancient biographers:—"He lyes buried in the north aisle, the path square of stones, the rest lozenge, opposite to the scutcheon of Robert de Ros, with this inscription only on him, in a pavement square of blue marble, fourteen inches square, 'O RARE BEN JONSON!' which was done at the charge of Jack Young,

afterwards knighted, who, walking there when the grave was covering, gave the fellow eighteen pence to cut it."



Perhaps the most accurate and creditable character of Ben Jonson was written by Lord Clarendon. It is comprised in the following sentences:—"His name can never be forgotten, having, by his very good learning and the severity of his nature and manners, very much reformed the stage, and indeed the English poetry itself. His natural advantages were judgment to order and govern fancy, rather than excess of fancy; his productions being slow and upon deliberation, yet then abounding with great wit and fancy, and will live accordingly; and surely as he did exceedingly exalt the English language in eloquence, propriety, and masculine expression, so he was the best judge of, and fittest to prescribe rules to, poetry and poets, of any man who had lived with or before him; or since, if Mr. Cowley had not made a flight beyond all men, with that modesty yet as to ascribe much of this to the example and learning of Ben Jonson. His conversation was very good, and with the men of most note, and he had for many years an extraordinary kindness for Mr. Hyde (Lord Clarendon), till he found he betook himself to business, which he believed ought never to be preferred before his company. He lived to be very old, and till the palsy made a deep impression on his body and mind."

We cannot close this brief sketch without presenting the reader with two short specimens of his epigrammatic talent. The first is his epitaph upon the countess of Pembroke, sister to Sir Philip Sidney:—

"Underneath this marble herse  
Lies the subject of all verse—  
Sidney's sister, Pembroke's mother.  
Death! ere thou hast slain another  
Learn'd, and fair, and good as she,  
Time shall throw a dart at thee."

The other is much better known, and is equally happy:—

"Underneath this stone doth lie  
As much beauty as could die;  
Which, in life, did harbour give  
To more virtue than doth live."

**JORDAN, DOROTHEA.**—This eminent English

actress, who excelled in almost every department of the drama, was the daughter of an officer named Bland, who eloped with her mother, by whom he had a numerous offspring. The subject of this article adopted the theatrical profession for the support of herself and her mother, and made her first appearance at Dublin, in the character of Phœbe, in "As you Like It," but her talents first attracted particular attention in tragedy. At the theatre of York she assumed the name of Mrs. Jordan, by which, though never married, she was subsequently known. In this situation she continued three years. She made her first appearance before a London audience as Peggy in the "Country Girl," and in the character of Nell, in the "Devil to Pay," and others of a similar cast, she displayed unrivalled excellence. She appeared to almost equal advantage as a tragic actress, where tender rather than violent and lofty feelings were to be pourtrayed. Her long theatrical career was terminated by her retirement to France, where she resided in obscurity, and died in 1816.

Sir Jonah Barrington has published some interesting particulars relative to this talented but unfortunate female. He says, "It was not by a cursory acquaintance that Mrs. Jordan could be known; unreserved confidence alone could develop her qualities, and none of them escaped my observation. I have known her when in the busy, bustling exercise of her profession—I have known her when in the tranquil lap of ease, of luxury, and of magnificence. I have seen her in a theatre, surrounded by a crowd of adulating dramatists—I have seen her in a palace, surrounded by a numerous, interesting, and beloved offspring. I have seen her happy—I have seen her, alas! miserable: and I could not help participating in all her feelings. At the point of time when I first saw Mrs. Jordan, she could not be much more, I think, than sixteen years of age, and was making her *debut*, as Miss Francis, at the Dublin theatre. It is worthy of observation, that her early appearances in Dublin were not in any of those characters (save one) wherein she afterwards so eminently excelled; but such as being more girlish were better suited to her spirits and her age. I was then, of course, less competent than now to exercise the critical art, yet could not but observe, that in these parts she was perfect, even on her first appearance: she had no art, in fact, to study; nature was her sole instructress. Youthful, joyous, animated, and droll, her laugh bubbled up from her heart and her tears welled out ingenuously from the deep spring of feeling. Her countenance was all expression, without being all beauty: her form, then light and elastic—her flexible limbs—the juvenile, but indescribable graces of her every movement,—impressed themselves, as I perceived, indelibly upon all who attended even her earliest performances. Her expressive features and eloquent action at all periods harmonized blandly with each other, not by artifice, however skilful, but by intellectual sympathy; and when her figure was adapted to the part she assumed, she had only to speak the words of an author to become the very person he delineated. Her voice was clear and distinct, modulating itself with natural and winning ease; and when exerted in song, its gentle flute-like melody formed the most captivating contrast to the convulsed and thundering bravura. She was, throughout, the untutored child of nature; she sang without effort, and generally

without the accompaniment of instruments; and whoever heard her 'Dead of the Night,' and her 'Sweet Bird,' either in public or private, if they had any soul, must have surrendered at discretion."

Her last days are a sad contrast:—"On the continent, estranged from those she loved, as also from that profession, the resort to which had never failed to restore her animation and amuse her fancy; mental malady soon communicated its contagion to the physical organization, and sickness began to make visible inroads on the heretofore healthy person of that lamented lady. She established herself, in the first place, at Boulogne-sur-Mer. A cottage was selected by her at Marquetry, about a quarter of a mile from the gate of the fortress. Often have I since, as if on classic ground, strolled down the little garden which had been there her greatest solace. The cottage is very small, but neat, commodious, and of a cheerful aspect. A flower and fruit garden of corresponding dimensions, and a little paddock comprising less than half an acre, formed her demesne.

"After Mrs. Jordan had left Boulogne, it appears that she repaired to Versailles, and subsequently, in still greater seclusion, to St. Cloud, where, totally secluded, and under the name of Johnson, she continued to await in a state of extreme depression, and with agitated impatience, the answer to some letters by which was to be determined her future conduct as to the distressing business that had led her to the continent. Her solicitude arose not so much from the real importance of this affair as from her indignation and disgust at the ingratitude which had been displayed towards her, and which, by drawing aside the curtain from before her unwilling eyes, had exposed a novel and painful view of human nature. I at that period occupied a large hotel adjoining the Bois de Boulogne. Not a mile intervened between us; yet, until long after Mrs. Jordan's decease, I never heard she was in my neighbourhood. There was no occasion whatever for such entire seclusion, but the anguish of her mind had by this time so enfeebled her, that a bilious complaint was generated, and gradually increased. Its growth, indeed, did not appear to give her much uneasiness, so dejected and lost had she become. Day after day her misery augmented, and at length she seemed, we are told, actually to regard the approach of dissolution with a kind of placid welcome! The apartments she occupied at St. Cloud were in a house in the square adjoining the palace. This house was large, gloomy, cold, and inconvenient; just the sort of place which would tell in description in a romance. The hotel had obviously once belonged to some nobleman, and a long, lofty, flagged gallery stretched from one wing of it to the other. Mrs. Jordan's chambers were shabby; no English comforts solaced her in her latter moments! In her little drawing-room, a small old sofa was the best looking piece of furniture; on this she constantly reclined, and on it she expired. The account given to us of her last moments by the master of the house, was very affecting: he likewise thought she was poor, and offered her the use of money, which offer was of course declined. Nevertheless, he said, he always considered her in apparent poverty, and a magnificent diamond ring which she constantly wore, as quite incompatible, and to him inexplicable. I have happened to learn since, that she gave four hundred guineas for that superb ring. She had also with her, as I heard, many other valuable trinkets, and, on her death, seals were



put upon all her effects, which I understand still remain unclaimed by any legal heir.

"From the time of her arrival at St. Cloud, it appears, Mrs. Jordan had exhibited the most restless anxiety for intelligence from England. Latterly she appeared more anxious and miserable than usual, her uneasiness increased almost momentarily, and her skin became wholly discoloured. From morning till night she lay sighing upon the sofa. At length an interval of some posts occurred, during which she received no answers to her letters; and her consequent anxiety, my informant said, seemed too great for mortal strength to bear up against. On the morning of her death, this impatient feeling reached its crisis. The agitation was almost fearful; her eyes were now restless, now fixed; her motion rapid and unmeaning, and her whole manner seemed to bespeak the attack of some convulsive paroxysm. She eagerly requested Mr. C——, before the usual hour of delivery, to go for her letters to the post. On his return, she started up and held out her hand as if impatient to receive them. He told her there were none. She stood a moment motionless; looked towards him with a vacant stare; held out her hand again, as if by an involuntary action; instantly withdrew it, and sunk back upon the sofa from which she had arisen. He left the room to send up her attendant, who, however, had gone out, and Mr. C—— returned himself to Mrs. Jordan. On his return, he observed some change in her looks that alarmed him; she spoke not a word, but gazed at him stedfastly. She wept not—no tear flowed; her face was one moment flushed, and another livid; she sighed deeply, and her heart seemed bursting. Mr. C—— stood uncertain what to do; but in a minute he heard her breath drawn more hardly, and, as it were, sobbingly. He was now thoroughly terrified: he hastily approached the sofa, and leaning over the unfortunate lady, discovered that those deep-drawn sobs had immediately preceded the moment of Mrs. Jordan's dissolution. She was already no more! Thus terminated the worldly career of a woman at the very head of her profession, and one of the best-hearted of her sex! thus did she expire, after a life of celebrity and magnificence, in exile and solitude, and literally of a broken heart."

After the accession of the king, he ordered Chantry to prepare a statue to be placed over Mrs. Jordan's remains in the cemetery of St. Cloud. We subjoin her autograph.

*Dorothea Jordan*

JORTIN, JOHN.—This learned divine was born in London on the 23rd of October, 1698. His father, Renatus Jortin, was a native of Bretagne in France; he came over to England about the year 1687, when the protestants were obliged to quit France in consequence of the revocation of the edict of Nantes, and was made a gentleman of the privy chamber in 1691, became afterwards secretary to Lord Orford, Sir George Rooke, and Sir Cloudesly Shovel.

Young Jortin was first educated at the Charter House, and afterwards admitted of Jesus College, Cambridge. About two years after he was recommended by his tutor, Dr. Thirlby, to make extracts from "Eustathius" for the use of Pope's Homer.

In an account of this transaction written by Jortin himself are the following passages:—"I cannot recollect what Mr. Pope allowed for each book of Homer; I have a notion that it was three or four guineas." I was in some hopes in those days (for I was young) that Mr. Pope would make inquiry about his coadjutor and take some civil notice of him; but he did not, and I had no notion of obtruding myself upon him—I never saw his face."

Mr. Jortin took a bachelor of arts degree in January 1718, and a master's in 1722; he had been chosen fellow of his college soon after the taking of his first degree. This year he distinguished himself by the publication of a few Latin poems entitled "*Lusus Poetici*," which were well received. In January 1726 he was presented by his college to the living of Swavesey near Cambridge; but marrying a daughter of Mr. Chibnall of Newport-Pagnell, Bucks, in 1728, he resigned that living, and soon after settled in London. In this town he spent the following two-and-thirty years of his life; for though the earl of Winchelsea gave him the living of Eastwell in Kent, where he resided a short time, yet he soon quitted it and returned to London. Here for many years he was employed as a preacher in several chapels, with the emoluments of which and a small competency of his own he supported himself and his family.

In 1730 he published "*Four Sermons on the Truth of the Christian Religion*," the substance of which was afterwards incorporated in a work of his entitled "*Discourses concerning the Truth of the Christian Religion*," printed in 1746 in octavo. This is a very valuable work. In 1731 he published "*Miscellaneous Observations upon Authors Ancient and Modern*," in two volumes octavo. This is a collection of critical remarks, of which, however, he was not the sole though principal author; Pearce, Mason, and others, were contributors to it. In 1751 Archbishop Herring gave him, unasked, the living of St. Dunstan in the East; and afterwards, in 1755, conferred upon him the degree of doctor of divinity. In 1751 came out his first volume of "*Remarks upon Ecclesiastical History*," octavo. This work was inscribed to the earl of Burlington, by whom, as trustee for the Boylean lecture, he had, through the application of Archbishop Herring and Bishop Sherlock, been appointed in 1749 to preach that lecture. These "*Remarks upon Ecclesiastical History*" were continued in four succeeding volumes down to the year 1517, when Luther began the work of reformation; two published by himself in 1752 and 1754, and two after his death in 1773.

In 1755 he published "*Six Dissertations upon Different Subjects*" in octavo. The sixth dissertation is on the state of the dead as described by Homer and Virgil; and the remarks in this, tending to establish the great antiquity of the doctrine of a future state, interfered with Dr. Warburton in his "*Divine Legation of Moses*." This gave rise to a work which was published against him under the title of "*A Dissertation on the Delicacy of Friendship*." This was a very illiberal attack on Dr. Jortin, because he had too much independence to compliment Warburton in the indiscriminate manner that was then become fashionable among his admirers. Jortin made no reply; but in his "*Adversaria*" the following memorandum is found,—"*I have examined*," he says, "*the state of the dead as described by Ho-*



mer and Virgil, and upon that dissertation I am willing to stake all the little credit that I have as a critic and philologist. I have there observed that Homer was not the inventor of the fabulous histories of the gods; he had those stories and also the doctrine of a future state from old traditions. Many notions of the Pagans which came from tradition are considered by Barrow, *Serm. viii. vol. ii.*, in which sermon the existence of God is proved from universal consent.

In 1758 came out his "Life of Erasmus" in one volume quarto; and in 1760 another volume quarto, containing "Remarks upon the Works of Erasmus," and an "Appendix of Extracts from Erasmus and other Writers." In the preface to the former volume he says, "Le Clerc, while he published the works of Erasmus at Leyden, drew up his life in French, collected principally from his letters, and inserted it into the 'Bibliothèque Choisee;' and as this life was favourably received by the public he had taken it as a ground work to build upon, and had translated it, not superstitiously and closely, but with much freedom and with more attention to things than to words; but that he had made continual additions not only with relation to the history of those days but to the life of Erasmus; especially where Le Clerc grew more remiss, either wearied with the task or called off from these to other labours." After mentioning a few other matters to his readers he turns his discourse to his friends, "recommending himself to their favour whilst he is with them, and his name when he is gone hence; and entreating them in a wish that he may pass the evening of a studious and unambitious life in an humble but not a slothful obscurity, and never forfeit the kind continuance of their accustomed approbation."

In 1764 Dr. Jortin was appointed archdeacon of London, and might have had the rectory of St. James, Westminster, but preferred continuing at Kensington, that situation being better adapted to his then advanced age. Here he lived, occupied, when his pastoral functions permitted, amongst his books and enjoying himself with his usual serenity till the 27th of August, 1770, when he was seized with a disorder of the lungs, of which he died on the 5th of September, 1770. He was buried in the new church-yard at Kensington, as he had directed, and had a flat stone laid over him with this inscription dictated by himself:—

#### JOANNES JORTIN

Mortalis esse desiit  
Anno Salutis 1770,  
Ætatis 72.

Besides his principal works, which have already been mentioned, and his sermons and charges, he wrote "Remarks upon Spencer's Poems;" "Remarks on L. Annæus Seneca," printed in "The Present State of the Republic of Letters for August 1734;" "A Few Remarks on Tillotson's Sermons," given to his friend Dr. Birch, and printed in the Appendix to Birch's life of that prelate in 1752; "Letter to Avison concerning the Music of the Ancients," subjoined to a second edition of "Avison's Essay on Musical Expression" in 1753; and "A Few Remarks on Philips's Life of Cardinal Pole," printed in an Appendix to Neve's animadversions upon that history, 1766.

The following extract is from his most celebrated work, and is a good specimen of his style of writing:—"Where," says he in his "Adversaria," "where is happiness to be found? where is her dwelling-place? Not where we seek her and where we expect to find her. Happiness is a modest recluse who seldom shows her lovely face in the polite or in the busy world. She is the sister and companion of religious wisdom. Among the vanities and the evils which Solomon beheld under the sun, one is an access of temporal fortunes to the detriment of the possessor; whence it appears that such prosperity is a dangerous thing, and that few persons have a head strong enough and a heart good enough to bear it. A sudden rise from a low station, as it sometimes shows to advantage the virtuous and amiable qualities which could not exert themselves before, so it more frequently calls forth and exposes to view those spots of the soul which lay lurking in secret, cramped by penury, and veiled with dissimulation. An honest and sensible man is placed in a middle station, in circumstances rather scanty than abounding. He hath all the necessaries but none of the superfluities of life, and these necessaries he acquires by his prudence, his studies, and his industry. If he seeks to better his income it is by such methods as hurt neither his conscience nor his constitution. He hath friends and acquaintances of his own rank; he receives good offices from them and he returns the same; as he hath his occupations he hath his diversions also, and partakes of the simple, frugal, obvious, innocent, and cheerful amusements of life. By a sudden turn of things he grows great in the church or in the state. Now his fortune is made; and he says to himself the days of scarcity are past, the days of plenty are come, and happiness is come along with them. Mistaken man! it is no such thing; he never more enjoys one happy day compared with those which once shone upon him. He discards his old companions or treats them with cold, distant and proud civility. Friendship, free and open conversation, rational inquiry, sincerity, contentment, and the plain unadulterated pleasures of life, are no more; they departed from him along with his poverty. New connections, new prospects, new desires, and new cares, take place and engross so much of his time and of his thoughts that he neither improves his heart nor his understanding. He lives ambitious and restless, and he dies—rich."

The following estimate of the life and writings of this celebrated dignitary of the church is from the pen of his contemporary, Mr. Knox:—

"A review of the life of the late Dr. Jortin cannot but suggest the most pleasing reflections. As a poet, a divine, a philosopher, and a man, he served the cause of religion, learning, and morality. There are indeed many writers whose reputation is more diffused among the vulgar and illiterate, but few will be found whose names stand higher than Dr. Jortin's in the esteem of the judicious. His Latin poetry is classically elegant; his discourses and dissertations, sensible, ingenious, and argumentative; his 'Remarks on Ecclesiastical History' interesting and impartial; his sermons replete with sound sense and rational morality, expressed in a style, simple, pure, and Attic.

"Simplicity of style is a grace which, though it may not captivate at first sight, is sure in the end to give permanent satisfaction. It does not excite ad-

miration, but it raises esteem. It does not warm to rapture, but it soothes to complacency. Unskilful writers seldom aim at this excellence. They imagine that what is natural and common cannot be beautiful. Every thing in their compositions must be strained, every thing affected; but Dr. Jortin had studied the ancients and perhaps formed himself on the model of Xenophon. He wrote on subjects of morality, and morality is founded on reason, and reason is always cool and dispassionate. A florid declamation, embellished with rhetorical figures and animated with pathetic description, may indeed amuse the fancy and raise a transient emotion in the heart, but rational discourse alone can convince the understanding and reform the conduct.

"The first efforts of genius have commonly been in poetry. Unrestrained by the frigidity of argument and the confinement of rules, the young mind gladly indulges the flights of imagination. Cicero, as well as many other ancient philosophers, orators, and historians, are known to have sacrificed to the muses in their earlier productions. Dr. Jortin adds to the number of those who confirm the observation. In his '*Lusus Poetici*,' one of the first of his works, are united classical language, beautiful sentiment, and harmonious verse. Among the modern Latin poets there are few who do not yield to Dr. Jortin. His '*Sapphics*' on the story of '*Bacchus and Ariadne*' are easy, elegant, and poetical. The '*Little Ode*,' in which the calm life of the philosopher is compared to the gentle stream gliding through a silent grove, is highly pleasing to the mind and is perfectly elegant in the composition. The Lyrics are indeed all excellent. The poem on the immortality of the soul is ingenious, poetical, and an exact imitation of the style of Lucretius. In short the whole collection is such as would by no means have disgraced a Roman in the age of an Augustus.

"Time, if it does not cool the fire of the imagination, certainly strengthens the powers of the judgment. As our author advanced in life he cultivated his reason rather than his fancy, and desisted from his efforts in poetry to exert his abilities in the disquisitions of criticism. His observations on one of the fathers of English poetry need but to be more generally known in order to be more generally admired.

"Classical productions are rather amusing than instructive. His works of this kind are all juvenile and naturally flowed from a classical education. These, however, were but preparatory to his higher designs, and soon gave way to the more important enquiries which were peculiar to his profession. His "*Discourses on the Christian Religion*," one of the first fruits of his theological pursuits, abound with that sound sense and solid argument which entitle their author to a rank very near the celebrated Grotius.

"His dissertations are equally remarkable for taste, learning, originality, and ingenuity.

"His life of Erasmus has extended his reputation beyond the limits of his native country, and established his literary character in the remotest universities of Europe. Erasmus had long been an object of universal admiration; and it is matter of surprise that his life had never been written with accuracy and judgment. This task was reserved for Dr. Jortin, and the avidity with which the work was received by the learned is a proof of the merit of the execution.

"His '*Remarks on Ecclesiastical History*' are full

of manly sense, acute remarks, and profound erudition. The work is highly beneficial to mankind as it represents that superstition which disgraced human nature in its proper light, and gives a right sense of the advantages derived from religious reformation. He every where expresses himself with peculiar vehemence against the infatuation of bigotry and fanaticism. Convinced that true happiness is founded on a right use of the reasoning powers, he makes it the scope of all his religious works to lead mankind from the errors of imagination to a serious attention to dispassionate reason.

"Posthumous publications, it has frequently been remarked, are usually inferior in merit to those which were published in an author's life time. And indeed the opinion seems plausible, as it may be presumed that an author's reason for not publishing his works is a consciousness of their inferiority. The sermons of Dr. Jortin were, however, designed by their author as a legacy to mankind. To enlarge on their value would only be to echo back the public voice. Good sense and sound morality appear in them, not indeed dressed out in the meretricious ornaments of a florid style, but in all the manly force and simple graces of natural eloquence. The same caprice which raises to reputation those trifling discourses which have nothing to recommend them but a prettiness of fancy will again consign them to oblivion; but the sermons of Dr. Jortin will continue to be read with pleasure and edification as long as human nature shall continue to be endowed with the faculties of reason and discernment.

"The transition from an author's writings to his life is frequently disadvantageous to his character. Dr. Jortin, however, when no longer considered as an author but as a man, is so far from being lessened in our opinion that he excites still greater esteem and applause. A simplicity of manners, an inoffensive behaviour, an universal benevolence, candour, modesty, and good sense, were his characteristics. Though his genius and love of letters led him to choose the still vale of sequestered life, yet was his merit conspicuous enough to attract the notice of a certain primate who did honour to episcopacy. Unknown by personal acquaintance, and unrecommended by the solicitation of friends or the interposition of power, he was presented by Archbishop Herring to a valuable benefice in London, as a reward for his exertions as a scholar and a divine. Some time after he became chaplain to a late bishop of London, who gave him the vicarage of Kensington and appointed him archdeacon of his diocese. This was all the preferment he had, nor had he this till he was advanced in life. While blockheads were made bishops a man who had been uncommonly eminent in the service of learning and religion was left to pine in the shade of obscurity. Secker has been thought by many to have had only the shadow of piety and learning, but he had the substantial reward of them. Jortin was acknowledged to possess true virtue and real knowledge, but was left to receive his recompence in the suggestions of a good conscience and the applause of posterity."

JOSEPH.—This patriarch was the son of Rachel and was tenderly beloved by his father Jacob. Stung with envy and with the arrogance which they thought was displayed in his innocent dreams, his brothers sold him to some Ishmaelitish slave-dealers, by whom he was sold to Potiphar, a distinguished officer in Egypt.



The prudence and fidelity which he displayed in the service of his master ameliorated his condition; but his refusal to comply with the unlawful desires of Potiphar's wife caused him to be thrown into prison at her instigation. Yet even here Joseph was able to gain the confidence of the keeper; and the interpretation which he gave to a dream of the king's butler, who was likewise in prison, opened for him the way to a better fortune; for after the butler had been restored to favour Pharaoh and his whole court were troubled by a dream. The butler remembered the Hebrew boy who had given so happy an interpretation to his own dream when in prison. Joseph was brought to court and explained the king's dream of seven fat and seven lean kine. The monarch now released him from confinement and raised him to the second place in the empire. He suggested wise measures for preserving the people from famine during the unproductive years which he had predicted, and Pharaoh committed to him the charge of carrying them into execution. Married to the daughter of an Egyptian nobleman in possession of the highest power next to the royal, Joseph saw all his wishes gratified except his yearning after his relations. In the years of famine his brothers came to buy corn from the stores which he had collected in Egypt. Without making himself known to them, he endeavoured by some harsh treatment to discover their thoughts and to make them repent of the wrong which they had done him. His feelings at length overcame him. He disclosed himself to his brethren and provided them and his father with lands in Egypt. He was now their benefactor, and therefore Jacob, in his last blessing, gave to his two sons equal rights with the other brothers, and the two tribes of Manasseh and Ephraim preserved the memory of Joseph among the Hebrews.

**JOSEPH I.**—This celebrated emperor of Germany was the son of Leopold I., and was born at Vienna in July 1678. He received the crown of Hungary in 1689, and was soon after crowned as Roman king. In 1705 he began his reign, which though short was troubled by wars in the Netherlands, Hungary, Germany, Italy, and Spain. The protestants enjoyed toleration and some privileges under his reign. He died in April 1711.

**JOSEPH II.**—This German emperor was the son of Francis I. and Maria Theresa, and was born March 1741, at a time when Frederick the Great had already conquered half of Silesia, and the Bavarian army was approaching the Austrian frontiers, when the peace of Aix-la-Chapelle restored the sinking state. Joseph was inferior to his brother Leopold II. in learning, but he displayed an active and penetrating mind, and made much progress, particularly in the languages, mathematics, and music. His lively temperament often brought him into collision with his mother, whom he obeyed from respect but without conviction and with secret reluctance. He observed how much her devotional spirit was abused, and he imbibed an invincible aversion to the clergy. She set a great value on birth, and he early acquired a dislike for undeserved privileges. In the mean time, the seven years' war having broken out, every preparation was made for the young prince joining the army, when Maria Theresa recalled her order. In 1760 he married Elizabeth of Parma, who died on her second confinement. He also lost his second wife, a Bavarian princess.

He was elected king of the Romans in 1764, and, on the death of his father in 1765, German emperor. His mother declared him co-regent in the hereditary states of the house of Austria, and gave him the command of the army; but the real authority remained in her hands. During the war Joseph had had cause to admire the great enemy of his house. Animated by this example, he entered on his elevated career; but as he had but little real power excepting in military affairs, in which with the aid of Lascy he introduced some improvements, he employed his time in travelling and becoming acquainted with his states. On one of these journeys, under the title of Count Falkenstein, he visited Frederick the Great in his camp at Neisse. The two monarchs, dispensing with ceremonies, met on terms of familiarity like friends; and in the following year the emperor in his camp received a visit from Frederick. In 1777 Joseph made a journey to Paris, where he spent six weeks. At the end of this year the elector of Bavaria died, and the war of the Bavarian succession broke out between Prussia and Austria, to which Maria Theresa put an end without the knowledge, and contrary to the wishes, of her son, who was desirous of measuring himself in the field with his great adversary. In 1780 Joseph came into the possession of full dominion over his hereditary states, at the age of forty years, and was thus the sovereign of more than twenty-two millions of men with a fine army. His people adored him, the nobility and clergy alone had reason to fear him. Joseph had drawn on himself their hatred by ordinances which were in many respects very excellent. He allowed a greater freedom of the press, put an end to the connexion between Rome and the religious orders, diminished the pensions, placed the Jews on a better footing, abolished bondage, suppressed all nunneries, and many monasteries, particularly those in which there were no schools, or the sick were not taken care of, or the monks did not preach.

In the spring of 1782 Pope Pius VI. made a visit to Vienna, and Joseph afterwards returned his visit at Rome, still however continuing to suppress monasteries, so that in eight years the number belonging to the different orders had sunk from 63,000 to 27,000. All branches of the government, public education, the police, the state of the clergy, and the peasantry, were reformed. By a new code of laws capital punishments were abolished. His attempts at reform in Hungary, which he wished to render uniform with his German states, caused a rebellion of the Walachians, which he could quell only by the execution of its leaders, Horia and Gloska. Then followed, in 1784, the dispute with Holland respecting the free navigation of the Scheldt and the negotiations for the exchange of the Netherlands for Bavaria, against which the confederacy of the German princes was formed in 1785. In 1787, under the title of Count Falkenstein, Joseph made a journey into the Crimea, where Catharine gave him a most splendid reception at Cherson. After his return he experienced a series of misfortunes. On the 9th of February, 1788, he declared war against the Turks, but by the defeat at Lugos the army was obliged to retreat, and suffered dreadfully in consequence of the heat and the unhealthiness of the country. Joseph, himself exhausted and chagrined by the misfortune of his army, returned sick to Vienna in December. In the following year, however, fortune favoured the



Austrian arms; Belgrade was surrendered to Laudohn, and the Russians made great progress.

The principal cause of the difficulties which Joseph next had to encounter was the tax law introduced in November 1789. The nobility and peasantry showed themselves equally dissatisfied, and the signal was given for general disorder and open rebellion. The Netherlands declared themselves independent, and expelled the imperial forces from all the provinces, and Luxemburgh only remained in the possession of the imperial troops. Joseph showed himself ready to make concessions, but all his proposals were scornfully rejected. The Hungarians also, whose general dissatisfaction had been only slumbering, rebelled, and demanded the restoration of their ancient rights and constitution. To the astonishment of all Europe Joseph, in January 1790, declared all the acts of his government in that country revoked even to the edict of toleration passed on the 22nd of June, 1781. The Tyrolese now showed signs of dissatisfaction, and Joseph hastened to put every thing on its former footing. His health sunk under these accumulated mortifications, and the consequences soon became apparent, for early in February 1790 he was sensible that death was rapidly approaching, and on the 20th he died of a pulmonary consumption.

Joseph was of the middle size, of a lively disposition, fickle, and fond of action, of ruling, of destroying and building up. Courage in danger was a striking trait in his character. He had a strong and lively sense of the dignity of man and respected it in all. He caused the Augarten, hitherto closed, to be made public, and placed over the entrance the inscription, "Dedicated to all men by one who values them." When requested to permit only certain classes to walk in the Prater, in order that they might enjoy themselves there with their equals only, he refused and added, "If I would live only with my equals I must go to the tomb of the emperors at the Capuchin chapel and there spend my days." To Schmidt, the historian of Germany, he said, "Spare no one, and not even myself, if you come down so far with your history. Posterity must judge my faults and those of my predecessors." Frederick the Great wrote to Voltaire respecting him: "Joseph is an emperor such as Germany has not had for a long time. Educated in splendour, his habits are simple; grown up amidst flattery, he is still modest; inflamed with a love of glory, he yet sacrifices his ambition to his duty." Joseph's favourite object was to be sovereign in a peculiar sense, and to manage the great machine of the state entirely himself. Whatever his own reflections or his knowledge of other countries showed to be useful, he wished to introduce. But he did not sufficiently consider that he had to do with other men, with other relations, and that long habit rendered it difficult to change at once usages sanctified by time—that other men did not possess his knowledge and experience.

JOSEPH, NAPOLEON BONAPARTE, was born in January 1768, in the island of Corsica. He was the eldest brother of Napoleon, and of all the members of his family the one in whom the emperor placed the greatest confidence. His father being sent to Paris as the deputy of the estates of that province, carried him to the continent and placed him at the college of Autun in Burgundy, where he completed his course of studies with great diligence. Joseph was desirous of entering the military service,

but in compliance with the last wishes of his father, who died at Montpellier in the prime of life, he returned to his native country in 1785, and in 1792 became a member of the departmental administration under the presidency of the celebrated Paoli. When the English took possession of Corsica, Joseph retired to the continent, and in 1794 married the daughter of M. Clary, a rich citizen of Marseilles. Joseph united with his colleagues of the department in urgent entreaties for supplies requisite to drive the English out of the island, but their applications were disregarded until 1796; and it was not until after the occupation of Italy by the French army that their efforts were crowned with success. In the beginning of this campaign Joseph accompanied his brother Napoleon, who, after the victory of Mondovi, sent him to Paris to convince the directory of the necessity of concluding a peace with the king of Sardinia. Peace was concluded, and Joseph appointed minister of the republic at Parma, and a few months afterwards minister, and then ambassador at Rome. He had obtained from Pius VII. the promise of a brief, exhorting the Vendéans to lay down their arms and to submit to the republic, when the intrigues of the enemies of France and the temerity of the revolutionists produced the catastrophe which obliged him to leave Rome. The papal secretary of state, and the diplomatic characters connected with Joseph, united in rendering him justice in their statements to the French directory. The pope not giving satisfaction for the murder of General Duphot committed in the presence of Joseph, who never lost his calmness, and used every means in his power to prevent further bloodshed and outrage, the latter returned to Paris, where the directory expressed their entire satisfaction with his conduct at Rome. He was now offered the embassy to Prussia, but preferred to enter the council of the five hundred, which soon chose him their secretary. When Napoleon was in Egypt the French experienced important reverses in Europe. The battle of the Trebia had been lost; the French had evacuated the Genoese territory; the French army in Switzerland was in a critical situation until the decisive victory of Masséna at Zurich, and all the conquests in Italy were at stake. Joseph despatched a Greek of Cephallonia, named Burmbacki, to Egypt, to induce his brother to hasten back; and he assisted him in the revolution which placed Bonaparte at the head of the consular government.

Under the consulate Joseph was a member of the council of state, and as such was appointed with Rœderer and De Fleurieu to terminate the differences then existing between France and the United States. The treaty of September 1800 was signed at Joseph's estate of Mortefontaine. Soon after he signed with Count Cobentzl the treaty of Lunéville between France and Austria; and in March 1802 the treaty of Amiens was signed, which, on the part of France, had been likewise conducted under his direction. Whilst engaged in diplomatic pursuits, Joseph suggested a plan to unite France, England, Spain and Holland, for the suppression of that system of rapine and piracy, whereby smaller states were annoyed by the corsairs of Barbary, to the disgrace of the great powers of Christendom. His brother, then first consul, adopted the plan. In 1803 Joseph was created a senator and grand officer of the legion of honour, and presided in the same year in the electoral college of the department of the Oise. Joseph Bonaparte was one of

the signers of the concordate with the pope, by which the immunities of the Gallican church were secured, and the torch of fanaticism which burned in the West of France was extinguished. Nearly at the same time the treaty of guaranty was signed with Austria, Russia, Prussia and Bavaria, which recognised the various political changes which had taken place in the German empire. In this negotiation also, Joseph was invested with full powers on the part of France. When in 1804 the camp of Boulogne was formed, the consul made his brother colonel of the fourth regiment. When Napoleon ascended the imperial throne of France, the same *senatus-consulte* which (supported by 3,700,000 votes) created Napoleon emperor, declared Joseph and his children heirs to the throne in case of the death of Napoleon without issue. In the same year the crown of Lombardy was offered to him, but Joseph firmly resisted the entreaties of the emperor and of his friends, not choosing to renounce the new political bonds which attached him to France, nor to enter into engagements which pressed hard upon Lombardy.

During the campaign of Austerlitz in 1805, Prince Joseph presided in the senate and administered the government. A few days after the battle of Austerlitz, Joseph received an order from the emperor to place himself at the head of the army destined to invade the kingdom of Naples, whose sovereign had broken the treaty with France, and whose troops had been augmented by a large body of Russians and English, in consequence of which Napoleon had declared "Ferdinand has ceased to rule." On the 8th of February, 1806, the French entered the territory of the enemy. Joseph commanded the centre, whilst Masséna and Gouvion de Saint-Cyr commanded the two wings, took Capua, which surrendered without much resistance, and entered the capital; being received, if any reliance were to be placed upon public demonstrations of joy, as the deliverer of the people. King Ferdinand had fled to Sicily, and the English and Russians effected their retreat. All the fortresses were to be delivered up to the French; and Gaëta, commanded by the prince of Hesse-Philippsthal, only resisted the commandment disavowing the regency which Ferdinand had appointed before his flight, and which had concluded the treaty with Joseph. The very day of his entry Joseph was seen walking about in the street attended by one aide-de-camp only, even among the crowds of still excited *lazzaroni*, faithful to his opinion that the people feel confidence in those who trust them and never pay with bad treatment those who have treated them well. No sooner had he organized a provisional government in the capital than he set out with a *corps d'élite*, under the command of General Lamarque, to inform himself of the actual state of the country, and of the feasibility of an attempt upon Sicily. He soon convinced himself of the abject situation of the inhabitants (whom the character of former governments had rendered pretty indifferent as to any change of the administration, believing that nothing would improve their situation), and of the impracticability of a landing in Sicily. It was during this journey that Joseph first received intelligence that the emperor had recognised him king of Naples. Napoleon, fearing that Joseph would refuse the throne of Naples as he had refused that of Lombardy, consented that Joseph's relations with France should remain the same; and the senate, of which he was president in

his capacity of grand-electeur, deputed three of its members to him to induce him to accept the offered crown. These were Marshal Perignon, General Ferino and Count Röederer. Joseph received them as his old colleagues, lodged them in the palace, and retained Count Röederer, who had long been his friend, as minister of finance. Joseph was always pleased to acknowledge his obligations to this friend for his services in the administration of the finances, and in the formation of the laws and institutions which created a public credit—something till then unknown in that country. Napoleon said that the loss of Count Röederer from his council of state was never adequately supplied.

Joseph's reign in Naples forms the period of his life on which the biographer dwells with the greatest satisfaction. It was the misfortune of Joseph to be twice called to rule over nations guided by priests and left in ignorance, and therefore easily to be excited against any change; yet the critical nature of his situation did not deter him from trying every means in his power to ameliorate the condition of his subjects. He introduced into his council, among others, Frenchmen distinguished by their abilities; such as Röederer, Salicetti, Dumas, Miot, &c. With them he planned such changes as his unreserved conversations with men of all classes on his long journey had suggested to him. He held up to the members of his administration the advantageous consequences of the French revolution, contriving to avoid its evils and enjoining them to make justice and moderation the guides of all their measures. The country was soon entirely cleared of the enemy. Convents were abolished and their inmates provided for; their rich possessions were in part used to contribute to the solidity of the public credit; feudalism was overthrown, leaving only the honorary titles; provincial intendants were appointed instead of the former *presidi*, a kind of proconsuls; public instruction greatly improved; the finances regulated, as we have already mentioned, under the care of Röederer; the interior custom-lines, so injurious to the welfare of nations, removed to the frontiers; the system of justice greatly improved by substituting the French code for the confused *pragmatiche*, and by organizing the judiciary, national guards were formed—an institution which, in that as well as all the other Italian countries, would have had the best effects. These effects indeed were in part apparent in the growth of a civic spirit among the inhabitants, so long degraded by foreign or domestic tyranny. A new army was created, the public debt was put on a systematic footing, all banks were united into one, excavations at Pompeii and in Magna Græcia begun, and a learned society founded under the name of the royal academy, divided into four classes; the roads were improved; the system of the *mesta* abolished according to an early plan of the celebrated Filangieri; the stiff and pompous Spanish court etiquette was much curtailed, so that the king became accessible to his subjects; and the half-barbarous *lazzaroni* were civilized. Villages were established, and the *lazzaroni* were made to labour in excavations or workshops. Their pay was partly given in beds and in domestic utensils, so that their improvement was begun in the only way in which it could be successful—by accustoming them to a home. Thus a numerous class, who had resisted all attempts to civilize them, and with whom neither missionaries nor philanthropists



could be successful, were rendered useful, and a fruitful source of crime would soon have been entirely stopped. He who formed the idea of civilizing these beings by giving them a home, whether it was the king or one of his counsellors, richly deserves the thanks of the country, though the return of the Bourbons was unfortunately also the signal for the return of wretchedness.

The bands of robbers likewise vanished. When Joseph arrived in Naples, the revenue of the state did not exceed 7,000,000 ducati. It was augmented by him to 14,000,000, without increasing the public burdens. Naples then had no constitution, but Joseph, presiding in person at the meetings of the council of state, heard every measure discussed, and no instance is on record of a measure being adopted against the opinion of the majority. Success was crowning his laudable endeavours, when, unfortunately for him, he was, against his will, called by his brother to receive a prouder diadem. In an interview some months previous with the emperor Napoleon at Venice, he received an intimation of the feuds which distracted the reigning house of Spain, and of the political embarrassments to which they must lead. He now received from Bayonne, where the Spanish princes had joined Napoleon, a pressing invitation to proceed without delay to that city. Nothing was yet decided, and no views explained. In this uncertainty Joseph set out, cherishing the hope of again returning to his family at Naples.

At a short distance from Bayonne he was met by the emperor, who informed him that the passions of the Spanish princes had produced a crisis which had arrived but too soon; that they were as far from a harmonious agreement at Bayonne as they had been in Spain; that Charles IV. preferred retirement in France on certain conditions, to re-entering Spain without the prince of peace; that both he and the queen chose rather to see a stranger ascend the throne than to cede it to Ferdinand; that neither Ferdinand nor any other Spaniard wished for the return of Charles if he was determined to restore the reign of Godoy, and that they also would prefer a stranger to him; that he (the emperor) perceived that it would cost him a greater effort to sustain Charles with the prince of peace, than to change the dynasty; that Ferdinand appeared to him so inferior, and of a character so vague and uncertain, that it would be highly indiscreet to commit himself on his behalf, or attempt to sustain a son in the struggle to dethrone his father, and that such a dynasty was little suited to Spain; that no regeneration was practicable whilst it continued; that the first personages of the kingdom in rank, information and character, assembled in a national junta at Bayonne, were convinced of this truth; and that since destiny pointed out this course, and he then felt assured of accomplishing what he would not have voluntarily undertaken, he had nominated his brother the king of Naples, who was acceptable to the junta, and would be so to the nation at large. Ferdinand had long since solicited one of his nieces in marriage, and the kingdom of Etruria, but, since his residence at Bayonne, and more intimate knowledge of that prince, he did not think proper to accede to his wishes. He further urged that the Spanish princes had gone farther into France, and had ceded to him all their rights to the crown which he had transferred to his brother, the king of Naples; that it was highly important that his

brother should not hesitate, lest the Spaniards, as well as foreign monarchs, might suppose that he (Napoleon) wished to encircle his own brows with this additional crown, as he had done with that of Lombardy some years before, upon the refusal of Joseph to accept it; that the tranquillity of Spain, of Europe, the reconciliation of all the members of his own family, depended upon the course which Joseph was then about to adopt; that he could never allow himself to believe, that regret at leaving an enchanting country, where no danger or difficulty remained to be combated, could induce him to refuse a throne where many obstacles it was true were to be surmounted, but where also much good was to be accomplished.

When Joseph arrived at Bayonne the members of the junta were all assembled at the château of Marrac, and he was obliged to receive their addresses, to which he returned indefinite answers, postponing a decision until he could, in the course of a few days, see the different members in private. The Spanish princes were gone. The duke del Infantado and Cevallos passed for the warmest partisans of Ferdinand; both were presented the next day to take leave. Joseph had a long conversation with the duke, which terminated in a full offer of his services. This nobleman then observed, that he now found the intelligence which had been transmitted to him by his agents at Naples was true, and if Joseph was destined to be to Spain what he had been to Naples, no doubt could exist that the entire nation would rally round him. He also assured him that he would find the same dispositions in Cevallos, and in all the members of the junta; that those who were regarded as the most violent partisans of Ferdinand entertained for that prince, of whom they knew little, and expected every thing, merely that sort of attachment which a misgoverned nation exhibits towards any one whom it considers most competent to redress its grievances. Cevallos held nearly the same language to Joseph, who afterwards received in succession all the members of the junta. It consisted of nearly one hundred persons. They painted in strong colours the evils which afflicted their country and the facility of suppressing them. In fact the courtiers of the father and the son were agreed upon one point—the absolute impossibility, namely, of their living together under either of them. Joseph alone, by sacrificing the throne of Naples to ascend that of Spain, appeared to unite all parties, and promised, as they fondly hoped, to restore and even to surpass the happy reign of Charles III.

The rising at Saragossa, and in several of the provinces, under the pretence that Napoleon was seeking to annex Spain to France; the assurances given by all the members of the junta to Joseph, that his acceptance of the crown would quiet these troubles, ensure the independence of the monarchy, the integrity of its territory, its liberty and happiness—finally induced him to accept the throne, and he prepared himself to set out for Spain; but he would not leave the throne of Naples without obtaining a pledge that his institutions should be preserved, and that the Neapolitans should enjoy the benefits of a constitution which was in a great measure a summary of his own most important laws. He obtained for it the guaranty of the emperor Napoleon. A constitution founded nearly on the same principles was adopted by the junta of Bayonne for Spain, and also gua-



ranted by the emperor. Joseph and the members of the junta swore fidelity to it. Had events permitted them to maintain their oaths, it would have contributed much to the regeneration of that people. The recognition of national sovereignty represented in the cortes, the independence of their powers, the demarcation of the patrimony of the crown and the public treasure, would have extricated Spain from the abyss into which she had been sinking for centuries. The accession of Joseph to the throne of Spain was notified by the secretary of state (Cevallos) to the foreign powers, by all of whom, with the exception of England, he was formally recognised. Thus, at first, his relations with the monarchs and governments of the continent were satisfactory. The emperor of Russia had replied to the communication of General Pardo, ambassador of Spain, by felicitations grounded on the personal character of the new king. Ferdinand had written him letters of congratulation, and one among others wherein he implored his intervention and good offices to induce the emperor Napoleon to give him one of his nieces in marriage. The oath of allegiance of the Spaniards who were with him in France was annexed to these letters, which were made known by a Spanish nobleman to the chiefs of the insurrection. Most of the members of the junta had previous knowledge of them.

Upon his entry into Madrid, Joseph found the people greatly exasperated at the events of the 2nd of May, 1808. A stranger to all that had passed, he convened on the morrow, at the palace, all those persons who might naturally be regarded as representatives of the different classes of society—grandees of Spain, chiefs of the religious orders, members of the tribunals, priests, officers, generals, the principal capitalists, the syndics of the various handicrafts. All the saloons were crowded for the first time with a concourse of men who were astonished to find themselves together. The new king entered into free conversation with his guests, and expressed himself with candour on the events which had brought him into Spain on the motives of his conduct, on his views and intentions. He ventured alone into the different rooms filled with crowds of persons inimical to him, and inspired much confidence by this fearless reliance on their honour; but the gleams of popular favour were overcast by the disastrous intelligence from Baylen, which arrived six days after this entertainment. The retreat on Burgos was effected, and the king found himself in the midst of Marshal Bessières' army. The Spaniards flocked in from all quarters against the French army, which was unable to resume offensive operations until the month of November. The emperor arrived and put himself at the head of his army, but was soon summoned, first by the English to the frontiers of Galicia, whence he drove out our troops, and then by the Austrians to Germany. On his departure he left his brother in command of the forces that remained in Spain.

King Joseph returned to his capital on the 22nd of January, 1809. The people had not lost the remembrance of the hopes which they had conceived on his first entry. The inhabitants came individually to take the oath of allegiance to him, each in his respective parish, and Joseph exerted himself to foster and extend these favourable symptoms. On a solemn occasion he renewed the assurances he had already given of his determination to maintain the independence of Spain—to preserve her territory entire, to

support her religion, and to protect and uphold the liberty of her citizens—"conditions," he said, "of the oath which I took on accepting the crown: it shall never be dishonoured whilst on my head." He pledged himself for the convocation of the cortes, and for the evacuation of Spain by the French troops as soon as the country should be pacified. "If I love France as my family," he often exclaimed, "I am devoted to Spain as to my religion." The choice of his ministry was made with entire deference to public opinion. The nomination of the members of his council of state was governed by the same spirit. Five regiments were already organized, from which all persons stained by criminal convictions were carefully excluded. Infamous punishments were discontinued, and the stimulus of honour and love of country, as in the French army, was substituted for corporal inflictions, which are fit only to make slaves, not soldiers. Pursuing the same course which his own sense of justice and views of policy had dictated in his former government at Naples, he recognised the existing public debt and provided means for its extinction,—gave facilities for the secularization of monks, without at that moment compelling it,—inspected in person the works then unfinished and necessary to the completion of the Guadarama canal,—promoted that useful enterprise, and generally gave aid and countenance to national industry in its various departments.

The earliest military occurrences of his reign were propitious. The battles of Talavera and Almonacid paralyzed the movements of the British, and the king availed himself of the calm which ensued to regulate the administration of the interior. He now resolved to suppress entirely the religious orders, being convinced that the restoration of the finances and the claims of public tranquillity alike demanded this measure. All ecclesiastical jurisdictions were annulled, and their duties assigned to the civil tribunals, and the privilege of sanctuary heretofore allowed to the churches was abolished. The councils of the Indies, of the orders of finance, of the marine, and of war, whose functions were almost identical with those of the new council of state, were dissolved; the points for the collection of the duties fixed on the frontiers, the municipal system was settled; laws regulating public education were digested in the council of state; the debt which had been formerly recognised, was guaranteed; the ashes and monuments of the illustrious dead scattered through the suppressed convents, were assembled in several churches, and particularly in the metropolitan at Burgos. The buildings of the Escorial were assigned for the reception of fifteen hundred priests, members of the different religious orders, who were desirous of continuing to live in common, either from family reasons, considerations of health, or a strong bias to consecrate themselves to study in those vast deposits wherein lay buried large collections of manuscripts and other literary treasures, so richly meriting examination and perusal. The buildings of St. Francis were chosen for the sittings of the cortes, and the alterations to be made in them put under contract. One hundred millions of reals were appropriated as an indemnity to owners of property who had suffered by the ravages of war. Joseph proscribed no individual because he had been a member of any particular corporation. In his council of state were to be found superiors of religious orders who voted for the suppression of those orders,

general officers of the insurgents who voted against the insurgents, inquisitors voting against the inquisition, and in his family and household grandees of Spain openly advocating the most popular laws.

A few months after his return to Madrid Joseph received intelligence that 50,000 Spaniards had made a descent from the Sierra Morena into La Mancha. He marched against them, and, at Ocaña, they were entirely discomfited by 20,000 French, and 4,000 Spaniards in his service. 25,000 prisoners, most of whom entered his army, thirty standards and the entire artillery of the army were the fruits of this victory. The English, who had advanced to Truxillo and Badajoz, retired to Portugal as soon as they learned the destruction of the Spanish army. Upon his return to the capital, the king was informed of the successes of General Kellermann at Alba de Tormes, of Marshal Suchet in Arragon, and Marshal Augereau in Catalonia, where Gerona had fallen into his hands. He resolved to follow up this series of good fortune. The junta of Seville having summoned the cortes for the month of March, he determined to anticipate them. Leaving Madrid on the 8th of January, 1810, a very few days after the battle of Ocaña, he found himself on the 11th at the foot of the Sierra Morena, with a force of 60,000 men. Marshal Soult acted as major-general in place of Marshal Jourdan, the latter having returned to France. The positions of the enemy were carried in a few hours, and 8,000 or 10,000 prisoners taken. The king was attended by his ministers and the principal officers of his household and guard. He openly announced his intention to hold the cortes at Grenada in the month of March.

Joseph pledged himself without reserve, that as soon as the English evacuated the Peninsula the French armies should also leave it, and that he would follow in their steps, unless retained by the sincere wishes of the nation, when enlightened as to its true interests. He stated that the constitution of Bayonne was now sufficient for the habits and wants of the people, but admitted that it might hereafter be modified according to circumstances,—that the nation could never enjoy a greater share of liberty than the king wished it to possess, inasmuch as he never could feel himself truly her king until Spain was truly free and delivered from the presence of all foreign armies. Marshal Victor advanced upon Cadiz, and the king made his entry into Seville, where he was received with enthusiasm. It was in Seville that he received from the hands of the chapter the French eagles which had fallen into the hands of the Spaniards after the disastrous affair of Baylen. They had been left in the cathedral, where they lay hidden amongst relics of the saints. They were instantly forwarded to Paris by Colonel Tascher de la Pagerie. Ten thousand men, however, under the duke of Albuquerque, had anticipated Marshal Victor at Cadiz; the English also hastened thither, and strongly reinforced the garrison, whilst our squadrons blockaded the harbour. The chiefs of the insurrection had assembled at Port St. Mary's, in front of Cadiz. They surrounded the king, from whom they received the assurance of his positive determination to assemble the representatives of the nation at Grenada immediately. All the members of the central junta were to form part of this cortes, all the bishops, all the grandees, all the wealthy capitalists. This assembly would have a single ques-

tion to discuss—"Do we, or do we not, accept the constitution that the king offered to us by the junta of Bayonne?" If the negative was pronounced, Joseph would leave Spain, fully determined to reign, if at all, by the consent of the people, as he wished to reign for their benefit. But the deputies who undertook to go themselves and treat with their fellow citizens, unfortunately embarked in small boats, and were detained by the English squadron, and not allowed to land at Cadiz. On the other hand, the French government was becoming weary of the enormous sacrifices which the obstinate resistance of Spain required. They thought that the war there, as in other countries, ought to support itself. The king's system, on the contrary, forbade exactions, and tended to calm the exasperation of the Spaniards by kind treatment. He consequently required that France should continue her sacrifices and her expenditure.

About this time a measure was adopted by Napoleon, which gave the king the most lively concern. An imperial decree instituted military governments in the provinces of Spain, under which the French general of division became president of the administrative junta, and the Spanish intendant was reduced to the station of a simple secretary of the body in which he had formerly presided. This state of things could not fail to destroy all the good which had been effected by the campaign of Andalusia. Abandoning now all hopes of bringing about the surrender of Cadiz by the conciliatory measures which he had employed, Joseph left Port St. Mary's to visit the eastern part of Andalusia, and directed his route through Ronda. In the course of this journey he expressed to the deputations from Grenada, Jaën, and Malaga, his firm resolution never to consent to any dismemberment of the monarchy or to any sacrifice whatever of national independence—very far, in these particulars, from entertaining the sentiments of Ferdinand, who had actually proposed to the emperor a cession of the provinces on the Ebro. On his return to Seville, the king issued decrees prescribing territorial divisions, organizing the civil administration within these districts, and directing the formation of national guards. He then entrusted the command of the army of Andalusia to Marshal Soult, and returned to Madrid after an absence of five months. The duke of Santa Fé and the marquis of Almenara, two of his ministers, were despatched to Paris. The latter was the bearer of a letter from Joseph, announcing his determination to leave a country where he could neither do good nor prevent evil if the system of military governments was not abandoned. The situation of the emperor was then so complicated and critical that he could not yield to the wishes of the king. King Joseph proceeded in person to Paris, where he had an interview with his brother. The emperor induced him to return to Spain, by the positive assurance which he gave him, that the military governments should soon cease; that the system had already wrought a good effect upon the English government, who offered to retire from Portugal if the French troops would evacuate Spain, and to recognise King Joseph if the Spanish nation recognised him, and France would also consent, on her part, to recognise the house of Braganza in Portugal. The different military districts were to be put under the command of King Joseph; the cortes convened, and the French armies to evacuate



Spain as soon as the king was satisfied that their presence was no longer necessary.

The subsequent events of this war must be rapidly touched. Marshal Massena, who had entered Portugal at the head of an army of 75,000 men, after taking Almeida and Ciudad Rodrigo, and defeating the English at Busaco, was compelled in March 1811 to withdraw his troops, then reduced by sickness, forced marches, and want of provisions, to 35,000 men. Marshal Soult laid siege to Badajoz, which surrendered on the 19th March. Marshal Victor had been attacked in his lines at Chiclana. The English had kept alive the flames of insurrection by landing troops, money and arms at Carthagená and Alicant, and encouraged by every means in their power the resistance of Cadiz. It was at this moment that the first rumours were circulated of the approaching rupture between France and Russia. The English, no longer held in check by the army of Portugal, had occupied Ciudad Rodrigo and Badajoz. Marshal Victor, the remainder of the imperial guard, and several regiments of the line, were re-called to France. All hopes of a negotiation with England had vanished; partial insurrections multiplied, new guerillas were formed; supported by the gold of this country and the exasperation of the inhabitants, the communications became more difficult than at any previous time. Navarre was ravaged by the band of Mina, now swelled to an army; famine was laying waste the capital and the provinces. Such was the face of affairs when the emperor Napoleon, setting out on his Russian campaign, invested King Joseph with the command of the armies. Under such circumstances, honour no longer permitted him to retire from a post of difficulty and danger. Marshal Jourdan returned to him.

In the early part of May 1812, the English, having taken the fortifications erected for the defence of the Tagus, threatened at the same time the army of the south and the army of Portugal. Early in July Joseph marched from Madrid with the guard and the troops of the neighbouring garrisons, directed his march on Penaranda, and joined Marshal Marmont, who had passed the Tormes on the 20th, and been defeated at Arapiles. In November he returned to Madrid. Having remained a single day at Madrid, Joseph passed the Tormes, and found himself on the battle field of Arapiles, at the head of more than 100,000 men; but the rain, which had been falling in torrents, had rendered the roads nearly impassable, and greatly retarded the movements of the army of the south. The English profited by this delay, and hurried their retreat by the road of Ciudad Rodrigo, which still remained unoccupied. The success of this day was limited to 5000 or 6000 prisoners, among whom was the English general of cavalry, Lord Paget. The king entered Salamanca with the army of Portugal. The British retired to Portugal, and the French army soon found itself weakened by the loss of more than 30,000 men, who received orders to repass the Pyrenees. He soon after received a positive order from the emperor to leave Madrid and take up the line of the Duero. The state of affairs in Russia made obedience to this order a matter of positive duty, and the departure of the king for Valladolid took place instantly. As soon as Madrid was abandoned, the fires of insurrection were kindled and raged with greater violence than ever. Spaniards, English, Portuguese, all advanced

upon the French army, then enfeebled by the loss of its best officers, who had been withdrawn to aid in the formation of new corps in France. After the battle of Vittoria Joseph returned to Paris, where his brother, the emperor, again left him, with the title of his lieutenant, when he departed to put himself at the head of that army, which, after assailing all the armies of Europe in their respective countries, was at last reduced to defend itself on its own soil.

The empress Maria Louisa was left regent of the empire. Joseph, as the emperor's lieutenant, had the honour of the military command. Joseph was left as counsellor of the empress, together with the prince arch-chancellor of the empire, Cambacères. The empress had instructions to follow the advice of these counsellors. If the events of the war should intercept all communication between the imperial head-quarters and the capital, and the enemy make his way to Paris, Joseph had verbal instructions from the emperor; and after his departure, a written order to remove the king of Rome and the empress, to proceed with them to the Loire, and to cause them to be accompanied by the grand dignitaries, the ministers, the officers of the senate, the legislative body, and the council of state. Joseph soon after had ample reason to acknowledge the judgment and foresight which had dictated these precautions. Reserve was thrown aside, and many senators no longer dissembled their opinions in favour of proclaiming Napoleon the second, or the regency of the empress, and the lieutenantancy of Joseph under an infant emperor. Joseph then made known to his brother the necessity of concluding peace upon any terms; and when the slender corps of marshals Marmont and Mortier were brought under the walls of Paris, pursued by an enemy vastly superior, and all communication between the emperor and his capital was cut off, Joseph communicated to the empress and the arch-chancellor the last letter from his brother, which recognised and confirmed his former directions. The ministers, the grand dignitaries, and presidents of the sections of the council, were assembled, to the number of twenty-two members. They all admitted that the case provided for had occurred; and that it was better to leave Paris to its own authorities, and to its own particular forces, than to hazard the fate of the emperor, and thereby endanger that of the entire empire. The minister of war (the duke of Feltre) declared that there were no arms ready, that they had been daily given out to the new levies as they departed, and were now exhausted. Thus it was unanimously decided that the government should be removed to Chartres, and thence to the Loire. But Joseph remarked, they were yet uninformed as to what enemy they had to do with,—that the advancing forces might be reconnoitred, and measures adopted on the result of that reconnoissance. He offered not to set out with the empress. The ministers of war, of the administration of war, and of the marine, concurred with him, and promised not to return to the empress except in the last extremity, when they should be convinced that they were retiring before the entire mass of the allied armies. If, on the contrary, upon reconnoitring it should appear that they had only a detached corps to resist, which they could destroy without exposing the capital, they would support the two marshals with all the means under their controul. It was in the hope that the last hypothesis might



prove correct, that the proclamation of King Joseph was drawn up and published that evening. The empress, her son, the court, the members of the government, the ministers and M. de la Bouillerie, treasurer of the crown, with the funds entrusted to him, took their departure.

During the night the marshals were informed of the enemy's approach. The next morning they were in conflict with the out-posts. Joseph, accompanied by the ministers of war and of the marine, agreeably to the resolution of the council, left Paris to investigate the actual state of affairs more closely. The national guards were put under arms to maintain internal tranquillity, and posted at the different gates to prevent any insult which might be attempted by detached corps. In the morning Marshal Marmont, having sent the king information that he was too weak to repel the troops then before him, the king directed Marshal Mortier to reinforce him; an order which was promptly complied with. In the afternoon an officer of engineers of the French army, taken prisoner by the enemy, had been admitted to the presence of the emperor of Russia, the king of Prussia, and the Austrian generalissimo. This officer had seen the enemy's army drawn out, and came to make a report to the marshals, and afterwards to the king. Marshal Marmont declared that he could not hold out longer than four o'clock, nor prevent Paris from being inundated with irregular troops during the night. He demanded authority to treat for the preservation of the capital and the security of its population. Some legions of the national guards solicited permission to place themselves in line of battle outside the walls; it was refused, lest Paris might be deprived of their support where it could alone be useful—in the interior, and throughout the immense extent of its enclosure. The decision of the council under the presidency of the empress regent was literally carried into execution under these trying circumstances, when the ministers, who were with the king, admitted that the greatest part of the allied forces was under the walls of Paris. They did not leave Paris until four o'clock, when they learned that the enemy had occupied St. Denis and that in a few moments more it would be too late to cross the Seine. Joseph, passing through Versailles, ordered the cavalry at the depots in that city to follow him, and proceeded to Chartres, where he found the empress, and thence to Blois.

Great censure has been cast upon King Joseph for his proclamation, in which he assured the national guard that he was not to accompany the empress, but would remain at Paris. There is little justice in the exceptions taken to his conduct. No one can doubt that such were his intentions, and those of the council which was then held, and the object of the immediate annunciation of their views can be readily conceived. But a few hours afterwards every thing was changed by the arrival of the whole allied army under the walls of Paris. There remained to King Joseph the choice of three courses; to accompany the empress to the point designated by the emperor, to remain at Paris, or to follow the army of Marshal Marmont. In following the regent he did his duty. Subjected to the commands of the emperor, he was bound to obey them, and not to surrender his wife and son to the enemy. His orders in a given case, which actually occurred, were precise to assemble on

the Loire the national authorities around the regent, and to collect at the same point all the forces he could obtain. This order was punctually complied with; the armies of the dukes of Castiglione, Albufera and Dalmatia, were yet untouched; the armies of Arragon and of Spain were disposed to receive any impulse which the emperor chose to give them, but the idea of resistance was abandoned, and the abdication of Fontainebleau left Joseph no choice but a retirement to Switzerland, where he remained until March 19, 1815, the day on which he learned the arrival of his brother Napoleon at Grenoble. He set out alone with his children, and traversed all France, from Switzerland to Paris, constantly accompanied by the cries of the people—"Long live Napoleon, the emperor of our choice! let him remember that the nation desires him alone! no aristocracy! nothing of the old regime!" The first person Joseph saw on arriving in Paris was the generous patriot, who, some months previously, had received from him the perilous mission to proceed to Elba, and to warn Napoleon of the assassins who had been sent against him. He had arrived in time, so that the two first who landed were arrested, and Napoleon saved. Two celebrated personages contended for the honour of having saved Napoleon; one was Madame de Staël, who, as the first person informed of the plot, hastened to give notice of it to Joseph, and proposed to go herself to Elba; the other was Talma, who accompanied her on her visit. Joseph presented to Napoleon the son of Madame de Staël, Augustus, who was cordially received by the emperor. Joseph also introduced Benjamin Constant to Napoleon during the hundred days, who drew up the additional articles. Lafayette discussed several times with them the subject of the hereditary peerage, which Napoleon retained because he found it at his return from Elba, and because he had enemies enough without making new ones in the chamber of peers. After the battle of Waterloo, Joseph, when consulted by Napoleon, gave the same advice which Carnot and Merlin de Douai had already given: "Return to the army, and let us contend with the chamber." And this was the last act of his public life, as he almost immediately retired into obscurity.

JOSEPHINE, ROSE TASCHER DE LA PAGENIE.—This distinguished lady was born on the 24th of June, 1763, on the island of Martinique, and while very young was taken to France by her father to marry the viscount Beauharnois. Two children were the fruits of this union, which during one period was not altogether felicitous. Certain suspicions took place on the part of the husband, the tribunals were appealed to, and a separation was demanded. These at length decreed that the facts adduced were too uncertain to obtain a decree of so serious a nature, and the husband and wife were at length prevailed upon to resume their former cordiality and intercourse.

They now re-appeared at court, where they had always been well received. Madame de Beauharnois, who was a great favourite with the queen, about this time began to be considered one of the handsomest women in the royal circle at Versailles, and entered into all the dissipations of that period. But the assembling of the states-general, and the events that already seemed to prognosticate an approaching revolution, soon banished every idea of gaiety and pleasure from the palace of the kings of France. Her majesty often testified her fears on this subject in

private to Josephine, little dreaming that her friend should one day become her successor; while the latter, in her turn, evinced great uneasiness at the conduct of her brother-in-law, the marquis de Beauharnois, who then occupied a seat among the representatives of the nation."

This general inquietude was soon followed by a private alarm. Her own husband, who had been for some time a field-officer, and always evinced an eager desire for glory, was now about to join the army in consequence of an unexpected declaration of war. He accordingly repaired to his regiment, and soon attained the rank of general. But although attached to, and beloved in turn by, Louis XVI., he readily perceived that this monarch was destined, at no distant period, to lose that phantom of power which he then enjoyed, together with his life at one and the same moment. When all this occurred, as had been foreseen, M. de Beauharnois himself was denounced as an aristocrat by his own soldiers, deprived of his commission by superior authority, and conducted to Paris, where he was placed in a state of arrest. Josephine, the sensibility of whose heart is well known, immediately interposed, and adopted every possible mode, both through the medium of friends as well as by her own personal solicitations, to obtain his liberty. Her husband, on his part, was deeply moved by the affectionate attachment and unceasing assiduity of his wife, who was not only soon after denied the pleasure of consoling her unhappy husband, but actually deprived of her own liberty, having been seized and confined at the convent of the Carmelites. In the course of a few weeks the unfortunate vicomte was carried before the revolutionary tribunal, which instantly condemned him to death. He perished with great courage; not, however, without shedding tears at the fate of his wife and children; for he could not possibly dream that his scaffold was destined to be the first step to that throne on which his widow was fated to sit.

Dr. Memes has published so interesting an account of the empress Josephine, that we gladly avail ourselves of his valuable "Memoirs," which throw much new light on the domestic life of this accomplished female. Josephine, we need not remind our readers, was a Creole. The native elegance of mind and manner so often possessed by these transatlantic Europeans, their aptness in the acquisition of all external accomplishments, their warm temperament modified and restrained by natural self-possession, are generally known:—"As regards accomplishments, she played, especially on the harp, and sung, with exquisite feeling, and with science sufficient to render listening an intellectual pleasure without exciting the surmise that the cultivation of an attainment less showy, but more valuable, had been sacrificed. Her dancing is said to have been perfect. An eye witness describes her light form, rising scarcely above the middle size, as seeming in its faultless symmetry to float rather than to move—the very personation of grace. She exercised her pencil, and—though such be now antiquated for an *élégante*—her needle and embroidering frame, with beautiful address. 'A love of flowers,' that truly feminine aspiration, and, according to a master in elegance and virtue, infallible index of purity of heart, was with her no uninstructed admiration. She had early cultivated a knowledge of botany, a study of all others especially adapted to the female mind, which exercises without fatiguing the

understanding, and leads the thoughts to hold converse with heaven through the sweetest objects of earth. To the empress Josephine, France and Europe are indebted for one of the most beautiful of vegetable productions,—the *Camelie*. In all to which the empire of woman's taste rightly extends, hers was exquisitely just, and simple as it was refined. Her sense of the becoming and the proper in all things, and under every variety of circumstances, appeared native and intuitive. She read delightfully; and nature had been here peculiarly propitious, for so harmonious were the tones of her voice, even in the most ordinary conversation, that instances are common of those who, coming unexpectedly and unseen, within their influence, have remained as if suddenly fascinated and spell-bound till the sounds ceased or fears of discovery forced the listener away. Like the harp of David on the troubled breast of Israel's king, this charm is known to have wrought powerfully upon Napoleon. His own admission was, 'The first applause of the French people sounded to my ear sweet as the voice of Josephine.'

"The preceding attainments, perhaps, scarcely extend beyond mere accomplishment. They show a mental organization, however, singularly delicate, susceptible, and refined; and, unless we are deceived, the reader will discover, in the numerous letters of the present volume, proofs, not only of a mind highly cultivated, but, of a soundness and expanse of judgment for which Josephine has not always obtained credit. In the originals is found a graceful ease, not inferior to the playful elegance of De Sevigné, combined with a simplicity and unpretending expression of sentiment, which the more ambitious compositions of the latter frequently want. Many of these, too, were written while she was still very young and in the midst of tribulation."

A circumstance, trifling in itself, but for after events deserves to be recorded here—the prophetic intimation to Josephine, when little advanced beyond childhood, of her future high destinies. We need not express our utter rejection of the supposition that the prophetess believed her own prediction. We see, in the course of Josephine's story, that her remembrance of it aided to direct the course of events to its fulfilment. Still its coincidence, with a course of events which could be so directed, remains a startling and unaccountable fact.

"One day, some time before my first marriage, while taking my usual walk, I observed a number of negro girls assembled round an old woman, engaged in telling their fortunes. I drew near to observe their proceedings. The old sibyl, on beholding me, uttered a loud exclamation, and almost by force seized my hand. She appeared to be under the greatest agitation. Amused at these absurdities, as I thought them, I allowed her to proceed, saying, 'So you discover something extraordinary in my destiny?'—'Yes.'—'Is happiness or misfortune to be my lot?'—'Misfortune. Ah, stop!—and happiness too.'—'You take care not to commit yourself, my good dame; your oracles are not the most intelligible.'—'I am not permitted to render them more clear,' said the woman, raising her eyes with a mysterious expression towards heaven. 'But to the point,' replied I, for my curiosity began to be excited; 'What read you concerning me in futurity?'—'What do I see in the future? You will not believe me if I speak.'—'Yes, indeed, I assure you. Come, my good mother, what am I to



fear and hope?"—On your own head be it then; listen: you will be married soon: that union will not be happy; you will become a widow, and then—then you will be queen of France! Some happy years will be yours; but you will die in an hospital, amid civil commotion."

"On concluding these words," continued Josephine, "the old woman burst from the crowd, and hurried away, as fast as her limbs, enfeebled by age, would permit. I forbade the bystanders to molest or banter the pretended prophetic on this ridiculous prediction; and took occasion, from the seeming absurdity of the whole proceeding, to caution the young negresses how they gave heed to such matters. Henceforth, I thought of the affair only to laugh at it with my relatives."

We have already stated that Josephine was arrested and the merited but dreadful end of Robespierre alone saved Madame de Beauharnais, with about seventy others, destined for the usual morning sacrifice to the "deities of Reason and Revolution." Had we not her own confession, it might be deemed altogether incredible that, under such circumstances, Josephine's thoughts should involuntarily revert to, and dwell upon, the singular prediction which has been reported in the commencement of these memoirs. "In spite of myself," said the empress, long after, to her ladies, "I incessantly revolved in my mind this prophecy. Accustomed thus to exercise imagination, every thing that had been told me began to appear less absurd, and finally terminated in my almost certain belief. One morning the jailer entered the chamber, which served as a bedroom for the duchess d'Aiguillon, myself, and two other ladies, telling me that he came to take away my flock bed, in order to give it to another captive. 'How give it?' eagerly interrupted Madame d'Aiguillon; is then Madame de Beauharnais to have a better?"—"No, no; she will not need one," replied the wretch, with an atrocious laugh; 'she is to be taken to a new lodging, and from thence to the guillotine.' At these words my companions in misfortune set up a loud lamentation. I consoled them in the best manner I could. At length, wearied by their continued bewailings, I told them that there was not even common sense in their grief; that not only should I not die, but that I should become queen of France. 'Why, then, do you not appoint your household?' asked Madame d'Aiguillon, with something like resentment. 'Ah! that is true—I had forgotten. Well, my dear, you shall be maid of honour; I promise you the situation.' Upon this the tears of these ladies flowed more abundantly; for they thought, on seeing my coolness at such a crisis, that misfortune had affected my reason. I do assure you," continued the empress addressing the auditory, "that I did not affect a courage which I felt not; for I was even then persuaded that my oracle was about to be realized."

But we must now proceed to detail the means by which the future empress of France escaped from the guillotine beneath whose stroke her husband had suffered. The death of Robespierre, and the reprieve, at least, of his victims, was announced to the prisoners next morning. Josephine thus states the circumstances:—"Madame d'Aiguillon, feeling herself ill from the thoughts of my approaching execution, so abruptly communicated, I drew her towards the window, which I opened, in order to admit air. I then perceived a woman of the lower class, who was making

many gestures to us, which we could not understand. Every moment she caught and held up her gown, without our finding it possible to comprehend her meaning. Observing her to persevere, I cried out 'Robe' (a gown), on which she made a sign of affirmation. Then, taking up a stone, she put it in her apron, and again held up her gown to us, raising the stone in the other hand; 'pierre' (stone), I called out to her in return. Her joy was extreme, on perceiving, to a certainty, that we at length understood her. Putting the stone into her gown, she several times, and with great eagerness, made the sign of cutting a throat, and fell a-dancing and shouting. This singular pantomime excited in our minds an emotion which it is impossible to describe, since we dared not to think that the woman thus intimated to us the death of Robespierre. At the very moment, while thus between hope and fear, we heard a great noise in the corridor, and the formidable voice of the turnkey, who was speaking to his dog, and, in the act of kicking him away, cried out, 'Go, you d—d brute of a Robespierre!' This energetic phraseology proved we had no longer any thing to fear, and that France was saved. In fact, a few minutes after we beheld our companions in misfortune burst into our apartment, to give us the details of that grand event! It was the 9th Thermidor! My flock bed was restored to me, and, upon this couch, I passed the most delightful night of my life. I fell asleep, after saying to my companions,—'You see I am not guillotined—and I shall yet be queen of France.'"

We now come to the period of the marriage of Josephine with Napoleon, who was then but a young soldier of fortune. The following letter will best show the state of her affections towards Napoleon, and the views which induced her to accept his hand:

"My dear friend,—I am urged to marry again: my friends counsel the measure, my aunt almost lays her injunctions upon me to the same effect, and my children entreat my compliance. Why are you not here to give me your advice in this important conjuncture? to persuade me that I ought to consent to an union, which must put an end to the irksomeness of my present position? Your friendship, in which I have already experienced so much to praise, would render you clear-sighted for my interests; and I should decide without hesitation as soon as you had spoken. You have met General Bonaparte in my house. Well!—he it is who would supply a father's place to the orphans of Alexander de Beauharnais, and a husband's to his widow.

"Do you love him?" you will ask. Not exactly. "You then dislike him?" Not quite so bad; but I find myself in that state of indifference, which is any thing but agreeable, and which, to devotees in religion, gives more trouble than all their other peccadilloes. Love, being a species of worship, also requires that one feel very differently from all this; and hence the need I have of your advice, which might fix the perpetual irresolution of my feeble character. To assume a determination has ever appeared fatiguing to my Creole supineness, which finds it infinitely more convenient to follow the will of others.

"I admire the general's courage, the extent of his information—for, on all subjects, he talks equally well—and the quickness of his judgment, which enables him to seize the thoughts of others almost



before they are expressed; but, I confess it, I shrink from the despotism he seems desirous of exercising over all who approach him. His searching glance has something singular and inexplicable, which imposes even on our directors: judge if it may not intimidate a woman! Even—what ought to please me—the force of a passion, described with an energy that leaves not a doubt of his sincerity, is precisely the cause which arrests the consent I am often on the point of pronouncing.

“Being now past the heyday of youth, can I hope long to preserve that ardour of attachment which in the general resembles a fit of delirium? If, after our union, he should cease to love me, will he not reproach me with what he will have sacrificed for my sake? will he not regret a more brilliant marriage which he might have contracted? What shall I then reply?—what shall I do? I shall weep. Excellent resource! you will say. Good heavens! I know that all this can serve no end; but it has ever been thus; tears are the only resource left me when this poor heart, so easily chilled, has suffered. Write quickly, and do not fear to scold me should you judge that I am wrong. You know that whatever comes from your pen will be taken in good part.

“Barras gives assurance that if I marry the general he will so contrive as to have him appointed to the command of the army of Italy. Yesterday, Bonaparte, speaking of this favour, which already excites murmuring among his fellow soldiers, though it be as yet only a promise, said to me, ‘Think they then I have need of their protection to arrive at power? Egregious mistake! They will all be but too happy one day should I condescend to grant them mine. My sword is by my side, and with it I will go far.’

What say you to this security of success? is it not a proof of confidence springing from an excess of vanity? A general of brigade protect the heads of government! that, truly, is an event highly probable! I know not how it is, but sometimes this waywardness gains upon me to such a degree, that almost I believe possible whatever this singular man may take it in his head to attempt; and with his imagination, who can calculate what he will not undertake?

“Here we all regret you, and console ourselves for your prolonged absence only by thinking of you every minute, and by endeavouring to follow you step by step through the beautiful country you are now traversing. Were I sure of meeting you in Italy, I would get married to-morrow, upon condition of following the general; but we might, perhaps, cross each other on the route: thus I deem it more prudent to wait for your reply before taking my determination. Speed, then, your answer—and your return still more.”

This is quite in keeping with Josephine's character, as it has already been developed—gentle and elegant, but always self-possessed—weighing all her actions, both with a view to their consequences, and the light in which others would regard them—a character in which delightful natural dispositions were worked up into something highly artificial—something which would have been yet more pleasing than it was, but that the means by which it had been made so were too apparent.

After her marriage with Napoleon she remained for some time in France, but afterwards joined her husband at Milan, where she spent some of the hap-

piest days of her life. Previous to Bonaparte ascending the throne of France, she wrote him the following letter:—

“My Friend,—For the tenth time, perhaps, have I perused your letter, and must confess that the amazement into which it threw me subsides only to give place to sorrow and apprehension. You persist, then, in the resolution to re-establish the throne of France, and yet not to restore those who were deposed by the revolution, but to seat yourself thereon? What power, you ask—what grandeur—and above all, what advantage—in this design! And, for my part, I venture to reply, What obstacles present themselves to its success—how great the sacrifices which must be made before its accomplishment can be secured—how far beyond calculation the consequences, should it be realized! But let us admit that your purpose does succeed, will your views terminate with the founding of a new empire? Will not your power, opposed, as to a certainty it must be, by the neighbouring states, draw you into a war with them? This will probably end in their ruin. Will not their neighbours, beholding these effects, combine in turn for your destruction? While abroad such is the state of things, at home how numerous the envious and discontented—how many plots to disconcert and conspiracies to punish! Kings will despise you as an upstart, the people will hate you as an usurper, your equals as a tyrant; none will comprehend the utility of your elevation, all will assign it to ambition or to pride. Doubtless there will not be wanting slaves who will cringe to your power, until backed by another, which they esteem a more formidable influence, they will seek to elevate themselves on your ruin. Fortunate also beyond hope, if steel—if poison!—a wife, a friend, dare not give pause to alarmed imagination on images so dreadful. This brings me to myself, a subject about which my concern would be small indeed if I only were interested. But with the throne, will there not likewise arise the desire of new alliances? will you not consider it necessary, by new family ties, to provide for the more effectual security of that throne? Oh! whatever such connexions might be, could they prove, like those formed at first in propriety, and which affections the most tender have since consecrated! I stop at this perspective, which fear—must I say love—traces in an appalling futurity. You have alarmed me by your ambitious flight: restore my confidence by your return to moderation.”

Like all *Cassandras*, she was unheeded. Bonaparte had as little of the self-tormenting metaphysics and cold relents of *Macbeth* as Josephine of the masculine spirit of his spouse. The day came which was to realize the dream that had haunted her from youth. Dr. *Memes's* picture of her coronation is one of his most fortunate efforts:—

“At eleven precisely, the cavalcade moved from the *Tuileries* towards *Notre Dame*. The imperial carriage, drawn by eight bays, attracted general attention; it had been constructed for the occasion, in a very ingenious manner, the entire panelling being of glass, a circumstance which accounts for the mistake of their majesties having seated themselves like criminals, with their backs to the horses; but where so many omens and predictions have figured, it is surprising that the fact has been omitted. Josephine was the first to discover this error, which she instantly rectified, by lightly assuming the proper position;

saying at the same time to her companion, 'Mon ami, unless you prefer riding *vis-à-vis*, this is your seat,' pointing to the rich cushion on the right. Napoleon, laughing heartily at his blunder, moved to the place indicated. The procession advanced, attended by ten thousand horsemen, the flower of 'Gallic chivalry,' who defiled between double lines of infantry, selected from the bravest soldiers, extending about a mile and a half, while more than four hundred thousand spectators filled up every space whence a glance could be obtained. The thunders of innumerable artillery, the acclamations of the assembled multitude, expressed the general enthusiasm; and, as if to light up the gorgeous spectacle, the sun suddenly broke through the mists which till then had hung heavily over the city. The cortège stopped at the archiepiscopal palace, whence a temporary covered gallery, hung with the banners of the sixteen cohorts of the 'legion of honour,' conducted into the interior of the cathedral and to the throne. To this latter was an ascent of twenty-two semicircular steps covered with blue cloth, gemmed with golden bees, and crowded with the grand officers of the empire. On the throne, itself hung with crimson velvet, under a canopy of the same, appeared Napoleon, with Josephine on his left, attended by the princesses of the empire, and on his right, his two brothers, with the arch-chancellor and arch-treasurer. The religious ceremony continued nearly four hours, enlivened by music composed for the occasion chiefly by Paisiello, and sung by upwards of three hundred performers. The martial band was still more numerous, which executed, in the intervals, marches, afterwards adopted and still used in the armies of France. One of these, composed by Le Seur, for the army destined to invade our own shores, when now performed for the first time, is said to have aroused a visible emotion even in that august assembly. Alas! how cold are the hearts that then beat high with hope! how few, how very few survive of those upon whom the impulse wrought most stirringly! and, from the banks of the Tagus to the streams of the Volga, how varied the clime that settles on their graves! Yet not many years have passed—the story is contemporary history—the grand actor might have been amongst us not an aged man: be the moral, therefore, more impressively ours. Were all such thoughts of this life's greatness absent from Josephine's mind? It would appear not. Napoleon, at that part of the ceremony, stood up, laid his hand upon the imperial crown,—a simple diadem of gold wrought into a chaplet of interwoven oak and laurel,—and placed it on his head. He had even given express directions that Pius should not touch it. Popes had pretended that all crowns were bestowed by them; and perhaps the new emperor dreaded the belief that he had brought his holiness from Rome with reference to these ancient pretensions. He wished therefore to demonstrate that the right to reign originated in his own power, and that at his coronation the pope was but the bishop of Rome. Afterwards, Napoleon took the crown destined for the empress, and first putting it for an instant on his own, placed it upon his consort's brow as she knelt before him on the platform of the throne. The appearance of Josephine was at this moment most touching. Even then she had not forgotten that she was once 'an obscure woman;' tears of deep emotion fell from her eyes; she remained for a space kneeling, with hands crossed upon her bosom, then slowly and gracefully

rising, fixed upon her husband a look of gratitude and tenderness. Napoleon returned the glance. It was a silent but conscious interchange of the hopes, the promises, and the memories of years!"

The ridicule which has attached to the manners of Napoleon's court has been greatly exaggerated, and from evident design, in writings published by renegade courtiers since the restoration. We have Josephine's own authority, whose judgment and taste are indisputable, that the emperor himself, from the first, observed with ease the habitudes of his rank. "Most certainly," such are her own words when conversing in the little circle of her own exiled court, "most truly do I regard the emperor as a man who has no equal. In camps, at the council board, they find him extraordinary, but in the interior of his palace he ever appeared to me still more remarkable. I confess that, notwithstanding my experience of the world and its usages, the commencement of the imperial forms embarrassed me. The emperor on the contrary made a sport, a pleasure of them, and in all the palace he alone, beyond contradiction, best understood their observances. Lannes, who enjoyed full license of speech, made mockery of what he termed 'the hypocrisies of political worship; but estimating such things at their real value, the emperor regards them under relations more elevated, and conceives that in the eyes of the people they conduce to restore to power the majesty and ascendancy which so many years of anarchy had destroyed. He grants in truth that their principal influence springs from the personal qualities of those invested with the supreme rule; but he maintains that without equalling or superseding these qualities ceremonial institutions may supply their place with advantage. In supporting such a system Napoleon shows himself at least very disinterested, for who can stand less in need of appliances to impose upon men than one who seems born to govern? In proof of his argument, he adduces the example of a crowd of princes who have reigned, so to speak, rather seated or lying than standing upright, but whose couch, guarded by the barriers of etiquette, has been respected like a sanctuary."

Josephine on all occasions evinced a strong desire to be permitted to accompany her husband on his military expeditions. On his part, Napoleon loved to indulge this wish; and they differed only as to its being always possible. On one occasion however, after promising to take the empress, something having occurred to alter his intention, and to require speed, he resolved on departing privately without his companion. Fixing accordingly one o'clock in the morning, the hour when she was most likely to be asleep, for the time of setting out, he was just about to step into the carriage, when Josephine, in most piteous plight, threw herself into his arms. By some means she had obtained information of what was going forward, and called her women; but, impatient of any delay, had got up without waiting for them, and throwing about her the first drapery she could lay hands upon, had rushed down stairs. A moment later, and Napoleon would have been off like lightning; but he could rarely withstand the tears of his wife, so, placing her along the bottom of the carriage, he covered her with his travelling pelisse, giving orders himself about the clothes and proper attendants of the empress."

But we must now revert to the domestic privacy



of the empress. "From about midday till half-past two or three o'clock was passed by the empress in her apartments, working, conversing, and reading with her ladies. We have already mentioned how beautifully Josephine embroidered, and this accomplishment continued to be her chief amusement, much of the most splendid furniture in the various palaces being covered with pieces executed by her own hand, with the assistance of her ladies. While the rest were at work, one of the ladies, permanently appointed to the office of reader, read aloud at such times as conversation was not preferred. When any literary production gave more than usual pleasure, it was immediately begun from the commencement and perused a second time. The volumes selected were interesting but useful books, from the standard writers, and all new publications of repute. Works of taste and imagination constituted of course a large portion of these public readings; novels however, unless in particular instances, were excluded. Napoleon, indeed, disliked to see novels any where about his palaces; and traversing the antechambers, if he found any of his attendants reading, he seldom failed to examine the book, and if a novel, condemned it to the flames without mercy. The individual too was sure of a lecture, which usually began with the question,—'So, you could find no better reading than that?' While the empress and her ladies were engaged as described, the emperor was in the habit of looking in upon the fair party at intervals throughout the morning. On these occasions he is described as being extremely amiable, amusing, and in high spirits; for he rarely visited the saloon in the morning unless when in good humour, or, in his own phrase, 'when things went well.' Josephine, too though more rarely, would venture into his cabinet, but when he required her presence for any conference of importance, Napoleon knocked at the little door of private communication. The empress joyfully obeyed the signal, and these interviews, generally taking place in the evening, were often continued so long that on returning she found all her ladies asleep."

A favourite amusement of Josephine and Napoleon was a game called "prisoners"—the same as what our schoolboys call "French and English," or "Deals." There is something very striking in the account of the last opportunity they had of indulging in this relaxation:—"The interval between the 15th of August and the 27th of September, when the interview at Erfurth took place, was passed chiefly at St. Cloud, and might nearly be called the last of Josephine's happiness in Napoleon's society. Only a few days before his departure, Josephine and Napoleon, with their usual familiars, played a final game at the favourite amusement of 'prisoners.' It was dark night before the party finished, and footmen with torches were in attendance, to give light to the players. The effect could not have been without interest; the blaze of the torches now throwing bold, broad, and rich illumination upon the illustrious group as they assembled in front of the chateau, previous to each run, again flinging scattered and flickering lights upon the lawn, the trees, flowers, and rich dresses of the ladies, as the torchbearers dispersed, following irregularly the course of the runners. How closely resembling the lives of some of the noblest there,—this crossing, commingling, disappearing, sometimes in light, anon in darkness;

here all starting away amid brightness and expectation—there, a figure outstripping all others, only to be lost in gloom! But there was then no moralizing; all were joyous and for the moment artless, as if it had not been a court. Napoleon as usual fell, though only once, as he was running for Josephine. Being thus taken captive, he was placed in *ban*, which he broke as soon as he recovered breath, set again to running, and released the empress amid loud huzzas from his own, and shouts of 'fair play' from the opposite party. Thus ended the last repetition of youthful sports."

From what we have seen of the domestic life of Napoleon and Josephine no doubt can be entertained of his attachment to that lady. But his mind was constantly haunted by dreams of ambition. He panted for an heir, and wished that the mother should be eminently illustrious in point of birth, so that mankind might be inspired with respect both for himself and his progeny. Accordingly, in an evil hour, he pitched on a daughter of the emperor of Austria, and resolved on divorcing a consort whose marriage had been "secretly blessed by the pope," who had been crowned by his holiness, who had been the wife of Napoleon during fourteen whole years, and who could not be separated from him without a breach of his own express law, prohibiting every thing of this kind in the imperial family.

No sooner was this design resolved upon, than the necessity for communicating the painful fact to Josephine became apparent. The 30th of November, 1809, arrived, which Napoleon appears to have destined for declaring his final determination to Josephine. She had wept all day; they were to dine together as usual, and, to conceal her tears, the empress wore a large white hat, fastened under the chin, which, with its deep front, shaded the whole of the upper part of the face. Napoleon, also, had shown marks of the strongest agitation; he scarcely spoke to any one, but, with arms folded, continued at intervals to pace his library alone; from time to time a convulsive movement, attended with a hectic flush, passed for an instant across his features, and at table, when he raised his eye, it was only to look by stealth upon the empress with an expression of the deepest regret. The dinner was removed untouched—neither tasted a morsel, and the only use to which Napoleon turned his knife was to strike mechanically upon the edge of his glass, which he appeared to do unconsciously, and like one whose thoughts were painfully pre-occupied. Every thing during this sad repast seemed to presage the impending catastrophe. The officers of the court, even, who were in attendance, stood in motionless expectancy, like men who look upon a sight they feel portends evil, though what they know not; not a sound was heard beyond the noise of placing and removing the untasted viands, and the monotonous tinkling already noticed; for the emperor spoke only once to ask a question, without giving any attention to the reply. "We dined together as usual," says Josephine; "I struggled with my tears, which, notwithstanding every effort, overflowed from my eyes; I uttered not a single word during that sorrowful meal, and he broke silence but once, to ask an attendant about the weather. My sunshine, I saw, had passed away; the storm burst quickly. Directly after coffee, Bonaparte dismissed every one, and I remained alone with him." The evident



change in Bonaparte's domestic arrangements, which on this day first took place, seemed to indicate to Josephine that her cares were no longer indispensable to the happiness of her husband. She had risen as usual from table with Napoleon, whom she slowly followed into the saloon, and with a handkerchief pressed upon her mouth, to restrain the sobbing which, though inaudible, shook her whole frame. Recovering, by an effort, herself-command, Josephine prepared to pour out the coffee, when Napoleon, advancing to the page, performed the office for himself, casting upon her a regard remarked even by the attendants, and which seemed to fall with stunning import, for she remained as if stupified. The emperor having drank, returned the cup to the page, and by a sign indicated his wish to be alone, shutting with his own hand the door of the saloon. In the dining-room, separated by this door, there remained only the count de Beaumont, chief chamberlain, who continued to walk about in silence, and the favourite personal attendant of the emperor, both expecting some terrible event—an apprehension which was but too speedily confirmed by loud screams from the saloon.

We know, from Josephine's own words, what passed during this secret interview. "I watched in the changing expression of his countenance, that struggle which was in his soul. At length his features settled into stern resolve. I saw that my hour was come. His whole frame trembled, he approached, and I felt a shuddering horror come over me. He took my hand, placed it upon his heart, gazed upon me for a moment, then pronounced these fearful words,—'Josephine! my excellent Josephine! thou knowest if I have loved thee! To thee—to thee alone do I owe the only moments of happiness which I have enjoyed in this world. Josephine! my destiny overmasters my will. My dearest affections must be silent before the interests of France!'—'Say no more,' I had still strength sufficient to reply: 'I was prepared for this, but the blow is not less mortal.' More I could not utter, I cannot tell what passed within me. I believe my screams were loud. I thought reason had fled. I became unconscious of every thing, and, on returning to my senses, found I had been carried to my chamber."

When Josephine thus fainted, Napoleon hastily opened the door of the saloon, and called to the two individuals who remained in the dining-room. The opening of the door allowed them to see the empress on the floor, insensible, yet still speaking in broken murmurs—"Oh, no! you cannot surely do it!—you would not kill me!" M. de Beaumont entered on a sign from his master, and lifted in his arms the hapless Josephine, now perfectly unconscious of all that was passing. The emperor himself, taking a taper from the chimney-piece, lighted the way through a dark passage, whence there was a private staircase to the empress's sleeping-room. At first he had merely said that she had had a nervous attack, but in his increasing agitation allowed some expressions to escape whence the count first clearly perceived the nature of Josephine's calamity. When they had thus attained the private staircase it appeared too steep and narrow for M. de Beaumont, unassisted, to attempt to bear the empress down with safety. Napoleon then called the keeper of the portfolio, whose duty it was to be in constant attendance at the door of the cabinet, which also opened upon the corridor.

Giving the taper to this attendant, and directing him to precede, the emperor himself supported Josephine's limbs, and, descending last, the party thus attained the door of her bedroom. Here Napoleon dismissed both his companions, and laying the empress on the bed, rang for her women, who, on entering, found him hanging over her with an expression of the deepest anxiety.

On the 16th of the following December Napoleon assembled all the members of the senate, including the kings of Westphalia and Naples, the grand admiral, the prince viceroy of Italy, the arch-chancellor of state, the prince vice-constable, &c. After the usual ceremonies a project of a "Senatus Consultum" was read, respecting a dissolution of the marriage between the emperor Napoleon and the empress Josephine.

This deed of separation required by the two high contracting parties themselves, and approved of by a family council at which all the princes and princesses of the imperial family then at Paris had assisted, received on the same day the assent of the senate, after having been duly examined by a special commission. Jean-Jaques Regis Cambaceres, prince arch-chancellor of the empire, then stated that on the preceding day he had visited the palace of the Tuileries, attended by Michael Louis Etienne Regnault de St. Jean d'Angeley, count of the empire, minister of state, and secretary of state to the imperial family. On being introduced to the grand cabinet of the emperor, he there found his majesty the emperor and king, with her majesty the empress, attended by their majesties the kings of Holland, Westphalia, and Naples. His imperial majesty then addressed him in a speech in which he stated as follows:—"The politics of my monarchy, the interests and the wants of my people, which have constantly guided all my actions, require that after me I should leave children, inheritors of my love for my people, and of that throne on which Providence has placed me. Notwithstanding this, for several years past I have lost the hope of having children by my marriage with my well-beloved consort, the empress Josephine. This circumstance alone induces me to sacrifice the sweetest affections of my heart, in order to attend to nothing but the good of the state; and with this view I now wish the dissolution of my marriage. Arrived at the age of forty years, I may indulge the hope of living long enough to educate in my own views and sentiments the children which it may please Providence to give me. God only knows how much such a resolution has cost my heart; but there is no sacrifice beyond my courage when it is proved to me to be necessary to the welfare of France."

The empress-queen then spoke as follows:—"By the permission of our dear and august consort I ought to declare, that not preserving any hope of having children, which may fulfil the objects of his policy and the interests of France, I am pleased to afford him the greatest proof of attachment and devotion which has ever been given on earth. I possess all from his bounty; it was his hand which crowned me, and seated me on a throne, and I have received nothing but proofs of affection and love from the French people. I think I prove myself grateful in consenting to the dissolution of a marriage which heretofore was an obstacle to the welfare of France, by depriving it of the happiness of being one day governed by the descendants of a great man, evidently

raised up by Providence to efface the evils of a terrible revolution, and to re-establish the altar, the throne, and social order. But the dissolution of my marriage will in no degree change the sentiments of my heart. The emperor will ever find in me his best friend. I know how much this act, demanded by policy and by interests of a high nature, has effected my heart; but both of us exult in the sacrifice which we make for the good of the country." The instrument for dissolving the marriage was then signed by the following personages:—Napoleon, Josephine, Madame, (the mother of Bonaparte) Louis, Jerome Napoleon, Joachim Napoleon, Eugene Napoleon, Julie, Hortense, Catherine, Pauline, Caroline.

Josephine now withdrew from the palace of the Tuileries, and retired once more to Malmaison, where she was visited daily by Bonaparte until the period of his nuptials.

Henceforward Josephine's life was passed alternately at Malmaison and Navarre, and, gliding away in an equal tenour of benevolent exertion and elegant employment, offers but few incidents. A description of one day is the account of all. The villa of Malmaison, to which she first retired, from its vicinity to Paris, might be regarded as her residence of ceremony. Here she received the visits, almost the homage, of the members of the court of Napoleon and Maria Louisa; for it was quickly discovered that, however unpleasant they might be to her new rival, such visits were recommendations to the emperor's favour. A little after nine these receptions took place, and from the visitors of the morning were retained or previously invited some ten or twelve guests to breakfast at eleven. From the personages present being always among the most distinguished in Parisian society, and appearing only in uniform or official costume, these morning parties were equally agreeable and brilliant. After breakfast the empress adjourned to the saloon, where she conversed for about an hour, or walked in the delightful gallery adjoining, which contained many of the masterpieces of painting and sculpture. Of these, a few were ancient, but the greater number were the works of living artists, the most distinguished of whom were not without obligations to the patronage of Josephine; and while Gros, Girodet, Guerin, with their pencils, Spontini, Mehul, Paer, Boieldieu, with their voice or lyre, Fontanes, Arnault, Andrieu, Lemercier, with their pen or conversation, and Canova with his chisel, adorned the gallery or the parties of Malmaison, they ranked among the personal friends of the mistress of the retreat. The arrival of the carriages was the signal for the departure of the morning visitors; and after a drive of a couple of hours in the park, the empress and her suite retired to dress for dinner, to which never less than from twelve to fifteen strangers sat down. The evening passed in amusement, conversation, and music, and was always very gay, owing to the number of visitors from Paris. At eleven, tea, ices, and sweetmeats were served, and at midnight the empress retired. The apartments in which these re-unions took place were elegant and spacious, the furniture being covered with needlework on a ground of white silk, wrought by the empress and her ladies; but the residence altogether was small, an inconvenience still further increased through Josephine's veneration of every thing that had been Napoleon's. The apartment which he had occupied remained exactly as he had left it; she would not suffer even a chair

to be moved, and indeed very rarely permitted and one to enter, keeping the key herself, and dusting the articles with her own hands. On the table was a volume of history, with the page doubled down where he had finished reading; beside it lay a pen with the ink dried on the point, and a map of the world, on which he was accustomed to point out his plans to those in his confidence, and which still showed on its surface many marks of his impatience;—these Josephine would not allow to be touched on any account. By the wall stood Napoleon's camp-bed, without curtains; and above continued to hang such of his arms as he had placed there. On different pieces of furniture were hung various portions of apparel, just as he had used them last, for, among his other extraordinary ways, he had a practice, on retiring to rest, of flinging rather than taking off his clothes, casting down a coat here, a vest there, usually pitching his watch into the bed, and his hat and shoes into the farthest corner of the apartment.

The close of Josephine's life is thus described by Dr. Memes:—"A variety of grievances preyed upon Josephine's spirits, but without producing any appearance of disease till the 4th of May, when she dined at St. Leu with Hortense, Eugene, and the emperor of Russia. On returning to Malmaison she felt a general uneasiness, which, however, yielded to some gentle medicine, and the empress resumed her ordinary occupations, though evidently without the usual enjoyment. Some days after, Lord Beverley, with his two sons, breakfasted at Malmaison, and to this nobleman Josephine expressed herself warmly on the generosity of the English, who at that time, she said, alone spoke of Napoleon in a becoming manner. She complained bitterly of the ingratitude of those who, not satisfied with abandoning his falling fortunes, overwhelmed his memory with calumny. On the 10th, Alexander, with several distinguished foreigners, dined at Malmaison. Josephine, despite a headache and cold shiverings, which she laboured to conceal, did the honours of the table, and in the evening attempted even to take a part in a game of 'prisoners!' on the beautiful lawn in front of her residence. How many painful associations must have connected themselves with this amusement! Both mind and body unfitted her for such exercise, and she was constrained to become a spectator, but with such an altered appearance as to excite the alarm of her guests. To these anxious enquiries, however, she continued to reply with a faint smile, which belied the assurance 'that she was only fatigued, and would be well to-morrow.' To-morrow came, but Josephine was evidently worse; and for fourteen days her complaint, without assuming any definite form, or rendering absolute confinement necessary, was frequently attended at night with fainting, and sometimes a wandering of the mind, more from anxiety than delirium. On the 24th the empress had a slight attack of sore throat, but otherwise rallied so much as to insist on receiving the emperor of Russia and the king of Prussia, who were engaged to dine with her on that day. She did accordingly appear, but was forced to retire, and Hortense, who never left Malmaison during her mother's illness, took her place at table. Thenceforward the disease assumed a most alarming character, exhibiting symptoms of gangrenous quinsy, and its progress became fearfully rapid. On the morning of the 25th Alexander returned, and, filled with anxiety at the alteration in Josephine's appearance, requested per-



mission to send his own physician. This the empress declined; but she was attended by her own, and the two physicians attached to the households of her son and daughter. On the night of the 26-27th, a blister was applied between the shoulders, and synapisms to the feet; but though these gave some relief from pain, they effected no impression on the disease. Still Josephine, with the same angelic sweetness which had marked her whole life, endeavoured, by concealing her suffering, to soothe the anxiety of her surrounding friends. From the morning of the 26th she appears to have been perfectly sensible of her danger; for, looking then steadily upon the physician, and perceiving his alarm, she silently pressed his hand in token of consciousness and acquiescence. She even took an interest in her former occupations, and on the 27th, when informed that the celebrated flower-painter Redoubt  had come to draw two favourite plants in flower, she sent for him, extended her hand, then pushed him gently away, saying, 'You must not catch my sore throat, for next week' (this was on Wednesday) 'I hope to see you advanced with a fresh masterpiece.' The preceding night had passed in a lethargic sleep, and at ten in the morning of the 28th the physicians, after consulting, deemed it proper to prepare Eugene and Hortense for the final change. From those two cherished beings, whom she had loved so truly, Josephine heard a communication which thus lost all its bitterness. With pious resignation she received the last rites of the Romish faith from the ministrations of her grandchildren's preceptor, for the parish clergyman of Ruel happened to be absent. Late on the same day the emperor Alexander arrived, and was shown into the chamber of the sufferer, now evidently approaching the goal of all her sorrows. By the bed of their mother knelt Eugene and Hortense, too deeply moved to address the emperor; but at sight of a monarch whom she regarded with gratitude, Josephine seemed to acquire renewed strength, made a sign for all to approach, and said,—'At least I shall die regretted; I have always desired the happiness of France; I did all in my power to contribute to it; and I can say with truth to all of you now present at my last moments, that the first wife of Napoleon never caused a single tear to flow.' These were her last words, for she fell immediately after into a slumber, which continued, uninterrupted by a scarcely audible sigh, till half-past eleven on the morning of the 29th of May, when her gentle spirit calmly passed to a world of love and peace."

**JOSEPHUS, FLAVIUS.**—This ancient historian was born fifty-seven years after Christ, at Jerusalem. He was for a considerable time governor of Galilee, and afterwards obtained the command of the Jewish army, and supported with courage, with wisdom, and resolution, a siege of seven weeks, in the fortified town of Jotapha, where he was attacked by Vespasian and Titus. The town was ultimately betrayed to the enemy: 40,000 of the inhabitants were cut to pieces, and 1200 were made prisoners. Josephus was discovered in a cave, where he had concealed himself, and was given up to the Roman general, who was about to send him to Nero, when, as it is related, he predicted that Vespasian would one day enjoy the imperial dignity, and thereupon had the good fortune to obtain both freedom and favour. This induced him, when he went with Titus to Jerusalem, to advise his countrymen to submission. After the con-

quest of Jerusalem, he went with Titus to Rome, and wrote the "History of the Jewish War," of which he had been an eye-witness, in seven books, both in the Hebrew and Greek languages—a work which resembles the writings of Livy more than any other history. His "Jewish Antiquities," in twenty books, is likewise an excellent work. It contains the history of the Jews from the earliest times till near the end of the reign of Nero; but it is censured, as giving an incorrect account of the miracles of Christ, and as suppressing or altering every thing which might have given offence to the heathen. As a crafty politician, he made the predictions of a Messiah refer to Vespasian. His two books on the antiquity of the Jewish people contain valuable extracts from old historians, and are opposed to Apion, an Alexandrian grammarian, and an open adversary of the Jews.

**JOSQUIN DE PRES, ADRIAN**, one of the greatest musical composers of the fifteenth century, was born in the Netherlands, and having completed the early part of his education, he commenced studying under the celebrated Okenheim. He afterwards went to Italy, where he remained till his appointment to the office of chapel-master to Louis XII. of France, who reigned from 1498 to 1515; and it is scarcely probable that such an honour should have been conferred upon him till he had attained great eminence in his profession. It appears that Josquin was an ecclesiastic, for it is related that when he was first admitted into the service of Louis, he had been promised a benefice by his majesty; but this prince, contrary to his usual custom, for he was in general both just and liberal, forgot the promise he had made to his maestro di capella; when Josquin, after suffering great inconvenience from the shortness of the king's memory, ventured, by a singular expedient, to remind him publicly of his promise, without giving offence; for being commanded to compose a motet for the chapel royal, he chose part of the 119th psalm,—“Oh! think of thy servant as concerning thy word!” which he set in so exquisite and supplicating a manner, that it was universally admired, particularly by the king, who was not only charmed with the music, but felt the force of the words so effectually that he soon after granted his petition by conferring on him the promised preferment; for which act of justice and munificence, Josquin, with equal felicity, composed as a hymn of gratitude, another part of the same psalm, “O Lord! thou hast dealt graciously with thy servant.”

Josquin seems to have professed a certain vein of wit and humour, in addition to a musical genius, of which Glareanus has given us several instances. Among musicians Josquin was the giant of his age, and seems to have acquired an universal dominion over the affections and passions of the musical world. Indeed his compositions were as well known and as much practised throughout Europe, at the beginning of the sixteenth century, as Handel's were in England. In the music book of Prince Henry, afterwards Henry VIII., which is preserved in the Pepys collection at Cambridge, there are several of his compositions; and we are told that Anne Boleyn, during her residence in France, had collected and learned a great number of them. In a very beautiful manuscript in the British Museum, consisting of French songs of the fifteenth century, in three and four parts, there are likewise many of Josquin's compo-



sitions. It is perhaps sufficient to add, without enumerating the mere names of this great musician's professional contemporaries, either on the continent or in England, that they were every way inferior to him in talent, and that Josquin's fame has chiefly been acquired by his masses, and still more excellent motets, a large and perhaps the most valuable collection of which now extant, is preserved in the British Museum.

JOURDAN, JEAN BAPTISTE, COUNT, was born in 1762 at Limoges, where his father practised as a surgeon. He entered the military service in 1778, and fought in America; but after the peace he employed himself in commerce. In 1790 he took service in the national guard; in 1791 he commanded a battalion of volunteers in the army of the north; in May 1793 he was appointed general of brigade, and two months after, general of division. In the battle of Hondtschoote he mounted the enemy's works, at the head of his troops, and afterwards received the command of the army in the place of Houchard. On the 17th of October he gained the battle of Wattignies over the prince of Coburg; but, because he disobeyed the directions of the committee of safety, to act immediately on the offensive with newly levied and undisciplined troops, Pichegru received the chief command in his place. Jourdan, however, soon after received the command of the army of the Moselle, in the place of Hoche. He opened the campaign by the victory of Arlon, and afterwards effected the junction of his troops with the right wing of the army of the north, passed the Sambre, besieged Charleroi, and gained, June 1794, the victory of Fleurus, by which he became master of Belgium, and drove the allies beyond the Rhine. We can thus regard Jourdan as the conqueror of Belgium and of the left bank of the Rhine. In September 1795 he crossed the Rhine at Bonn, Neuwied, and Düsseldorf, while Pichegru did the same thing at Mannheim. He could not, however, maintain his station on the right bank; but he afterwards took the place of Pichegru, and undertook in 1796 the celebrated invasion of the right bank of the Rhine, in which he conquered Franconia, and pressed forward towards Bohemia and Ratisbon: but the arch-duke Charles defeated him, and his retreat towards the Rhine became at last a disorderly flight; upon which Beurnonville took the command, and Jourdan retired to Limoges as a private individual. In March 1797 he was chosen a member of the council of five hundred, and was twice their president. Being afterwards appointed general of the army of the Danube, he crossed the Rhine, in March 1799 entered Suabia, attacked the arch-duke Charles, was beaten at Stockach on March the 25th, and was forced to retreat. On the 10th of April he was superseded by Massena. In 1802 he became a member of the state council, and was chosen to the senate. In 1803 Napoleon named him general-in-chief of the army in Italy, and in 1804 marshal of France, and grand cross of the legion of honour. When, in September 1805, he declared that his army was too weak, Massena received the command of it. In 1806 he went as general-in-chief, under King Joseph, to Naples, and in 1808 he followed him as major-general in Spain. Vexed at finding every misfortune laid to his charge, he returned in 1809; but, when Napoleon undertook the war against Russia, Jourdan was ordered back

to his post in Spain. After the loss of the decisive battle of Vittoria in 1813, Jourdan lived in retirement at Rouen. In 1814 he was appointed commander of the fifteenth division. In this station he declared in favour of Louis XVIII., and on the 10th of March, 1815, he took the oath of allegiance anew to the king, and, when the latter left France, retired to his seat. Napoleon made him a peer in June, and entrusted him with the defence of Besançon. After the return of Louis, Jourdan was one of the first to declare for him. He afterwards presided instead of Moncey in the court-martial upon Marshal Ney, which declared itself incompetent to judge him. In 1816 the king of Sardinia sent him his portrait, as a token of his gratitude for his administration of Piedmont in 1800, and Louis XVIII. named him in 1817 commander of the seventh division, and in 1819 raised him to the peerage.

JOVELLANOS, GASPAR MELCHIOR DE, one of the most distinguished Spaniards of modern times. He was born at Gijon, in Asturia, on the 5th of January, 1744, of an ancient and noble family, and studied at Oviedo, Avila, and Alcala de Henares. As soon as he left college, according to the custom of the country to raise lawyers of noble birth immediately to the bench, Jovellanos was made "alcalde del crimen," or a member of the criminal branch of the "audiencia," in Seville. Count Aranda, then president of the council, becoming acquainted with him, seems to have marked him out for one of his new school of administration, in his attempts to improve the state of the country, and it is a singular circumstance, Jovellanos was the first judge in Spain who had the courage to abandon the wig; and it required all the support of the prime minister, Count Aranda, to countenance this step.

He advanced rapidly in his professional career, in the complicated system of the Spanish judiciary, and was finally appointed to the quiet and dignified station of member of the council of the military orders at Madrid. Here he became a useful member of various learned societies, particularly of the real sociedad economica matritense de amigos del pais; an institution intended for the promotion of agriculture, manufactures, and trade. In the meetings of this society he read his "Elogios" of the celebrated architect Don Ventura Rodriguez, and of King Charles III. and it was by the command of the same body that he wrote his celebrated "Informe Sobre un Proyecto de Ley Agraria," to which he mainly owes his fame. It is not true that he was prosecuted for the free principles expressed in this work. Jovellanos formed an intimate friendship with a brilliant French adventurer, Cabarrus, which proved fatal to him, for the latter became entangled in a prosecution instituted by Count Lerma, minister of finances, which led to his disgrace at court, and he was banished to his native place. Here he remained from 1790 to 1797, entirely devoted to his various studies and useful projects, including, among other things, the working of coal mines. He also founded the royal Asturian institution—his favourite project up to the last moments of his life.

Meanwhile, Don Manuel Godoy, afterwards prince of peace, had risen, or rather leaped, from the barrack to the station of prime minister. Godoy was an ignorant man, who happened to adopt the idea of being a "philosophical minister." Cabarrus became his favourite, and Jovellanos was again invited to hold

office, which he accepted with great reluctance. On his arrival at Madrid he dined with Godoy and his mistress, and we learn from one of his letters how repugnant this and the whole affair were to his stern virtue. Still the thought that he might do some good in the wretched state of the public administration kept him in public life. Jovellanos was made minister and a colleague of Francesco de Saavedra, with whom he soon formed a close friendship. They were both sensible of the miserable character of the government of Godoy, and prevailed on the king to dismiss him. Saavedra was appointed, in his place, minister of foreign affairs. But this administration was soon dissolved, and both lost their places. Jovellanos was not so much regretted as might have been expected from his noble character. The revenge of the prince of peace was slow, but deep. Marquis Caballero, than whom a baser instrument could hardly be found even in that court and in those times, was chosen to persecute him. A Spanish translation of Rousseau's "*Contrat Social*," in one of the notes of which Jovellanos was mentioned favourably, gave the pretext. He was arrested, carried from one place to another, and at last put in a Carthusian monastery in the island of Majorca. His addresses to the king from this place are bold and vigorous, and were read by the whole nation, because the hatred against the prince of peace was then at its height. Intestine commotions and foreign power at last put an end to the wretched government. Charles IV. was compelled to abdicate in favour of his son Ferdinand, with whom Caballero, betraying his friends, had sided, so that the mob, who had forced Charles IV. to abdicate, shouted "*Vive el picaro Caballero!*" (the knave Caballero for ever!)

Jovellanos was now recalled by the same person who had shamefully persecuted him. He demanded a trial, but Napoleon's policy at Bayonne changed the face of Spanish affairs. Joseph, his brother, anxiously engaged all men in his administration who stood high in the esteem of the people, and offered Jovellanos the portfolio of the interior, being advised to do so by Urquijo, D'Azanza, Massaredo, O'Farill, and Cabarrus, the intimate friends of Jovellanos, who said they had a positive assurance of his willingness to accept it. If this was actually the case, either the loss sustained by Joseph's party at Baylen, or the insurrection of the Spaniards soon after this event, made him change his mind. Jovellanos, on the other hand, assures us that his friends urged him to accept the ministry, but that he never thought of doing so, thus forming one of the few well-informed and liberal men who did not join Joseph. Jovellanos embraced the cause of the insurgents, and became a member of the central junta, where it was chiefly owing to him that the council—precisely the same in Spain as the parliaments in France, in *esprit-de-corps*, aristocratic feeling, sale of offices, &c.—was revived. No sooner had the council met than it opposed the central junta, which was finally resolved, and Jovellanos was greatly ill-treated. To expose the council, and defend himself and the junta, was the last of his labours as a writer. He died on the 27th of November, 1811. The cortes, though he objected to the principle upon which they were founded, declared him "*benemerito de la patria*," a distinction afterwards often bestowed injudiciously. His Spanish prose is considered the finest of modern times, and his "*Elogios*," though possessed of some faults inherent in all compositions

of that kind, are redeemed by great beauty of language and depth of thought. He also wrote an "*Essay upon Dramatic Exhibitions and Public Diversions*," some poems, and a tragedy entitled "*El Pelayo*," the brave Goth who defended the independence of Spain against the Moors, which was prevented by the clergy from being played before 1790, and a translation of the first book of Milton; but his poetry will not procure immortality for his name.

JOYCE, JEREMIAH.—This gentleman had the honour of publishing some of the earliest and best scientific dialogues that have appeared for the education of the young. He was, we believe, self-educated, and as there are but few memorials of his early life extant, we cannot do better than present our readers with the following sketch which appeared in a periodical work to which he was long a contributor. The editor states, that "he was first known to the public in consequence of the audacious attempt made by Messrs. Pitt and Dundas on the lives of several undaunted friends of parliamentary reform; and Mr. Joyce was specially marked for the vengeance of those unprincipled ministers by the circumstance of his being tutor to the sons of Earl Stanhope, then a leader among the patriotic reformers. Indeed the arrests and the subsequent state trials were said to have arisen from Mr. Joyce having written a laconic note to Mr. Tooke about a literary work then on the eve of publication, in which he asked the question, 'Shall you be ready by Wednesday?' This note miscarried, and on Tuesday the arrests took place. Mr. Joyce has often been heard to declare that he did not personally know more than six, and had never spoken to more than three or four, of the twelve strangers, against each of whom a grand jury were induced, under the misdirection of a judge, to find a true bill, as jointly engaged in a conspiracy of treason. After the honourable acquittals of Messrs. Hardy, Tooke, and Thelwall, the law-officers of the crown, in pure shame, dismissed Mr. Joyce and the others without trial, but also without compensation for many months' false imprisonment under charges which endangered their lives, and so deeply afflicted the feelings of the relatives of some of them as to cause their premature deaths. Earl Stanhope gave a splendid entertainment on the return of Mr. Joyce to Chevening; but some family events soon rendering the continuance of his services unnecessary, he settled in London, and began that career of literary industry which has often gratified the public, and is likely to prove so useful to the rising generation. One of the first employments in which he was thus engaged was as a coadjutor of the late Dr. George Gregory, in his compendious cyclopedia; and, the great success of that work having excited the avidity of other booksellers, Mr. Joyce was engaged by the body of them, who then met at the Chapter coffee-house, to compile a new work on the plan of Gregory's, and it appeared under the name of the late William Nicholson. Both works having rapidly succeeded each other, and being completed within thirty months, the co-labourer in one and the sole compiler of the other became justly celebrated for his industry and learning, and, we may add, for his zeal and integrity; but such great exertions brought on a severe attack of disease, from which he never fully recovered. Soon after Mr. Joyce completed his popular "*Elements of Arithmetic*," of which repeated editions of



10,000 have been sold, and it has long been adopted in the principal schools as the best in the language. His next publication was his well known 'Scientific Dialogues,' followed in the same line of composition by his 'Dialogues on Chemistry and on the Microscope.' His other works were, his 'Letters on Natural Philosophy,' his 'Introduction to the Arts and Sciences,' and, lastly, he co-operated with Messrs. Shepherd and Carpenter in a well-planned work, called 'Systematic Education,' which has been favourably received. For many years he contributed the meteorological report for this magazine, even that in the present number, and often illustrated its pages by his contributions on matter of fact and useful subjects. One of his last communications was the account of his late brother, in our magazine for May; and at that time, and till within two hours of his death, he was in as good health as he had been for several years past. The qualities of his mind are to be estimated by the variety and extent of his labours; and in regard to those of his heart, we, who knew him well, can assert, that an honest or better man never lived." Mr. Joyce died at Highgate in 1816.

**JUBA I.**, a celebrated king of Numidia and Mauritania. He had succeeded his father Hiempsal, and he favoured the cause of Pompey against Julius Cæsar. He defeated Curio whom Cæsar had sent to Africa, and after the battle of Pharsalia he joined his forces to those of Scipio. He was conquered in a battle at Thapsus, and being totally abandoned by his subjects, he killed himself with Petreius, who had shared his good fortune and his adversity, in the year of Rome 707. His kingdom became a Roman province, of which Sallust was the first governor.

**JUBA II.**, son of the former, was led among the captives to Rome to adorn the triumph of Cæsar. His captivity was the source of the greatest honours, and his application to study procured him more glory than he would have obtained from the inheritance of a kingdom. He gained the hearts of the Romans by the courteousness of his manners, and Augustus rewarded this fidelity by giving him in marriage Cleopatra the daughter of Antony, and conferring upon him the title of king, and making him master of all the territories which his father once possessed. His popularity was so great that the Mauritians rewarded his benevolence by making him one of their gods. The Athenians raised him a statue, and the Æthiopians also worshipped him as a deity. Juba wrote a history of Rome in Greek, which is often quoted and commended by the ancients. Of it only few fragments remain. He also wrote on the history of Arabia and the antiquities of Assyria, chiefly collected from Berosus; besides these he composed some treatises upon the drama, Roman antiquities, the nature of animals, painting, grammar, &c., which are now lost.

**JUGURTHA.**—This brave but cruel Numidian was the illegitimate son of Manastabal, the brother of Micipsa. Micipsa and Manastabal were the sons of Masinissa king of Numidia, and Micipsa, who had inherited his father's kingdom, educated his nephew with his two sons Adherbal and Hiempsal. He sent Jugurtha with a body of troops to the assistance of Scipio, who was besieging Numantia, hoping to lose a youth whose ambition seemed to threaten the tranquillity of his children. His hopes were frustrated; Jugurtha showed himself brave and active, and he en-

deared himself to the Roman general. Micipsa appointed him successor to his kingdom with his two sons, but the kindness of the father proved fatal to the children. Jugurtha destroyed Hiempsal, and stripped Adherbal of his possessions, and obliged him to fly to Rome for safety. The Romans listened to the well-grounded complaints of Adherbal; but Jugurtha's gold prevailed among the senators, and the suppliant monarch, forsaken in his distress, perished by the snares of his enemy. Cæcilius Metellus was at last sent against Jugurtha; and his firmness and success soon reduced the crafty Numidian, obliging him to fly among his savage neighbours for support. Marius and Sylla succeeded Metellus and fought with equal success. Jugurtha was at last betrayed by his father-in-law Bocchus, from whom he claimed assistance; and he was delivered into the hands of Sylla. He was exposed to the view of the Roman people, and dragged in chains to adorn the triumph of Marius. He was afterwards put in a prison, where he died six days after of hunger.

**JULIAN, FLAVIUS CLAUDIUS JULIANUS**, a Roman emperor to whom the Christians gave the surname of the Apostate. He was the son of Julius Constans (brother of Constantine the Great) and of Basilias, his second wife, daughter of the prefect Julian. When hardly six years old, he saw his father and several members of his family murdered by the soldiers of the emperor Constans II., his cousin. He and his younger brother, Gallus, narrowly escaped death. The education of the two princes was entrusted to Eusebius of Nicomedia, who gave them Mardonius for their instructor. They were brought up in the Christian religion, which was yet a new one at the court of the emperor. They were obliged also to enter the order of priests, that they might thus be removed from the throne, and they were chosen readers in their church. This education produced a very different effect on the minds of the two brothers, whose characters were very dissimilar. Gallus the younger never left Christianity, and thus obtained the praise of the ecclesiastical historians. Julian, being older, had felt more deeply the persecution of his family, and the constraint and fear in which he was obliged to pass his youth. He therefore sought consolation in the study of philosophy and belles-lettres. At the age of twenty-four he went to Athens and to Nicomedia, where he enjoyed the society of several instructors, particularly that of the sophist Libanius. Here he was induced to reject the religion of those who had massacred his family and to embrace paganism. Yet he does not appear to have had sufficient strength of mind to rise above the religious prejudices of that age. At least we find that he believed in astrology, in the science of the haruspices, in the art of calling up intermediate spirits to one's assistance, and learning from them the future, with several other superstitious notions. Constans, who feared an attack of the Germans upon the provinces of the Roman empire, determined at last, at the solicitation of his wife Eusebia, to give to Julian the command of an army against them; and he was proclaimed Cæsar by Constans at Milan in 355, whose sister Helen he received in marriage.

He now proceeded with a small body of troops to Gaul, which was laid waste by the Germans. It was hardly to be expected that a youth, who thus far had attended only to the study of philosophy and belles-lettres, would be able, especially with so small means,



to conquer the formidable enemy against whom he was sent. The emperor Constans himself appears not to have calculated upon the probability of such an event. After Julian had passed the winter in preparations for the ensuing war, he marched against the Germans, took several cities, conquered them in various engagements, and, in a great battle near Strasburg, completely defeated seven of their princes, and entirely delivered Gaul. He pursued the Germans beyond the Rhine, and conquered them in their own country. As a governor also, he displayed extraordinary talents. He gave to Gaul a new constitution. He settled the finances, diminished the taxes, and assessed them more justly, put an end to the abuses which had crept into the courts of justice, administered justice himself in the most important cases, and laid the foundation of cities and castles. While he was thus providing for the happiness of a great nation, he was accused, before Constans, of aiming at independence. The jealousy of the suspicious emperor could not fail to be excited by the brilliant career of his young kinsman in Gaul. He was even base enough to stir up secretly the Gauls against him, and to recall his best troops under pretence that he wanted to employ them against the Persians. This order caused a rebellion among the soldiers, who were unwilling to go to Persia. They proclaimed their leader, Julian, emperor, in March 360, in spite of his own resistance. Julian gave information of the state of things to Constans, who ordered him to renounce his title of emperor. Much as he was inclined to do this, the Gallic legions equally opposed his inclination. The emperor now sent an army against Julian, who made preparations in his defence. He left Gaul, where he had passed five years, took Sirmium, the capital of Illyria, and besieged Aquileia. Here he heard of the death of the emperor Constans. He now passed rapidly through Thrace, and reached Constantinople, December 11, 361, where he was immediately proclaimed emperor.

He began by putting a stop to many abuses, and limiting the splendour of his court. Of the thousand barbers and attendants at the baths, employed by his predecessors, he retained but a single one. The number of cooks, too, which was likewise very great, he reduced to one. The eunuchs were dismissed as well as those called *curiosi*, who, under pretence of informing the emperor of useful things, were dangerous spies and the bane of all social intercourse. After these retrenchments he was able to remit to the people the fifth part of all their taxes. Julian sought to restore the heathen worship in all its splendour, and on that account opposed Christianity as much as was in his power, without, however, like many of his predecessors, cruelly persecuting the Christians themselves. He took from the Christian churches their riches, which were often very great, and divided them among his soldiers. He sought likewise to induce the Christians, by flattery or by favour, to embrace paganism, and, failing in the attempt, he laboured to make their condition disagreeable. Thus, for example, he forbade them to plead before a court of justice or to receive offices in the state. Indeed the Christians were no longer allowed to profess their faith openly, for he well knew what powerful arms the Scriptures afforded for combating paganism. To render false the prophecy of Jesus, with regard to the temple at Jerusalem, he

permitted the Jews to rebuild it about 300 years after its destruction; but it is said that flames of fire arose from beneath and consumed some of the workmen.

In the meanwhile he wished to end the war with the Persians. His first campaign against them was successful, as he took several cities and advanced as far as Ctesiphon, but want of means of subsistence obliged him to retreat, and in June 365 he was mortally wounded, and died the following night, in the thirty-fourth year of his age. There is hardly, either in ancient or in modern history, a prince whom historians have judged so differently. Perhaps it is because his character was full of contradictions; and some believe that he had so many good and so many bad qualities that it is easy to blame or to praise him without violating the truth. On the one side, learned, magnanimous, moderate, temperate, circumspect, just, merciful, humane; on the other, inconsistent, fickle, eccentric, fanatical and superstitious in the highest degree, ambitious, and full of eagerness to be at once a Plato, a Marcus Aurelius and an Alexander; he sought chiefly for the means of distinguishing himself from all others. At the bottom of all these features in his character, there appears to lie a sarcastic, sophistic coldness and dissimulation. Some of his works have come down to us. Several speeches, letters and satires, among which the satire on the Cæsars, and that on the people of Antioch, called "*Misopogon*," are distinguished for wit and humour. The first is particularly esteemed. A critical judgment passed upon those who had sat upon the first of the thrones of earth, by a philosopher who had himself occupied the same seat, must indeed possess a peculiar charm. In his "*Misopogon*" Julian severely lashes the Antiochians, but spares no praise when he speaks of himself.

**JULIO, ROMANO**, a celebrated Italian painter, who was born in 1492, and studied successfully in the school of Raphael. He was early in life employed in the Vatican, but his greatest work is a representation of the destruction of the giants by Jupiter. Julio Romano was appointed architect of St Peter's in 1545, and died the following year.

**JUNG-STILLING, JOHN HENRY**.—This remarkable individual was born of mean parentage on the 12th September, 1740, at Hilchenback, in the principality of Nassau-Siegen, where in his juvenile years he pursued his father's occupation of tailor and village school-master. After experiencing a variety of trials and vicissitudes, he studied medicine at Strasburg, where he was fellow-student with Goethe, who became his intimate friend. He practised physic for a few years at Ellersfield, from whence he removed as teacher of political economy to Lautern. He subsequently filled the professor's chair in the universities of Heidelberg and Marburg, and finally became aulic privy councillor to the grand duke of Baden, whose particular favour he enjoyed until the decease of the latter in 1811, which was also continued to him by the present grand duke until the end of his life, which occurred in April 1817, in the seventy-seventh year of his age.

Jung-Stilling is the author of a number of popular religious works, as well as others of a scientific nature, but the most interesting and remarkable of them, and that which brought him first into public notice, is the history of his own life, under the assumed name of Stilling; the commencement of which was sent to

the press without his knowledge by his friend Goethe. This he subsequently continued, after having thrown aside his disguise; and the whole, including an account of his decease by his grandson, has recently been translated into English by Mr. S. Jackson, under the title of "Heinrick Stilling, his Childhood, Youthful Years, Wanderings, &c." Born in the same year with Lavater and Oberti, he lived on terms of the most intimate friendship with those eminent men, with whom he justly deserves to rank, in consequence of a life devoted to God and the best interests of mankind. He was an expert oculist, and succeeded in procuring sight to upwards of two thousand individuals, several of whom had been born blind; whilst by his religious writings, which are still widely circulated, he opposed a barrier to the torrent of infidelity, which, emanating from France, deluged at that period a great part of Germany.

**JUNOT, AUDOCHE**, a distinguished French general, who owed his elevation to the wars of the revolution. He was employed by Bonaparte in Portugal, where he was defeated at the battle of Vimiera. He died in 1813.

**JURIN, JAMES**, an eminent physician, who was born in 1684, and was educated at Cambridge in 1711. He was afterwards well known in London as physician to Guy's hospital, and was during several years an active member and secretary of the royal society; and at the time of his death, in 1750, president of the college of physicians. He distinguished himself by a series of ingenious essays, published in the "Philosophical Transactions" in 1718, 1719, &c., and afterwards printed collectively, in 1732, under the title of "Physico-Mathematical Dissertations," in which mathematical science was applied with considerable acuteness to physiological subjects. These papers involved him in several controversies; first with Keill, in consequence of his calculations in regard to the force of the contractions of the heart, against which also Senac published some objections, which he answered. To Smith's "System of Optics," published in 1738, Jurin added "An Essay upon Distinct and Indistinct Vision," in which he made subtle calculations of the changes necessary to be made in the figure of the eye to accommodate it to the different distances of objects. This paper was commented on by Robins, to whom Jurin wrote a reply. He had likewise controversies with Michelotti respecting the force of running water, and with the philosophers of the school of Leibnitz on living forces. He communicated to the royal society some experiments made with a view to determine the specific gravity of the human blood, and he contributed much to the improvement of their meteorological observations. Dr. Jurin was a warm defender of the practice of inoculation, and gave an account of its value in several publications of the day. Jurin died in 1750.

**JUSSIEU, ANTONY and BERNARD, DE.**—The name of two brothers who were born at Lyons in the latter part of the seventeenth century, and became eminent as physicians and botanists. Antony made a botanical tour, and brought from Spain a large collection of plants. After this he wrote upon subjects connected with natural history and medicine, and died in 1758, in the seventy-second year of his age, much lamented on account of his philanthropy. Bernard was born in 1699, and was appointed professor of botany in the royal botanical garden. We are indebted to him for a new edition, in two vo-

lumes, of Tournefort's "History of Plants in the Neighbourhood of Paris." This work was entitled "Histoire des Plantes qui naissent aux Environs de Paris," published in 1725. It is said that Jussieu's scholars used to bring him flowers which they had mutilated or compounded with others, for the purpose of testing his knowledge, and he always recognised them immediately. Jussieu, after having been a long time employed upon a systematic division of the vegetable kingdom, died in 1777. Cuvier, in a biographical memoir on Richard, calls Bernard de Jussieu "the most modest, and perhaps the most profound botanist of the eighteenth century, who, although he scarcely published anything, is, nevertheless, the inspiring genius of modern botanists."—Antony Laurence Jussieu, a nephew of Bernard, was born at Lyons in 1748. He was for many years a member of the academy of sciences at Paris, and of the royal medical school, and in 1804 made a report on the results of Captain Baudin's voyage to New Holland. In the anatomy of plants he distinguished himself by having made known the discovery of a substance enclosed in the kernel, called by him "perisperma."

**JUSTIN**, surnamed the Martyr, one of the earliest and most learned writers of the Christian church. He was the son of Priscus, a Greek, and was born at Flavia Neapolis, anciently called Sichem, a city of Samaria, in Palestine, towards the close of the first century. He was educated in the pagan religion, and after studying in Egypt became a Platonist, until, in the year 132, he was led by the instructions of a zealous and able Christian to embrace the religion of the gospel. He subsequently went to Rome in the beginning of the reign of Antoninus Pius, and drew up his first Apology for the Christians then under a severe persecution, in which he shows the cruelty and injustice of the proceedings against them. He was also equally zealous in opposing alleged heretics, and particularly Marcion, against whom he wrote and published a book. He not long after visited the East, and at Ephesus had a conference with Trypho, a learned Jew, to prove that Jesus was the Messiah, an account of which conference he gives in his Dialogue with Trypho. On his return to Rome he had frequent disputes with Crescens, a cynic philosopher, in consequence of whose calumnies he published his second Apology, which seems to have been presented to the emperor Marcus Aurelius in 162. Crescens preferred against him a formal charge of impiety for neglecting the pagan rites, and he was condemned to be scourged and then beheaded, which sentence was put into execution in 164, in the seventy-fourth or seventy-fifth year of his age. Justin Martyr is spoken of in high terms of praise by the ancient Christian writers, and was certainly a zealous and able advocate of Christianity, but mixed up too much of his early Platonism with its doctrines.

**JUSTIN**, a Latin historian, who lived at Rome in the second or third century. He made an epitome of the history of Trogus Pompeius, a native of Gaul, who lived in the time of Augustus, and whose works, in forty-four books, contain a history of the world from the earliest ages to his own time. His history of Macedonia was particularly complete. To judge from the epitome (for the original is lost), there were many errors in the work, especially in the Jewish history; but this epitome, which corresponds to the original in its title and arrangement, having



compressed into a brief space so much of the important matter of the old histories, has obtained a considerable reputation, and even now is often used in schools. The style is, on the whole, elegant and agreeable, but it is destitute of that noble simplicity and classical correctness which distinguish the work of a master.

**JUSTINIAN I.**, surnamed the Great.—This celebrated lawgiver was born in 483, of an obscure family. He shared the fortunes of his uncle, who from a common Thracian peasant was raised to the imperial throne. While consul in 521 he exhibited splendid games to the people, and also flattered the senate and sought their favour; in consequence of which that body conferred on him the title of *Nobilissimus*. His uncle, infirm from age and suffering from a wound, admitted him to a share of his power. Yet it was not till after his death, about August 527, that Justinian was proclaimed emperor. He now married Theodora, whom he raised from the condition of an actress and a public prostitute to the throne of the Cæsars. She acquired an absolute mastery over her husband. Under his reign the parties of the circus contended with great animosity, and under the names of the greens and the blues occasioned many bloody scenes in Constantinople. The violent means which Justinian used to quell the tumult only served to increase it, and a conflagration, which broke out in consequence, laid the greatest part of Constantinople and his own beautiful buildings in ashes. Justinian's own life was in peril. After the turbulence of these parties were extinguished by streams of blood and a multitude of executions, Justinian finished the war with the Isaurians, and his general, Belisarius, in 523 and 529 obtained three glorious victories over the Persians. This great general destroyed in 534 the empire of the Vandals in Africa, and carried Gelimer their king a prisoner to Constantinople. Spain and Sicily were reconquered, and the Ostrogoths, who possessed Italy, were vanquished. In 536 Belisarius made his entry into Rome, and the eunuch Narses, another of Justinian's generals in 553, put an end to the dominion of the Ostrogoths in Italy.

These successes restored to the Roman empire a part of its former vast possessions, and Justinian then turned his attention to the laws. He commissioned ten learned civilians to form a new code from his own laws and those of his predecessors. To this code Justinian added the *Pandects*, the *Institutes*, and *Novels*. These compilations have since been called collectively, the body of civil law (*corpus juris civilis*). Justinian was also intent upon building new cities, and upon fortifying others, and adorning them with new edifices; but he was particularly desirous of establishing peace in religious matters. Amongst other churches, he rebuilt that of St. Sophia at Constantinople, which had been burnt in the quarrel of the greens and the blues. It is esteemed a master-piece of architecture. The altar in it was made entirely of gold and silver, and adorned with a vast number and variety of precious stones. This church, a part of which is now standing, and is used by the Turks as a mosque, was so magnificent that Justinian, when on the day of its dedication he beheld it for the first time in its full splendour, cried out for joy, "To God alone be the glory! I have outdone thee, Solomon!" But it was his unhappy fortune, as it was that of the Jew-

ish king, to outlive himself. Towards the end of his life he became avaricious, without losing his love of splendour, suspicious and cruel. He oppressed the people with taxes, and lent a willing ear to every accusation. He suffered his own servants to commit the most flagrant crimes unpunished. He died in 565, in the eighty-third year of his age. His love of the monks, of saints, and of theological questions, did not protect him from the censure of the divines, who esteemed him a heretic. Much that was great and glorious was accomplished during his reign, but he had little share in it.

**JUVENAL, DECIUS JUNIUS**.—This celebrated Roman satirist flourished in the reign of the emperor Claudius. His father was a freed man, who, being rich, gave him a liberal education, and, agreeably to the taste of the times, bred him up to eloquence. In this he made a great progress, first under Fronto the grammarian, and then under Quintilian; after which he attended the bar, where he made a distinguished figure for many years, as we learn from some of Martial's epigrams. In this profession he had improved his fortune and interest at Rome before he turned his thoughts to poetry; the very style of which, in his satires, speaks a long habit of declamation. He is supposed to have been above forty years of age when he recited his first essay to a small audience of his friends; but being encouraged by their applause, he ventured a publication, in which Paris, a player, and Domitian's favourite, was satirized; this minion complained to the emperor, who sent the poet into banishment, under pretence of giving him the command of a cohort in the army quartered at Pentapolis, a city upon the frontiers of Egypt and Lybia. After Domitian's death he returned to Rome, cured of his propensity, to attack the characters of those in power under arbitrary princes, and indulge in personal reflections upon living characters. His thirteenth satire, addressed to Calvinus, was written in the third year of Adrian, when Juvenal was above seventy years old, and he died eight years after that period.

**JUXON, WILLIAM**, an eminent English prelate, who was born in 1582. After receiving a good education, and taking his degrees at Oxford, he was in 1627 appointed chaplain to King Charles I., whom he afterwards attended to the block. Dr. Juxon was appointed bishop of Hereford in 1633, and afterwards removed to the see of London; but when the commonwealth was established, he was deprived of his bishopric, and retired to his private estate, the manor of Little Compton in Gloucestershire, where he passed his time free from molestation, and in the occasional enjoyment of field sports, to which he was rather more addicted than became his rank in the church. At the restoration he was nominated archbishop of Canterbury in September, 1660, and at the coronation placed the crown on the head of Charles II.

Juxon was a man of a liberal and princely spirit. During the short period that he enjoyed the archbishopric he expended, in building and repairing Lambeth and Croydon palaces, nearly 15,000*l.*, and augmented the vicarages, the great tithes of which were appropriated to his see, to the amount of 1103*l.* In the decline of life he was much afflicted with the stone, of which he at length died June 4, 1663, and was interred with the greatest solemnity in the chapel of St. John's college, Oxford, near the remains of Archbishop Laud. To this college he had ever been a friend, and was at last a munificent benefactor, be-



queathing 7000*l.* to be laid out in the increase of fel-lowships. His other charitable bequests amounted to 5000*l.* His contemporaries unite in praising his piety, learning, charity, moderation of temper, and steady loyalty. As a divine he has left little by which we can appreciate his merits, as there is but one sermon of his extant, entitled, "The Subjects' Sorrow; or Lamentations upon the Death of Britain's Josiah, King Charles."

KÆMPFER, ENGELBRECHT, a celebrated traveller, born at Lemgo in 1657, and educated by his father, who was a clergyman. He performed a journey in 1683 as secretary to a Swedish embassy, by land through Russia to Persia; after which he visited Arabia, Hindostan, Java, Sumatra, Siam and Japan, in which last country he resided two years. In 1692 he returned, was appointed private physician of the count of Lippe, in his native city, and died in 1716. Of his writings, his "History and Description of Japan" is deserving of mention. This work was translated into English from the manuscript in 1727, and published in two folio volumes. The greater part of his manuscripts, rich in important observations, were purchased by Sir Hans Sloane from Kæmpfer's heirs, and they are now to be found in the British museum.

KÆSTNER, ABRAHAM GOTTHELF, a celebrated mathematician and epigrammatist, who was born at Leipsic in 1719. From his tenth year he received instructions in jurisprudence from his father, who was professor in Leipsic, and in his eleventh he joined a debating society of several youths studying law. He applied himself to philosophy, physics, and mathematics; metaphysics in particular, according to his own statements, had peculiar attractions for him. It is remarkable, that he found addition and multiplication very difficult, even after he had made considerable progress in mathematics. He continued also the study of the law, and in 1739 he held disputations, and began to deliver lectures on mathematics, philosophy, logic, and jurisprudence. He also attended to belles-lettres. Having obtained a professorship extraordinary in 1746, he was in 1756 established on advantageous terms in Göttingen as professor of natural philosophy and geometry. The study of mathematics was greatly promoted by his means. In general, his acute mind seems to have been too much directed to single points to allow him to grasp, and exhibit happily, the whole of the mathematical and physical sciences. He was not less celebrated for his wit than for the cultivation of the severer sciences. His epigrams, however, involved him in many quarrels. He died in 1800.

KALB, BARON DE, a major-general in the American army, who was born in Germany, about the year 1717. When young he entered into the service of France, in which he continued for forty-two years, and obtained the rank of brigadier-general. In 1757, during the war between England and France, he was sent by the French government to the American colonies, in order to learn the points in which they were most vulnerable, and how far the seeds of discontent might be sown in them towards the mother country. He was seized while in the performance of this commission as a suspected person, but escaped detection. He then went to Canada, where he remained until its conquest by the British, after which he returned to France. In 1777,

during the war of the revolution, he went a second time to the United States and offered his services to congress. They were accepted, and he was soon after made a major-general. At first he was placed in the northern army, but when the danger which threatened Charleston from the formidable expedition under Sir Henry Clinton, in 1778, rendered it necessary to reinforce the American troops in the south, a detachment was sent to them, consisting of the Maryland and Delaware lines, which were put under his command. Before he could arrive, however, at the scene of action, General Lincoln had been made prisoner, and the direction of the whole southern army in consequence devolved upon the baron, until the appointment of General Gates. Gates was defeated near Camden by Lord Rawdon, and in the battle Baron de Kalb, who commanded the right wing, fell covered with wounds, while gallantly fighting on foot. A tomb was erected to his memory, by order of congress, in the cemetery of Camden.

KALCKREUTH, FREDERIC ADOLPHUS, COUNT OF, a distinguished Prussian field-marshal, who was born at Eisleben in 1737, and entered the army in 1751. In the seven years' war he served as aide-de-camp of Prince Henry, ascended step by step to the office of general, and was made a count in 1788. In the war with France he manifested equal courage and ability. In 1793 he took Mayence. He soon after drove the French from Deux Ponts, and pressed forward to Saar Louis. Towards the end of 1795 he received the chief command of the troops in Pomerania, and in May 1806 was appointed governor of Thorn and Dantzic, and inspector-general of the cavalry. In the autumn he joined the main army in Thuringia, but took no part in the battle of Jena and Auerstädt, being stationed in the rear. In June 1807 he concluded with Berthier, at Tilsit, the truce between Prussia and France; after which, in conjunction with Golz, he concluded a peace with Talleyrand. He was immediately after appointed field-marshal, and in January 1810 the king appointed him governor of Berlin. In the last war Count Kalckreuth was governor of Breslau, and returned to Berlin in 1814, where he entered anew upon the government, and died in 1818.

KALKBRENNER, CHRISTIAN, a distinguished musical composer, who was born at Munden in Prussia in 1755. He became pupil to Emanuel Bach, and so far distinguished himself as to be received at a very early age in the chapel of the elector of Hesse-Cassel. He soon afterwards quitted that town for Berlin, where, attached to the suite of the prince Henry, brother of Frederick the Great, he composed for the prince's theatre the following operas: "La Veuve de Malabar," "Democritus," and "La Femme et le Secret." In 1796 he travelled to various parts of Germany and Italy, and finally settled at Paris, where he was appointed singing-master to the academy of music. For this theatre he produced the opera of "Olympie," but it was unsuccessful; and had written another opera, "Oenone," which was just about to be performed, when he died in 1806. Kalkbrenner published at Paris in 1802 the first volume of a "Histoire de la Musique." He had previously written several didactic works on music: he also published many compositions for the piano-forte.

KALKBRENNER, FREDERICK, the son of

Christian Kalkbrenner, was born at Cassel in 1784. He is considered as one of the best piano pupils of the celebrated Adam, and in composition was a pupil of Catel. In the year 1802 he gained two prizes at the conservatory at Paris, the one for composition, and the other for his performance on the piano, which prizes were presented to him by Chaptal, the minister of the interior. He composed voluminously for his instrument, both in this country and in Paris and Vienna. Much of his music evinces a fine taste and rich fertility of invention.

KANT, IMMANUEL.—This distinguished philosopher was born at Königsberg in Prussia Proper, in April 1724, and was the son of a harness-maker, in the suburbs of his native place—a man of integrity and respectability, though of a humble station. Kant's mother was a woman of great piety, and much attached to the strict tenets and discipline of Dr. Schultz, a professor of theology at the university of Königsberg, a distinguished divine in his day. Though far from being in easy circumstances, his parents resolved to bestow upon their son Immanuel the advantage of a liberal education. After having learned to read and to write in the charity school of the suburb, Kant was sent in 1732 to the Collegium Fredericianum at the suggestion of Dr. Schultz, who, even at that early period, had the penetration to discover the talents of the boy. At this school he contracted an intimate friendship with Rhunken, afterwards so celebrated as a philologist. Both were indefatigable students, and read and studied much together. It is remarkable, that at this period Kant devoted his attention principally to philological studies, while his friend Rhunken seemed to have more fondness for philosophy. In their maturer years they exchanged pursuits. In 1740 Kant repaired to the university of his native city, and at first studied theology in consequence of the necessity of depending entirely on his profession for future maintenance; but at no period did he neglect philosophy and mathematics. Hardly had he arrived at the age of manhood when he lost both his parents, who, indeed, had never been able to afford him much pecuniary assistance; but he was fortunate enough to meet some relations, whose aid, together with his own industry and economy, enabled him to continue his studies. His application was uncommonly great, as is proved by his bold and successful attacks on the doctrines of Leibnitz and Wolf, and his skilful use of the weapons of dialectics against the authority of the most eminent metaphysicians of the day, when he was only twenty-two years of age.

After a residence of about three years at the university, he acted in the capacity of a private tutor in several families, and lived about nine years with Count Hüllesen at Arnsdorf. Kant read much in his retirement, and traced the outlines of several of those philosophical treatises, which were soon afterwards published in rapid succession. In 1755 he returned to Königsberg, took the degree of M. A., and produced on this occasion, in the form of an inaugural dissertation, his treatise, entitled "*Principiorum Primorum Cognitionis Metaphysicæ Nova Dilucidatio*." In the same year he published his celebrated work on the "*Universal Natural History and Theory of the Heavens*, or an *Essay on the Constitution and Mechanical Structure of the Whole Globe*, according to the Newtonian System." In this treatise he anticipated several of the subsequent discoveries of the

astronomer Herschel, particularly the planet called after his name. Kant began to lecture, as *doctor docens*, on logic, metaphysics, mathematics, and natural philosophy, to which, at subsequent periods, he added natural law, moral philosophy, natural theology, and physical geography. He soon became popular with the students, but it was long before he obtained a professorship. He had no ambition beyond that of being useful in the sphere which he had chosen, nor could his noble and strictly upright character resort to any kind of art to promote his worldly interest.

In 1756 the *professor extraordinarius* of philosophy, Mr. Knutzen, died; but Kant solicited in vain for the vacant chair. In 1758 the *professor ordinarius* of philosophy died, but Kant was not appointed in his stead, though zealously aided by Dr. Schultz; but in 1766 he accepted the unsolicited situation of second keeper of the royal library, to which a small salary was attached; and, at the same time, he undertook the management of a private cabinet of curiosities. But these offices he resigned in 1772 on account of the interruptions to which he was exposed by the necessity of showing the books and rarities to strangers. In 1770 he was at length advanced to the ordinary professorship of logic and metaphysics in the university, to the lustre of which he had already so long contributed. He was now placed above the fear of want, and could employ his talents in a manner satisfactory to himself. Upon this occasion he produced his celebrated inaugural dissertation, "*De Mundi Sensibilis atque Intelligibilis Forma et Principiis*." In 1787 Kant was made a member of the royal academy of sciences at Berlin. Having once attained independence, his wish to improve his worldly concerns seems to have aspired no higher. He declined various advantageous proposals to transfer his talents to other universities, and at length died, by a gradual decay, on the 12th of February, 1804, in the eightieth year of his age, having witnessed the great sensation which his philosophy produced among his countrymen, though his patience was exposed in this particular also to severe trials. Six years elapsed before much notice was taken of his great work, the "*Critique of Pure Reason*;" and it is even said that the publisher of it was about to use the numerous copies of the work which remained on hand as waste paper when the demand suddenly increased, and three editions were disposed of in quick succession. Kant never went farther from Königsberg than to Pillau, seven German miles, about thirty-two English, distant. In the earlier part of his life he used to dine at the ordinary of the principal tavern; to which custom he was undoubtedly indebted in part for his knowledge of mankind.

Reichardt, in the "*Urania*," a German souvenir of 1812, describes Kant as an extraordinary lean small man. "*Leaner, nay drier,*" he says, "*than his small body none probably ever existed, and no sage probably ever passed his life in a more tranquil and self-absorbed manner. A high serene forehead, a fine nose, and clear bright eyes, distinguished his face advantageously, but the lower part of his countenance was marked with a strong expression of sensuality, which was conspicuous in his habits at table. He loved a mirthful company at a good dinner, and was himself an agreeable companion, who never failed to entertain and enliven the company by his extensive knowledge and an inexhaustible store of pleas-*



ing anecdotes, which he used to tell in the driest way without ever laughing himself, and by the humour of his repartees and observations. Kant's company was sought for by the first families of Königsberg, the more as he stood in the greatest esteem for his virtue and noble pride, which well became the most distinguished man of the city, and one of the deepest philosophers who have ever lived. He was, in his exterior, always neat, and even highly dressed. Kant was also fond of playing at cards, and he did not like to spend an evening without a game of ombre. He considered it as the only certain means of withdrawing his mind from deep thought and tranquillizing it. He possessed a boundless memory, which added much to the interest of his lectures, as he interspersed them with many illustrations, with which his immense reading in history, biography, travels, and novels, in fact, all works which could add to the stores of his knowledge, amply supplied him. Though he had his notes before him he seldom looked at them, and often quoted whole lines of names and dates from memory. His library was very small, but he had made a contract with a bookseller, who sent him all new publications, which, after reading, he sent back. He lectured the greater part of the forenoon, allowing himself twenty minutes' rest between each lecture. In the afternoon he seldom lectured. He rose early and studied them most ardently. His lectures on abstract philosophy were much easier to be understood than his works, because, in the former, he added many elucidations, examples, and explanations, which he thought unnecessary in his printed works."

Besides the great merits of Kant in regard to intellectual philosophy, we owe him much for his virtue and inflexible morality, which he placed again on their true elevated basis, after they had been referred exclusively to interest by Helvetius and others. As to the philosophy of this profound thinker, a full account cannot be expected in a work of this sort; a glance at it will be all which we can give. The inquirer into Kant's philosophy should be careful not to reject immediately what he cannot understand, and ought not to expect to understand without deep study and strict mental discipline. To form an opinion of a whole philosophical system from the pages of a general work is more easy than satisfactory or profitable. In fact, a man can hardly hope to acquire a good idea of Kant's philosophy without reading him in the original. When Kant appeared, two philosophical systems were most in vogue: the sensualism of Locke and his followers, and the idealism of Leibnitz, Wolfe, &c. Kant saw that little aid was rendered to the cause of truth by a dogmatic philosophy, whether founded on sensualism or idealism. He wished for certainty in the field of philosophy, and put to himself the questions—What can I know? What is it that I know originally? The acute scepticism of Hume had had its influence upon him. Hume proved very satisfactorily that our ideas of cause and effect are not derived from experience; but he rashly concluded, as Kant observes, "that they are the spurious offspring of the imagination, impregnated by custom." Kant discovered that Hume had been led to this hasty inference in consequence of having taken too limited a view of the great problem which he had thus partially attempted to solve. He perceived that the idea of cause and effect is by no means the only one which the mind makes use of

with the consciousness of its necessity, yet without having derived it from experience. This he found in his endeavours to ascertain what we can know, which led him to the fundamental laws of the mind.

Having arrived at this conclusion, he strove to ascertain the exact number of these original or transcendental ideas, or imperative forms; that is, such ideas as we do not derive from experience, but by which, on the contrary, we acquire experience. In the first rank of these are space and time. Kant shows that all our perceptions are submitted to these two forms; hence he concludes that they are within us, and not in the objects; they are necessary and pure intuitions of the internal sense. Truths acquired by experience never carry with them that absolute certainty; for instance, experience teaches us that the sun rises every day—that all men are mortal; yet we may imagine a day when the sun does not rise, and a man who does not die; but imagination itself cannot suppose any thing unconnected with space and time. This primitive intuition must have, as its basis, the primary laws of the understanding, without which we can comprehend nothing. As far as the transcendental ideas, or, as Kant calls them, categories, extend, so far extends the knowledge of the understanding *a priori*. Kant was at great pains in endeavouring to ascertain the number of these categories, and he found them to be all comprehended under the four classes of quantity, quality, relation, and modality. The categories themselves are twelve in number. Under the first head are comprised unity, multitude, totality; under the second, reality, negation, limitation; under the third, substance and accident, cause and effect, action and reaction; under the fourth, possibility, existence, necessity. These categories are necessary and indispensable for our understanding, as the forms of space and time were for our perceptions; we cannot figure to ourselves any thing without the relations of cause and effect, of possibility, quantity, &c., which, with other words, is, we cannot perceive any thing except by these original, necessary, unchangeable forms of thought. Hence the demonstrative certainty of mathematics, the objects of which—space, time, quantity, &c.—lie in the necessity of the forms and thought, and not in the range of error to which experience is subject. To produce results, the categories are applied to exterior objects, objects of experience, in which application they are subject to error. The three original faculties, through the medium of which we acquire knowledge, are sense, understanding, reason. Sense, a passive and receptive faculty, has, as has been already stated, for its forms or conditions, space and time. Understanding is an active or spontaneous faculty, and consists in the power of forming conceptions, according to the categories already given, which categories are applied to objects of experience through the medium of the two forms of perception, space and time. Reason is the third or highest degree of mental spontaneity, and consists in the power of forming ideas. As it is the province of the understanding to form the intuitions of sense into conceptions, so it is the business of reason to form conceptions into ideas.

The work in which Kant endeavoured to ascertain these categories and the province of certain human knowledge, is his "*Kritik der reinen Vernunft*"—"Critical Inquiry into the Nature of Pure Reason." Far from rejecting experience, Kant considers the



work of all our life but the action of our innate faculties on the conceptions which come to us from without. The philosophy thus started was called critical philosophy, a very poor name, but which has now become settled. Kant proceeds in a similar way with morality; the idea of good and bad is a necessary condition, an original basis of morals, which is supposed in every one of our moral reflections, and not obtained by experience. He treats this part of his philosophy in his "*Kritik der Praktischen Vernunft*"—a "*Critical Inquiry into Practical Reason*." Kant places unreservedly on two parallel lines all the arguments for and against human liberty, the immortality of the soul, the transitory or eternal duration of the world; and resorts to the feelings to make the balance incline, because the metaphysical proofs on the opposite sides are equally great. These opposite arguments on great questions are called, in the works of Kant, antinomies. In æsthetics, also, he pursues a similar course, and treats it in his "*Beobachtungen über das Gefühl des Schönen und Erhabenen*"—"Observations on the Feeling of the Beautiful and Sublime." Another important work of his is the "*Kritik der Urtheilskraft*"—Critical Inquiry into the Faculty of Judgment." We must also mention "*Metaphysische Anfangsgründe der Rechtslehre*"—"Metaphysical Elements of Legal Science;" "*Metaphysical Elements of Ethics*;" "*Metaphysical Elements of Natural Science*;" "*A Pragmatical Treatise on Anthropology*;" "*Of Perpetual Peace*;" "*Religion considered within the Limits of Reason*;" "*The Only Possible Evidence for Demonstrating the Existence of the Deity*." Most of Kant's smaller treatises, full of acute remarks, are contained in his "*Kleinere Schriften*"—"Smaller Works," and in the collection edited by Tieftrunk. Hufeland, the physician, published Kant's work, "*Of the Power of the Mind, by Mere Resolution, to control Morbid Feelings, with Notes*." Kant, of course, met with many opponents, the most prominent among whom were Hermann, Feder, Garve, Platner, Flatt, Jacobi, Herder, and particularly G. C. Shultze, as *Ænesidemus*, and in his "*Kritik der Theoretischen Philosophie*." But his adherents were the more numerous party, and his philosophy has been taught in nearly all the German universities.

**KAUFFMAN, MARIA ANGELICA.**—This talented female artist was born at Coire in Switzerland in 1740. She received from her father, who was himself an artist of some eminence, her first instruction in painting. She afterwards, however, went to Rome and Venice, where her talents and accomplishments rendered her an object of general admiration. In 1764 she removed to Venice, and in the following year accompanied Lady Wentworth, the wife of the British resident, to England. Here, enjoying royal favour, the arbitress of public taste, loved, esteemed, perhaps envied, by artists, decorated with academic honours, opulent and happy, she sunk her own name in that of Zucchi, a Venetian artist, whom she married, and, after a residence of seventeen years, returned to her native place, and afterwards settled at Rome. Mr. Fuseli, when speaking of this lady, says, that he "has no wish to contradict those who make success the standard of genius, and as their heroine equalled the greatest names in the first, suppose that she was on a level with them in powers. Angelica pleased, and deserved to please, the age in which she lived, and the race for which she wrought. The Germans, with

as much patriotism, at least as judgment, have styled her the paintress of minds; nor can this be wondered at from a nation, who, in Mengs, flatter themselves to possess an artist equal to Raffaello. The male and female characters of this artist never vary in form, features, and expression, from the favourite ideal she had composed in her mind. Her heroes are all, the man to whom she thought she could have submitted, though him perhaps she never found; and to his fancied manner of acting and feeling, she, of course, submitted the passions of the subject." Many of her best productions still remain in England, and a very large proportion have been engraved. This lady's death took place at Rome in 1807.

**KAUNITZ, WENCESLAUS ANTHONY**, an eminent German statesman, who was born in the city of Vienna. He was originally intended for the church, but he soon changed that profession for politics. In 1742 he was employed as minister plenipotentiary to the coast of Sardinia, and subsequently filled many of the most important political offices in the kingdom. He was instrumental in bringing the treaty of Aix-la-Chapelle to a conclusion. The empress Maria Theresa then conferred on him the order of the golden fleece, and sent him as envoy to Paris. On his return he was appointed to the rank of minister of state, which office he retained till his death, which took place on the 17th of June, 1794, in the eighty-fourth year of his age.

**KEAN, EDMUND.**—The life of this talented actor forms an era in the histrionic art. He was born in 1787, and his father was a tailor in very humble circumstances. "*Barry Cornwall*" has written his life, and he tells us that he was sent to a day school in London by Miss Tidswell, a popular actress. As soon as he grew old enough to be of any use to her, a Miss Carey claimed little Edmund and made him accompany her in her journeys from house to house, as a vender of perfumery, by which she filled up the intervals of time between one strolling engagement and another. The boy was remarkable for his beauty, and it would seem, too, for his readiness and mischief. We read of his playing one of the spirits in *Macbeth* under John Kemble's management, and tripping up the heels of his fellow imps, for which he was chastised by the stately tragedian. We read also of his drawing a little audience round him in the green-room by reciting portions of well-known tragedies. For a time, too, about this period, he was patronized by a Roman catholic lady, and actually officiated as one of the choir boys in the chapel. But he presently found another patroness, and an occupation, we suspect, more to his mind than swinging incense, or acquainting himself with the monotonies of the Gregorian chaunt; his patroness was a Mrs. Clarke, of Guildford Street, one of his mother's customers; and here is the account of his first interview with her—something different from that of Raffaele with the duchess d'Urbino:—"A thundering rap is heard at the door. The footman, with an approximation to a grin on his face, enters and announces—'Master Carey, ma'am.'—'Master Carey?' was the enquiry. 'Yes, ma'am; he comes from his mother, Miss Carey, who brings the perfumery here to sell. He says he is Master Carey.' 'Show him up by all means.' Mrs. Clarke stood. The door was thrown open, and a slim pale boy, of about ten years old, entered—very poorly clad, ragged, with dirty hands,

face washed, delicate skin, brilliant eyes, superb head of curled and matted hair, and a piece of a hat in his hand! With the bow and air of a prince, he delivers his message: 'My mother, madam, sends her duty, and begs you will be so good as to lend her a shilling to take the spangled tiffany petticoat out of pawn, as she wants it to appear in at Richmond to-morrow.' In answer to this petition, the lady put forth an interrogation: 'Are you the little boy who can act so well?' A bow of assent and a kindling cheek were the sole reply. 'What can you act?'—The answer was, 'Richard the Third, Speed the Plough, Hamlet, and Harlequin.' 'I should like very much to see you,' said the lady. 'I should be proud to act to you,' was the return. 'Well, here's the money for your mother,' said Mrs. Clarke; 'but stay,' added she, throwing open the door of the back drawing-room, where her husband sat writing. He was a grave stout man, who had left off going to plays. She brought forward our hero: 'This is little Edmund Carey.' A low bow from Master Edmund Carey finished the introduction. Mr. Clarke looked at him, and was struck with his air, as well as with his delicate and expressive features, and which, contrasted with the poverty of his clothes, must have touched and interested even the commonest observer. We do not know what commendation or good advice was bestowed by Mr. Clarke; but Mrs. Clarke and her young friend parted, with a promise, on his part, that he would come again at six o'clock that evening and give a specimen of his acting. In the mean time the lady, filled with the merits of her protégé, ran to her next door neighbour (who was the well-known Mr. John Mason Good), and to three or four other friends, and invited them all to come and see her 'extraordinary little boy.'

Mrs. Clarke continued to befriend him for some time, and he was current among her acquaintances, at whose houses he used to exhibit, with his small muster of properties,—“a little bell, which he rung when the imaginary music was to begin, a hat and feathers, a sword, and white gloves,”—some of his little plays he made for himself out of the “*Fairy Queen*.” The reason of his being discarded from this friendly and (it appears) judicious protection is so characteristic we must quote it:—“A gentleman and lady, with their two daughters, had come to Guildford Street on a visit. Upon this occasion, Edmund Carey, who at that time went to school in Hatton Garden, obtained a holiday, and delighted the little girls with his acting. In the evening they were all to go to the theatre; and a discussion arising at dinner as to how the party were to be conveyed there, the mistress of the house began to reckon up the play-goers, naming amongst them ‘Edmund.’ Upon this the gentleman exclaimed, ‘What, does he sit in the box with us?’ The answer was, ‘Oh, yes.’ The question however, involving as it did a doubt as to his fitness for the company into which he thus chanced to be thrown, was sufficient for the irritability of the boy. He would eat no more, but rose from the table, and notwithstanding his friend pressed him to go into the pit and tendered him money for the purpose, flung out of the room and disappeared. He was not at the theatre that evening, nor did he return home. He had fled—no one knew whither.

After the lapse of three weeks, however, during

which time many vain inquiries were made after him, he was brought back by a man who lived in an adjoining mews, having been found there sleeping on a dunghill in a state of exhaustion, ragged and foot-sore, and altogether in squalid disorder. He showed much remorse, and being called upon to explain where he had been, answered that he had resolved to go to America, and had actually travelled on foot as far as Bristol. None of the seafaring men, however, to whom he applied would receive him into their vessels on account of his being so little and apparently so weak. He returned to London, therefore, as well as he could, sleeping in outhouses, begging food, and enduring all sorts of distress and fatigue by the way.

We cannot trace this extraordinary actor through all the vicissitudes of his provincial career, and it may be enough to say, that he made his appearance as a first-rate performer on the metropolitan boards in February 1814. From this time forth till the moment when the managers of Drury Lane theatre, marveling at the treasure which had fallen into their hands, “followed him up to his dressing-room with oranges and negus,” the current of his fortunes turned. Success followed success, homage and gifts were showered upon him, more than he could gather. In his second character, Richard the Third, he confirmed the reputation to which he appeared to the astonished town to have leaped, as it were, with one single bound. Barry Cornwall's criticism on his appearance in the character of the crooked-backed tyrant, is so much to the purpose that we must give its concluding passage:—“We never indeed saw the active and intelligent Richard represented properly before he assumed the part. We lay less stress than other persons on certain bright points in his acting. We prefer commending the general, unabated, unequalled spirit, that he threw into the character. It was not only his ‘good night’ to his friends before the battle, or his combat and death scene (which were magnificent), but all the life and business of the play were given in a way that no other actor in our recollection ever approached in point of excellence. We have been told that some writer of memoirs, who appears to have been fonder of ‘dignity’ than of nature, says, after witnessing the terrible death-scene in Richard, ‘I left Kean acting Cribb and Belcher!’ The reader will smile when he hears that the fight and death in Richard, particularly where Kean used to strike at his adversary after having lost his sword (the action which the writer objects to), were actually copied from the death of an officer who fell in one of the battles of Spain! So much for the criticism of those who are perpetually complaining of ‘want of dignity.’ These persons would hide nature herself in ermine, and thrust a lay figure before us, and demand our sympathy, or bid us fall down and worship it.”

For a period of nineteen years did Kean pursue this extraordinary career. In the United States of America, where he staid from October 1820 to June 1821, his success was equal to that in his native country. In France, in 1818, he was indifferently received and unfairly appreciated; though Talma, a complete master of his science, entertained the highest opinion of Kean's genius.

Mr. Kean originally possessed an excellent constitution, which, had it not been impaired by excesses, would in all probability have enabled him to prop the drama in its decadence for years to come. But his dramatic career closed prematurely and unexpectedly,



under circumstances as unprecedented in the history of the drama as they were painfully affecting to all who witnessed the extraordinary scene. In person Mr. Kean was scarcely of the middle height, and was accordingly deficient in the dignity of deportment requisite for certain characters, as that of the noble Roman, Coriolanus. His features, though not sufficiently regular to be termed handsome, were capable of almost illimitable expression; his eyes, as it were, played with the passions in the very spirit of mastery; his voice in the undertones, "boomed with melancholy music," and in sudden transitions abounded with fine meteor-like effect; and although, as we have said, he was not of dignified stature, he walked the stage with ease and self-possession, attainable only by true genius.

Sir Robert Sinclair thus details the honourable reception he met with at the northern metropolis of our island:—"Mr. Kean performed the character of Macbeth on the Edinburgh stage, in October 1819, and it was one of the most perfect specimens of acting I had ever witnessed. Several of my friends being of the same opinion, we resolved to present him with a sword, as a proof of the high idea we entertain of his theatrical abilities. The intention was communicated to Mr. Kean in the following letter:—

"SIR,—Some of your friends in this city became extremely desirous of presenting you with a mark of the high estimation which they entertain for your talents as an actor, more especially having witnessed the very superior manner in which you performed the character of Macbeth. After considering the subject, it was at last resolved to present you with a sword of state, to be worn when you appear upon the stage in that tragedy, as the crowned king of Scotland. I have much pleasure in sending you the sword, which is prepared by some of our ablest artists, for the purpose of being transmitted to you. It is of the true Highland make, and ornamented with some of the most valuable precious stones that Scotland produces. Macbeth is, on the whole, the greatest effort of dramatic genius the world has yet produced; and none has hitherto attempted to represent the Scottish tyrant who has done, or could possibly do, more justice to that character than the gentleman to whom I have now the honour of addressing myself."

The following is Mr. Kean's characteristic answer:

"SIR,—I have the honour to acknowledge the receipt of your letter, announcing the transmission of a valuable sword, which you teach me to receive as a token of the flattering estimation in which my professional exertions in the northern capital are held by yourself and a portion of that public to whose fostering indulgence I am already bound in lasting gratitude. To those unknown patrons in whose name you have been pleased in such gratifying terms to address me, I beg you will convey the assurance that their kindness has not been lavished where it is not duly appreciated and deeply felt. I am happy in the conviction that I shall only do justice to their intentions in receiving this sword, as at once a record of national liberality and Scottish patronage of the stage.

"May I not recognise this as their object in their selection of the distinguished pen which has honoured me with the communication, as well as the costume of the present itself, which you are pleased to inform me is strictly national, both in its character and ornaments.

"Permit me to add, Sir, that my own feelings could know no higher gratification than to be instructed in the belief that I may have been the fortunate instrument of increasing the number of the patrons of our art; the difficulties of which may, in some measure, be appreciated by the rarity and instability of success, and in which we but too sensibly feel how necessary is public protection to encourage and sustain us, even in our least chequered and unclouded career. I have the honour to be, Sir, with grateful respects, your very obliged servant,

*George Kean*

Mr. Kean died at Richmond in 1833, and his end forms a strong moral lesson to those who step from comparative indigence to the highest pinnacle of popular fame and temporary prosperity. From the date of his first appearance at Drury Lane, till life was about to close upon him, he was never mentally sober. From that moment he became the dupe of every low companion and sensual passion, and in a social point of view his very success destroyed his fitness for society.

KEATE, GEORGE, an agreeable English writer who was born in 1730, and received his education from the Rev. Mr. Woodson, who resided at Kingston. He then went to Geneva, where he stayed some time. After finishing the tour of Europe he settled as a student in the Inner Temple, and sometimes attended Westminster Hall, though he did not meet with encouragement enough to induce him to persevere in his profession. His first performance was "Ancient and Modern Rome." It was published in 1760, and was received with merited applause. Soon after he printed "A Short Account of the Ancient History, Present Government, and Laws of the Republic of Geneva." This work he dedicated to his friend Voltaire. In 1763 he produced "The Alps," a poem which, for truth of description, elegance of versification, and vigour of imagination, surpasses all his other poetical productions. In 1769 he married Miss Hudson, of Wanlip, Leicestershire. Some months before which he had published "Ferne, an Epistle to Mons. de Voltaire," in which he introduced an eulogium on Shakspeare, which procured him, soon after, the compliment, from the mayor and burgesses of Stratford, of a standish, mounted with silver, made out of the mulberry-tree planted by that illustrious bard. In 1781 he collected his poetical works in two volumes, and dedicated them to Dr. Heberden. He had intended to compose a poem of some length on the subject of the emancipation of Switzerland from the oppression of the house of Austria, and had even settled the plan of his work, when he acquainted M. Voltaire with his intention, who advised him rather to employ his time on subjects more likely to interest the public attention: "For," said he, "should you devote yourself to the completion of your present design, the Swiss would be much obliged to you without being able to read you, and the rest of the world would care little about the matter." Whatever justice there was in this remark, Mr. Keate relinquished his plan, and never resumed it afterwards. A few years after he became engaged in a long and vexatious lawsuit, at the conclusion of which he showed that his good



humour had not forsaken him, as he gave to the public the principal circumstances of the case in a work entitled "The Distressed Poet, a Serio-comic Poem." In the next year, 1788, the last of his productions appeared, and the composition was very honourable to his talents and his liberality. In 1782 the Antelope packet was shipwrecked on the Pelew Islands, where the commander, Captain Wilson, and his crew lived some time before they could get off. The circumstances attending this extraordinary deliverance having been communicated to Mr. Keate, he offered to draw up the narrative of them for the advantage of his friend Captain Wilson. This he executed in "An Account of the Pelew Islands, situated in the western part of the Pacific Ocean; composed from the journals and communications of Captain Henry Wilson and some of his officers, who in August 1783 were there shipwrecked, in the Antelope, a packet belonging to the honourable East India Company." This work was written with great elegance, and if embellished with facts better calculated to have found a place in a novel than a genuine narrative, must be ascribed to the mis-information of those who were actors in the scene, and must first have deceived before they obtained credit. Mr. Keats died rather suddenly on the 27th of June, 1797.

KEATING, GEOFFREY, a clever Irish historian, who was born early in the seventeenth century, in the province of Munster. He was educated with a view to the Roman catholic church, and having received at a foreign university the degree of doctor of divinity, he returned to his native country and became a celebrated preacher. Being well versed in the ancient Irish language, he collected the remains of the early history and antiquities of the island, and formed them into a regular narrative. This work, which he finished about the time of the accession of Charles I., commences at a very early period, and goes on to the seventeenth year of King Henry II., giving an account of the lives and reigns of one hundred and seventy-four kings of the Milesian race, replete with fictitious personages and fabulous narratives, which however, it has been said, he gives as such, and does not impose them on his readers as true history. The work remained in MS. in the original language till it was translated into English by Dermot O'Conner, and published in London in 1723; but a better edition appeared in 1738, with plates of the arms of the principal Irish families, and an appendix not in the former, respecting the ancient names of places. Keating died about the middle of the seventeenth century.

KEATS, JOHN.—This talented English poet was born on the 29th of October, 1796, at his grandfather's residence in Moorfields, London. He was educated at Enfield, and subsequently apprenticed to a surgeon, but his inclination for poetry was so powerful that he abandoned his profession and devoted himself entirely to literature. He was no doubt influenced by an introduction to Leigh Hunt, who was struck with admiration at the specimens of premature genius laid before him. Mr. Keats's first volume of poems was published in 1817, when he was in his twenty-first year. It was followed in 1818 by his "Endymion," a poetic romance; and as this is his principal work it will require some little notice, as it is the one on which, his fame is principally founded. It was published in 1818, and it certainly displays great genius blended with an al-

most equal amount of extravagance. The models upon which he formed it are evidently those of the "Sad Shepherd" of Ben Johnson, and the "Faithful Shepherdess" of Fletcher. The subjoined choral hymn is found at the opening of the poem, and is strikingly characteristic both of his beauties and defects:—

"O thou, whose mighty palace roof doth hang  
From jagged trunks, and overshadoweth  
Eternal whispers, glooms, the birth, life, death  
Of unseen flowers in heavy peacefulness;  
Who lov'st to see the hamadryads dress  
Their ruffled locks where meeting hazels darken;  
And through whole solemn hours dost sit, and hearken  
The dreary melody of bedded reeds—  
In desolate places, where dank moisture breeds  
The pipy hemlock to strange overgrowth.—

"O thou, for whose soul-soothing quiet, turtles  
Passion their voices cooingly 'mong myrtles,  
What time thou wanderest at eventide  
Through sunny meadows, that outskirt the side  
Of thine enmossed realms: O thou, to whom  
Broad-leaved fig-trees even now foredoom  
Their ripen'd fruitage; yellow-girted bees  
Their golden honeycombs; our village leas  
Their fairest blossom'd beans and poppied corn;  
The chuckling linnet its five young unborn,  
To sing for thee; low creeping strawberries  
Their summer coolness; pent up butterflies  
Their freckled wings; yea, the fresh budding year  
All its completions—be quickly near,  
By every wind that nods the mountain pine,  
O forester divine!

"Thou, to whom every fawn and satyr flies  
For willing service; whether to surprise  
The squatted hare while in half-sleeping fit;  
Or upward ragged precipices slit  
To save poor lambkins from the eagle's maw;  
Or by mysterious enticement draw  
Bewildered shepherds to their path again;  
Or to tread breathless round the frothy main,  
And gather up all fancifulest shells  
For thee to tumble into Naiads' cells,  
And, being hidden, laugh at their out-peeping;  
Or to delight thee with fantastic leaping.  
The while they pelt each other on the crown  
With silvery oak apples, and fir cones brown—  
By all the echoes that about thee ring,  
Hear us, O satyr king!"

The accompanying lines, forming part of an ode to the nightingale, are of a very different character, and exhibit the poet in a new light:—

"O for a beaker full of the warm South,  
Full of the true, the blushful Hippocrene,  
With beaded bubbles winking at the brim,  
And purpled-stained mouth;  
That I might drink, and leave the world unseen,  
And with thee fade away into the forest dim:  
Fade far away, dissolve, and quite forget  
What thou among the leaves hast never known,  
The weariness, the fever, and the fret  
Here, where men sit and hear each other groan;  
Where palsy shakes a few, sad, last grey hairs,  
Where youth grows pale, and spectre-thin, and dies,  
Where but to think is to be full of sorrow  
And leaden-eyed despairs.  
The voice I hear this passing night was heard  
In ancient days by emperor and clown:  
Perhaps the self-same song that found a path  
Through the sad heart of Ruth, when sick from home,  
She stood in tears amid the alien corn;  
The same that oft-times hath  
Charm'd magic casements, opening on the foam  
Of perilous seas, in faery lands forlorn."

This work was followed by his last performance entitled "Lamia, Isabella, and other Poems." Mr. Keats's talents were of a nature to ensure a favourable notice under any circumstances, and would unquestionably have done so; but the political and other opinions to which his attention had early been directed, and which he freely expressed, soon brought on him a host of critics, some of whom were but too happy to mark their political hostility under the guise of public zeal, and an attack from a review,

the conductors of which were actuated by this motive, completed the difficulties with which he had to contend. His constitution, naturally weak, gave way, and after lingering for some months in England he was prevailed on to try the air of Italy, where he arrived in November 1820, and on the 27th of the December following he breathed his last in the arms of his old and tried friend, Mr. Severn, a gentleman well known for his artistical talents. So irrepressible were the poetical tendencies of this young poet, that a little before he died, when speaking of the grave he was about to occupy, he said that "he already felt the daisies growing over him."

**KEENE, EDMUND.**—This learned ecclesiastic was born at Lynn, in the county of Norfolk, in 1713. He received the rudiments of his education at the Charter House school, and was afterwards removed to Caius college, Cambridge. In 1740 he received from Sir Robert Walpole the valuable benefice of Stanhope, in the diocese of Durham, and in 1752 he was raised to the episcopal bench as bishop of Chester, and eight years after he was translated to the see of Ely, the revenues of which diocese he much improved. This prelate, who was as much distinguished for his unaffected piety as for his munificence, died in 1781.

**KEILL, JOHN,** a celebrated mathematician and experimental philosopher, who was born at Edinburgh in 1671. He was educated in that university, where he published a work which excited considerable interest. It was entitled "An Examination of Burnet's Theory of the Earth." In 1701 he published "Lectures on the New Philosophy," and continued to exercise his pen on scientific subjects till the time of his death, which occurred September 1, 1721.

**KEILL, JOHN DR.,** brother to the above, was born in 1673 and died in 1719. He was well known as a physician, and published several works connected with his profession.

**KEISER, REINHARD.**—This well-known musical composer was born at Leipsic in 1673, and was sent at a very early age to the university of his native city, where he much distinguished himself in his general studies, whilst at the same time he greatly improved in the science of music by a close attention to the best productions of Italy. His first attempt at composition was the pastoral of "Ismène," which he wrote for the court at Wolfenbuttel just after he quitted the university; it was received with the greatest approbation. His second opera, "Basilius," proved not less successful. Shortly after this he went to Hamburg, where the opera was in great perfection, the celebrated Hasse being a tenor singer on that stage at the time. Here he re-produced his "Basilius" and "Ismène," both of which were received with enthusiasm. He also brought out the opera of "Janus," which was equally successful. Gifted with first-rate talents, Keiser now found himself obliged to oppose their whole force to misfortunes which threatened him. He had become director of the Opera House at Hamburg, and the speculation was just on the point of failing when he saved the concern from ruin by writing and bringing out no less than eight operas in one year. Every one of them succeeded, and their receipts released the theatre from all pecuniary difficulties.

Soon after Keiser married a woman of property, and commenced, in conjunction with the learned Matheson, giving public concerts at Copenhagen, where he

was honoured with the nomination of chapel-master to the king. On his return to Hamburg he brought out "Circè," the last and most beautiful of his operas. This was first performed in 1734, and was the one hundred and eighteenth which this indefatigable artist had produced. Keiser is considered the father of German melody. Exclusive of his dramatic works, he composed divertimenti, serenate, and cantatas. Fancy and originality were the characteristics of all his productions, as they have since been in most of the compositions of the immortal Haydn. In fact, the vigour of a fertile imagination, corrected by study and experience, is discernible in all the effusions of the inexhaustible Keiser. He died in 1735.

**KEITH, JAMES,** an eminent military commander, who was born in 1696. He was educated in the college at Aberdeen, and commenced service in 1715. He afterwards entered into the Russian service, which he again changed for that of Prussia, and ultimately became field-marshal. He was killed at Hohkerchen in 1758.

**KEITH, THOMAS,** a good practical mathematician, who was born in 1759. After laboriously employing himself for several years as an accountant, he was appointed to a post in the British Museum, which he held to the time of his death in 1824. He is best known by his "Treatise on the Use of Globes," but his best work is entitled "An Introduction to the Theory and Practice of Plane and Spherical Trigonometry."

**KELLERMAN, DUKE OF VALMY.**—This brave French officer was born at Strasbourg in 1735, and entered the Confians legion as a hussar in 1752, and served in it the first campaigns of the seven years' war. He went through all the degrees of service, up to the rank of *maréchal de camp*, and at the breaking out of the revolution he so distinguished himself by patriotism and judgment that the citizens of Landau, in the garrison of which he was stationed, presented him with a civic crown. At the commencement of the war he received the command of the army of the Moselle, formed a junction in September with the main army under Dumouriez, and sustained, on the 20th of September, 1792, the celebrated attack of the duke of Brunswick. This cannonade of Valmy, as it is called, caused the allies to retreat, and perhaps decided, not merely the whole campaign, but also the fate of Europe and the supremacy of France, till 1813. In the following wars of France, Kellerman received various general commands. Napoleon loaded him with honours, and gave him Jönnahnsberg. After the restoration of the Bourbons he was appointed a member of the chamber of peers, where he espoused the liberal side. He died September 12, 1820, eighty-five years of age. In his last will he had ordered that his heart should be buried on the field of Valmy.

**KELLGREN, HENRY,** a Swedish poet and *savant*, was born in 1751, at Schonen, and studied at the university of Abo. Gustavus III. protected him against the assaults of envy in Stockholm, and placed him beyond the reach of want. He was one of the first members of the academy of sciences established by the same monarch at Stockholm. Kellgren's assiduous study was too much for his weak frame. He died in the Swedish capital in 1795. On his tombstone are the words *Poeta, philosopho, civi, amico lugentes amici*. He is considered as a poet of a very

rich imagination. His complete works appeared after his death at Stockholm. As editor of the literary part of the "Stockholm Journal," he laboured much to improve the taste of his countrymen, and his criticisms made him many enemies.

KELLY, HUGH, a dramatic writer, who was born in 1739 on the banks of the lake of Killarney. His father apprenticed him to a stay-maker in Dublin, which employment did not suit his inclination. However, he served his time and then came to London, and after suffering many privations obtained employment as a writer.

In 1762 he became editor of the "Lady's Museum," the "Court Magazine," and other periodical publications, in which he wrote so many original essays and pieces of poetry that his fame was quickly spread, and he now found himself fully employed in various branches of periodical literature, in the prosecution of which he exerted himself with the most unwearied industry.

About this time he began to write many political pamphlets, and among the rest "A Vindication of Mr. Pitt's Administration," which Lord Chesterfield makes honourable mention of in the second volume of his letters. In 1767 "The Babbler" appeared in two pocket volumes, which had at first been inserted in "Owen's Weekly Chronicle" in single papers; as did the "Memoirs of a Magdalene," under the title of "Louisa Mildmay." About this time also, perceiving that Churchill's reputation had been much raised by his criticism of the stage in the "Rosciad," Mr. Kelly produced his "Thespis," by much the most spirited of his poetic compositions, in which he dealt about his satire and panegyric with great freedom and acuteness. It is somewhat singular that while Mr. Kelly was making this severe attack upon the merits of the leading performers at our theatres, which had so great an effect upon the feelings of Mrs. Barry and Mrs. Clive, that they both for some time refused to perform in any of his pieces, he was actually writing for the stage, for in 1768 his comedy of "False Delicacy" made its appearance, and was received with such universal applause as at once established his reputation as a dramatic writer, and procured him a distinguished rank among the wits of the age. The success of this play induced Mr. Kelly to continue to write for the stage, and he soon produced another comedy, entitled "A Word to the Wise," which, on a report then current that he was employed to write in defence of the measures of the administration, met with a very illiberal reception; for, by a party who had previously determined on its fate, after an uncommon uproar, it was most undeservedly driven from the theatre.

In 1774, under the patronage of Mr. Addington, who kindly helped to conceal the name of the real author by lending his own to that performance, he produced his "School for Wives." By this manoeuvre he completely deceived the critics, who had not yet forgot their resentment; for the play was prepared for the stage, and represented, without the least discovery of his relation to it, though they pretended to be perfectly well acquainted with Mr. Kelly's style and manner of writing. However, after the character of the play was fully established, and any farther concealment became unnecessary, Mr. Addington, in a public advertisement, resigned his borrowed plumes, and the real author was invested with that share of reputation to which he

was entitled. But whilst Kelly was employed in these dramatic pursuits he was too wise to depend solely on their precarious success for the support of his family. He had therefore, some years before this period, resolved to study the law, had become a member of the society of the Middle Temple, and was called to the bar as early as 1774.

Mr. Kelly's next production was the farce of a "Romance of an Hour," which made its appearance about this time. This performance, though borrowed from Marmontel, he so perfectly naturalized that it bears every mark of an original. The comedy of "The Man of Reason" followed this piece of genuine humour, but was attended with less success than any of his former productions. This was his last literary attempt, for the sedentary life to which his constant labour subjected him injured his health; and early in 1777 an abscess formed in his side, which, after a few days' illness, put a period to his life.

KELLY, JOHN, a learned divine of the established church, who was born at Douglas in the Isle of Man. He is best known as the author of "A Practical Grammar of the Ancient Gaelic, or Language of the Isle of Man." This gentleman had also nearly completed a "Triglot Dictionary of the Celtic Tongue," when it was destroyed by the burning down of the office in which it was printing. Dr. Kelly died in 1809.

KELLY, MICHAEL.—This gentleman was the son of a wine merchant residing in Dublin, and was born in the year 1762. At a very early period he showed a very marked talent for music, which his father encouraged by placing him under the best musical professors in Dublin. Rauzzini being at that time engaged in the Irish metropolis, gave him lessons in singing, and prevailed on his father to send him to Naples for further instruction, where he arrived in his sixteenth year. He was immediately patronised by Sir William Hamilton, the British minister at that court. Having completed his musical education under Signor Avriole, his master gave him a powerful recommendation to Campigli, the manager of the Pergola theatre in Florence, and a kind of agent to every Italian opera in Europe. On his arrival at Leghorn he became acquainted with Signor and Signora Storace, was introduced by them to the British consul, and several mercantile men of importance, and was induced to give a concert, which was productive of both applause and profit.

The opera in which Mr. Kelly was to make his *debut* at Florence was "Il Francese in Italia,"—"The Frenchman in Italy." The eventful night fixed for his appearance at length arrived. Mr. Kelly was the first British male singer who had ever sung in Italy, or indeed on the continent. His reception was most flattering, and he was encored in two of his songs and a duet. While performing at Florence Mr. Kelly received a letter from Mr. Lindley, the father-in-law of Mr. Sheridan, and joint patentee with him in Drury Lane theatre, offering him an engagement for five years as first singer; and he was on the point of writing his answer of acceptance when he received another letter from Mr. Lindley, stating that he must reluctantly decline entering into any such engagement, as he had received a prohibition from Mr. Kelly's father, who even threatened to take legal means to prevent it, which Mr. Kelly's being under age allowed him to do.

He subsequently performed with great success at



most of the Italian theatres, in quality of first-tenor, and travelled through Germany with one of the original singers in the *Nozze di Figaro* of Mozart, with which celebrated composer he contracted a close intimacy during his stay at Vienna. At this city his reception was most gratifying. The emperor Joseph II., accompanied by his brother Maximilian, the archbishop of Cologne, were present at the performance, and evinced their approbation by the applause they bestowed. At that time the court of Vienna was perhaps the most brilliant in Europe. The theatre, which forms part of the royal palace, was crowded with a blaze of beauty and fashion. All ranks of society were passionately fond of music, and most of them perfectly understood the science. Mr. Kelly was fortunate enough to obtain introductions to the best society, his salary amply supplied his wants and wishes, and the public received him well whenever he appeared on the stage. While at Vienna, Mr. Kelly went and spent three days with Haydn at Eisenstadt, the palace of Prince Esterhazy; and afterwards was introduced to that prodigy of genius, Mozart—an event which he considered as one of the greatest gratifications of his musical life. Mozart conferred on Mr. Kelly what the latter deemed a high compliment. Mr. Kelly had composed a little melody to Metastasio's canzonetta "*Grazie agl' inganni tuori*," which was a great favourite wherever he sang it. It was very simple, but it pleased Mozart, and he composed some very beautiful variations to it.

Mr. Kelly, having received a letter from his father in Dublin, stating that his mother was in a declining state of health, and that it was her earnest wish that he should return to Dublin, if only for a few months, asked leave of absence for six months for that purpose, of the emperor. His majesty graciously ordered him to take leave for twelve months, adding, that his salary should be continued for that period; and giving him permission to accept of any engagement in London that he might consider advantageous. Mr. Kelly never returned to the continent, but after visiting Ireland settled in London. Here he made his first appearance at Drury Lane in the opera of "*Lionel and Clarissa*," and retained his situation as first singer at that theatre, the musical performances of which he also directed till his final retirement from the stage. Mr. Kelly's first appearance in England as a composer was in February 1797, when he furnished the music for the entertainment called a "*Friend in Need*," written by Prince Hoare, which met with universal approbation. He also composed the music for Monk Lewis's "*Castle Spectre*." For the same author Mr. Kelly, at various subsequent periods, composed the music of "*Adelmorn the Outlaw*," "*The Wood Demon*," "*Venoni*," and "*Adelgitha*." Having received the commands of George IV., then prince of Wales, to compose a simple ballad for him, Mr. Kelly applied to his friend Lewis to write the words, which he did, and the song became very popular.

The success of the "*Castle Spectre*" gave rise to the drama of "*Blue Beard*." The programme of the French romance of that name Mr. Kelly had brought with him from France; the piece was written by Mr. George Colman, and the music was composed by Mr. Kelly.

The great sums of money produced to the theatre by "*Blue Beard*" induced the Drury Lane proprie-

tors to prevail on Mr. Colman to write a musical after-piece to vie with it in splendour. This piece was entitled "*Feudal Times, or the Banquet Gallery*." Mr. Kelly composed the whole of the music for it, but, although performed for many nights, it was by no means so successful as "*Blue Beard*." In May 1799 Mr. Sheridan's celebrated play of "*Pizarro*" was produced, the whole of the music in which was composed by Mr. Kelly.

Some time previous to his retirement from Drury Lane stage, Mr. Kelly had made Madame Catalani a promise to accompany her for the second time to Dublin, which he did in August 1808. After performing six nights at Dublin, they performed six nights at Cork, a few nights at Limerick, and six more in Dublin. Mr. Kelly returned to London in September, and on the 24th of February, 1809, Drury Lane theatre was destroyed by fire. Mr. Kelly, who had been dining with some friends in the neighbourhood, had the poignant grief not only of beholding the magnificent structure burning with merciless fury, but of knowing that all the scores of the operas which he had composed for the theatre, the labour of many years, were then consuming. In October Mr. Arnold brought out at the Lyceum a musical piece of his own writing, entitled "*The Jubilee*." Mr. Kelly composed the music, and it ran a number of nights. In the season of 1811 Mr. Kelly composed the music for a musical drama called "*Gustavus Vasa*," brought out at Covent Garden; another musical drama called "*The Peasant Boy*," brought out at the Lyceum; a ballet of Des Hayes's production at the Opera House; and an historical play called "*The Royal Oak*," performed at the Haymarket. The summer of that year Mr. Kelly passed at Wroxton, with his kind friend Lord Guildford, and joined in the private theatricals which formed one of the amusements of that hospitable mansion. In autumn Mr. Kelly proceeded to Dublin to fulfil an engagement he had made with the manager of that theatre. On the 5th of September, 1811, he made his last appearance on any stage, on the stage where he had made his first appearance when a boy in 1779.

For some years before his death the gout almost deprived Mr. Kelly of locomotion. Both his parents had been sufferers from the same disorder; in him, therefore, it was constitutional, and not his age's penance for his youth's excess. His general health, however, was good, and his spirits were always excellent. "*One superior solace*," he observes in his reminiscences, "*under my worst visitations, I have indeed possessed, which yet remains untold. With some, perhaps, an avowal of it may draw upon me an imputation of pride or vanity; but, if I know myself, gratitude is paramount with me to either of those passions; and all liberal spirits, I trust, will excuse the apparent boast. Let me therefore declare, without equivocation or disguise, that the chief and dearest comfort remaining to me in this life, is the proud consciousness that I am honoured by the patronage of my beloved monarch.*" In addition to his hereditary complaint, Mr. Kelly suffered for some time prior to his death from paralysis, which partially deprived him of the use of his limbs; his faculties and memory, however, remained entire till his death, which took place at Margate on the 15th of October, 1826. Shortly before his death he published his "*Reminiscences*," from which we have already given a short extract. It is an amusing work, in two volumes,

replete with anecdotes of his contemporaries and friends.

**KEMBLE, JOHN PHILIP.**—This extraordinary actor and accomplished gentleman was born at Prescott in Lancashire in 1757. He received the rudiments of his education at a Roman catholic seminary in Staffordshire, and was afterwards removed to the university of Douay. Having finished his youthful studies, he returned to England before he was twenty, and, entertaining an unconquerable predilection for the stage, he made that which may be considered his *debut* in Chamberlain's company at Wolverhampton, in the character of Theodosius in the "Force of Love," but without much success. His second appearance was at the same place, in the character of Bajazet; in which he produced a stronger impression, and gave a decided promise of those talents which afterwards raised him to unrivalled eminence. Mr. Kemble next acted at Worcester, and afterwards with Mr. Younger, at the theatres royal in Manchester and Liverpool. From that time he rapidly improved in his profession, and at length joined Tate Wilkinson at York, who was delighted with him.

While at York, Mr. Kemble tried a new species of entertainment in the theatre of that city, consisting of a repetition of the most beautiful odes from Mason, Gray, and Collins, and of the tales of *Le Fevre* and *Maria*, from *Sterne*, with other pieces in prose and verse; and in this novel and hazardous undertaking he met with such approbation that the country has ever since been overrun by crowds of reciters, who want nothing but his talents to be as successful as their original. At York John Kemble became for the first time acquainted with his princely friend and patron, the late duke of Northumberland, whose munificence makes such a distinguished figure in his history. The officer on duty, belonging to a squadron of dragoons lying in York at the time, had somewhat bluntly refused to permit a few of the soldiers to attend the theatre on occasion of some procession in which their appearance was desired. Kemble wrote to Lord Percy, who commanded the squadron, and his request was instantly complied with. The duke afterwards nominally lent Kemble the sum of 10,000*l.*, and converted the loan into a gift by burning the obligation for repayment after the fire in Covent Garden. About this time, Mr. Wilkinson having taken the Edinburgh theatre, Mr. Kemble accompanied him to "the modern Athens," and established his reputation there among men of letters by the composition and delivery of a lecture on sacred and profane oratory, in which he proved himself an able critic and an eloquent declaimer.

In 1783 Mr. Kemble made his first appearance in the metropolis in the character of Hamlet, and Mr. Boaden, who has written his memoirs, says that "his person seemed to be finely formed, and his manners princely; but on his brow hung the weight of some intolerable woe. Apart from the expression called up by the situation of Hamlet, there struck me to be in him a peculiar and personal fitness for tragedy. What others assumed, seemed to be inherent in Kemble. 'Native, and to the manner born,' he looked an abstraction of the characteristics of tragedy. The first great point of remark was, that his Hamlet was decidedly original. He had seen no great actor whom he could have copied. His style was formed by his

own taste or judgment, or rather grew out of the peculiar properties of his person and his intellectual habits. He was of a solemn and deliberate temperament—his walk was always slow, and his expression of countenance contemplative—his utterance rather tardy for the most part, but always finely articulate, and in common parlance seemed to proceed rather from organization than voice."

In 1789 we find Kemble appointed manager of Drury Lane theatre. Before the new manager's time there was no such thing as regular costume observed in our theatres. The actors represented Macbeth and his wife, Belvidera and Jaffier, and most other parts, whatever the age or country in which the scene was laid, in the cast-off court dresses of the nobility. Kemble used to say that the modern dresses of the characters in the well-known print of a certain dramatic dagger scene, made them resemble the butler and house-keeper struggling for the carving-knife. Some few characters, by a sort of prescriptive theatrical right, always retained the costume of their times—Falstaff, for example, and Richard III.; but such exceptions only rendered the general appearance of the actors more anomalous. Jane Shore was occasionally acted with Richard in the old English cloak, Lord Hastings in a full court dress with his white rod, like a lord chamberlain of the last reign, and Jane Shore and Alicia in stays and hoops. These incongruities were perhaps owing to the court of Charles II. adopting, after the restoration, the French regulation, that players, being considered as in the presence of their sovereign, should wear the dress of the court drawing-room, while in certain parts the old English custom was still retained, which preserved some attempt at dressing in character. Kemble reformed all these anachronisms, and prosecuted with great earnestness a plan of reforming the wardrobe of the stage, collecting with indefatigable diligence from illuminated manuscripts, ancient pictures, and other satisfactory authorities, whatever could be gleaned of ancient costume worthy of being adopted on the theatre. Rigid and pedantic adherence to the dresses of every age was not possible or to be wished for. In the time when Lear is supposed to have lived, the British were probably painted and tattooed, and, to be perfectly accurate, Edgar ought to have stripped his shoulders bare before he assumed the character of Poor Tom. Hamlet, too, should have worn a bear skin instead of his inky suit; and whatever Macbeth's garb should have been, of course a philabeg could have formed no part thereof. But as the poet, carrying back his scene into remote days, retains still to a certain extent the manners and sentiments of his own period, so it is sufficient for the purpose of costume if every thing be avoided which can recal modern associations, and as much of the antique be assumed as will at once harmonize with the purpose of the exhibition, and in so far awaken recollections of the days of yore as to give an air of truth to the scene.

During his whole life Kemble was intent on improving, by all means which occurred, the accuracy of the dresses which he wore while in character. "Macbeth" was one of the first plays in which the better system of costume was adopted, and he wore the highland dress, as Macklin had done before him. With the subject of dress, the modes of disposing and managing the scenes are naturally connected; and here also Kemble, jealous of the dignity of his art,



called in the assistance of able artists, and improved, in a most wonderful degree, the appearance of the stage and the general effect of the piece in representation.

Processions and decorations belong to the same province as scenes and dresses, and should be heedfully attended to, but at the same time kept under, that they may relieve the action of the scene instead of shouldering aside the dramatic interest. Kemble carried his love of splendour rather to the extreme, though what he introduced was generally tasteful and splendid. He sacrificed perhaps his own opinion to the humour of the audience, and to the tempting facilities which the size of the modern theatres afford for what is called spectacle. "Macbeth" was, as has been hinted, one of the first of the old stock plays which he brought forward in this splendid manner, and in many respects it was admirably suited for such a purpose. The distant approach of Macbeth's army, as well as the apparitions of the cavern, were very well managed. By causing the descendants of the murdered thane to pass behind a screen of black crape, he diminished their corporeal appearance, and emulated the noble lines of Collins:

"From thence he sung how, 'mid his bold design,  
Before the Scot afflicted and aghast,  
The shadowy kings of Banquo's fated line  
Through the dark cave in gleamy pageant passed."

Kemble, though from a natural turn for magnificence he was somewhat too apt to indulge this love of show, often contrived to cater at the same time for those who admired in preference the legitimate scenes of the drama. Henry VIII. was produced chiefly on account of the processions, but who would not forgive any motive which could contribute to bring forward such complete personifications as Mrs. Siddons and her brother presented in Cardinal Wolsey and Queen Catherine? The trial scene and dying scene of the immortal actress were among the most splendid displays of her unrivalled excellence, and for Kemble's Wolsey, it was reality itself; you saw the full-blown dignity of the ambitious statesman sink at once before the regal frown, and you felt at the same moment that he had received the death wound. He seemed to totter and grow less before the eyes of the spectator; you saw that the spear he had leaned upon had pierced his side. Unhappily, although they were thus frequently combined, the taste for show prevailed over that for the legitimate drama. A display of splendour in the one theatre provoked rival magnificence in the other, and the example entailed ruinous expense on both.

Mr. Kemble, in the winter season of 1784-5, was superseded in his temporary character of manager by Mr. King's return to that situation, but in 1788-9 the veteran finally retreated from the office, and from that time Kemble remained manager of Drury Lane until 1796, when the irregularity with which the proprietors managed their pecuniary matters, and their frequent interference with his authority, induced him to resign the situation. He again returned to the thankless office in 1800-2, with some intention of obtaining a secure hold by purchasing one fourth part of the whole concern. This plan failed, and in 1802 Kemble finally retired from Drury Lane, and made a purchase of a fourth share of the Covent Garden patent. He was now not only a manager, but a large proprietor, a speculation which, producing some difficulties, afterwards inter-

fered with the quiet of his declining years. It may be fairly asked why, with no expensive habits, with professional emoluments to the amount of about 3000*l.* a year, and with a considerable sum of money saved, without which he could not have made the purchase, this amiable and good-tempered man should have involved his whole fortune in a property which he knew to be so very precarious that he himself always talked of it as a lottery, and confined himself for life to the duty of management, which he had often felt to be accompanied by intolerable grievances. But John Kemble was a sworn votary to the drama, and though he certainly did bow the knee to Baal in becoming an encourager of the inordinate rage for spectacle, which at once impoverished the concern and debauched the public taste, he laboured hard, on the other hand, to bring forward ancient pieces which he thought might be revived with renewed interest. He had undoubtedly the laudable wish to raise as high as possible the art to which, as much from the excellence of his personal as of his professional character, he was an honour. Kemble may be therefore considered as having, with his eyes open, made a sacrifice of fortune, of peace of mind, and of the bodily ease which frequent fits of the gout rendered desirable, in order to sustain the honour of his art.

The discomfort to which he was exposed never fretted his temper; and not even the gout itself, mistress of men's purposes and their actions too in most cases, could conquer his strong resolution to do his duty towards the public. He used to take the somewhat hazardous medicine *l'eau médicinale d'Husson* without hesitation, so as to enable him to perform the very day after his malady had made its most severe attacks.

The next great incident in Kemble's history was occasioned by a deplorable event, or rather one out of a course of events of the same nature which succeeded each other rapidly—we mean the sequence of fires by which the Pantheon, Opera House, Covent Garden, and Drury Lane theatres were burnt down. The wonderful coincidence of time and circumstance in these fatal accidents made persons imagine that some incendiary had, in a fit of zeal of a truly flaming character, undertaken the destruction of what he might consider as the resorts of profanity. But any one who has been behind the scenes of a theatre, and has seen how many lights are burning in the neighbourhood of scenery, and other articles of a character peculiarly combustible; has been witness, at the same time, to the explosion of guns and fireworks, scattering risk in every direction; and has observed how the shifting of scenes and alteration of lights are perpetually threatening to bring them into contact, will wonder that so few rather than that so many accidents of the kind in reality take place. There is, also, to be considered, the total want of party walls, and that ample room and scope afforded to the action of the flames renders fire a more dangerous, as well as a more probable, event in a theatre than any where else—unless it be aboard ship. The same resource against this imminent peril exists in both cases; namely, the great number of men who are perpetually moving about, both behind the scenes and in a vessel. Numerous accidents occur weekly, nay daily, in both which, where there were fewer eyes to observe, and fewer ready hands to assist, would produce the most fatal accidents. But the



destruction of Covent Garden theatre was attended with one consequence which we must always regard as detrimental, in the highest degree, to the theatrical art. The house was rebuilt on a plan too ample for its legitimate purpose, and far too magnificent for the profits which might naturally be expected from it. The proprietors of Drury had led the way in this great and leading error when they re-constructed that theatre and stage on which Garrick and his contemporaries had exhibited their astonishing talents. All the nicer touches of fine acting—the smile, however suppressed—the glance of passion which escaped from the actor's eye and indicated the internal emotion which he appeared desirous to suppress—the whisper which was heard distinctly through the whole circle of the attentive audience—are all lost or wasted in the huge halls which have since arisen. The finest art of the performer—that of modulating features, tones, and action to the natural expression of human passion, is now lost. Extravagant gesture must be used; excess of rant must be committed by the best actors in their finest parts; and even their violence of voice and gesticulation can hardly make them intelligible to the immense circle in front.

The Drury Lane proprietors having set the example of increasing the extent of their theatre, those of Covent Garden would not be left behind, and theirs also rose on a still more expanded and extensive scale.

It is not impossible that Mr. Kemble's classical taste, and the high sense which he entertained of the dignity of his art, induced him to give his assent too readily to those schemes of magnificence, which were favoured by his colleagues as the surest road to profit. The former was soon convinced of his mistake, beholding that he had only afforded an opportunity for the further predominance of sound and show over the real drama. But the others, who supposed that in consideration of the additional expenditure the public would submit to a small increase of entrance-money, were doomed to experience more direct disappointment and mortification. Of these, however, the chief burden fell in the first instance upon Kemble himself, though not more accessory than the other proprietors to the original proposal, and not at all guilty of some imprudent steps that had been taken in its pursuit.

Mr. Kemble remained, indeed, for two years making every effort to assist the theatre in its state of depression; and mighty were those efforts, for it was during that space that he brought back Julius Cæsar to the stage, and raised from his ashes the living Brutus. But in 1812, deeming he had done his part, desirous of some repose, and not unwilling, perhaps, to make the public sensible what the theatre might suffer by his absence, he withdrew himself from London for nearly two years. In the same year, and just before his departure, the stage lost its brightest ornament by the retirement of Mrs. Siddons.

Mr. Kemble's return to the British capital and stage was triumphant. The pit rose to receive him, and the boxes poured laurels upon the stage. He ascended to the very height of popularity, and was acknowledged as, without dispute, the first actor in Britain, probably in the world, until Kean arose to dispute the crown. The youth, activity, and energy of this new performer, the originality of his manner, which was in reality a revival of the school of Gar-

rick,—above all, the effects of novelty, had a great influence on the public mind, although the opinion of the more sound critics remained decidedly partial to that performer who relied for his success on deep and accurate study of the dramatic art, of the poet's words, and of the human mind, rather than vehement and forcible action, which, though it surprises the first or second time it is witnessed, is apt, when repeated, to have the resemblance of stage-trick. Perhaps Mr. Kemble's resolution to retire, even while his powers seemed to others in their full vigour, was hastened by the toil which he foresaw it must cost him to maintain at his age, and with health that was fast breaking, a contest with a rival in all the vigour of youth.

As we are now approaching the close of Mr. Kemble's professional life, the present is perhaps the most fit opportunity for saying something of his general qualifications for the stage. Mr. Kemble combined, in an eminent degree, the physical and mental requisites for the highest rank in his profession. To a noble form and classical and expressive countenance, he added the advantages of a sound judgment, indefatigable industry, and a decided genius and ardent love for the art of which he was so distinguished an ornament. He possessed, besides, that essential characteristic of a first-rate tragic actor, an air of intellectual superiority, and a peculiarity of manner and appearance, which impressed the spectator, at a glance, with the conviction that he was not of the race of common men. His voice was defective in the under-tones necessary for soliloquy, but in declamation it was strong and efficient, and in tones of melancholy indescribably touching. No music was ever heard which could better revive the tale of past times. It was indeed one of the most exquisite beauties of his performances that a single passage frequently recalled to the mind "a whole history." At the same time it must be confessed that there were occasions, principally while he was suffering from the languor of indisposition, when his enunciation was unpleasingly elaborate and prolonged.

To young and inexperienced critics he appeared to have too much art. Judging more from feelings than from principles, they regarded him as departing from propriety in the same degree in which they saw him depart from the character of nature as it existed in their own minds. Comparing him with their own notions, indeed in many cases with their own knowledge of the prototype in nature of the part which he was performing, they felt that the representation and the reality had very little resemblance, and that they had never met with any one who walked, looked, and spoke as he did. But when they saw him a second, and a third, and a fourth time, they began to understand the source of their error and the character of his excellence. They perceived that his whole performance was the result of profound study,—that he departed intentionally from simple nature, because he had seen that nature, artificially combined, would produce a greater effect,—that his playing therefore was not to be judged by its resemblance to ordinary nature and general character, but by its conformity with what nature would appear and become under certain selected circumstances. They saw that acting, like poetry or painting, ought not to take its subject from merely common nature; and that an actor, like a poet or a

painter, could never possess the genuine feelings, spirit, and genius of his art, unless he formed himself by a beau ideal in his own imagination.

While depicting in the most powerful manner possible the fiercest rage, the bitterest hatred, or the wildest desperation of a perturbed spirit,—while representing, in short, the “very whirlwind of passion,” he was always at a distance from the confines of extravagance. His acting was the finest exemplification conceivable of the truth, that distortion of visage and writhing of limb are ineffective in proportion as they are outrageous,—that eternal starts, and chafings, and restlessness, are significant only of littleness and imbecility,—that all such ingenuities are wretched substitutes for essential expression, and are, to adopt the language of La Rochefoucault, “mysteries of the body to conceal the defects of the mind.” To this the manner of Kemble was directly opposed. In all his numerous performances there were to be remarked no laborious effort, no painful tension of his faculties, no search after extrinsic embellishment or false and conceited contrast. Every thing had its distinct meaning; every look, every tone, and every gesture, were impressive, not only in themselves, but because they all converged to one point; they were all determined by, and had reference to, one pervading idea, which influenced and governed the whole.

But Mr. Kemble had now determined to retire from the stage of which he had so long been the ornament, and as soon as it became generally known that he was to perform for the last time on the night of the 23rd of June, every box in the house was secured, and the orchestra was fitted up for the accommodation of those lovers of the drama who longed to see their great actor once more. All the leading members of the profession, and among them M. Talma, were present. Mr. Kemble played Coriolanus with an abandonment of self-care, and a boundless energy, as though he felt that he should never play again, and that he needed to husband his powers no longer. The audience were borne along with him until they approached the close of the last act, and the curtain dropped amidst shouts of “No farewell! No farewell!” but, true to himself, the proud actor came forward, evidently “oppressed with grief, oppressed with care.” He struggled long before he could obtain silence,—and then he struggled long before he could break it. At length, he stammered out in honest, earnest truth, “I have now appeared before you for the last time; this night closes my professional life.” The burst of “No! No!” was tremendous; but Mr. Kemble stood his ground; continuing his farewell address, when the storm abated, in the following words; frequently interrupted by his own feelings, and by the ardent and affectionate cheers of the audience:—

“I am so much agitated that I cannot express with any tolerable propriety what I wish to say. I feared, indeed, that I should not be able to take my leave of you with sufficient fortitude,—composure, I mean,—and had intended to withdraw myself from before you in silence; but I suffered myself to be persuaded that if it were only from old custom, some little parting word would be expected from me on this occasion. Ladies and gentlemen, I entreat you to believe, that, whatever abilities I have possessed,—either as an actor, in the performance of the characters allotted to me,—or as a manager, in

endeavouring at a union of propriety and splendour in the representation of our best plays, and particularly of those of the divine Shakspeare,—I entreat you to believe that all my labours, all my studies, whatever they have been, have been made delightful to me, by the approbation with which you have been pleased constantly to reward them.

“I beg you, ladies and gentlemen, to accept my thanks for the great kindness you have invariably shown me, from the first night I became a candidate for public favour, down to this painful moment of my parting with you!—I must take my leave at once.—Ladies and gentlemen, I most respectfully bid you a long and unwilling farewell!”

At the moment of his withdrawing, a laurel wreath, attached to which was a scroll, containing an urgent request that he would not take his final leave, but consent to perform a few nights every season, as long as his health would permit, was passed by a gentleman in the pit to M. Talma, in the orchestra, for the purpose of being handed over by him to Mr. Kemble. This, however, not being effected in time, the manager was called for, and Mr. Fawcett appeared. He took the wreath, declaring the pride he felt in being commissioned to present it, and the audience then sadly and slowly left the theatre.

During his stay in England, Mr. Kemble assigned the whole of his property in Covent Garden theatre over to his brother, and then proceeded to the continent, where he determined to take up his abode at Lausanne. His house, called Beausite, was, as the name denotes, beautifully and romantically situated. Here his chief occupations were his books and his garden. In the latter he took great delight. He resorted to it with the first rays of the sun, and kept it in a state of cultivation that could not be surpassed. It is not surprising that the classical taste of Mr. Kemble should induce him to wish to visit Italy. In an unfortunate moment he resolved to gratify that inclination. Three months before his decease, and at a very inauspicious season, he went to Rome. Instantly becoming ill, his physician, Dr. Clarke, peremptorily ordered him to return to Lausanne forthwith. It was with difficulty he travelled thither; and although the renewal of his domestic comforts seemed to revive him, he never really overcame the influence of the malaria of Rome.

It was believed by his friends, however,—for how easily do we believe what we earnestly wish!—that he was fast recovering from the effects of his visit to Italy. On Wednesday, the 19th of February, Mr. Kemble dined at the house of an acquaintance in the neighbourhood, and was observed to be in extremely good spirits; a few friends drank tea with him on the following evening, when he played at cards (to which he was very partial), and appeared in excellent health. On the Sunday after this day Mr. Kemble walked for two hours in the sunshine of his garden, and no sign of illness was remarked. He arose on Monday morning as well as usual, and conversed with Mrs. Kemble on indifferent matters; when, according to his usual custom, he read a chapter in his Bible. He again joined Mrs. Kemble in the breakfast-room, and said to her, “Don’t be alarmed, my dear, I have had a slight attack of apoplexy.” Mrs. Kemble was naturally very much terrified, and assisted him to his chair, and, when seated, he took up a number of “Galignani’s Messenger;” but becoming worse, his friend and physician, Dr. Schole, was



sent for, who arrived in a short time, and found him in the position already described, but altered, and exhibiting very unfavourable symptoms. His left side had suffered a decided attack, and he could with difficulty articulate, but seemed extremely anxious to spare the feelings of Mrs. Kemble. Dr. Schole, with the assistance of his old attached servant George, helped him to his bed, and, in the act of conducting him thither a second attack took place, so suddenly that his clothes were obliged to be cut asunder in order that he might the more speedily be let blood; but nature was fast exhausting, and one attack succeeded another so rapidly that Mr. Kemble never spoke afterwards, though he seemed perfectly sensible at intervals. Until nine o'clock on Wednesday morning, the 26th of February, 1823, he lingered in this speechless state, when he expired without any apparent suffering. Thus died this amiable and intellectual man, full of years and honour, in a distant land.

**KEMP, JOSEPH**, an English musician of considerable talent, who was born in 1778 at Exeter, in which city he studied under the celebrated William Jackson. He resided for many years in London, during which period he delivered several courses of lectures at the Russel and other institutions, in which he explained his "System of Musical Education, proving the Science to be one of Simplicity arising out of a Scale of Nature." He was also the author of several valuable works on the science of music, with original compositions. Dr. Kemp subsequently returned to his native city, where he died in 1824.

**KEMPELEN, WOLFGANG**.—This clever mechanic is principally distinguished as the maker of an automaton chess-player, which was exhibited first at Paris, and then in London, when it excited the surprise and admiration of all who witnessed its performance. This very ingenious individual also constructed a speaking figure, of which he published an account in a curious work entitled "*La Mécanisme de la Parole suivi de la Description d'Une Machine Parlante*." He was also the author of several dramatic works. He died at Vienna in 1804.

**KEMPIS, THOMAS A.**—This ecclesiastic, who has been rendered celebrated by his devotional tract entitled "*De Imitatione Christi*," was born in 1380 at Kemp, a small village in the diocese of Cologne. He made great progress in ecclesiastical learning, and in 1399 entered the monastery of regular canons of Mont St. Agnes near Zwol, where his brother was prior. Thomas à Kempis distinguished himself in this situation by his eminent piety, his respect for his superiors, and his charity towards his brethren, and died, in great reputation for sanctity, July 25, 1471, aged ninety-one. He left a great number of religious works, which breathe the spirit of tender, solid, and enlightened piety, of which a collection was printed at Antwerp in 1615.

**KEN, THOMAS**.—This learned and pious divine was born at Berkhamstead in Hertfordshire, in 1637. He received the rudiments of his education at Winchester school, and afterwards removed to New college, Oxford, of which he became a probationer-fellow in 1657, and took his degree of B.A. in 1674. Some years after he became chaplain to the princess of Orange and went over to Holland, where he remained for some time, and acquired the confidence of his mistress; but in performing the duties of his office he happened to incur the dis-

pleasure of her consort, by obliging one of his favourites to perform a promise of marriage with a young lady of the princess's train whom he had seduced by that contract. This zeal in Ken so offended the prince, afterwards King William, that he very warmly threatened to discharge him from the royal household; which Ken as warmly resenting, requested leave of the princess to return home, and would not consent to stay till entreated by the prince in person. About a year after however he returned to England, and was appointed, in quality of chaplain, to attend Lord Dartmouth with the royal commission to demolish the fortifications of Tangier. The doctor returned with this nobleman April 1684, and was immediately advanced to be chaplain to the king, by an order from his majesty himself. Not only the nature of the post, but the gracious manner of conferring it, evidently showed that it was intended as a step to future favours; and this was so well understood that, upon the removal of the court to pass the summer at Winchester, the doctor's prebendal house was pitched upon for the use of the celebrated Nell Gwyn. But Ken was too pious to countenance vice in his royal benefactor, and therefore positively refused admittance to the royal mistress, which the king however did not take amiss as he knew the sincerity of the man; and previous to any application, nominated him soon after to the bishopric of Bath and Wells. A few days after this the king was seized with the illness of which he died; during which the doctor thought it his duty to attend him very constantly, and did his utmost to awaken his conscience to a sense of his licentious life. Bishop Burnet tells us that he spoke on that occasion "with great elevation of thought and expression, and like a man inspired." This pious duty was the cause of delaying his admission to the temporalities of the see of Wells; so that when King James came to the crown new instruments were prepared for that purpose.

When he was settled in his see, he attended closely to his episcopal function. He published "*An Exposition of the Church Catechism*" in 1685. For some time he held in appearance the same place in the favour of King James as he had in the former reign, and some attempts were made to gain him over to the interest of the catholic party at court, but these were in vain; for when the declaration of indulgence was strictly commanded to be read, by virtue of a dispensing power claimed by the king, this bishop was one of the seven who openly opposed the reading of it; for which he was sent to the Tower. Yet, though in this he ventured to disobey his sovereign for the sake of his religion, he would not violate his conscience by transferring his allegiance from him. When the prince of Orange therefore came over and the revolution took place, the bishop retired; and as soon as King William was seated on the throne, and the new oath of allegiance was required, he, by his refusal, suffered himself to be deprived. After his deprivation he resided at Longleat, a seat of Lord Weymouth, in Wiltshire, where he died in 1711. His works were afterwards published in four volumes octavo.

**KENNEDY, JAMES**.—This learned ecclesiastic, who was descended from a noble Scottish family, was born in 1406, and after some preparatory education at home was sent abroad to complete his studies. Having entered into holy orders, he was



raised by James the first to the bishopric of Dunkeld in 1437; shortly after which he went to Florence, but the schism which then prevailed in the church of Rome prevented his procuring the necessary powers. The pope, however, to show his esteem for him, gave him the abbey of Scone. In 1440, while he was at Florence, the see of St. Andrew's, becoming vacant, was conferred upon him; and on his return, after being admitted in due form, he restored order and discipline throughout his diocese. In 1444 he was made lord chancellor, but not finding his power equal to his inclination to do good in this office, he resigned it within a few weeks. The nation being much distracted by party feuds during the minority of James II., and Bishop Kennedy finding himself unable to compose these differences, determined to go again abroad and try what he could do in healing that schism in the papacy which had so long disturbed the quiet of the church. With this view he undertook a journey to Rome with a retinue of thirty persons, and it being necessary to pass through England, he obtained a safe conduct from Henry VI. for that purpose.

It does not appear that he was very successful as to the objects of this journey, but on his return home he founded a college or university at St. Andrew's, called St. Salvator's, which he liberally endowed for the maintenance of a provost, four regents, and eight bursars, or exhibitioners. He founded also the collegiate church within the precincts of the college, in which is his tomb. He founded also the abbey of the Observantines, which was finished by his successor, Bishop Graham. During the minority of James III. he was appointed one of the lords of the regency, but in fact was allowed the whole power, and, according to Buchanan, his conduct met with considerable applause. He died on the 10th of May, 1466.

**KENNEDY, JOHN**, a Scottish antiquary of considerable ability, who resided for some years at Smyrna. Very little of his personal history is known, but his "Dissertation on the Coins of Carausius," of which 260 were in his own possession, provoked a long controversy with Dr. Stukeley. The former maintained that Oriuna was the emperor's guardian goddess, while the latter affirmed that she was his wife. Mr. Kennedy died at a very advanced age in 1760.

**KENNICOTT, BENJAMIN**.—This eminent divine and biblical critic was born at Totness in Devonshire, on the 4th of April, 1718. After receiving his education at the grammar school in his native place, he obtained the post of master of a charity school in the same place. His superior attainments, however, attracted the attention of his friends, by whose assistance he was enabled to become a student of Wadham college, Oxford, in 1747. Here he applied himself to the study of theology, and in 1749 he gave a specimen of his talents in two dissertations, the first on "The Tree of Life in Paradise," and the second on "The Oblations of Cain and Abel." This work was printed at the university press, and dedicated to his early friends, by whose means he had been enabled to complete his education. The success of this work procured him several university honours, among which was that of M.A. in 1750. Mr. Kennicott continued his theological studies with great industry, and in 1753 published "The State of the Printed Hebrew Text

of the Old Testament considered; a Dissertation in Two Parts." In this work he first exhibited the utility and necessity of a collation of the Hebrew Text with the various ancient MSS. existing.

At this period the university of Oxford was much agitated by political disputes. In the rage of party it was not likely that any active member should escape the disorders of the times. Mr. Kennicott adhered to the side of government, and in consequence much of the abuse then liberally distributed amongst the friends of what was called the new interest, or Whig party, fell to his share. In 1758 he commenced his labours in searching out and collating Hebrew MS. He had, however, previously been presented to the vicarage of Culham in Oxfordshire, and been appointed one of the preachers at Whitehall. It appears when he began the study of the Hebrew language, and for several years afterwards, he was strongly prejudiced in favour of the integrity of the Hebrew text; taking it for granted that, if the printed copies of the Hebrew Bible at all differed from the originals of Moses and the prophets, the variations were very few and quite inconsiderable. In 1748 he was convinced of his mistake, and satisfied that there were such corruptions in the sacred volume as to affect the sense greatly in many instances. In 1758 the delegates of the press at Oxford were recommended by the Hebrew professor to encourage, amongst various other particulars, a collation of all those Hebrew MSS. of the Old Testament, which were preserved in the Bodleian library; and Archbishop Secker strongly pressed Dr. Kennicott to undertake the task, as the person best qualified to carry it into execution. In 1760 he was prevailed upon to give up the remainder of his life to the arduous work, and early in that year published "The State of the Printed Hebrew Text Considered, Dissertation the Second," in which he further enforced the necessity of the collation he had so strenuously recommended. In the same year he published his proposals, and was immediately encouraged by a liberal subscription from the universities of Oxford, Cambridge, and Dublin; the archbishops of Canterbury, York, and Dublin; many of the bishops, some noblemen, the principal of the dissenting ministers, and various clergymen, as well as other encouragers of literature. On the 6th of December, 1761, he took the degree of B.D., and on the 10th of the same month that of D.D. In that year his majesty's name was added to the list of annual subscribers to the work for the sum of 200*l*. The importance of the work being generally acknowledged, numberless articles of information were received from various parts of Europe, and the learned in every quarter seemed willing to promote the success of a plan so apparently beneficial to the interests of revelation. Some, however, doubted the necessity, and some the usefulness of the undertaking, and objections were soon raised. Amongst others, Dr. Rutherford published "A Letter to the Rev. Mr. Kennicott, in which his Defence of the Samaritan Pentateuch is examined, and his Second Dissertation on the State of the Printed Hebrew Text of the Old Testament is shewn to be in many instances injudicious and inaccurate. With a postscript, occasioned by his advertizing, before this letter was printed, that he had an Answer to it in the Press." To this Dr. Kennicott published an immediate reply under the title of "An Answer to a Letter from the

Rev. T. Rutherforth," in the postscript to which he declared it to be his resolution not to be diverted from his principal design by engaging in any further controversy. This resolution he was unable to persevere in. An antagonist, whose influence was too great to be treated with neglect, made his appearance. This was Dr. Warburton, bishop of Gloucester, then possessed of all his powers, and exercising authority in the world of letters almost without controul. This learned writer, finding an explanation of a passage in the Proverbs different from his own sentiments, attacked the collation of the Hebrew MSS. in the preface to his "Doctrine of Grace," 1764, in a style not unusual with him and calculated to make an unfavourable impression on the public mind. To repel the attack, Dr. Kennicott published "A Sermon preached before the university of Oxford at St. Mary's church, on Sunday, May 19, 1765," in the notes to which he defended himself with great spirit and even assailed his opponent, whose reflections he observed, with regard to his work, were a mere fortuitous concurrence of words of heterogeneous and incompatible meanings, which were incapable of forming any regular system of opposition, and had therefore the benevolent faculty of destroying one another. At length the important work was concluded within the period of ten years originally promised. On this occasion he published the ten annual accounts of the progress of this laborious undertaking, by which it appeared that the whole money received from the subscribers amounted to the sum of 911*l.* 7*s.* 6*d.*, on the recital of which Dr. Kennicott exclaims, "Reader! What a sum is here! Let foreign nations read with astonishment this story of Britons and their king, joined by one foreign prince and one foreign academy, voluntarily contributing for ten years their several bounties, with a degree of public spirit beyond all example, for the accomplishment of a work purely subservient to the honour of revelation—a work sacred to the glory of God, and the good of mankind! And, under the powerful influence of this view of my work, it is impossible for me to be sufficiently thankful, either to those who have honoured with their patronage me, as the humble instrument in beginning and completing it, or to Divine Providence for granting me life to finish it, as well as resolution to undertake it." He then states, that after deducting his income to live on during these ten years, the money spent in collations abroad and assistants at home, there remained only 500*l.*, all which was likely to be swallowed up in further expences, which he had engaged to pay. His industry had been unremitting; his general rule being to devote to it ten or twelve hours in a day, and frequently fourteen; at least, he says, "This was my practice till such severe application became no longer possible, through the injuries done to my constitution." In this final statement he also, with proper indignation, notices some insinuations which had been thrown on him during the progress of the work. He had declared at the outset of his undertaking that he had no doubt of receiving from the public the reward of his labours. Accordingly, on the death of Dr. Ballard, in June 1770, he was appointed a prebendary of Westminster, which in October he exchanged for a canonry of Christ Church, Oxford. In 1776 he gave the public the first fruits of his long and laborious task, by the publication of the first volume of the

Hebrew Bible, with the various readings; and this was followed in 1780 by the second volume, with a general dissertation, which completed the work. He had enjoyed an extraordinary share of good health until near the conclusion of his labours, when the infirmities of age impaired his exertions, and terminated his life on the 18th of August, 1783. He was buried in Christ Church cathedral. His last employment was to prepare for the press, "Remarks on Select Passages in the Old Testament, to which are added, Eight Sermons;" part was printed in his life-time, and the whole published in 1787.

KENNET, WHITE, a learned English prelate who was born at Dover in 1660. He received the rudiments of his education at Westminster, but completed it at Edmund college, Oxford. In 1684 he took the degree of M. A., and shortly after was presented to the living of Ambrosden in Oxfordshire. His first work of importance was his translation of Pliny's "Panegyric on the Emperor Trajan," which was considered as a covert eulogium on James II.; he however denied the imputation with considerable warmth. He soon after entered into the catholic controversy and refused to sign the declaration for liberty of conscience in 1688, and went with the body of the clergy in the diocese of Oxford, when they rejected an address to King James, recommended by Bishop Parker in the same year. While he continued at Ambrosden, he contracted an acquaintance with Dr. Hickeys, whom he entertained in his house, and was instructed by him in the Saxon and Northern tongues, though their different principles in church and state afterwards dissolved the friendship between them.

In 1691 Mr. Kennet was chosen lecturer of St. Martin's in Oxford, having some time before been invited back to Edmund Hall, to be tutor and vice-principal there; where he lived in friendship with the learned Dr. Mill, the editor of the New Testament, who was then principal of that house. In February 1692 he addressed a letter from Edmund Hall to Bromes, the editor of Somner's "Treatise of the Roman Ports and Forts in Kent," containing an account of the life of that antiquary, which gave him an opportunity of displaying his knowledge in the history of the Saxon language in England.

On May 5, 1694, Mr. Kennet took the degree of B. D., that of D. D. July 19, 1699, and in 1700 was appointed minister of St. Botolph, Aldgate, in London. In 1701 he engaged in a controversy with Dr. Atterbury in the disputes about the rights of convocation, of which he became a member about this time as archdeacon of Huntingdon, to which dignity he was advanced the same year by Dr. Gardiner, bishop of Lincoln.

Shortly after he entered warmly into a new controversy with Bishop Atterbury relative to the power of the English convocation. He now courted the patronage of the Whigs, whom he had originally satirized, and through the influence of the duke of Devonshire he obtained the deanery of Peterborough in 1707. In 1709 he published "A Vindication of the Church and Clergy of England from Some Late Reproaches rudely and unjustly cast upon them." In 1710 he was greatly reproached for not joining in the London clergy's address to the queen. When the great point in Sacheverell's trial, the change of the ministry, was gained, and addresses succeeded, an address was prepared from the bishop and clergy of London, so worded that they who would not subscribe it might



be represented as enemies to the queen and her ministry. Dr. Kennet, however, refused to sign it, which was announced in one of the newspapers. This zealous conduct in Kennet in favour of his own party raised so great an odium against him, and made him so very obnoxious to the other, that very uncommon methods were taken to expose him; and one, in particular, by Dr. Welton, rector of Whitechapel. In an altar-piece of that church, which was intended to represent Christ and his twelve apostles eating the passover and the last supper, Judas, the traitor, was drawn sitting in an elbow-chair, dressed in a black garment, between a gown and a cloak, with a black scarf and a white band, a short wig, and a mark in his forehead between a lock and a patch, and with so much of the countenance of Dr. Kennet, that under it, in effect, was written "the dean, the traitor." This picture attracted much notice, and being deservedly reprobated, it was at length removed by the order of the bishop of London. Dr. Kennet maintained his rank in spite of all opposition, and in 1718 he was promoted to the bishopric of Peterborough, which he held till his death, which took place in 1728. The works of Dr. Kennet display considerable talent, and they relate to antiquities, ecclesiastical history, and theology.

**KENRICK, WILLIAM**, a miscellaneous writer possessed of more talents than principle, who was born at Watford in Hertfordshire, and is believed to have been educated for a mechanic trade; he however quitted it early in life, and devoted himself entirely to literature. His first appearance as an author was in a pamphlet entitled "The Grand Question Debated, or an essay to prove that the soul of man is not, neither can it be, immortal," which was immediately followed by a "Reply to the Grand Question Debated, fully proving that the soul of man is, and must be, immortal." Both are superficial enough, and seem intended as a trial of that author-craft which he afterwards so often practised in attacking or defending himself under anonymous signatures when he found no one else disposed to do either. About the same time he published a poem entitled "Kapelion, or the Poetical Ordinary," which was followed in 1753 by the first of those attacks on his brethren which kept him in perpetual warfare; it was entitled "The Pasquinade, with notes variorum, book the first," and intended as an imitation of the Dunciad. Dr., afterwards Sir John Hill, and Christopher Smart, were the chief heroes. His "Epistles, Philosophical and Moral," or "Epistle to Lorenzo," appeared in 1758, and may be reckoned among the best specimens of his poetry, which is not without ease and elegance. About the same period he published a review of Dr. Johnson's new edition of Shakspeare; he also wrote a comedy entitled "Falstaff's Wedding" and "The Widowed Wife." In 1771 he published an account of his discovery of the perpetual motion, entitled "A Lecture on the Perpetual Motion," which he had delivered at a tavern. In all this Dr. Kenrick was harmlessly if not successfully employed, and certainly evinced a considerable knowledge of the science of mechanics, but in 1772 he disgraced his character by an attack on Garrick in a poem called "Love in the Suds," for which that gentleman commenced a prosecution in the court of king's bench. Kenrick immediately published "A Letter to David Garrick, &c." in which he informed the public of the cause of his quarrel with him, and the motives of his writing

"Love in the Suds." A public apology also appeared in the newspapers as false as the libel itself. In 1773 he collected the works of Lloyd, with a life of that unfortunate poet. In the same year he produced "The Duellist," a comedy, acted only one night, and published a dictionary of the English language, in the preliminary parts of which are many shrewd and useful discussions and remarks. In January 1775 he commenced his "London Review," which was published for some years with considerable success. In the same year he began a translation of Buffon, to be published in numbers, and in 1775 a translation of Voltaire's works. His last dramatic attempt was "The Lady of the Manor," a comic opera, taken from Johnson's "Country Lassies," and his last original publications, both of some degree of merit, were "Observations on the Marriage Contract," and "Observations on Jenyns's View of the Internal Evidence, &c." This last had formed an article in his Review, whence other articles of equal ability might be selected were they not all contaminated by a style vituperative and malignant. In his latter days his constitution was so much injured by inebriety that he generally wrote with a bottle of brandy at his elbow, which at length terminated his career on the 10th of June, 1779.

**KENT, EDWARD AUGUSTUS, DUKE OF.**—This illustrious member of the English royal family was the fourth son of his late majesty George III. He was born November 2, 1767, and at eighteen years of age proceeded to Germany to complete his education. From thence he went to Geneva, and returned to England in his twenty-third year. In 1791 the duke of Kent was appointed to a military command in the French West India Islands. This expedition proved completely fortunate, and soon after his arrival at the place of his destination his royal highness, greatly to his joy, obtained the command of the detached camp of La Coste, and displayed his gallantry at the attack of Fort Royal in Martinique, which, out of compliment to him, was afterwards named Fort Edward. At St. Lucie and Guadaloupe he also distinguished himself in several perilous affairs, and by his bravery and good conduct obtained the praise and approbation of the commander-in-chief, whose despatches fully testified the high idea entertained of his courage and good conduct.

The purposes of the armament having been all duly fulfilled, his royal highness returned to North America, and was soon after rewarded with the government of Nova Scotia, to which was superadded the rank of lieutenant-general. During his residence at Halifax, in consequence of the fall of his horse under him, it was deemed necessary for Prince Edward to return to England, and in 1799 he was called to the house of lords by a patent creating him duke of Kent and Stratherne, and also earl of Dublin.

He was shortly afterwards appointed commander-in-chief of all the forces in British America, where he immediately proceeded. On this occasion the government transport which carried out the whole equipment was unfortunately lost, in consequence of detention by an embargo, an event that afterwards led to the most serious embarrassment, for every thing had been supplied on credit, and a new outfit, accompanied by a new debt, was the necessary consequence. On this occasion the conduct of the new commander-in-chief was such as to produce universal



satisfaction. The people were pleased with his dignified but easy manners, his uniform politeness, and kind and unremitting attention to all; while the assembly testified its entire approbation by the vote of five hundred guineas for the purchase of a diamond star.

In consequence of a severe bilious attack, the duke of Kent solicited and obtained leave to return to England, and he accordingly arrived here early in the autumn of 1800. A few days after this, he was nominated colonel of the Royal Scots, a regiment which he retained until his death. Early in 1803 he obtained the government of Gibraltar, and proceeded thither in the spring. This proved a most inauspicious period in the life of his royal highness, who, being now possessed of the supreme command, determined to introduce all the rigour of German tactics. A striking example of military obedience in his own person, he required the most complete subordination from all around him. Rising before the sun—abhorring the excesses of the table—punctual in the discharge of all his duties, however numerous—he exacted nothing from others but what he himself was ready to comply with. Yet it was found utterly impossible for any body of men, particularly of soldiers, to imitate the abstemiousness, the regularity, and the austere habits of the new governor. On the continent, he had imbibed a taste for the most correct uniformity in the dress, accoutrements, and equipments of the soldiery. But, on the other hand, it ought to be recollected, that the inhabitants of the rock were loud in their complaints of military licence,—that the troops were slovenly and insubordinate,—and that the means of intoxication were so easy that its disgusting effects became every where visible. To strike at the root of this evil, his royal highness, notwithstanding the serious loss accruing to himself, determined to shut up many of the wine-houses, to restrain the soldiers within their respective barracks, and to adopt such a system of inspection as should preclude both inebriety and insubordination. It is lamentable to state, that these numerous regulations were not attended with the salutary effects that might have been expected. On the contrary, a mutiny took place, December 24th, 1802, in which it was said the governor's life was actually aimed at. On this occasion several officers distinguished themselves by their zeal and activity; while the timely arrival of a detachment of artillery, under Captain Dodd, not only endeared that officer to his royal highness during the remainder of his life, but contributed not a little to restore order in the garrison. The duke of Kent was soon after recalled, and in 1805 received the baton of a field-marshal.

From this moment his royal highness remained unemployed; and all efforts to obtain a restoration to his government, or attain any command in the army, proved unavailing. Between his royal highness and the commander-in-chief a jealousy for some time unhappily subsisted; and this was greatly increased in consequence of the parliamentary inquiry relative to the conduct of the duke of York. His royal highness, however, proved soon after, to the satisfaction of all dispassionate persons, that he had not in any degree either countenanced or participated in the accusation. But although the duke of Kent was now deprived of the exercise, not only of his official situation as governor of Gibraltar, but also of his professional services, he did not relapse into in-

dolence, or remain an useless member of society. On the contrary, although he declined all parliamentary intervention out of deference to others, yet he opened a noble career by aiding, supporting, and patronising most of the public charitable institutions of his native country. To some he gave his advice and assistance; to others, notwithstanding the pecuniary state of his affairs, he became a liberal subscriber: to almost all he acted as a chairman, and conducted himself with such great propriety, while he evinced such a glowing eloquence on every occasion, that those institutions derived great benefit from his countenance and protection. But the duke of Kent's pecuniary embarrassments prevented much of that social comfort which his excellent moral character, and the rank he held in the state, ought to have ensured him; and his royal highness, who had lived for many years at Kensington Palace, without any of the splendour of royalty, determined to make over his income to a committee, consisting of certain respectable individuals, and to circumscribe his expenditure within still narrower limits, for the express purpose of paying off his creditors within a certain limited period. As retrenchment was difficult in England, in 1816 he repaired to the continent, and settled at Brussels, in a house which his royal highness rented of an English admiral for 300*l.* per annum. Here he lived with great privacy and little expense; his chief object in settling in that city being the theatre, in which he took great delight. Thence, too, he made frequent excursions into Germany, for the purpose of visiting several branches of his family; and it was during one of these that he first saw and admired his future consort.

On the demise of her royal highness the princess Charlotte of Wales, a failure of the succession began to be dreaded, and several marriages on the part of the younger branches of the royal family were projected for the express purpose of averting so great a calamity. On this occasion, the duke of Kent paid his addresses to the sister of the prince of Saxe-Cobourg. Victoria-Maria-Louisa, youngest daughter of his late serene highness reigning duke of Saxe-Cobourg, was born in 1786, and was brought up under the eye of her mother, a princess of the house of Reuss, conjointly with her brother Prince Leopold. In her sixteenth year this amiable princess, in consequence of the earnest entreaties of her family, became the consort of the hereditary duke of Linen-gen, a prince entirely devoted to the sports of the field, and who was old enough to be her father, having been born in 1758. The marriage with the duke of Kent, which bereaved the bride of part of her dower, was celebrated with all due splendour at Cobourg, May 29, 1818, in conformity to the Lutheran rites, and soon after solemnised afresh at Kew according to the ceremonial of the church of England. This must be allowed to have proved a fortunate, for it was a happy union; they exhibited to each other the most marked affection and regard, and the birth of a daughter seemed to be but the precursor of a numerous progeny, when a sudden period was put to their happiness by the hand of death.

In pursuance of the economical plan laid down and adopted by his royal highness, the royal pair returned to the continent and settled at Amorbach, which the duchess, as guardian of her son, and regent of the principality, had before occupied as her residence. An event soon after occurred that con-

tributed at once to the felicity and embarrassments of the duke of Kent. The duchess having in due time proved pregnant, it was deemed proper that the offspring of this union should draw its first breath on English ground. Notwithstanding the great additional expense occasioned by this sudden removal they immediately returned, and were soon after gratified with the birth of a daughter, named Alexandra-Victoria, born at Kensington Palace on the 24th of May, 1819. This highly distinguished and accomplished princess has, since the preparation of this article, ascended the throne of Great Britain.

As the recovery of her royal highness was rather slow, it was determined to try the purer and milder climate of Devonshire. Thither they accordingly went, and settled at Sidmouth, where the effects were such as had been anticipated. But amidst this scene of happiness, his royal highness, who had now attained a high degree of popularity, was seized with a fever, produced from cold, from neglecting to change his wet boots. From the first, all the symptoms exhibited the most fatal prognostics, and he died on Sunday, January 23rd, 1820, in the arms of his duchess, who had attended her husband, and administered to his comforts with an unexampled degree of zeal and affection.

KENT, JAMES, a talented musical composer, who was born in the city of Winchester in the year 1700. He was admitted into the choir of that cathedral, under the superintendence and tuition of Mr. Vaughan Richardson, the organist. After having been some time in this situation he became one of the children of the chapel royal. Here, under the care of Dr. Croft, he laid the foundation of his future excellence. He studiously observed the style, and happily caught the manner, of that justly celebrated composer.

The first public situation which Kent obtained in his profession was that of organist of the chapel of Trinity college, Cambridge; and lastly, in 1737, of the cathedral church of the chapel of the college at Winchester, in which city he continued to reside until the day of his death. Whilst he was the organist of Trinity chapel he conducted himself so much to the satisfaction, and was, in other respects, in such high esteem with the members of that college, that when he was promoted to his situation at Winchester they presented him with an elegant piece of plate, in token of their great esteem and regard.

As a composer of sacred music, Kent followed closely to the style of Dr. Croft, and few persons have succeeded better than he in that due intermixture of harmony and melody which renders this species of music interesting both to learned and unlearned auditors. In his compositions the full sense and meaning are generally given to the words; and, although we sometimes observe in them what may be thought to border on conceit, yet their merit is for the most part so conspicuous that we readily overlook their defects. By any one conversant in church music it will easily be discovered that Kent was a pupil of Dr. Croft. Indeed he often, without hesitation or scruple, followed the ideas of this great master in his compositions. He once said to that excellent singer, J. Norris, who was attending the rehearsal of a new anthem, "I know your thoughts; there is the same passage in Dr. Croft; but could I have possibly done better than copy him in this place?" His talents were too great, and his disposition too ingenuous, to allow him to dissemble that

he occasionally availed himself of the excellencies of his favourite master. Of his own originality he has left us ample proof. So modest and unassuming was this excellent man, that it was not until towards the decline of his life that he could be prevailed with to give his works to the public; and he afterwards printed and published a second volume, containing a morning and evening service, and eight anthems. Some of these have since been printed separately, and a few of them have been admitted into Page's "*Harmonia Sacra*." Kent was remarkably mild in his disposition, amiable in his manners, and exemplary in his conduct: and, as an organist, was conscientiously diligent in performing all the duties of his situation. He died at Winchester in the year 1776.

KENT, WILLIAM.—This talented architect was born in Yorkshire in 1685, and was early in life apprenticed to a coach-maker. He however soon quitted this employment and came to London, where he obtained the patronage of Lord Burlington and several other noblemen, who sent him to Rome for improvement, under M. Luti, in the art of painting. He did not, however, obtain distinction in this department of art, his talent principally lying in ornamental architecture and gardening. The patronage of the queen and several persons of distinction procured him the posts of keeper of the pictures to the crown, principal painter, architect, &c.; in all of which he distinguished himself by his talents and application. Horace Walpole considered him as the inventor of modern gardening, which he rendered more natural, graceful, and pleasing. He broke up the old uniformity of straight lines, and threw wood, water, and picturesque ground-work into the beautiful and varied forms presented by nature. Mr. Kent died at Burlington House in 1748, and was buried at Chiswick.

KENYON, LLOYD, LORD, an eminent English lawyer, who was born at his father's seat at Gredington in Flintshire in 1733. Having completed his education he was entered at Lincoln's Inn, and commenced barrister in 1761. He particularly distinguished himself by his defence of Lord George Gordon on his indictment for treason in 1780. He was made attorney-general in 1782, and succeeded Lord Mansfield as chief justice of the court of king's bench in 1788, when he was raised to the peerage.

Perhaps a man of more unblemished integrity never filled the seat of justice than Lord Kenyon. In private life his habits were of singular regularity and temperance. In his family he was greatly beloved and respected, and the assistance and advice he so readily gave to the injured and distressed was as honourable to his feelings as to his sense of justice. His moral code was unusually strict; he had a right to hold such; and, to the credit of English feeling be it added, that the virtues of private life have never been without their due weight in public life.

One great merit of Lord Kenyon was, the unremitting attention he paid to the lower class of law transactions. Perhaps there never was a body of men, whose proceedings require stricter watchfulness than attorneys. That among them are multitudes of just and honourable men, it would be at once folly and falsehood to deny; but the opportunities of, and the temptations to, dishonest practices, are so many, and so strong, that too severe an eye cannot be turned on this branch of the legal profession. 'The glorious uncertainty of the law has passed into a proverb; that the remedy is worse than the disease, is another;



and we daily see individuals submitting to injustice rather than have recourse to legal redress. And to what is this owing but in a great measure to the fraud and extortion of clever yet unprincipled men, who form too large a portion of the legal profession? Over such as these, Lord Kenyon's vigilance was unceasing.

Lord Kenyon was not an eloquent speaker in parliament, though his great legal abilities, his uprightness, and the plain good sense of his speeches, always obtained due attention. His charges to the jury were always very solemn; his method of summing up the evidence was clear and convincing; and, in passing sentence, his earnestness and solemnity were singularly impressive. In address, he was the very reverse of his courteous predecessor, Lord Mansfield, the grace and urbanity of whose manner extended even to the bench. Lord Kenyon, on the contrary, was hasty, abrupt, and somewhat harsh. Never was there a man who was less inclined to make nice distinctions, or to admit that the advantages of the higher classes should be construed into privileges. This was strongly evinced when called to pronounce judgment in any gambling transactions. This destructive vice was carried to a frightful excess in his time, the very houses of the nobility were turned into common gambling-houses. In deciding on some petty case, Lord Kenyon most severely animadverted on the encouragement given by the higher classes, whose pernicious example carried contagion with it like a pestilence. He took the opportunity of observing, that, let the rank of the offender be what it would, to the utmost he would exact the strictest penalty of the law. "The higher the station, the more incumbent was the respect it owed to the laws; and if such could forget what they owed to their position and their characters, they should stand in the pillory were they the first ladies in the land." This threat from a man, who, it was well known, would fulfil it to the letter, produced its due effect. It was one great cause of subduing the passion for gambling in private life, certainly its most destructive mode; for it gives facilities to so many who would otherwise be out of the reach of temptation. It was well said, in a publication of his day, in summing up his character, that—"He was profound in legal erudition—patient in judicial discrimination—and of the most determined integrity." The next statement was still more to his credit, at a time when party-spirit ran so high—"He does not sacrifice his official to his parliamentary character, the sphere of his particular duty is the great scene of his activity, as of his honour; and, though as a lord of parliament, he will never lessen his character, it is as a judge that he looks to aggrandize it." For years his professional emolument was very great, and habits of economy increased what had been thus acquired. He died in 1802 worth upwards of 300,000*l*. It was supposed that his death was hastened by grief for the loss of his eldest son.

KEPLER, JOHN, the greatest astronomer of the sixteenth century. He was born in 1571, and early applied himself to study and observe the heavens, so that he was soon distinguished as an inventor. Kepler began with taking a more accurate view of astronomical refraction than had yet been done, and he appears to have been the first who conceived that there must be a certain fixed law which determined the quantity of it, corresponding to every altitude from the horizon to the zenith. The application of the principles of optics to astronomy, and the accu-

rate distinction between the optical and real inequalities of the planets, are the work of the same astronomer. It was by the views thus presented that he was led to the method of constructing and calculating eclipses by means of projections, without taking into consideration the diurnal parallax. These are valuable improvements, but they were, however, obscured by the greatness of his future discoveries.

The planes of the orbits of the planets were naturally, in the Ptolemaic system, supposed to pass through the earth; and the reformation of Copernicus did not go so far as to change the notions on that subject which had generally been adopted. Kepler observed that the orbits of the planets are in planes passing through the sun, and that, of consequence, the lines of their nodes all intersect in the centre of that luminary. This discovery contributed essentially to those which followed. The opposition of the planets or their places when they pass the meridian at midnight, offer the most favourable opportunities for observing them, because they are at that time nearest to the earth, and because their places seen from thence are the same as if they were seen from the sun. The true time of the opposition had, however, been till now mistaken by astronomers, who held it to be at the moment when the apparent place of the planet was opposite to the mean place of the sun. It ought, however, to have been when the apparent places of both were opposed to one another. This reformation was proposed by Kepler, and, though strenuously resisted by Tycho, was finally received.

Having undertaken to examine the orbit of Mars, in which the irregularities are most considerable, Kepler discovered, by comparing together seven positions of that planet, that its orbit is elliptical,—that the sun is placed in one of the foci,—and that there is no point round which the angular motion is uniform. In the pursuit of this inquiry he found that the same thing is true of the earth's orbit round the sun: hence by analogy it was reasonable to think that all the planetary orbits are elliptical, having the sun in their common focus. The industry and patience of Kepler in this investigation were not less remarkable than his ingenuity and invention. Logarithms were not yet known, so that arithmetical computation, when pushed to great accuracy, was carried on at a vast expense of time and labour. In the calculation of every opposition to Mars, the work filled ten folio pages, and Kepler repeated each calculation ten times, so that the whole work for each opposition extended to one hundred such pages: seven oppositions thus calculated produced a large folio volume.

In 1601 Tycho Brahé introduced Kepler to the emperor Rodolphus at Prague, who received him very kindly, and made him his mathematician, upon condition that he should serve Tycho as an arithmetician. From that time Kepler enjoyed the title of mathematician to the emperor all his life, and gained more and more reputation every year by his works. Rodolphus ordered him to finish the tables begun by Tycho, which were to be called the "Rodolphine Tables," and he applied himself very vigorously to this work; but such difficulties arose in a short time, partly from the nature of it and partly from the delay of the treasurers, that the tables were not finished and published till 1627. He complained that, from 1602 and 1603 he was looked upon by



the treasurers with a very invidious eye; and when in 1609 he had published a noble specimen of the work, and the emperor had given orders that, besides the expense of the edition, he should immediately be paid the arrears of his pension, which he said amounted to two thousand crowns, and likewise two thousand more, yet that it was not till two years after that the generous orders of Rodolphus in his favour were put in execution. He met with no less discouragement from the financiers under the emperor Matthias than under Rodolphus; and therefore, after struggling with poverty for ten years at Prague, began to think of quitting his quarters again. He was then placed at Lints by the emperor Matthias, who appointed him a salary from the states of Upper Austria, which was paid for sixteen years. In 1613 he went to the assembly at Ratisbon, to assist in the reformation of the calendar, but returned to Lints, where he continued to 1626. In November of that year he went to Ulm, in order to publish the "Rodolphine Tables," and afterwards, with the emperor's leave, settled at Sagan in Silesia, where he published the second part of his "Ephemerides," for the first had been published at Lints in 1617. In 1630 he went to Ratisbon to solicit payment of the arrears of his pension; but, being seized with a fever, which, it is said, was brought upon him by too hard riding, he died there in the same year.

To this sagacious philosopher we owe, as has already been seen, the first discovery of the great laws of the planetary motions, namely, that the planets describe areas that are always proportional to the times; that they move in elliptical orbits, having the sun in one focus; and that the squares of their periodic times are proportional to the cubes of their mean distances, which are now generally known by the name of Kepler's laws.

**KEPPEL, AUGUSTUS.**—This gallant English officer was the son of William earl of Albemarle. He entered the sea-service very early in life, and was one of the officers who accompanied Admiral Anson round the world. In 1778 he was appointed to the command of the Channel fleet, and on the 12th of July in that year he fell in with the French fleet, under Count D'Orvilliers, off Ushant, when a warm engagement ensued. A short delay becoming necessary to repair damages, when that labour was accomplished, the admiral made signal for his van and rear divisions to assume their proper stations. Sir Hugh Palliser, commanding the rear, took no notice of the signal, and refused to join his commander, until night prevented a renewal of the battle. The conduct of the rear-admiral being fiercely attacked, and Keppel refusing a disavowal of the charges brought against him, Palliser immediately exhibited articles of accusation against him. Keppel was honourably acquitted, and received the thanks of both houses of parliament for his services. Palliser was next tried, and reprimanded; but the public indignation was so great that he was obliged to resign his seat in the house of commons, and to vacate several offices which he held under government. In 1782 Admiral Keppel was raised to a peerage under the title of Viscount Keppel, and was at two different periods appointed first lord of the admiralty. He died in October, 1786.

**KÉRATRY, AUGUST HILARION**, member of the French chamber of deputies, celebrated as a writer and orator, was born at Rennes in 1769. He

studied at Quimper and afterwards in his native city, where he became acquainted with General Moreau, at that time an instructor in the law school in that city. During the session of the constituent assembly in 1789, Kératry, who had inherited a patrimonial estate in the department of Finisterre, presented a petition in favour of the equal division of estates in noble families, and the abolition of the privileges of primogeniture. During his residence in the capital, he became connected with many distinguished literary men. He was arrested on his return home by the terrorist Carrier, but was liberated at the request of the commune. From this time he devoted himself to the learned sciences, and held many municipal offices.

In 1818 Kératry was chosen deputy of the department of Finisterre by a unanimous vote. Here he defended the fundamental principles of the revolution, although its excesses had never received his approbation. All efforts to undermine the foundations of the fundamental laws found in him a firm and bold opponent. It was in this spirit that he wrote his "Documens Historiques," "La France telle qu'on l'a faite," and "Sur la Loi des Municipalités." This last work, which was written in connexion with Lanjuinais, was directed against a proposition which threatened to cut off one of the best guarantees of the rights of the people by a limitation of the municipal privileges. As an orator in the chamber of deputies, he belonged to the moderate liberal party. Among his writings, which are political, poetical, and philosophical, are his idyls and tales (after the manner of Gesner); his "Inductions Morales et Philosophiques;" his excellent "Traité de l'Existence de Dieu;" his "Commentary on Kant's Observations on the Sublime;" his work "Sur le Beau dans les Arts de l'Imitation." His works prove him to be a man of a cultivated mind, and a close thinker. His "Les Derniers des Beaumanoirs, ou la Tour d'Helvin," is a true picture of the manners and character of the "good old times" in France.

**KERGUELEN, TREMAREC IVES JOSEPH-DE**, an eminent French navigator, born at Brest about 1745. He entered young into the navy, and obtained the rank of lieutenant in 1767. After being employed on an expedition to the coast of Iceland to protect the whale fishery, he was sent by his government on a voyage of discovery to the South Sea. On his return he gave a flattering account of a supposed continent towards the south pole, some points of which he had visited. He was sent in 1773 to make further discoveries, but the result of his researches only served to show the little value of the country he discovered, and he was arrested and confined in the castle of Saumur, after his return to France, on the charge of having ill-treated one of his officers. In his prison he wrote several memoirs relative to maritime affairs; and having at length obtained his liberation, he again engaged in the sea-service. He died in 1797. Kerguelen published accounts of his voyage to Iceland, and likewise of his southern expeditions. His name is preserved in the appellation of an island in the southern hemisphere—Kerguelen's Land, or the Isle of Desolation.

**KERR, ROBERT**, an industrious Scottish writer who was bred to the study of medicine. He is best known by his "Natural History of the Quadrupeds and Serpents," and his translations from the works

of Berthollet, Lavoisier, and Cuvier. He died in May 1814.

**KETT, HENRY**, a distinguished divine of the church of England, who was born at Norwich in 1761. He was educated at Oxford, and became Bampton lecturer in 1793. Mr. Kett published "History, the Interpreter of Prophecy," but the work by which he is best known is his "Elements of General Knowledge." He died in June 1825.

**KIDDER, RICHARD**, a prelate of the church of England, who was born at the close of the sixteenth century. He was educated at Cambridge, and became bishop of Bath and Wells in 1691. He died in 1703. His "Commentaries on the Pentateuch," is to be found in most theological libraries, and "The Young Man's Duty" is a popular work.

**KIEN-LONG**, emperor of China, distinguished for his love of literature, was born in 1710, and succeeded his father, Yuntschin, in 1735. He favoured the Christian religion in private, but in 1753 interdicted its exercise by a formal order, and he had previously even persecuted those who openly professed it. The missionaries were in consequence obliged to proceed with great caution, although several of them were in the emperor's service, and treated with great respect as men of science and learning. On the suppression of the Jesuits in 1774, China was less visited by scientific persons than formerly, which induced Kien-Long to send to Canton, and invite artists and learned men of all the European nations, and particularly astronomers. This sovereign possessed, on his own part, a taste for poetry and natural history. Resolving to immortalize the remembrance of his victories by the graver, he engaged French artists to copy some Chinese paintings in which they were represented; but Louis XV. had them engraved for him at his own expense. He died at Peking in 1786, after a reign of fifty years.

**KIESEWETTER, CHRISTOPHER GOTTFRIED**.—This celebrated violinist was born at Anspach in 1777, and having completed his musical education, he came to London in 1821. He was warmly received by the British public, but we cannot better describe his reception than in the words of a critic of the day. He says, "His first performance at the Philharmonic concert of London—perhaps the severest test to which power can be brought, because the major part of the audience consists of professors or persons most immediately connected with music—his first performance, we might almost say, was greeted with the very extravagance of approbation and applause. For although his extraordinary ability deserved the most complete expression of the delight which could not but be felt, yet it was remarked amongst the judicious, that the loudest plaudits were mingled with an expression of pleasure bordering on a laugh, a manner which praise adopts when caught by surprise at quaint or unexpected turns, rather than when captivated by solid excellencies. By this remark we would not be thought to detract a particle from the abundant talent which we willingly admit Kiesewetter to possess; his abilities are, in every sense of the word, admirable indeed: we merely wish to have it understood, that there are points of peculiar skill which, when pushed beyond certain limits, run into defeat, however vehemently applauded these very exertions may be by the multitude of auditors, who are ever more stimulated by novelty and surprise than by the appropriate disposition of parts and of

the whole, which is the result of deep consideration and fine taste. Kiesewetter's command of the instrument appears to render him superior to every possible difficulty, and out of this superabundant power, perhaps, arise those temptations which almost necessarily lead to excess. For, although sobriety of judgment rejects superfluous execution as well as superfluous ornament, yet, when warmed with exercise, there are few who can resist the power of demonstrating acquirements which others have not reached." He subsequently performed in a masterly style at most of the London concerts, and died much regretted at his house in Great Portland Street, on the 28th of May, 1827.

**KILLIGREW**.—Three brothers of this name were distinguished by their loyalty, wit, and talents, during the reign of the two Charleses. They were the sons of Sir Robert Killigrew.—William, the eldest, was born in 1605 at Hanworth, Middlesex, and after going through the usual course of a university education at St. John's college, Oxford, made the tour of Europe. On his return to England, he obtained a place at court, as one of the gentlemen ushers of the privy chamber to Charles I. During the civil wars he suffered materially, both in purse and person, in consequence of his adherence to the royal cause; in recompence for which he received, after the restoration, the honour of knighthood, and on the marriage of Charles II. obtained the post of vice-chamberlain. He composed four plays—"Selindra," the "Siege of Urban," "Ormasdes," and "Pandora," all of which were popular in their day. His other writings are, "Midnight and Daily Thoughts," and "The Artless Midnight Thoughts of a Gentleman at Court." He died in 1693.—Thomas, the second, was born in 1611, and died before his elder brother in 1682. He was one of Charles the First's pages, and accompanied the prince of Wales into exile. During his absence from England, he visited France, Italy, and Spain, and after the restoration, was appointed by the new king (with whom he was a great favourite), one of his grooms of the bed-chamber. A vein of lively pleasantry, combined with a certain oddity, both of person and manner, placed him high in the good graces of Charles, who would frequently allow him free access to his person when characters of the first dignity in the state were refused it, till Killigrew at length became almost the inseparable companion of the monarch's familiar hours. He wrote eleven pieces for the stage, which have been collected and printed in one volume folio in 1664; but we look in vain in them for traces of that facetiousness and whim which, together with the encouragement he received from royalty, procured him the appellation of King Charles's jester. He lies buried in Westminster abbey.—Henry, the youngest of the three, was one year younger than his brother Thomas, whom he survived about six years. He was educated for the church at Christ Church, Oxford, and acted as chaplain to the cavaliers. In 1642 he graduated as doctor in divinity, and obtained a stall at Westminster. On the re-establishment of monarchy, he obtained the living of Wheathamstead, Herts, and the mastership of the Savoy. He wrote a tragedy when only seventeen years old, called "The Conspiracy." In 1652 he published a corrected version of this piece, changing the name to that of "Pallantus and Eudora."—The females of this family were also distinguished.—Ca-



therine Killigrew, wife of Sir Henry, was celebrated as one of the most accomplished scholars of her day. She was the daughter of Sir Anthony Cooke, born about the year 1530, and to a familiar acquaintance with the classical, as well as some of the Oriental languages, united considerable poetic talent. Her death took place in 1600.—Anne Killigrew, was the daughter of Henry Killigrew, and was born in 1660. She gave strong indications of genius at an early age, and became equally eminent in poetry and painting, as well as distinguished for her piety and unblemished virtue amidst the seductions of a licentious court. She fell a victim to the small-pox, in the summer of 1685, and has been characterized by Wood as “a grace for beauty, and a muse for wit.”

**KING, DR. HENRY.**—This divine was the son of Dr. John King. He was born in 1591 and educated at Oxford. He subsequently became chaplain to King James I. and Charles I. In 1638 he was made dean of Rochester, and in 1641 was advanced to the see of Chichester. Upon the breaking out of the civil wars and the dissolution of episcopacy, he was treated with great severity by the friends to the parliament, but recovered his bishopric at the restoration. This prelate died in 1669, and was interred at his cathedral of Chichester, where a monument was erected to his memory. He published the psalms of David turned into metre, poems, elegies, paradoxes, and sonnets, several sermons, and other works.

**KING, DR. JOHN,** a learned English bishop, who was educated at Oxford. After he had entered holy orders he was appointed chaplain to Queen Elizabeth, and in 1611, after the queen's death, he was made dean of Christchurch, in addition to which, he was for several years vice-chancellor of Oxford. In 1611 he was raised to the bishopric of London. Besides his “Lectures upon Jonah,” delivered at York, he published several sermons. King James I. used to style him “the king of preachers,” and Lord Chief Justice Coke often declared, that “he was the best speaker in the star-chamber in his time.” He was so constant in preaching after he was a bishop that, unless he was prevented by ill health, he omitted no Sunday on which he did not perform his pastoral duty.

**KING, PETER,** a learned lord high chancellor of Great Britain, who was born in Devonshire in 1669. His inclination to learning was so strong that he devoted every moment of his leisure hours to study, and by that means became an excellent scholar. His first publication was entitled “An Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church, that Flourished in the First Three Hundred Years after Christ.” He afterwards published the second part of the “Inquiry into the Constitution, &c.” and having desired in his preface to be shown, either publicly or privately, any mistakes he might have made, that request was first complied with by Mr. Edmund Elys. Several letters passed between them upon the subject, which were subsequently published by Mr. Elys in 1694.

His acquaintance with Locke, to whom he was related, and who left him half his library at his death, was of great advantage to him: by his advice, after he had studied some time in Holland, he commenced the study of the law, in which profession he rose with great rapidity. In the two last parliaments during the reign of King William, and in five parliaments during the reign of Queen Anne, he served as bur-

gess for Beer-Alston in Devonshire. In 1702 he published in London, without his name, his “History of the Apostles’ Creed,” with critical observations on its several articles. In 1708 he was chosen recorder of the city of London, and in 1710 was one of the members of the house of commons at the trial of Dr. Sacheverell. In 1714 he was appointed lord chief justice of the common pleas, and the April following was made one of the privy council. In 1715 he was created a peer by the title of Lord King, baron of Ockham in Surrey, and appointed high chancellor of Great Britain; in which post he continued till 1733, when he resigned; and in 1734 died at Ockham in Surrey.

**KING, RUFUS,** a distinguished American orator, statesman, and diplomatist, who was born in 1755 at Scarborough, in the district of Maine, where his father was an opulent merchant. He was entered at Harvard college, Cambridge, in 1773, but in 1775 his collegiate pursuits were interrupted by the commencement of the revolutionary war, the buildings appertaining to the institution having become the barracks of the American forces. The students were in consequence dispersed until the autumn of the same year, when they re-assembled at Concord, where they remained until the evacuation of Boston by the British forces in 1776. In 1777 he received his degree, and immediately afterwards entered as a student of law into the office of the celebrated Theophilus Parsons at Newburyport. Before he was admitted to the bar in 1778, he volunteered his services in the enterprise conducted by General Sullivan and count d’Estaing against the British in Rhode Island, and acted in the capacity of aid-de-camp to the former. In 1780 he began the practice of his profession, and soon after was elected representative of the town of Newburyport, in the legislature or general court, as it is called, of Massachusetts, where his success paved the way to a seat in the old congress in 1784. His most celebrated effort in the legislature was made in that year, on the occasion of the recommendation by congress to the several states to grant to the general government a five per cent. impost, a compliance with which he advocated with great power and zeal. He was re-elected a member of congress in 1785 and 1786. In the latter year he was sent by congress, with Mr. Munroe, to the legislature of Pennsylvania, to remonstrate against one of its proceedings. A day was appointed for them to address the legislature, on which Mr. King rose first to speak; but before he could open his lips, he lost the command of his faculties, and in his confusion barely retained presence of mind enough to request Mr. Munroe to take his place. Meanwhile, he recovered his self-possession, and on rising again, after complimenting his audience by attributing his misfortune to the effect produced upon him by so august an assemblage, proceeded to deliver an elegant and masterly speech.

In 1787 when the general convention met at Philadelphia for the purpose of forming a constitution for the country, Mr. King was sent to it by the legislature of Massachusetts, and when the convention of that state was called, in order to discuss the system of government proposed, was likewise chosen a member of it by the inhabitants of Newburyport. In both assemblies, he was in favour of the present constitution. In 1788 he removed to New York city. In 1789 he was elected a member of the New



York legislature, and during its extra session in the summer of that year, General Schuyler and himself were chosen the first senators from the state under the constitution of the United States. In 1794 the British treaty was made public, and a public meeting of the citizens of New York having been called respecting it, Mr. King and General Hamilton attended to explain and defend it; but the people were in such a ferment that they were not allowed to speak. They therefore retired, and immediately commenced the publication of a series of essays upon the subject, under the signature of "Camillus," the first ten of which, relating to the permanent articles of the treaty, were written by General Hamilton, and the remainder relative to the commercial and maritime articles, by Mr. King. The most celebrated speech made by Mr. King in the senate of the United States was in this year, concerning a petition which had been presented by some of the citizens of Pennsylvania against the right of Albert Gallatin to take a seat in the senate to which he had been chosen by that state, on the ground of want of legal qualification, in consequence of not having been a citizen of the United States for the requisite number of years. Mr. King spoke in support of the petition, and in answer to a speech of Aaron Burr in favour of Mr. Gallatin, who was ultimately excluded. In the spring of 1796 Mr. King was appointed, by President Washington, minister plenipotentiary to the court of London, having previously declined the offer of the department of state. The functions of that post he continued to discharge until 1803, when he returned home.

In 1813 he was a third time sent to the senate by the legislature of New York, at a period when the nation was involved in hostilities with Great Britain. His speech on the burning of Washington by the British was one of his most eloquent displays, and teemed with sentiments which had echoes from all parties. In 1816, whilst engaged with his senatorial duties at Washington, he was proposed as a candidate for the chief magistracy of the state of New York by a convention of delegates from several of its counties. The nomination was made without his knowledge, and it was with great reluctance that he acceded to it at the earnest solicitation of his friends. He was not, however, elected. In 1820 he was re-elected to the senate, where he continued until the expiration of the term in March, 1825. Several of the laws which he proposed and carried in that interval were of great consequence. In the celebrated Missouri question, he took the lead. On his withdrawal from the senate, he accepted from President Adams the appointment of minister plenipotentiary at the court of London. During the voyage to England, his health was sensibly impaired. He remained abroad a twelvemonth, but his illness impeded the performance of his official duties, and proved fatal soon after his return home. He died, like a Christian philosopher, on the 29th of April, 1827, in the seventy-third year of his age. The name of Mr. King is conspicuous in the annals of the American Union, in connexion not merely with the history of parties, but with that of the formation and establishment of the federal republican system. Politicians of every denomination bore testimony to the value of his public services and the eminence of his talents and virtues.

KING, WILLIAM, a learned Irish prelate, who

was a native of Antrim, but of Scottish extraction. His zealous opposition to the measures of the Roman Catholic party in the reign of James II. ensured his preferment after the expulsion of that prince. After holding several inferior offices, he was made in 1702 archbishop of Dublin. He died May 8, 1729, aged seventy-nine. He was distinguished for his wit as well as his learning. Having been disappointed in his expectations of being raised to the primacy of Ireland on the death of Archbishop Lindsay, it being assigned as a reason for passing him over that he was too far advanced in years, he received Dr. Boulter, the new primate, at his first visit without paying him the customary compliment of rising to salute him, apologizing for the apparent incivility by saying, "My lord, I am sure your grace will forgive me, because you know I am too old to rise." Archbishop King is principally known at present as the author of a treatise "*De Origine Mali*," the object of which is to show that the presence of natural and moral evil in the world is not inconsistent with the power and goodness of the Supreme Being. This work provoked the animadversions of the celebrated Bayle, as it impugned his arguments on the Manichean system.

KING, DR. WILLIAM, a talented English writer, who was born in the seventeenth century. He was descended from the noble families of Clarendon and Rochester, and was in 1682 elected a student of Christ Church, Oxford. He afterwards directed his attention to the law, and took the degree of doctor of civil law. He soon acquired a considerable practice. He attended the earl of Pembroke, lord-lieutenant of Ireland, into that kingdom, where he was appointed judge-advocate, sole commissioner of the prizes, keeper of the records, and vicar-general to the lord primate of Ireland. He died on Christmas-day in 1712, and was interred in the cloisters of Westminster abbey. His writings are numerous. The principal are "*Animadversions on a Pretended Account of Denmark*," wrote by Mr. Molesworth, afterwards Lord Molesworth, "*Dialogues of the Dead*," a volume of poems, an historical account of the heathen gods and heroes, and several translations; the writing of these procured Dr. King the place of secretary to princess Anne of Denmark.

KING, DR. WILLIAM.—This theological writer and divine was born at Stepney in 1685. He was made doctor of laws in 1715, was secretary to the duke of Ormond and earl of Arran, as chancellors of the university, and ultimately principal of St. Mary's Hall on the death of Dr. Hudson in 1719. When he stood candidate for member of parliament for the university, he resigned his office of secretary, but enjoyed his other preferment, and it was all he did enjoy to the time of his death. Dr. Clark, who opposed him, carried the election; and after this disappointment, he in the year 1727 went over to Ireland, where he is said to have written an epic poem, called "*The Toast*," which was a political satire, printed and given away to his friends, but never sold. On the dedication of Dr. Radcliff's library in 1749, he spoke a Latin oration in the theatre at Oxford, which was received with the highest acclamations. At the memorable contested election for Oxfordshire in 1755, his attachment to the old interest drew on him the resentment of the new, and he was libelled in newspapers and pamphlets, against which he defended himself in an "*Apology*," and warmly re-

taliated on his adversaries. He wrote several other things, and died in 1762. He was a learned scholar, an excellent orator, an elegant and easy writer, and esteemed by the first men of his time for his wit and general knowledge.

**KINGSTON, ELIZABETH, DUCHESS OF.**—This notorious female was born in 1720, and was the daughter of Colonel Chudleigh, governor of Chelsea college, who, dying while she was young, left her almost unprovided for. She resided with her mother, who, through the interest of Pulteney, afterwards earl of Bath, procured her the post of maid of honour to the princess of Wales, the mother of George III. Her wit and beauty procured her many admirers, and, in spite of the levity of her manners, a serious offer of marriage from the duke of Hamilton. But while that nobleman was on the continent, Mrs. Hammer, the aunt of Miss Chudleigh, with whom she was on a visit, persuaded her niece to marry privately Captain Hervey, a naval officer, afterwards earl of Bristol. She soon conceived a violent dislike of her husband, heightened by the discovery that she had been deceived into an opinion that the duke of Hamilton had forgotten her. Her marriage, which took place in August 1744, was kept a secret; and her refusal of advantageous proposals of marriage which she subsequently received offended her mother, and subjected her to reproaches, which induced her to go abroad. She went in company with a major in the army, with whom she proceeded to Berlin, where they parted. She is said to have been well received by the king of Prussia, and also at the court of Dresden; and, on her return to England as Miss Chudleigh, she resumed her situation as maid of honour. Desirous of breaking off her union with Captain Hervey, she adopted the infamous expedient of tearing the leaf out of the parish register in which her marriage was entered; but, repenting of this step in consequence of her husband's succeeding to the peerage, she contrived to have the leaf replaced. Not long after, the duke of Kingston made her a matrimonial offer, on which she endeavoured to procure a divorce from Lord Bristol. He at first opposed her scheme, but at length he assented to it, and she obtained the wished-for separation; and in March 1769 she was openly married to Evelyn Pierrepont, duke of Kingston, on whose death in 1773 she found herself left mistress of a splendid fortune under the condition of her not again becoming a wife. But she did not enjoy her riches undisturbed. The heirs of the duke commenced a suit against her for bigamy, as having been divorced by an incompetent tribunal. She was tried before the house of lords, and was found guilty; but, on her pleading the privilege of peerage, the usual punishment of burning in the hand was remitted, and she was discharged on paying the fees of office. Her property had been so secured that it was not affected by this process. The remainder of her life was spent abroad, and she died at her seat near Fontainebleau, in France, on the 28th of August, 1788.

**KINSBERGEN, JOHN HENRY VAN,** a Dutch admiral, born in May 1735 at Doesborg in Guelderland. From his ninth year he served in the army, and from the age of fourteen in the navy, in which he made his way with uncommon rapidity from the rank of a cadet to that of a vice-admiral. With the permission of the Dutch government, he entered the Russian service in 1767 at the commencement of the war against the Turks. Kinsbergen enjoyed the

unlimited confidence of Catharine II., of which he proved himself worthy by his brilliant success in an engagement on the Black sea, when, with five ships of forty guns, and some smaller men of war, he captured the whole Turkish fleet. In this battle several celebrated naval movements were first attempted by him, which have since been generally adopted. His memorial to Catharine, on the free navigation of the Black sea, recommended his political talents to the notice of the empress, who loaded him with marks of esteem. Kinsbergen returned to his own country in 1776, and was employed to negotiate a treaty with the emperor of Morocco, in which he was successful. On the celebrated day of the Dogger-bank, so honourable to the Dutch marine, Kinsbergen commanded, under Admiral Zoutman, seven ships of the line, and had the principal merit of the victory over Admiral Parker.

After the peace of Paris of 1783, the empress of Russia and the king of Denmark endeavoured to induce Kinsbergen to enter their respective marines, but he refused every offer. During the war of the French revolution he was of great assistance to his country, particularly in the campaigns of 1793 and 1794. After the unsuccessful campaign of 1795 and the change of administration, Kinsbergen remained in retirement, declining the most brilliant offers. Even Schimmelpenninck, his personal friend, could not tempt him from his retreat, where he occupied himself in study, agricultural pursuits, and the education of the lower classes. King Louis Napoleon appointed him first chamberlain, count of Doggerbank, counsellor of state, and gave him the grand cross of the order of the union, but he could not induce him to leave his country seat at Guelderland, in the neighbourhood of Appeldoorn, nor to accept any of the salaries which were connected with these appointments. After the union of Holland with France in 1810, Napoleon also endeavoured to gain him over, and appointed him senator. Kinsbergen could not refuse the dignity, but he declined the income connected with it. Master of a large fortune, he applied it to benevolent and useful institutions. He died in 1820.

**KIPPING, HENRY,** a learned German Lutheran born at Bostock, where, after having received the degree of master of arts, he was pressed into the army. This, however, did not prevent his following his studies. One day while he was upon duty, holding his musket in one hand and the poet Statius in the other, a Swedish counsellor, who perceived him in that attitude came up to him, and finding the amount of his information to be far above his apparent rank in life, he immediately took him into his house, made him his librarian, and procured him the under-rectorship of the college of Bremen, where he died in 1678. He wrote several works in Latin, the principal of which are, "A Treatise on the Antiquities of the Romans," another on "The Works of Creation," and several dissertations on the Old and New Testament.

**KIPPIS, ANDREW,** a dissenting divine, who was born at Nottingham, in March 1725; in 1746 he became minister of a dissenting congregation at Boston in Lincolnshire, and in 1753, pastor to a dissenting congregation in Westminster. In 1763 he was appointed classical and philological tutor to the academy supported in London by the funds of William Coward. In 1767 he received the degree of doctor of divinity from the university of Edin-



burgh, and in 1778 and 1779 became a fellow of the society of antiquaries and of the royal society. He died in 1795. Doctor Kippis laid the foundation of the "New Annual Register." He devoted his principal attention, during the later years of his life, to an improved edition of the "Biographia Britannica," but this work was conducted on a plan so elaborate that no termination of it on the same scale is likely to be attempted.

KIRBY, JOHN JOSHUA, a draughtsman and architect of considerable talent, who was a native of Parham in Suffolk. He first became known as an author by his "Treatise on Perspective," which appeared in 1754. He subsequently published a work entitled "The Perspective of Architecture," which was printed at the expense of the king. He was for many years clerk of the works at Kew Palace, and died in 1774.

KIRCH, CHRISTIAN FREDERIC, a celebrated astronomer, was born at Guben in 1694, and acquired great celebrity in the observatories of Dantzic and Berlin. Godfrey Kircher his father, and Mary his mother, acquired considerable reputation by their astronomical observations. This family corresponded with all the learned societies of Europe, and their astronomical works are still popular.

KIRCHER, ATHANASIUS.—This learned German author was born at Fielda about the commencement of the seventeenth century. He was educated at Wurtsburg in Franconia, and then entered the fraternity of Jesuits, of which he soon became a distinguished member. He taught philosophy, mathematics, the Hebrew and Syriac languages, in the university of Wurtsburg. In 1635 he went to France on account of the ravages committed by the Swedes in Franconia, and lived some time at Avignon. He was afterwards called to Rome, where he taught mathematics in the Roman college, collected a rich cabinet of machines and antiquities, and died in 1680. His works amount to twenty-two folio volumes, eleven quarto, and three octavos; enough to employ a man for a great part of his life even to transcribe them. Most of them are rather curious than useful; many of them visionary and fanciful. Kircher's principal works are, "Prælectiones Magneticæ;" "Primitiæ Gnomonicæ Catoptricæ;" "Ara Magna Lucis et Umbræ;" "Obeliscus Pamphilus;" "Oedipus Ægyptiacus," four volumes folio; "Itinerarium Extaticum;" "Obeliscus Ægyptianus," in four volumes folio; "Mundus Subterraneus;" and "China Illustrata;" and his "Musurgia Universalis," which is one of the most valuable of them all—it is divided into ten books. In the preface, the author states that he was aided in the compilation of it by Antonio Maria Abbatini, chapel master of the churches of St. Maria Maggiore and Pietro Herediæ in Rome, also by Kapsberger and Carissimi. In the first book he treats of the anatomy of the ear, not only in man but in various kinds of quadrupeds and birds. From this he passes to the consideration of the voice in the human race, and also of the vocal organs in several species of animals.

In the second book he speaks of the music of the Hebrews, and gives the forms of some of their instruments. He then proceeds to the music of the Greeks, and of which he gives a general and superficial account.

The next book enters deeply into the doctrine of harmonics, first explaining the several kinds of proportion, and afterwards demonstrating the ratios of

intervals. This book contains a system of arithmetic taken from the writings of Boethius and others, in which are contained rules for the addition, subtraction, multiplication, and division of intervals by means of characters adapted to the purpose.

The fourth book is entirely on the division of the monochord, and the method of finding the intervals by various geometric and algebraic processes. The fifth book contains directions for the composition of music in consonance. In this he explains the nature of counterpoint, both simple and figurate, and also of fugue, and gives some general rules for composition in one, two, three, and more parts. Towards the close of the book he speaks of that spurious kind of fuge, called *fuga in nomine*, and not only explains the nature of the canon, but gives examples of canons, some of which are very wonderful in their contrivance. He mentions one, which he says might be sung by twelve millions two hundred thousand voices. In the sixth book he treats of instrumental music, and of the various instruments in use among the moderns. Nearly the whole of this book is taken from the Latin work of Mersennus. At the conclusion he gives a particular description of the great bell at Erfurt. The seventh book contains a comparison between the ancient and modern music, with some specimens of the ancient Greek musical characters, taken from Alypius. This book is of a miscellaneous nature, and, amongst other things, comprises a general enumeration of the most eminent musicians of the author's time, and contains a great variety of fine compositions selected from their works.

The second volume begins with the eighth book. In this is inserted tables of all the possible combinations of numbers, as they relate to musical intervals; as also some minute investigations into the various kinds of metre used in poetry, and particularly Greek and Latin poetry, which are illustrated by musical characters.

Kircher mentions, as a contrivance of his own, the Æolian harp, which he describes at considerable length. But although he might have been ignorant of the fact, St. Dunstan is said, by Fuller, to have had one which must have been of a nature very similar to Kircher's. In this book it is that he gives an account of the celebrated hydraulic organ of Vitruvius, which no one has hitherto been able to comprehend. The tenth book is on the subject of analogical music, as Kircher has termed it, and the chief intention of it is to demonstrate the harmony of the four elements and of the planetary system. The author endeavours to prove that the principles of harmony are discoverable in the proportions of our bodies, in the passions of the mind, and even in the seven sacraments of the church of Rome. From these he proceeds to the consideration of political and metaphysical harmony; and in conclusion to that harmony, if any one can understand what he means by it, which subsists in the several orders of intellectual beings, and which is consummated in the union between God and the universe.

KIRWAN, RICHARD, a distinguished modern writer on chemistry, geology, and the kindred sciences. He was a native of the county of Galway, in Ireland, and was educated at the university of Dublin, where he took the degree of LL.D. He devoted himself with great ardour to chemical and mineralogical researches, and became a member of the royal Irish academy, and also a fellow of the



royal society. He published in the "Philosophical Transactions" for 1781, 1782, and 1783, experiments and observations on the specific gravities and attractive powers of various saline substances; which important subject he farther prosecuted in the "Philosophical Transactions" for 1785. In 1784 appeared his "Elements of Mineralogy," which was translated into German by Crell, and subsequently re-published with additions and improvements. In 1787 he published an "Essay on Phlogiston and the Constitution of Acids," designed as a defence of the theory of chemistry advanced by Dr. Priestley. This very ingenious production was translated into French by the advocates for the anti-phlogistic hypothesis, and published, with animadversions on the rival system, which made a convert of Dr. Kirwan, whose rejection of the principles he had so ably supported, had a considerable influence in producing the revolution which took place in chemical science. He produced besides the foregoing works, "An Estimate of the Temperature of Different Latitudes," a treatise on the "Analysis of Mineral Waters," and another on "Logic," to which may be added various communications to the learned societies to which he belonged. At Dublin he founded an association for the express purpose of cultivating mineralogy; and as a geologist, he advocated what has been called the Neptunian theory of the earth, in opposition to that of Dr. James Hutton. His death occurred in 1812.

KIRWAN, WALTER BLAKE, an Irish divine, eminent for his popularity as a preacher. He was born at Galway in 1754, and educated at the English Catholic college of St. Omer's, whence he removed to Louvain, where he took orders, and became professor of philosophy. In 1778 he was appointed chaplain to the Neapolitan embassy in London, and attained great celebrity by his exertions in the pulpit. In 1787 he resolved to conform to the establishment, and preached to his first Protestant congregation in St. Peter's church, Dublin. In 1788 he was preferred to the prebendary of Howth, and to the rectory of St. Nicholas, Dublin, and finally presented to the deanery of Killala. Wonders are told of his attraction as a preacher, and it was often necessary to keep off the crowds from the churches in which he preached by guards and palisades. He died exhausted by his labours in 1805, leaving a widow with two sons and two daughters, to the first and last of whom was granted a pension of 300*l.* per annum.

KITCHINER, WILLIAM.—This eccentric writer and physician was the son of a coal-merchant residing in Beaufort Buildings, Strand. He received his early education at Eton, and took his degree at Glasgow, but as he inherited a good property from his father he did not follow his profession. Dr. Kitchiner was hospitable in his domestic relations, and acquired a reputation for epicureanism which his general habits by no means warranted. Dr. Kitchiner's hours of rising, of eating, of retiring to rest, were all regulated by system. His lunches, to which only the favoured few had the privilege of *entrée*, were superb. They consisted of potted meats of various kinds, fried fish, savoury *pâtés*, rich *liqueurs*, &c. &c. in great variety and abundance. His dinners, unless when he had parties, were comparatively plain and simple, served in an orderly manner—cooked according to his own maxims—and placed

upon the table invariably within five minutes of the time announced. His usual hour was five. His supper was served at half-past nine; and at eleven he was accustomed to retire.

His public dinners, as they may be termed, were things of more pomp, ceremony, and *étiquette*. They were announced by notes of preparation, which could not fail of exciting the palates of the "thorough bred grand-gourmands of the first magnitude," who were honoured with an invitation. One of these notes is well entitled to preservation as a curiosity:—

"Dear Sir,—The honour of your company is requested to dine with the Committee of Taste, on Wednesday next, the 10th instant. The specimens will be placed upon the table at five o'clock precisely, when the business of the day will immediately commence. I have the honour to be, your most obedient servant,  
"W. KITCHINER, Secretary."

"43, Warren Street, Fitzroy Square."

"At the last general meeting, it was unanimously resolved, that:—1st. An invitation to Eta Beta Pi, must be answered in writing as soon as possible after it is received, within twenty-four hours at latest, reckoning from that on which it is dated, otherwise the secretary will have the profound regret to feel that the invitation has been definitively declined.

"2nd. The secretary having represented that the perfection of several of the preparations is so exquisitely evanescent, that the delay of one minute after their arrival at the meridian of concoction will render them no longer worthy of men of taste, therefore, to ensure the punctual attendance of those illustrious gastrophiliasts, who, on grand occasions are invited to join this high tribunal of taste for their own pleasure and the benefit of their country, it is irrevocably resolved, 'That the janitor be ordered not to admit any visitor, of whatever eminence of appetite, after the hour which the secretary shall have announced that the specimens are ready. By order of the committee,  
"WILLIAM KITCHINER, Sec."

Dr. Kitchiner's most celebrated works were entitled, "Practical Observations on Telescopes," an "Essay on the Size best adapted for Achromatic Glasses, with Hints to Opticians and Amateurs of Astronomical Studies on the Construction and Use of Telescopes in General." These established his fame as an amateur optician; and the "Apicius Redivivus, or Cook's Oracle," signalized him as an amateur gastronomist. In 1822 he published "The Art of Invigorating and Prolonging Life by Food, Clothes, Air, Exercise, Wine, Sleep, &c., and Peptic Precepts," to which is added the "Pleasure of Making a Will." In 1822 he issued a small octavo volume of "Observations on Vocal Music," and in the same year a handsome folio of "The Loyal and National Songs of England," selected from original manuscripts and early printed copies in his own library. Next followed "The Housekeeper's Ledger;" and in 1825 he revised his former work on optics, and published it under the title of "The Economy of the Eyes," in two parts; the first on the subject in general, and on spectacles, opera-glasses, &c., and "Part II. of Telescopes." At his death he left ready for the press a work which has since been published under the title of "The Traveller's Oracle." Dr. Kitchiner was married, but a separation soon ensued, and a natural son, who was educated at Cambridge, inherited the bulk of his property. The Doctor's will was remarkable for its eccentricity, and it is said that another, making some

serious alterations in the disposal of his property, was intended for signature on the Wednesday following the night on which he died.

On the 26th of February, 1827, Dr. Kitchiner dined out, and was in better spirits than usual, as for some time previously, in consequence of a spasmodic affection and palpitation of the heart, he had been occasionally observed in low spirits. He had ordered his carriage at half-past eight, but the pleasure he experienced in the company induced him to stay till eleven. On his way home he was seized with a violent fit of palpitation, of which he died immediately after his arrival at home.

**KLAPROTH, MARTIN HENRY**, a German chemist, who distinguished himself by his skill in analyzing various chemical compounds, and also by his works on practical chemistry and mineralogy. Many of his works have been translated into the English language, and they are valuable from the great practical knowledge of their author. Klaproth died at an advanced age in 1817.

**KLEBER, JEAN BAPTISTE**, a French general, distinguished not less for his humanity and integrity than for his courage, activity, and coolness, was one of the ablest soldiers which the revolution, so fertile in military genius, produced. His father was a common labourer, and young Kléber was himself peacefully occupied as an architect when the revolutionary troubles led him to the career of arms. Having entered a French volunteer corps as a simple grenadier in 1792, his talents soon procured him notice; and after the capture of Mayence he was made general of brigade. Although he openly expressed his horror at the atrocious policy of the revolutionary government, his services were too valuable to be lost, and he distinguished himself as a general of division in the campaigns of 1795 and 1796. In 1797 Kléber, dissatisfied with the directory, retired from the service; but General Bonaparte prevailed upon him to join the expedition to Egypt. Although no favourite of the general-in-chief, yet such were the talents that he displayed in the campaign in Syria, and the battle of Aboukir, and such was the esteem in which he was held by the army, that Bonaparte left him the command when he himself returned to France. His situation was difficult; the army was weakened by a series of laborious marches and sanguinary conflicts, and all communication with France was intercepted; yet he maintained himself successfully against the enemy, and introduced order into the government; but in the midst of new preparations for securing possession of the country, he was assassinated by a Turkish fanatic on the 14th of June, 1800.

**KLEIST, VON NOLLENDORF, EMILIUS FREDERIC, COUNT**, one of the most distinguished Prussian generals in the campaign of 1813 and 1814 against Napoleon. He was born at Berlin in 1762, served in the campaign of 1778, and rose by his courage and military talents, so that in 1803 he was made reporting adjutant-general to the king of Prussia. After the enterprise of Schill he was made commandant of Berlin—a post which required at that time much talent and skill. In 1812 Kleist commanded a corps of Prussians, auxiliary to Napoleon's grand army; and he highly distinguished himself in the battle of Bautzen. When Napoleon forced the allies to retreat from Dresden, Kleist followed the general retreat; but Vandamme

had entered Bohemia before him with 40,000 men, and Kleist had only the alternative of surrendering his army, or fighting for life and death. He took the bold resolution of throwing himself down from the mountains into the rear of Vandamme, and was victorious at the village of Nollendorf. His success saved Bohemia, against which Napoleon had directed his masterly demonstrations. Kleist died in 1821.

**KLEIST, EWALD CHRISTIAN VON**.—This celebrated German poet was born at Zebelin, in Pomerania, and studied for nine years at the Jesuit college at Kron, in Great Poland, then at the gymnasium at Dantzic, and went in 1731 to Königsberg to study law. Besides his acquisitions in mathematics, philosophy, literature, and law, he made great proficiency in modern languages. Having tried in vain, several times, to obtain a civil appointment, he entered the army, and became in 1736 a Danish officer. He studied with zeal the military art, and when Frederic the Great of Prussia began his reign, Kleist entered his service. He always disliked the military profession, which, together with an unfortunate attachment, gave to his poems the tone of melancholy which distinguishes them. Few German poems, from an author without previous reputation, have met with such immediate success as his "Frühling" or Spring, which was first printed in 1749. In 1757 Kleist was made major, and two years after he lost his leg in the battle of Kunnersdorf, and lay, during the whole night, with his wounds exposed on the field of battle. The next noon he discovered himself to a Russian officer who was passing by, and who had him carried to Frankfort. Eleven days after the battle the fractured bones parted and tore an artery, and he died on the 24th of August, 1759. Kleist was an amiable and upright man. He composed several war-songs, and liked to call himself a Prussian grenadier. His admiration of Frederic the Great was deep, as many of his most beautiful compositions prove.

**KLOPSTOCK, FREDERICK GOTTLIEB**.—This talented German poet was born at Quedlinburg on the 2nd of July, 1724. He received the rudiments of his education at the university of Jena, but completed his studies at Leipsic. From his earliest youth he was distinguished for great enthusiasm of character, and also by deeply religious feelings. These were cherished by his early and devoted attention to the Bible, which he made his pocket companion, not merely as a duty, but for pleasure. This close acquaintance with the phraseology of the Hebrew language became so familiar to him, that he unconsciously used to employ its beautiful figurative expressions when he wished to describe any thing with peculiar earnestness. Walking one day with his father, in a fine spring morning before he was fourteen years of age, they sat under an oak, and as a cool western breeze blew on them, he expressed himself in the following words, "All around the oak receives us in his shadow. Soft airs breathe on us, like a whisper of the presence of God." Then again he said, "How peaceful grows the tender moss on the bosom of the cool earth! The hills lie round about shaded in lovely twilight, as though newly created, and blooming like another Eden." Religion was not with Klopstock a mere speculation; it was an exalted idea of the Redeemer, and the pure feeling of gratitude and love. With this enthusiasm of soul he produced the first three books of the "Messiah,"



indeed before his poetical talents had even been suspected beyond the narrow circle of a few select friends. The publication of this extraordinary poem excited a degree of attention no other book had ever awakened in Germany.

It became the theme of the pulpit, the subject of meditation for the devout Christian, and even procured him the patronage of the king of Denmark, with a pension and residence at Copenhagen. He soon after married Margareta Moller, whose affectionate disposition constituted the happiness of his married life. This lady died in childbed in the year 1758. He bore this severe trial with pious resignation, and continued to cherish her memory with the devotion of a poet to the latest moments of his existence. He used to delight himself with planting white lilies on her grave, because he believed the lily was the most exalted of flowers, and she was the most exalted of women.

The remaining years of Klopstock's life do not afford many events beyond his literary productions. In 1791, in the sixty-eighth year of his age, he married a near relation of his first wife. Her domestic attentions, the society of his chosen friends, and the exercise of his poetical powers, which he retained till the close of life, contributed to the comfort of his serene and cheerful old age. The 14th of March, 1803, this venerable poet closed his long and valuable career at Hamburgh, in the eightieth year of his age. As symptoms of his dissolution approached, his fervent piety, and the hopes of that immortality his lofty Muse had so often sung, disarmed death of its terrors, and whispered peace to his departing spirit. He was in the habit of frequently reading his "Messiah" before his death, "but think not," he observed to a friend, "that I now peruse it as a poet, "I only occupy myself with the ideas it contains, and the hopes of salvation it offers." That happy close of a virtuous life, and that Christian triumph, which he sang in the twelfth canto of this poem with such sublime and glowing language, attended his last moments. In this painful struggle of expiring nature he pronounced these sacred words, which he has so finely illustrated in one of his odes—"Can a woman forget her sucking child, that she should not have compassion upon the son of her womb? Yea, they may forget, yet will I not forget thee." Klopstock was buried with every mark of honour by his countrymen, and a tomb erected to his memory.

KLOSE, FREDERICK, a clever English composer and musician, who was born in London, where his father followed the same profession, and from whom he received the rudiments of his musical education. He afterwards studied composition and the piano-forte under a variety of masters, among the principal of whom was the late celebrated Francesco Tomich. Klose was an able instrumental performer, and was a member of most of the orchestras in London, particularly of the King's theatre, and concert of ancient music, the whole of which, with the exception of the last, he resigned, to devote himself exclusively to teaching and composition. As a piano-forte teacher few excelled him in the art of imparting that sure elementary foundation on which, where there is ability, the best superstructure may afterwards be raised. He also excelled in ballads of a pathetic and sentimental character, of which several have acquired a considerable degree of celebrity, as for instance, "The rose had been washed," by Cow-

per; "My native land good night," by Lord Byron; and "Canst thou bid my heart forget?" from Glenarvon, &c. &c. He was also the author of several ballets and detached pieces which have been performed with success at the King's theatre. Mr. Klose died in London on the 8th of March, 1830.

KLOTZ, CHRISTIAN ADOLPHUS, was born in 1738, at Bischofswerda, in Lusatia. He studied at Jena, and in 1762 was appointed professor of philosophy in Göttingen. Klotz distinguished himself chiefly by his Latin poems, his numismatic treatises, his works on the study of antiquity, and on the value and mode of using ancient gems. After having contributed much to the "Deutsche Bibliothek," under the signature "E," he established a paper in opposition to it, called "Acta Literaria." Lessing was the acutest and wittiest of his opponents. His disputes with Lessing and Burmann took a tone of undue violence. Klotz's irregular life hastened his death, which took place on the 31st of December, 1771.

KNELLER, SIR GODFREY, an eminent portrait painter, who was born at Lubeck about 1648. He was designed for a military life, and sent to Leyden to study mathematics and fortification, but, showing a decided bent for painting, was placed under Bol and Rembrandt at Amsterdam. He visited Italy in 1672, where he became a disciple of Carlo Maratti and Bernini, and painted several historical pieces and portraits both at Rome and Venice. On his return he was induced to visit England, in 1674; and, having painted a much-admired family picture, which was seen by the duke of York, the latter introduced the painter to Charles II., by whom he was much patronized. He was equally favoured by James II. and William III., for the latter of whom he painted many pictures at Hampton Court, and several of the portraits in the gallery of admirals. He also took the portrait of the czar Peter for the same sovereign, who in 1692 knighted him, and made him gentleman of the privy chamber. Queen Anne continued him in the same office, and George I. made him a baronet. He continued to practise his art to an advanced age, and had reached his seventy-fifth year at his death, in 1723. His interment took place in Westminster Abbey, under a splendid monument erected by Rysbrach, on which appears an epitaph by Pope. The airs of his heads are graceful, and his colouring is lively, true, and harmonious; his drawing correct, and his disposition judicious. He displays a singular want of imagination in his pictures, the attitudes, action, and drapery being insipid, unvarying, and ungraceful.

KNIGGE, ADOLPHUS FRANCIS FREDERIC LOUIS, BARON DE, a popular German writer, who was born in 1752, at Brendenbeck, not far from Hanover. His father died in 1766, leaving him an estate deeply embarrassed. Knigge wrote a variety of works, and his novels were very popular, on account of their easy style of narration, and a tinge of satire and popular philosophy. His "Journey to Brunswick" was, for a considerable time, much read; but the work which gave him the greatest reputation was his "Ueber den Umgang mit Menschen," "On Intercourse with Men;" a book which contains some good advice, but is disfigured by a minuteness of petty precepts. Knigge was also a member of the illuminati, and thus became implicated in some of the disputes relating to that order. He died after a very unsettled life in May 1796.



**KNIGHT, RICHARD PAYNE**, a patron of learning and the fine arts, to the study and encouragement of which he devoted a great portion of his time and ample fortune. His father, from a dread lest his son's constitution should be impaired by the discipline of a public school, kept him at home till his fourteenth year; but, on his decease, young Knight was placed at a large seminary, where he soon distinguished himself by his progress in classical literature, his favourite study. His splendid collection of ancient bronzes, medals, pictures, and drawings in his museum at his house in Soho Square, gave equal proofs of his taste and liberality. This collection he bequeathed, at his death, to the British Museum. His principal writings are, "Remains of the Worship of Priapus, lately existing in Naples, and its Connexion with the Mystic Theology of the Ancients;" "An Analytical Essay on the Greek Alphabet;" "Analytical Inquiry into the Principles of Taste;" and "Prolegomena in Homerum," reprinted in the "Classical Journal." He died in 1824.

**KNIGHT, THOMAS**, an actor and dramatic writer, who was a native of Dorsetshire. His father being in good circumstances, educated his son for the law, but owing to a strong predilection for the stage, he quitted his profession and procured an engagement at York, where he performed for several seasons. He afterwards went to Bath, and subsequently came to London, and obtained a good engagement at Covent Garden. In 1797 he displayed his talents as a writer in the farce of "Honest Thieves," which was followed by "The Turnpike Gate," "Tag in Tribulation," and several other works of a similar character. He died in 1802.

**KNOLLES, RICHARD**, a clever historical writer, who was entered at the university of Oxford about 1560, and became a fellow of Lincoln college, which he left to be master of the free school of Sandwich, in Kent. His "History of the Turks," of which a folio edition appeared in 1610, was the labour of twelve years. It has passed through several editions, and is executed in a manner which has transmitted his name with honour to posterity. Knolles is also author of the lives and conquests of the Ottoman kings and emperors until 1610, and "A Brief Discourse on the Greatness of the Turkish Empire." He translated Bodin's "Six Books of a Commonwealth."

**KNOWLES, THOMAS**, an excellent English classical scholar and divine, who was born at Ely in 1723. He was the author of several very important theological works, among which we may enumerate his "Reply to Clayton's Essay on the Spirit," and a work "On the Divine Legation of Moses." His death took place in 1802.

**KNOX, HENRY**.—This distinguished American leader was born at Boston, in the United States, July 1750, and received the best education which the schools of his native town could afford. He commenced business as a bookseller when quite young, but relinquished it on the breaking out of the revolutionary war, in order to devote his energies to the cause of his country. He had previously at the age of eighteen been chosen one of the officers of a company of grenadiers, and evinced a fondness and ability for the military profession. At the battle of Bunker's Hill he served as a volunteer, and was constantly exposed to danger, in reconnoitring the movements of

the enemy. He soon afterwards undertook the perilous and arduous task of procuring from the Canadian frontier some pieces of ordnance, the American army being entirely destitute of artillery—an enterprise which he successfully accomplished. He received the most flattering testimonials of approbation from the commander-in-chief and congress, and was entrusted with the command of the artillery department with the rank of brigadier-general, in which he remained until the termination of the war. Throughout the whole contest he was actively engaged, principally near the commander-in-chief, whose confidence he eminently enjoyed. In the battles of Trenton and Princeton, Germantown and Monmouth, he displayed peculiar skill and bravery, and subsequently contributed greatly to the capture of Cornwallis at Yorktown. Immediately after this event he was created a major-general by congress, at the recommendation of Washington. The capture of that place having put a period to the war, he was named one of the commissioners to adjust the terms of peace—a duty which was satisfactorily performed. He was deputed to receive the surrender of the city of New York, and shortly afterwards was appointed to the command at West Point, where he had to execute the delicate and difficult task of disbanding the army, and inducing a soldiery disposed to turbulence by their privations and sufferings to resume quietly the character of citizens.

In March 1785 he was appointed by congress to succeed General Lincoln in the secretaryship of war, and in this office he was continued by Washington after the adoption of the constitution of the United States. His duties were subsequently much increased when he received the charge of the navy department; and America is greatly indebted to his efforts for the creation of its naval power. For eleven years the functions of the war office were discharged by General Knox. At the end of that period, in 1794, he obtained a reluctant consent from Washington to retire, in order that he might adequately provide for his family, the salary attached to his office being insufficient for that purpose. He then settled in the district of Maine, where he possessed a large tract of land in the right of his wife; but he did not abandon entirely public life, being repeatedly induced to become a member both of the house of representatives and of the council of the state. He died in 1806, at his seat in Thomaston, Maine. His death was caused by internal inflammation, the consequence of swallowing the bone of a chicken.

**KNOX, JOHN**.—This celebrated Scottish reformer was descended from an ancient family, and born at Gifford, in East Lothian, in 1505. He received his education at the university of St. Andrew's, where he took the degree of master of arts much before the usual age. Having embraced the ecclesiastical profession, he began, as usual, with the study of scholastic divinity, in which he so much distinguished himself that he was admitted into priest's orders before the time appointed by the canons. He soon became weary of the theology of the schools, and resolved to apply himself to that which was more plain and practical. This alteration of opinion led him to attend the sermons of Thomas Guillaume, or Williams, a friar of eminence, who was so bold as to preach against the pope's authority; and he was still more impressed by the instructions of the celebrated George Wishart, so that he relinquished all

thoughts of officiating in the church of Rome, and became tutor to the sons of the lairds of Long Niddrie and Ormistoun, who had embraced the reformed doctrines. Here he preached, not only to his pupils, but to the people of the neighbourhood, until interrupted by Cardinal Beaton, archbishop of St. Andrew's, who obliged him to conceal himself; and he thought of retiring to Germany. The persuasion of the fathers of his pupils, and the assassination of Beaton by the Leslies, encouraged him to remain; and he took shelter, under the protection of the latter, in the castle of St. Andrew's, where, notwithstanding the opposition of the clergy of St. Andrew's, he preached the principles of the reformation with extraordinary boldness, until the castle of St. Andrew's surrendered to the French in July 1547, when he was carried with the garrison into France, and remained a prisoner on board the galleys until the latter end of 1549.



Being then set at liberty, he passed over to England, and, arriving in London, was licensed either by Cranmer or the protector Somerset, and appointed preacher, first at Berwick, and afterwards at Newcastle. In 1552 he was appointed chaplain to Edward VI., and preached before the king at Westminster, who recommended Cranmer to give him the living of Allhallows, in London, which Knox declined, not choosing to conform to the English liturgy. It is said that he refused a bishopric, regarding all prelacy as savouring of the kingdom of antichrist. He, however, continued his practice as an itinerant preacher until the accession of Mary, in 1554, when he quitted England, and sought refuge at Geneva, where he had not long resided before he was invited by the English congregation of refugees at Frankfort to become their minister. He unwillingly accepted this invitation, at the request of John Calvin, and continued his services until embroiled in a dispute with Dr. Cox, afterwards bishop of Ely, who strenuously contended for the liturgy of King Edward. Knox, in his usual style of bold vituperation, having, in a treatise published in England, called the emperor of Germany as great an enemy to Christ as Nero, his opponents accused him to the senate of treason both against the emperor and Queen Mary; on which he received private

notice of his danger, and again retired to Geneva, whence, after a residence of a few months, he ventured, in 1555, to pay a visit to his native country. Finding the professors of the protestant religion greatly increased in number, and formed into a society under the inspection of regular teachers, he finally joined them, and produced so great an effect by his exertions, both in Edinburgh and other places, that the Roman catholic clergy, alarmed at his progress, summoned him to appear before them in the church of the Blackfriars, in that metropolis, on the 15th May, 1556. This summons he purposed to obey, resting on the support of a formidable party of nobles and gentry, which so alarmed his opponents that they dropped the prosecution. Thus encouraged, he continued preaching with additional energy and boldness, and was even induced to write to the queen regent, Mary of Lorraine, a letter, in which he earnestly exhorted her to listen to the protestant doctrines. While thus occupied, he was strongly urged to pay a visit to the English congregation at Geneva; and he accordingly departed for that place in July 1556.

He was no sooner gone than the bishops summoned him to appear before them; and, as that was impossible, they passed sentence of death against him as a heretic, and burnt him in effigy at the cross at Edinburgh. Against this sentence he drew up an energetic appeal, which was printed at Geneva in 1558, previously to which he was invited to return to Scotland, and had actually reached Dieppe on his way when he received other letters recommending delay; which epistles he answered by such strong remonstrances against timidity and backsliding, that those to whom he addressed them entered into a solemn bond or covenant, dated December 1557, "that they would follow forth their purpose, and commit themselves, and whatever God had given them, into his hands, rather than suffer idolatry to reign, and the subjects to be defrauded of the only food of their souls." Knox, in the mean time, had returned to Geneva, where he published his treatise entitled "The First Blast of the Trumpet against the Monstrous Regimen of Women, chiefly aimed at the Cruel Government of Queen Mary of England, and at the Attempt of the Queen Regent of Scotland to Rule without a Parliament." A second blast was to have followed; but the accession of Queen Elizabeth to the throne of England, who was expected to be friendly to the protestant cause, prevented it.

In April 1559 he would have visited England, but was prevented by the resentment felt by Elizabeth at his late treatise. He therefore proceeded directly to Scotland, where he found a persecution of the protestants just ready to commence at Stirling. He hurried to the scene of action to share the danger, and, mounting a pulpit, inflamed the people by a vehement harangue against idolatry. The indiscretion of a priest, who, immediately on the conclusion of this discourse, was prepared to celebrate mass, precipitated his hearers into a general attack on the churches of the city, in which the altars were overturned, the pictures destroyed, the images broken, and the monasteries almost levelled to the ground. These proceedings were censured by the reformed preachers, and by the leaders of the party. From this time Knox continued to promote the reformation by every means in his power, and, by his



correspondence with the secretary Cecil, was chiefly instrumental in establishing the negotiation between his party and the English, which terminated in the march of an English army into Scotland. Being joined by almost all the chief men of the country, these forces soon obliged the French troops, who had been the principal support of the regent, to quit the kingdom; and the parliament was restored to its former independence. Of that body, the majority had embraced protestant opinions, and no opportunity was omitted of assailing the ancient religion, until at length the presbyterian plan, recommended by Knox and his brethren, was finally sanctioned, the old ecclesiastical courts being abolished, and the exercise of religious worship according to the rites of the Roman church prohibited.

In August 1561 the unfortunate Mary, then widow of Francis II. king of France, arrived in Scotland to reign in her own right. She immediately set up the mass in the royal chapel, which, being much frequented, excited the zeal of Knox, who was equally intolerant with the leaders of the conquered party; and in the face of an order of privy council allowing the private mass, he openly declared from the pulpit, "that one mass was more frightful to him than 10,000 armed enemies landed in any part of the realm." This freedom gave great offence, and the queen had long and angry conferences with him on that and other occasions, in which he never paid the slightest homage either to sex or rank. He preached with equal openness against the marriage of Mary with a papist; and Darnley, after his union being induced to hear him, he observed in the course of his sermon, that "God set over them for their offences and ingratitude, boys and women." In the year 1567 he preached a sermon at the coronation of James VI., when Mary had been dethroned and Murray appointed regent.

In 1572 he was greatly offended with a convention of ministers at Leith, for permitting the titles of archbishop and bishop to remain during the king's minority, although he approved of the regulations adopted in reference to their elections. At this time his constitution was quite broken, and he received an additional shock by the news of the massacre of St. Bartholomew. He had, however, strength enough to preach against it, which he desired the French ambassador might be acquainted with, but soon after took to his bed and died on the 24th of November, 1572. He was interred at Edinburgh, several lords attending, and particularly the earl of Morton, that day chosen regent, who, when he was laid in his grave, exclaimed, "There lies he who never feared the face of man, who hath been often threatened with dag and dagger, but yet hath ended his days in peace and honour; for he had God's providence watching over him in an especial manner when his life was sought."

The character of this eminent reformer has been sketched by Dr. Robertson in his "History of Scotland;" who, in observing upon the severity of his deportment, impetuosity of temper, and zealous intolerance, observes, that the qualities which now render him less amiable, fitted him to advance the reformation among a fierce people, and enabled him to encounter dangers and surmount opposition to which a more gentle spirit would have yielded. John Knox was a man of exalted principles, great intellectual energy, undaunted intrepidity, and exemplary piety

and morality. He was twice married, and had two sons by his first wife. His writings, in addition to those already mentioned, are, "A Faithful Admonition to the Professors of the Gospel of Christ in the Kingdom of England;" "A Letter to Queen Mary, Regent of Scotland;" "Steady Exhortation to England for the speedy embracing of Christ's Gospel." After his death appeared his "History of the Reformation of Religion within the Realm of Scotland."

KNOX, VICESIMUS, a writer of considerable celebrity in the last century. He was born in 1752 and educated at Oxford, where he held a distinguished rank for his literary attainments. In 1778 Mr. Knox was elected master of Tunbridge school, an appointment which he held with the highest credit for thirty-three years. About the time of his first settling at Tunbridge in this capacity he married the daughter of Mr. Miller, a respectable surgeon of that place, who died in 1809, leaving behind her two sons and a daughter. A short time after his marriage, Mr. Knox accepted the degree of doctor of divinity, conferred upon him by a diploma from Philadelphia, without solicitation, in the handsomest manner, as a compliment for the benefit America had derived from his admirable essays, which had been exceedingly popular in that country. The next work of Dr. Knox was his celebrated "Treatise on Liberal Education," a subject he was especially qualified to discuss. This production, like those which had preceded it by the same author, was very favourably received by the public.

In 1787 Dr. Knox published a series of miscellaneous papers, entitled "Winter Evenings," in three volumes octavo. They have passed through several editions, although they have not, on the whole, been as popular as those which preceded them. They contain a great deal of agreeable discussion on a variety of subjects, mostly connected with literature and the fine arts. The "Elegant Extracts in Prose and Verse" next occupied the attention of Dr. Knox, and the extraordinary popularity of these useful compilations must have been highly gratifying to the editor. The "Elegant Epistles" were also subsequently collected by Dr. Knox, who, besides these valuable works, edited an edition of Horace, upon the expurgata plan. It would have been well if his example had been followed by other editors, for it is a scandal to the country, that the books commonly put into the hands of young persons for the purposes of education are precisely of a nature to debauch and deprave their minds. It is difficult to conceive why we permit our children to have access to the most revolting obscenities, for so unsatisfactory a reason as that of their being written in the dead languages.

Mr. Fox early sought the acquaintance of Dr. Knox, and there is no doubt, if political events had afforded the opportunity, but that he would have filled the highest station in the church. Preferment, however, was not his object, nor ever occupied his thoughts. He was, from conscientious conviction, a firm friend of the establishment. His strenuous support of its doctrines in his theological works excited the hostility of the Socinians and other separatists. Dr. Disney addressed a letter to him upon the publication of his sermons. On the other hand, though of political sentiments diametrically opposite, that distinguished prelate, Bishop Horsley, publicly eulogised his treatise on the Lord's Supper, in his episcopal charges, "recommending it to the general



attention of the clergy, and describing it as no inconsiderable monument of the learning and piety of the writer." Another prelate, of inferior reputation indeed to Dr. Horsley as a polemic and divine, but justly held in universal esteem for his amiable character and his useful labours in the church, Bishop Porteus, entertained a high sense of the value of Dr. Knox's religious works, and recommended them for perusal, as containing the most attractive delineations of the pure spirit of Christianity. Notwithstanding his strong attachment to the establishment, Dr. Knox was a friend to religious as well as civil liberty, and therefore an advocate for a very liberal toleration.

Dr. Knox was rector of Rumwell and Ramaden Crays in Essex, and minister of the chapelry of Shipbourne in Kent, to which he was presented by Viscount Vane. The duties of a parish priest he discharged for nearly forty years with a regularity, an ability, and a zeal, seldom surpassed; scarcely during that long period requiring any assistance in the performance of the service of the church. After his retirement, while he lived in London, he never withheld his powerful aid from the pulpit whenever it was solicited in favour of the various charities with which the metropolis abounds. There are few of these institutions which have not greatly benefited by his exertions. Dr. Knox enjoyed a long course of uninterrupted health, and retained his mental faculties in their full vigour to the last moment of his life; within the three last days of it he was as capable as ever of any laborious literary research or professional exertion. Dr. Knox died at Tunbridge, September 6th, 1821.

Dr. Knox was an elegant Latin scholar, and his English compositions are models for taste and purity of expression. The subjoined specimen from his "Moral and Literary Essays," is characteristic of Dr. Knox's style:—

"The poetical passages of Scripture are peculiarly pleasing in the present translation. The language, though it is simple and natural, is rich and expressive. Solomon's Song, difficult as it is to be interpreted, may be read with delight, even if we attend to little else than the brilliancy of the diction; and it is a circumstance which increases its grace, that it appears to be quite unstudied. The Psalms, as well as the whole Bible, are literally translated; and yet that translation abounds with passages exquisitely beautiful, and irresistibly transporting. Even where the sense is not very clear, nor the connexion of ideas obvious at first sight, the mind is soothed and the ear ravished with the powerful, yet unaffected, charms of the style. It is not indeed necessary to enlarge on the excellence of the translation in general: for its beauties are such as are to be recognised by feeling more than by description, and it must be owned that they have been powerfully felt by the majority of the nation ever since the first edition. In many a cottage and farm-house where the Bible and Prayer-book constitute the library, the sweet songs of Judah, and the entertaining histories of Joseph and his brethren, Saul and Jonathan, constitute a never-failing source of heartfelt pleasure.

"It is false refinement, vain philosophy, and an immoderate love of dissipation, which causes so little attention to be paid to this venerable book in the gay world. If we do not disclaim all belief in its contents, it is surely a great omission in many gentlemen and ladies who wish to be completely accomplished, or

think themselves so already, to be utterly unacquainted with the sacred volume. It is our duty to inspect it, and it is graciously so ordered that our duty in this instance may be a pleasure; for the Bible is truly pleasing, considered only as a collection of very ancient and curious history and poetry."

KORNER, THEODORE, an eminent German poet, who was born at Dresden in 1788. From his earliest youth he manifested an ardent imagination and a taste for literature which was encouraged by the attentions of the celebrated Schiller, who was a friend of his father. In 1811 he finished his studies at Leipsic. Being forbidden to attend any of the Saxon universities on account of his political sentiments, he went to Vienna and commenced dramatic writer and poet. Always an enthusiast for the liberty of Germany, the retreat of Bonaparte from Russia inspired him with the most enthusiastic military ardour. He whose energetic poems helped so powerfully to kindle a patriotic spirit among his countrymen, could no longer endure the indolent occupations of a poet. He left Vienna in March 1813, and joined a distinguished free corps, in which he rose to a high rank, and soon became the idol of his comrades. He courted danger and death with the cool devotion of heroism, and his poems perpetually breathe a spirit of quiet foreboding of his approaching fate.

He was killed in an engagement with the French at Rosenburgh, in Meeklenburgh, on the 26th of August, 1813. The poetry of Korner, like the patriot songs of republican France, seemed to have produced an almost magical effect on his countrymen. They rushed from their homes singing his battle songs, and joined the standard of their country with a noble enthusiasm which had long appeared to be extinct in Germany. The most celebrated of Korner's compositions is called the "Song of the Sword," and we subjoin a translation of this spirit-stirring composition. And it may be enough to state that it was written a few hours before the death of its author:—

"Thou sword upon my side,  
Why glance thy beams so wide?  
Fair art thou in my sight,  
Thou art my joy, delight.  
Hurrah!

"Me doth a brave knight bear,  
Therefore I shine so fair;  
I guard a free man's right,  
That brings the sword delight.  
Hurrah!

"Good sword! yes! I am free,  
And from my soul love thee.  
As though upon my side  
Thou wert a lovely bride!  
Hurrah!

"To thee for woe or weal,  
I gave my life of steel;  
Oh! that we married were—  
Thy bride where wilt thou bear?  
Hurrah!

"The trumpet's solemn warning  
Marks our bridal morning:  
When yonder cannons bray  
I bear my Love away!  
Hurrah!

"Oh! blest by thee embraced,  
Thou bridegroom, bear me! haste!  
In keen desire I wait!  
My wreath doth thee await.  
Hurrah!

"Why clashest thou for fight,  
Thou iron joy so bright?  
Within thy sheath so wild  
Why clashest thou, my child?  
Hurrah!

- " I clash within the sheath,  
To meet the strife of death ;  
Wild longing for the foe,  
Thou seest me clashing so.  
Hurrah !
- " In thy small house abide ;  
What wilt thou here, sweet Bride ?  
Stay, in thy chamber stay,  
Soon bear I thee away.  
Hurrah !
- " Thy love then quickly prove,  
Oh ! garden fair of love,  
Where blood-red roses grow,  
And death is seen to blow.  
Hurrah !
- " Now from the sheath arise,  
Delight of warriors' eyes,  
Come out, come out, my sword :  
I will fulfil my word.  
Hurrah !
- " How joyous is the air !  
The bridal dance how fair !  
The steel, mid sunny beams,  
In bridal splendour gleams.  
Hurrah !
- " Up, up ! ye warriors bold,  
Ye German knights of old,  
Your heart the loved one warms,  
Then take her to your arms.  
Hurrah !
- " Erst on the left she threw  
Stol'n beams, concealed and few ;  
God, on the other side,  
Doth bless the chosen bride.  
Hurrah !
- " With glowing love impress'd,  
Her bridal mouth he press'd,  
Then to your arms receive her,  
And cursed be they who leave her.  
Hurrah !
- " Now may the loved one sing  
And beams around her fling ;  
The bridal morn gleams wide—  
Hurrah ! thou Iron Bride !  
Hurrah !"

KOSCIUSKO, THADDEUS, the last generalissimo of the republic of Poland, and one of the noblest characters of his age. He was descended from an ancient and noble, though not rich family, in Lithuania, and was educated in the military school at Warsaw. The prince Adam Czartoriski, perceiving his talents and industry, made him second lieutenant in the corps of cadets, and sent him at his own expense to France, where he studied drawing and the military art. After his return he was made captain. But the consequences of an unhappy passion for the daughter of Sosnowski, marshal of Lithuania, obliged him to leave Poland. Solitary studies, particularly in history and mathematics, and an elevated character, prepared him for the struggle for freedom, in which he engaged under Washington, who made him his aid-de-camp. He distinguished himself particularly against the British troops, and was very highly esteemed by the army and the commander-in-chief. He and Lafayette were the only foreigners admitted into the Cincinnati. Kosciusko received the rank of general, and in 1786 returned to Poland. When the Polish army was formed in 1789, the diet appointed him a major-general. He declared himself for the constitution of May 1791, and served under Prince Joseph Poniatowski. In the campaign of 1792 he distinguished himself against the Russians at Zielonek and Dubienka. At the latter place, under cover of some works which he had thrown up in the course of twenty-four hours, he repulsed with 4000 men three successive attacks of 18,000 Russians, who prevailed only after the loss of 4000 men. Kosciusko retired without having suffered severely. When King Sta-

nislaus submitted to Catharine, he with sixteen other officers left the army, and was therefore obliged to retire from Poland. He went to Leipsic, and the legislative assembly of France at this time gave him the rights of a French citizen.

The Poles becoming impatient under the oppression of Russia, some of Kosciusko's friends in Warsaw determined to make an effort for the liberation of their country. They chose Kosciusko their general, and made him acquainted with their plans. He imparted them to the counts Ignatius Potocki and Kolontai in Dresden, who thought the enterprise injudicious. Kosciusko, however, went to the frontier, and sent General Zajonczeck and General Dzialynski into the Russian provinces of Poland, to prepare every thing in silence. But when the Polish army was merged in part in the Russian, and the remainder reduced to 15,000 men, the insurrection broke out before the time fixed on. All now flew to arms, the Russian garrison was immediately expelled from Cracow, and just at this moment Kosciusko entered the city. The citizens now formed the act of confederation of Cracow on the 24th of March, 1794, and Kosciusko at their head called upon the Poles to restore the constitution. Kosciusko then advanced to meet the Russian forces. Without artillery, at the head of only 4000 men, part of whom were armed with scythes and pikes, he defeated 12,000 Russians at Racławice, on the 4th of April, 1794. His army was now increased to 9000 men, and he formed a junction with General Grochowski.

In the mean time the Russian garrisons of Warsaw and Wilna had been put to death or made prisoners. Kosciusko checked the outbreak of popular fury, sent troops against Volhynia, and organised the government at Warsaw. He marched out of the city with 13,000 men to oppose 17,000 Russians and Prussians, attacked them at Szezokocini June 6, but was defeated after an obstinate conflict. He retreated to his entrenched camp before Warsaw. The Prussians took Cracow. Disturbances broke out, in consequence, in Warsaw, and the people murdered a part of the prisoners, and hung some Poles who were connected with the Russians. But Kosciusko punished the guilty, and restored order. The king of Prussia now formed a junction with the Russians, and besieged Warsaw with 60,000 men. Kosciusko, however, kept up the courage of his countrymen. After two months of bloody fighting, he repelled, with 10,000 men, a general assault. All Great Poland now rose, under Dombrowski, against the Prussians. This circumstance, together with the loss of a body of artillery, compelled the king of Prussia to raise the siege of Warsaw. Thus this bold general, with an army of 20,000 regular troops, and 40,000 armed peasants, maintained himself against four hostile armies amounting together to 150,000 men. His great power consisted in the confidence which his fellow-citizens reposed in him. The nephew of the king, once his general, served under him. Kosciusko had unlimited power in the republic, but he displayed the integrity of Washington and the activity of Cæsar. He attended to procuring supplies, superintended the raising and payment of money, and prevented plundering and fraud, and was equally active in the council and the field. His days and nights, all his powers, were devoted to his country. He secured the administration of justice, abolished bondage, and finally restored to the nation, in the supreme national council

which he established, the great power which had been delegated to him. Catharine at length decided the contest by an overwhelming superiority of numbers. Suwaroff defeated the Poles under Sierakowski at Brzec in Volhynia. Repnin penetrated through Lithuania, and formed a union with Suwaroff; General Fersen was to support them with 12,000 men. To prevent this, Kosciusko marched from Warsaw with 21,000 men. Poninski was to have supported him with his division, but the Russians intercepted the messenger. The united Russian armies under Fersen attacked the Poles, who were not more than one-third as strong as the Russians, at Macziewice, about fifty miles from Warsaw; they were three times repulsed, but on the fourth attack they broke through the Polish lines. Kosciusko fell from his horse covered with wounds, exclaiming, "Finis Poloniæ," and was made prisoner by the enemy.

In losing him, his country lost all. Suwaroff stormed Praga; Warsaw capitulated; Madalinski left Great Poland; and an Austrian army appeared before Lublin. But the noble efforts of the conquered had awakened the regard of Europe towards the unhappy country, and the dearest hopes of the nation—the restoration of their monarchy with a free constitution—found a powerful support in public opinion. Catharine caused the hero and his noble colleagues, who were prisoners of war, to be thrown into a state-prison, but Paul I. gave them their liberty, and distinguished Kosciusko by marks of his esteem. He presented his own sword to the general, who declined it with these words—"I no longer need a sword, since I have no longer a country." To the day of his death he never again wore a sword. Paul then presented him with 1500 peasants, and his friend Niemcewicz, the poet, with 1000. When on the Russian frontier, Kosciusko declined this present by a letter. He and his friend now went to America in 1797. On his return to his native country after the war of the revolution, he had received a pension from America, and he now found there such a reception as he deserved. In 1798 he went to France. His countrymen in the Italian army presented to him the sabre of John Sobieski, which had been found in 1799 at Loretto. Napoleon afterwards formed the plan of restoring Poland to its place among the nations, and thus, at the same time, injuring Russia and extending his own power over the east of Europe. But Kosciusko would take no part in this struggle, which was conducted by Dombrowski in 1807 and 1808, being prevented less by ill health than by having given his word to Paul I. never to serve against the Russians. To Napoleon's proposals he answered, that "he would exert himself in the cause of Poland when he saw the country possessed of its ancient territories, and having a free constitution." Fouché tried every means to carry him to Poland. Having purchased an estate in the neighbourhood of Fontainebleau, he lived there in retirement until 1814, when he wrote to the emperor Alexander to ask of him an amnesty for the Poles in foreign lands, and to request him to become king of Poland, and to give to the country a free constitution, like that of England. In 1815 he travelled with Lord Stewart to Italy, and in 1816 he settled at Soleure, until a fall with his horse from a precipice, not far from Vevay, occasioned his death on the 16th of October, 1817, at Soleure. In 1818 Prince Jablonowski, at the expense of the emperor Alexander, removed his body, which,

at the request of the senate, the emperor allowed to be deposited in the tomb of the kings at Cracow.

KOSEGARTEN, LOUIS THEOBUL, a poet and preacher, who was born on the 1st of February, 1758, at Grevesmuhlen, a small town of Mecklenburg. He studied at Griefswald, and was for some time a tutor in the family of a nobleman in Pomerania. He afterwards became a preacher at Altenkirchen, in the island of Rugen, and was made in 1793 doctor of theology. Upon this patriarchal island he lived in the enjoyment of nature, his family, poetry, literature, and in a faithful discharge of the duties of his office, a number of happy years, till he received in 1807 an invitation to a professorship at Griefswald, where he died in 1818, rector of the university, in the sixty-first year of his age. The fruits of his leisure hours—his romances, for instance, his rhapsodies, his legends, his epic-idyllic poems, his patriotic songs—have obtained for him no mean rank in German literature; but his muse, often full of natural power and fire, frequently runs into bombast and prolixity.

KOSLOFF, IWAN, a Russian nobleman, who was born about 1780, and passed his youth in the great world. In the social circles of the nobles of Moscow and St. Petersburg he led an animated rather than a busy life. His genius was not as yet awakened; still he loved literature, was master of the French and Italian languages, and familiar with their classics. But he had recourse to these studies only when in want of occupation, and to recruit his mind exhausted by dissipation. His activity was mainly devoted to the pleasures of the world and the care of his family. When about forty years old, he was attacked with a severe sickness which deprived him of the use of his feet. Removed thus at once from the company which he loved, loneliness compelled him to seek in himself an indemnification for the loss of worldly pleasure. This stroke did not prostrate him: on the contrary, his mind took a higher flight. He became a poet. The ideal world which he now inhabited indemnified him fully for the reality of which he was deprived. Upon his bed of pain he discovered in himself a talent hitherto unknown to him. In a short time he made himself familiar with the English language and literature. Yet a more severe trial awaited him; he lost his sight. This misfortune did not depress his courage; on the contrary, he made it a means of moral and spiritual elevation. With his blindness burst forth his poetic spirit. He soon commenced the study of the German language, and made himself acquainted with the classical poetry of Germany. Kosloff lived in the world of recollection and of fancy, and that Providence which veiled his eyes, said to his soul, "Let there be light."

Kosloff made some very good translations from English and Italian poetry, and his "Monk," in poetic power, reminds us of Byron's "Gaiour."

KOTZEBUE, AUGUSTUS FREDERIC FERDINAND VON.—This prolific German writer was born on the 3rd of May, 1761, at Weimar. At the age of sixteen years he entered the university of Jena, where his inclination for the drama, already awakened at Weimar by the celebrated company of players in that city, was confirmed by his connexion with a private theatre. The marriage of his sister to a gentleman of Duisburg induced him to enter the university, then at that place, but in 1797 he returned to Jena, and studied law, without, however, ceasing to compose for the theatre. On leaving the university, he



was admitted a lawyer. He imitated Schiller, Göthe, Wieland, Hermes, Brandes, and Musæus. In 1781 he went to St. Petersburg, at the suggestion of the Prussian minister at that court, and became secretary to the governor-general, Van Bowr, who died two years afterwards. He had, however, recommended Kotzebue to the empress, and she became his patroness. He was finally appointed president of the government of Esthonia, and as such was ennobled, in consequence of which he wrote his work "On Nobility," in which he defended this institution, after having often attacked it as a poet.

In 1790, on a journey to Pyrmont, he published "Doctor Bahrdt with the Iron Forehead," under the name of Knigge, by which he sunk greatly in the public esteem. In 1795 he retired to a country place about thirty-five miles from Narva, in Esthonia, but soon after removed to Weimar, with a pension of a thousand guilders, and again returned to Petersburg, where his sons were educated in the imperial military school. Although he had a passport, yet on his arrival at the frontiers he was arrested, and sent to Siberia, without learning the reason. A small drama of his, an indirect eulogy of Paul I., was translated into Russian, and laid in manuscript before the emperor, who was so delighted with it that he recalled Kotzebue and took him into favour; but after the death of this emperor he again went to Germany. In 1802 he was chosen member of the academy of sciences of Berlin,—by what intrigues we do not know,—and, with Merkel formed a party against Göthe and Schlegel, in which contest the latter, of course, was much superior. In 1806 he went again to Russia, to avoid the French, and lived from 1807 on his estate at Schwartz, in Esthonia, never ceasing to write against Napoleon. In 1813, as counsellor of state, he followed the Russian head quarters, constantly writing to excite the nations against Napoleon, and published in Berlin the Russian-German National Gazette, entitled "Volksblatt." He established the "Literary Weekly Paper," in which he passed judgment on the publications of the day, and advanced political opinions equally dishonourable and obnoxious to Germany, ridiculing every attempt at liberal institutions. The state of things before the French revolution was his standard of perfection. Kotzebue was regarded with aversion by the liberal party in Germany, as an enemy to the freedom of his country, and, among the young and ardent, his ridicule of their noblest sentiments and most cherished hopes awakened bitter hatred. This feeling was so strong in the case of a young enthusiast named Sand, that he formed the plan of putting Kotzebue to death as the enemy of his country, and deliberately murdered him on the 23rd of March, 1819, after which he immediately gave himself up to justice. Kotzebue was three times married, and left thirteen children. His best productions are his comedies, which seem to be much more popular with foreigners than with Germans. A sickly sentimentality in his graver dramas, and the insipidity of his comedies, are seldom redeemed by higher excellences.

KLANACH, LUCAS.—This artist was born in 1472, in the bishopric of Bamberg. He went to Coburg after having learned a little of the art of painting from his father, who was a wood-cutter and card-painter. The elector Frederick the Wise admitted him to his court, and he accompanied him on his journey to Palestine in 1493. In 1504 he was

appointed painter to the elector and his brother, Duke John Frederick, was made a noble, and in 1537 burgomaster of Wittemberg, accompanied the elector John Frederick in his captivity to Inspruck, returned with him, and died in 1553 at Weimar. His son, Lucas Kranach, who was also burgomaster at Weimar, where he died in 1586, painted many of the pieces ascribed to Kranach. We are most indebted to Kranach for his portraits of Luther, Melancthon, and other persons celebrated at the time of the reformation.

KRASICKI, IGNATIUS, count of Sietzen, archbishop of Gnesna, a poet and author, who was born at Dubiecko in February 1735. When the partition of Poland in 1772 obliged him to give up his office in the senate of the republic, he turned his attention to science. He excelled in describing the ridiculous in the national customs of his country. His conversation was agreeable and witty. Frederick the Great once said to him, "I hope Mr. Archbishop, you will carry me under your episcopal cloak into Paradise." "No, sire," answered Krasicki, "your majesty has cut it so short that it will not serve for smuggling." Among the works of this poet are his mock-heroic poem "La Mycheide, or La Sourjade," in ten cantos, translated into French, the subject of which is from the ancient chronicle of Bishop Kadlubek, which describes how mice and rats eat up King Popiel; also his "War of the Monks," in six cantos, perhaps his masterpiece. Frederick the Great is said to have induced him to write it when he lodged him in the room in Sans Souci, where Voltaire had lived with the intimation that it would doubtless inspire him with poetical ideas. His "Antimonomachie," also in six cantos, has less merit. Several of his fables are classic; not so his satires. "The War of Choczim," in twelve cantos, describing the victory of Choczkiw over Sultan Osman, under the reign of Sigismund, has too much of an historical character, but his prose works are full of spirit. He died at Berlin on the 14th of March, 1801.

KRUDENER, JULIANA, BARONESS OF.—This distinguished lady was born about 1766 in Riga. Her father, Baron Vietinghoff, one of the richest landed proprietors in Courland, gave her a careful education; and when a young girl her parents took her to Paris, where her father's house was the resort of men of talents, and her wit, beauty, and cheerfulness were admired. In her fourteenth year she was married to Baron Krüdener, a Livonian about thirty-six years old. She accompanied her husband to Copenhagen and Venice, where he was Russian minister. In these places, and in Petersburg, Madame Krüdener, placed by rank and wealth in the first circles, was one of their most brilliant ornaments. She was surrounded by admirers of her talents and beauty, but she was not happy. She became the mother of two children, but, as she herself indicates, in a letter to her son-in-law, her natural liveliness of temperament and the allurements of the world led her into levities, which finally caused a divorce from her husband. In 1791 she returned to her father's house in Riga, where she was universally considered one of the most accomplished ladies of the day. But Riga did not satisfy her, and she lived alternately in Paris and Petersburg in Russia. Her love of dissipation involved her in Paris, as well as in Petersburg, in many difficulties. In the midst of these circumstances she wrote a novel, of which she had formed

the plan at an earlier period, "*Valérie, ou Lettres de Gustave de Linar à Erneste de G.*," in which she delineated certain scenes of her own life. The disasters of Prussia arrived, and Madame Krüdener, being then about the person of the queen of Prussia, and participating in her affliction, turned her mind from the pleasures of the world to the subject of religion, though, perhaps, as is often the case, little change may have been produced in the essentials of her character. Ambition, a lively sensibility, and love of excitement, seem to have remained the great springs of her actions. She was now attracted by the principles of the Moravians. She again went to Paris, where she found many disciples—a fact easily explained from the circumstance that the highest circles of Paris always contain a number of persons who, having been accustomed to live on excitements from early youth, and having become sickened with those of fashionable life, turn with pleasure to those of devotion.

On the commencement of the war of the northern powers against Napoleon, Madame Krüdener went to Geneva, and at Carlsruhe she became connected with the mystical Jung. She began to believe herself called to preach the gospel to the poor. She therefore went into the prison at Heidelberg, and preached to the criminals condemned to death. In 1814 she returned to Paris, where she became acquainted with Alexander emperor of Russia, who had already for some time shown a disposition to religious contemplations. Madame Krüdener's conversation with the emperor had a great influence on him. In Paris she had prayer-meetings attended by distinguished personages, where she was seen in the background of a suite of rooms, in the dress of a priestess, kneeling in prayer. It is very generally believed that her conversations in Paris with Alexander were mainly instrumental in suggesting the idea of the holy alliance; it is certain that in her later sermons she held it up almost as a new covenant. She gave a description of the feast celebrated by the Russian army in the plains of Chalons, under the title "*Le Camp de la Vertu*," in which she gives her views respecting the history of the time. In 1815 she went to Basle, where a small community of devout mystics was already collected. Here a young clergyman of Geneva, named Empeytas, followed her, and preached in the prayer-meetings which the baroness held every evening. Women and girls went ardently to these prayer-meetings, and gave liberally to the poor, often to a degree much beyond what they could afford. These meetings, as is too often the case under circumstances of similar excitement, had a bad moral effect. Cases were reported which excited great scandal, and a preacher named Fäsch finally denounced the priestess. The magistracy of Basle obliged her to leave the city. She experienced the same treatment in Lörrach, Aarau, &c.; yet, according to the common course of things, the number of her followers increased, particularly among young females. At the same time she carried on an extensive correspondence; money was sent her from great distances.

In 1816, with her daughter, she went to reside not far from Basle in Baden, on the Horn of Grenzach. Besides M. Empeytas, she was accompanied by Professor Lachenal of Basle, and a Mr. Kellner. Here she assembled many poor people, great numbers of whom were vagabonds, whom she provided with food and lodging, without labour. These were very

ready to profit by the kindness of the benevolent lady, who preached against the coldheartedness of the rich as the source of all evil. The public peace was so much disturbed by these proceedings, that the Horn was surrounded by soldiers in 1817, and the disciples of Madame Krüdener carried away to Lörrach. She wrote in consequence a remarkable letter to the minister at Carlsruhe, in which she spoke of the "desert of civilization" through which she was obliged to wander, and reminded him of the law of God requiring the authorities to take care of the poor. She now travelled about preaching in the open air, often surrounded by 3000 people, and giving bountifully to the poor. Wherever she arrived, she was under the surveillance of the police. In Leipsic police officers were at length even placed at her door, so that nobody could be admitted to see her. Mr. Krug, professor of philosophy in the university of that city, published "*Gespräch untur vier Augen mit der Frau von Krüdener*," according to which she appeared as an estimable enthusiast, pouring out pious effusions, mingled with arrogant prophecies. At length the police transported her to the Russian frontier, where she received orders not to go to Petersburg nor to Moscow. In 1824 she went with her daughter and her son-in-law to the Crimea, and died there the same year at Karafubasar.

KRUNITZ, JOHN GEORGE, a learned physician, who was born in 1723, and studied at Göttingen and at Frankfort on the Oder. In 1759 he returned to Berlin, devoted his whole life to literary pursuits, and died in 1796. A great number of useful publications upon medicine, natural history, geography, and other subjects, original and translated from various languages, are the fruits of his industry. His chief work is the "*Ökonomisch-technologische Encyclopädie*," which he began in 1773. It amounted to seventy-three volumes, and had just reached the article "*Leiche*" (or corpse) when he was removed by death. The work is valuable, as containing much matter carefully selected.

KRUSENSTERN, ADAM JOHN, CHEVALIER DE, a celebrated Russian naval officer, who is well known from his voyage round the world. Indeed the Russians had made many voyages of discovery, but Krusenstern's voyage surpassed those of his predecessors in its extent and its results. Before him, Russian navigators, in the Atlantic Ocean, had never reached the tropics. Krusenstern sailed from lat. 60° N. to 60° S. in the western hemisphere, and on this voyage of more than three years he lost not a single man. The emperor Alexander caused every thing to be done for the success of this scientific enterprise, and, among other things, purchased the best instruments of Troughton, Arnold, and Pennington; and he rewarded the navigator with great liberality. He bestowed upon Krusenstern's wife the income of an estate which amounted to 1500 roubles yearly, in order, as he expressed it, to comfort her husband during his absence in regard to the condition of his family. The honour of the enterprise, however, both in plan and execution, is due to the modest Krusenstern. No navigator has combined more philanthropy, care, and sacrifice of his own convenience, with a comprehensive knowledge of his own department. Von Krusenstern also made himself known in the literary world by an essay in "*Storch's Annals*," in which he exhibits the difficulties of trading by way of Ochotsk to the islands and coasts



of America, and showed that this trade could not become important until ships should go to the north-west coast of America by passing out of the Baltic round Cape Horn or the Cape of Good Hope. But, if Russia would take part in the direct trade with China and India, he saw that she must obtain seamen acquainted with the Indian ocean.

Krusenstern had collected the necessary information on this subject in the war of 1793, when he served in the English fleet. Count Woronzoff, the Russian ambassador at the English court, now procured for him an opportunity to go to India on board a British vessel bound to China. He remained at Canton during 1798 and 1799, and there acquired a knowledge of the advantages which would accrue to the Russian possessions on the American coast from the direct transportation of furs to this place. As soon as Count Romanzoff, the minister, and Mordwinoff, the admiral, directed the mind of Alexander to Krusenstern's proposal, he took up the subject, and entrusted this active seaman with the charge of making a closer examination of the north-west coast of America, according to the instructions drawn up by Count Von Romanzoff, then minister of commerce, afterwards chancellor of the empire.

A secondary object was ultimately combined with the same, namely, to renew the commercial connexions of Russia with Japan at Nangasacki, which, since Laxman's voyage to Japan, had been broken up. Two ships were entrusted to him, the *Nadeshda* and the *Neva*. He gave the command of the *Neva* to Lieutenant-captain Lisanskoy. October 5, 1803, he left the road of Falmouth; and, November 26, the Russian flag waved, for the first time, on the other side of the equator.

Krusenstern discovered the Orloff Islands, and gave much information respecting the New Marquesas, or Washington's Islands, especially Nookahiva and the Straits of Sangaar. He added particularly to the geography of Australia, of the coast of the islands of Japan and those in the Chinese sea. But the island lying east of Japan, which the Spaniards were said to have discovered in 1610, Krusenstern was as unsuccessful in finding as Bries and Lapérouse before him. On the other hand, he carefully examined the western coast of the island of Jedao, the straits of Lapérouse, and the coasts of the island of Saghalien. Krusenstern's desire to re-establish commercial connexions with Japan failed of being gratified, and the chamberlain, Von Resanoff, who had been appointed ambassador thither, was not received. The result of this voyage will become truly important, in a commercial view, if the proposed improvements in the management of the Russian colonies on the Aleutian Islands and the north-west coast, to the abuses in which Krusenstern's attention was directed, are carried into effect.

Krusenstern's official report concerning Captain Golownin's voyage for the examination of the Kurile Islands, contains the latest proofs of the odium which the Russians have brought upon themselves in Eastern Asia. Krusenstern's voyage, therefore, is interwoven, in more than one respect, with the history of the Russian empire. Of his literary labours, which have particularly enriched nautical geography, specimens are contained in the "Universal Geographical Ephemerides;" among others, the essay concerning Maldona's supposed discovery of a north-west passage in the year 1588, and his "Mémoire sur une Carte

du Dédroit de la Sonde et de la Rade de Batavia." He has also published "Vocabularies of the Languages of Several Nations of Eastern Asia and the North Coast of America;" "Contributions to the Hydrography of the Great Oceans;" and a "Recueil des Mémoires Hydrographiques pour servir d'Explication à l'Atlas de l'Océan Pacifique." Krusenstern's arrangement for securing the magnetic needle against the influence of cannon, and other iron substances, by enclosing the compass in metallic plates, was introduced by the Russians in 1825.

KUH, EPHRAIM MOSES, was born in 1731 of Jewish parents, and showed early an uncommon strength of memory, vivacity of mind, and a restless desire of knowledge. His father, a rich trader, intended at first to educate him in Jewish learning; and when the result by no means answered his expectations, he desired to make him a merchant. He allowed him to receive instruction in the French, Italian, and English languages, by which means he attained a knowledge of modern literature and poetry. After his father's death he went to Berlin as first clerk in the counting-house of his uncle. Here his talents gained him the friendship of Mendelssohn, Ramler, Lessing, and other learned men, by intercourse with whom his poetical talent began to be developed. He possessed considerable property besides a good salary, but his easy good-nature, which made him often the prey of the fraudulent, united with an extravagant love of books, in a few years exhausted his means. He left Berlin, travelled through Holland, France, Italy, Switzerland, and Germany, and became, at last, dependent on his family. These circumstances produced in him a fixed melancholy which at length increased to insanity, from which he was restored only by the activity of a skilful physician. In his lucid intervals he produced the best of his poems. In 1785 he was deprived of strength and speech by apoplexy, in which state he died in 1790.

KUTUSOFF, GOLENISCHTSCHIEFF KUTUSOFF, PRINCE SMOLENSKY, a celebrated Russian field-marshal, who was born in 1745, and entered the army in 1759. He stormed the fortress of Shumla, and at a later period contributed greatly to the subjugation of the rebel Pugatscheff. In 1788 he was present at the siege of Oczakow, having been appointed governor-general of the Crimea the year before. After the storming of Ismail under Suwaroff, he was advanced to the rank of lieutenant-general, and in the negotiations with Turkey, which took place shortly after, he gained the fame of an able diplomatist. In 1793 he was appointed ambassador at Constantinople, and in the subsequent Polish war we find him in the Russian army under Suwaroff. He was particularly conspicuous during the memorable day of Praga. After the restoration of peace, Kutusoff was first appointed commander-in-chief of Finland; Paul afterwards named him governor-general of Lithuania. He resided several years at Wilna, and endeavoured to retrieve by study the deficiencies of his early education. For a short time he filled the situation of ambassador to Berlin, but soon returned to Wilna to his governor-generalship. After this he was appointed chief of the corps of cadets, and in 1801 governor-general of St. Petersburg.

In 1805, when he was at the age of sixty, the emperor Alexander gave him the chief command of the first Russian corps against the French. He led it towards the Inn, but did not arrive there until after



the capitulation of Ulm, upon which he united himself with the small Austrian corps of General Kienmayer, and checked the whole of the French army. On the right bank of the Danube, to which he had crossed over, he was closely pursued by the French, and had several engagements with them, especially that near Durnstein, where he encountered Marshal Mortier on the 18th and 19th of November, the issue of which contest was fortunate for him. The emperor of Germany sent him on this occasion the grand cross of the order of Maria Theresa. Hereupon, having joined the other Russian corps, he commanded the allied army under Alexander at Austerlitz, where he was wounded. In the Turkish war he received orders from Alexander to close the campaign on the Danube. This being done, Kutusoff returned to Russia, and when Barclay de Tolly resigned the command after the first retrograde movement, he received, at the age of seventy, the chief command of the Russian army in the war of 1812. After the battle of Mosaisk he adopted a new plan of warfare. To commemorate his victories he received from Alexander the surname of Smolenskoi.

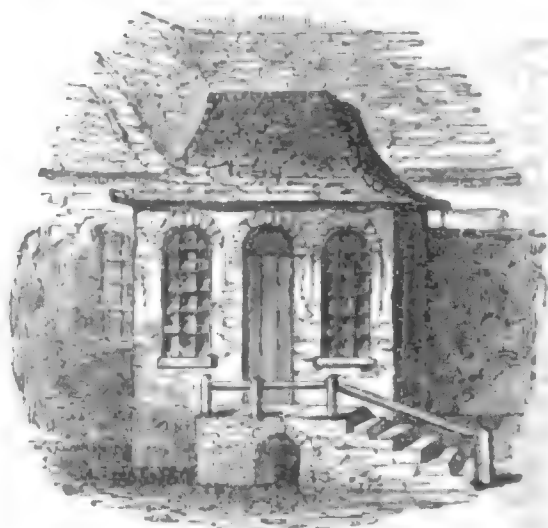
Foreseeing the fate which awaited the retreating enemy on the banks of the Berezina, he pursued but slowly, and the campaign was already at an end when he reached Wilna, where he received his emperor. This campaign had exhausted Kutusoff's strength. He was not in favour of a continuation of the war; for to him, a man beyond seventy years of age, it appeared too bold an enterprise to attack the enemy in the seat of his power. After having issued the celebrated Russian proclamation from Kalisch, he died at Buntzlau in April 1813. After the death of his widow, the emperor continued the pension of 86,000 roubles annually to her five daughters.

**KYAU, FREDERIC WILLIAM, BARON OF**, remarkable as a man who owed his poetical success to his wit. Kyau was born in 1654, and when seventeen years old entered the Brandenburg army, in which he rose, after ten years, to the rank of ensign. Some imprudences obliged him to leave Brandenburg. He went to Saxony, where the elector and king of Poland, Augustus II., became acquainted with his humour, took him into favour, made him his aid-de-camp, and at length, adjutant-general and commandant of Konigsmuth, which he always used to call his "stone wife." He remained faithful to her until his death in 1733. He was an honest man, hating all flattery. He was a real scourge of the court nobility. There are two biographies of this man, whose memory is still popular in the north of Germany, and of whom a thousand sayings are afloat among the people.

**KYRLE, JOHN.**—This individual, who was celebrated by Pope as the "Man of Ross," was a country gentleman residing at Ross in Hertfordshire, where he died in 1754. So high did he rank in the estimation of his contemporaries that Dr. Warton, in his "Essay on the Writing and Genius of Pope," says "that Kyrle was the Howard of his age, and that he deserved to be celebrated beyond any of the heroes of Pinder." The eulogium of Pope on Mr. Kyrle is too well known to need repetition.

In the subjoined engraving we give a view of the summer house of this gentleman, which adjoined his residence in the town of Ross. In this little structure this practical philanthropist usually spent his evening when the season permitted; and it is believed

that in it Pope gave to some of his best productions their form and finish.



**LAAR, PETER VAN.**—This distinguished artist was born in 1613 at Laaren in Holland, and early in life displayed great talent as a painter. For nearly twenty years of his life this artist enjoyed the society of the most distinguished painters, amongst whom we may enumerate Poussin, Claude Lorraine, Sandrart, &c., and had considerable influence on the taste of the Italians. In 1673 or 1674 he put an end to his life, probably from hypochondria. He received his surname of Il Bamboccio during his residence at Rome, according to most writers on account of his deformity; according to others, from his humorous representations of objects of common life, which he brought into favour. Even in his earliest youth it was his constant occupation to draw every thing which he met with. His memory served him so admirably that he could represent objects most strikingly which he had only seen once or a long time previous. He was also one of the greatest musicians of his time. He only attempted minor objects, such as fairs, children's games, hunting scenes, landscapes, &c., but his paintings possess great power and animation.

**LABARRE, JOHN FRANCIS LEFEVRE.**—This unfortunate individual was one of the latest victims of religious fanaticism in France. His father having spent his fortune, his aunt, the abbess de Villancourt, took charge of his education, and the youth made much progress in his studies. The command of a company of cavalry had been promised to him, when the following horrible event put a stop to his career. In the year 1765 a wooden crucifix on the bridge of Abbeville had been defaced, and the bishop of Amiens, de la Motte d'Orléans, issued a proclamation, demanding a disclosure of the perpetrators of the crime, under penalty of ecclesiastical censures and excommunication. Duval de Saucourt, counsellor of the presidial of Abbeville, the private enemy of the abbess de Villancourt, accused the chevalier de Labarre of the crime. Several witnesses were heard. Labarre and Détallonde, a youth of the same age, were ordered to be arrested. The latter fled and entered the service of Prussia, in which he distinguished himself, but Labarre was apprehended and brought to trial. The indictment charged him with having passed a procession without taking off his hat, of having spoken against the eucharist, and of having sung impious and licentious songs. The

tribunal sentenced the young man to have his tongue cut out, his right hand cut off, and to be burnt alive. A decree of the parliament of Paris, of June 1776, passed by a small majority, commuted the sentence into decapitation before burning. This decree was executed on the 1st of July. Labarre, hardly nineteen years old, was carried to the place of execution in a cart, with the words impious, blasphemous, sacrilegious, abominable, and execrable, written on his breast. Voltaire exerted himself as zealously against this infamous act as he had against the execution of Calas. Under the name of M. de Casen, advocate of the royal council, he published "A Relation of the Death of the Chevalier De Labarre." "A Dominican," he says, "was appointed to attend him as confessor, a friend of his aunt, the abbess, with whom he had often supped in the convent. This good man wept, and the chevalier comforted him. Dinner was brought to them, but the Dominican was unable to eat. 'Let us take a little food,' said the chevalier to him, 'you will need strength to support the spectacle which I am going to exhibit.' He ascended the scaffold with calmness, without complaints, without anger, and without ostentation, merely saying to the monk who assisted him, 'I did not think that a young nobleman could be put to death for such a trifle.'"

LABAT, JEAN BAPTISTE, a learned Dominican missionary and traveller, who was born at Paris in 1663, and took the vows at the age of nineteen. He afterwards taught mathematics and philosophy at Nancy, where, at the same time, he performed the duties of a preacher. In 1693 he returned to Paris, to the Dominican convent in the street St. Honoré, and on a letter arriving shortly after from the superior of the Dominicans in the French Antilles, in which this ecclesiastic urged his brethren in Europe to come to his aid, an infectious disease having carried off many of the members of the order, Labat determined to carry into execution the plan he had long entertained of becoming a missionary. As the superiors of the order expected great benefit from his services in France, it was with difficulty that he succeeded in carrying his intention into effect. He embarked, with several brethren of the order, at Rochelle in 1693, landed at Martinique in 1694, and immediately undertook the care of the parish of Macouba, which he superintended for two years, after which he was sent to Guadaloupe for the purpose of building a mill on an estate belonging to the order. His mathematical knowledge recommended him to the governor there, whom he accompanied during a tour through the island, to assist him in selecting the points best adapted for works of defence. On his return to Martinique, Labat found his cure occupied by another, and he received the office of procureur-général of the mission, in which an opportunity was afforded him of displaying the whole extent of his useful activity at the same time that he served the government by his mathematical knowledge.

During several voyages in the service of the mission he visited all the Antilles, and, on the attack of Guadaloupe by the English in 1703, he rendered his countrymen important services as an engineer. In 1705 he was sent to Europe on business of the order, and, landing at Cadiz, he embraced the opportunity to survey, geometrically and scientifically, the environs and the whole coast of Andalusia as far as Gibraltar. He likewise went to Italy, and finally returned to Paris in 1716, where he occupied himself with the

publication of a part of his works, and where he died on the 6th of January, 1738. His "Voyage aux Iles de l'Amérique," of which several editions have appeared, and which has been translated into several languages, contains an account of the natural history, particularly of some of the smaller and less frequented islands; of their productions; the origin, customs, religion, and governments of the inhabitants, as well as the chief political events which occurred during the author's residence there. He also published "A Description of the Countries on the Senegal, and between Cape Blanco and Sierra Leone," "Travels in Spain and Italy," and a translation of Cavazzi's work on Western Æthiopia. In addition to which he edited several important works.

LABE, LOUISA.—This lady is best known by the name of *la belle cordière*; she was born at Lyons in 1526 or 1527. Her father had her instructed in music, in several languages, and also in riding and military exercises. This excited in her a desire to enter the army, and in 1543 she served at the siege of Perpignan, under the assumed name of Captain Loys. The French being obliged to abandon the siege of Perpignan, Louisa renounced the military service, and devoted herself to literature and poetry. She married a rich rope-maker, Ennemond Perrin, by which means she acquired an opportunity to follow freely her bent for literature. With many agreeable accomplishments, she combined a knowledge of the Greek, Latin, Spanish, and Italian, and in consequence her house became the resort of men of learning, rank, and wit. She excited the admiration of the poets, but at the same time the envy of the ladies of Lyons. Some contemporary writers have praised her for her virtue, while others have accused her of licentiousness; but her generosity, her taste for learning, and her acquirements, so extraordinary for the times, effaced this stain in the eyes of most of her contemporaries. The tribute which contemporary authors pay her, and the circumstance that the street in Lyons where her house was situated was named after her, prove how much she was esteemed. Her principal works are, "Epistle to Clemence de Bourges," and "The Dispute between Love and Folly," a work full of interest and originality.

LABORDE, ALEXANDER LOUIS JOSEPH, COUNT DE, a celebrated traveller, who was born in 1774 at Paris, and entered the Austrian service, where, in consequence of a letter from his father to Joseph II., who entertained great esteem for his father, and had expressed the wish to see one of his sons in his service, he was appointed lieutenant in the regiment Wenzel-Colloredo, and was afterwards removed to the light-horse regiment Kinsky as captain. Laborde would willingly have served his country in the French revolutionary war, but his name was on the list of emigrants. At that time, while lying wounded at Heidelberg, he made the acquaintance of General Oudinot (who had been taken prisoner by the regiment Kinsky) and others of his countrymen. This strengthened him in his resolution. As soon as the peace of Campo-Formio was concluded, he left the Austrian service, and obtained the erasure of his name from the list of emigrants. On his return to France he devoted himself to science, made a journey to England, Holland, Italy, and Spain, and, on his return, published his splendid work, "Voyage Pittoresque et Historique de l'Espagne;" his "Itinéraire de l'Espagne;" his "Description of



the Collection of Greek Vases belonging to Count Lamberg;" his "*Voyage Pittoresque en Autriche*;" and the commencement of his work on the monuments of France in chronological order.

He was elected a member of the institute, and Napoleon entrusted him with important business as counsellor of state. He likewise accompanied the emperor to Spain and Austria. In 1814 Laborde commanded a division of the national guard of Paris, and concluded, together with Tourton, in the name of Marshal Moncey, the capitulation with the Russians. After the restoration he made a second journey through England, and, on his return, published the first book in France on the system of mutual instruction.

**LACEPEDE, BERNARD GERMAIN ETIENNE, COUNT DELAVILLE SUR ILLON DE.**—This distinguished naturalist was born at Agen in 1756, and was from his youth passionately attached to natural history and music; he consequently abandoned the military profession, for which he was destined, and devoted himself to the study of natural history. His teachers and friends, Buffon and Daubenton, procured him the important situation of keeper of the collections belonging to the department of natural history in the *jardin des plantes*. At the breaking out of the revolution, he was elected a member of the legislative assembly, and belonged to the moderate party. To withdraw from the storms of the period of terrorism, he resigned his situation, and retired to his country-seat at Leuville. He again made his appearance under the directory, and was appointed one of the first members of the institution. Napoleon made Lacépède a member of the conservative senate, and conferred on him the dignity of grand chancellor of the legion of honour. Lacépède became one of the most zealous adherents of the emperor, and during the ten years of the imperial reign few public celebrations occurred at which he did not appear as an orator. His benevolence and his inattention to his own affairs involved him in debt; Napoleon, therefore, gave him a salary of 40,000 francs. After the first restoration Lacépède lost his situation of grand chancellor of the legion of honour, but was raised to the peerage by the king. During the hundred days the emperor appointed him grand master of the university, but he declined this office and devoted himself solely to the sciences. In 1817 he published a new edition of Buffon's works, and announced, at the same time, that, at the desire of his deceased friend Lagrange, he intended to publish his "*Theory on the Formation of Comets*." He likewise published a continuation of the work on the "*Cetacea*," commenced by his great predecessors. His "*History of Fishes*" is considered his principal work. The complete collection of his works, in which are included two small novels, which appeared anonymously, and the opera "*Omphale*," is voluminous. He died on the 6th of October, 1825, at his country-seat near St. Denis, of the small-pox.

**LACHAISE, FRANCOIS D'AIX DE.**—This talented member of the catholic church was born in the chateau d'Aix, in August 1624. The family D'Aix de Lachaise was one of the most respectable in France, and a grand uncle of François de Lachaise, Father Cotton, had been confessor of Henry IV. In the Jesuit college at Rohan, which had been founded by one of his ancestors, Lachaise commenced his course of studies, and finished it at Lyons. He was

the provincial of his order when Louis, on the death of his former confessor, Father Ferrier, appointed Lachaise his successor. This appointment occasioned surprise, because, on the one hand, the disputes between the parties of Jansenists, Molinists, &c., divided the court of Louis XIV., already infected by the example of the king, with a sickly kind of devotion, as also the capital, which fluctuated, in imitation of the court, between licentiousness and bigotry; and, on the other hand, no Jesuit, since Father Cotton, had been chosen to this important situation. The new confessor was soon involved in a web of court intrigues. Mme. de Montespan and Mme. de Maintenon, who headed the Jansenists and Jesuits, stood opposed to each other, and Louis, moved by sensuality and superstition, wavered like a reed between these parties. Nevertheless, Lachaise maintained his ground, although he was equally obnoxious to Mme. de Montespan and Mme. de Maintenon, who frequently expressed their dislike to him in bitter sarcasms. On every occasion—at the celebrated declaration of the French clergy respecting the liberties of the Gallican church, at the revocation of the edict of Nantes, on occasion of the disputes of the Quietists, at the marriage of Mme. de Maintenon with the king in 1686, and similar important events of the time—Father Lachaise, in consequence of his office, was more or less forced to play a part; and, although he reflected well on every step he took, he constantly received the severest reproaches from both parties. The most intelligent men, however, never judged unfavourably of his private character and his conduct; and St. Simon, who was no friend to the Jesuits, as well as Voltaire, in his account of the age of Louis XIV., De Boza, Spon, and others, acknowledge that the confessor of the vainest monarch, and the mediator between the most exasperated parties, knew how to conduct himself under all circumstances with address, coolness, and sagacity; and that, although a zealous Jesuit, he never allowed himself to be drawn into violent measures against his opponents.

That Louis formally married Mme. Maintenon, Voltaire attributes principally to the counsels of Lachaise; but that this marriage remained secret, and was not publicly acknowledged, according to the desire of that ambitious woman, may likewise be attributed to Lachaise, who, on this account, had constantly to endure her hatred. Lachaise, maintaining his ground in the favour of his monarch till his end, and acting as his counsellor, even when age and weakness had almost converted him into a living skeleton. He died in January, 1709, at the age of eighty-five. He left philosophical, theological, and archæological works. His taste for the study of numismatics, and the great share which he had in the improvement of this branch of science in France, are well known. Louis XIV. had a country-house built for him at the end of the [present Boulevard neufs, which at that time, owing to its situation on a hill, received the name of Mont-Louis. Its extensive garden now forms the cemetery of Père Lachaise, the largest in Paris, and many splendid monuments now adorn the place where, formerly, the courtiers of Louis XIV. used to meet to pay their respects to the confessor of their absolute master.

**LACLOS, PIERRE FRANCOIS CHODERLOS DE.**—This well-known French writer was the author of the licentious romance "*Les Liaisons Dangereuses*," which first appeared in 1782. He was

born at Amiens in 1741, and, before the revolution, was a French officer of artillery and secretary to the duke of Orleans. Laclos was considered, when he was young, as one of the most talented and agreeable, and, in a moral point of view, as one of the most dangerous men. His enemies have maintained that he has drawn his own character in that of the viscount de Valmont in his romance. Others celebrate the simplicity, honesty, and good nature of his character, at least in the latter part of his life. He was one of the leaders of the Orleans faction as it was called. Being implicated in the political affairs of the duke of Orleans, he followed him to London. After the return of the king from Varennes, Laclos endeavoured, by means of the Jacobin club, to effect the foundation of a republic, as he conceived that this step would lead eventually to the elevation of the house of Orleans to the French throne. At the breaking out of the war Laclos was transferred as an assistant to the old Luckner, and after the fall of the house of Orleans he disappeared from the stage. It is difficult to explain how Robespierre came to spare a man who was one of the firmest adherents of this proscribed house; and thus the report originated, that Laclos prepared the speeches of the tribune of the people. He, however, returned to the military profession, and was advanced to the office of inspector-general of artillery. He died at Tarentum in 1803.

LACRETELLE, the name of two brothers, well-known as authors, but entirely opposed to each other in principles.—Pierre Louis Lacretelle, the elder, or, as he was commonly called, Lacretelle *ainé*, was born in 1751 at Metz, where his father was an advocate. Animated by the masterly works of the advocate-general Servan to the study of law, ethics, and literature, he went in 1778 to Paris, where he became parliamentary advocate, and, by his "Eloge de Montausier," which obtained the second prize in 1781, his "Mémoires du Comte de Saunois," a work new and unique in its kind, and the "Discours sur le Préjugé des Peines Infamantes," rendered himself worthy of a place in the institute, where he succeeded La Harpe, in conjunction with whom he edited the "Mercure," an occupation which he undertook anew in 1817 under very different circumstances, in conjunction with Jouy, Jay, Constant and others. Lacretelle embraced the principles of the revolution with the ardour of a noble mind, but without concurring in its excesses. In the legislative assembly in 1792 he was one of the leaders of the constitutional party, in opposition to the Girondists, who were in favour of republicanism. After the 10th of August Lacretelle devoted his attention wholly to literature. We find him again in public life in 1801, when he was a member of the legislative body of Napoleon. Here he retained his independence in the midst of political revolutions. When the government of Napoleon destroyed his hopes of the establishment of a liberty founded on the laws, he again retired. His poverty, which he neither complained of nor regretted, was honourable to him. The aristocratical re-action which took place in France after the second restoration, and was particularly memorable in the chamber of 1815, threw him into the opposition which the liberal party at that time began to form, and in support of which they had undertaken the direction of the "Mercure de France." But this journal, which appeared on fixed days, be-

coming subject, in consequence of a new law, to the inspection of the censor of the press, was given up, and the "Minerve Française," which appeared irregularly, took its place. Lacretelle, in conjunction with Aignan, had the direction of this literary and political journal. The "Minerve Française" obtained so decided an influence upon public opinion, that this was also subjected, by a new ordinance, to the censorship, after eight volumes had been published, upon which it was immediately discontinued. Lacretelle, who was now a bookseller, hazarded a continuation of it in the form of small pamphlets; but he was subjected to a prosecution, in which he defended himself with great energy and ability. He was condemned, however, to imprisonment; but Louis XVIII. remitted the sentence on account of his age and infirmities, and the general esteem in which he was held. From that time till his death, which took place in September 1824, Lacretelle employed himself upon a collection of his works. He was the author of many logical, metaphysical, and ethical articles in the "Encyclopédie Méthodique." His scattered essays and treatises appeared in 1802, under the title of "Œuvres Diverses," in five volumes, to which, in 1817, he subjoined "Fragmens Politiques et Littéraires," and, in 1822, "Œuvres," and "Portraits et Tableaux," in two volumes. His theatrical romance, "Malherbe, ou le Fils Naturel," is an excellent dramatic poem. His "Soirées avec Guillaume Lamoignon de Malesherbes," and his "Etudes sur la Révolution Française," are also highly esteemed.

Charles Lacretelle, the younger brother of Pierre Louis, went, when very young, to Paris at the breaking out of the revolution. He soon attracted attention by his logical acuteness, and the editorial department of the "Journal des Débats," which was established at that time, was committed to him in connexion with another individual by the name of Ducos. His second literary production was his "Précis de la Révolution," which was a continuation of the work of Rabaud St. Etienne. On the occasion of the opposition of the Parisian sections to the decree of the national convention retaining two thirds of their number in the new legislature, Charles Lacretelle composed, in the name of the sections, the caustic addresses to the convention, as well as to the electoral assemblies of France; but Bonaparte put an end to these commotions. Being, however, attached to the then existing opposition, and using his influence in its favour, he was arrested and retained prisoner for two years. In 1813 he received Esmenard's place in the national institute, and in 1816 the presidency of the French academy, or the third class of the institute.

The historical lectures, which, as professor of history, he delivered before the university of Paris, were among the most frequented in that city. As an historical writer he possessed a peculiarly brilliant diction, although his ideas want force and profundity. His "Histoire de France pendant les Guerres de Religion" is more highly esteemed than his "Histoire de France pendant le dix-huitième Siècle."

LACTANTIUS, LUCIUS CELIS FIRMIANUS, a celebrated father of the Latin church, who was distinguished as an orator and author. He lived for a long time at Nicomedia as a teacher of rhetoric, until Constantine the Great committed to his care the education of his eldest son, Crispus. He died



about A. D. 325. His writings are characterized by a clear and agreeable style, and he is, on account of his pure and eloquent language, frequently called the Christian Cicero. His seven books, "*Institutiones Divinæ*," are particularly celebrated, and worthy of notice.

LACY, DE.—This name is so distinguished in the history of England, Ireland, Spain, and Russia, that without attempting to go deeply into individual memoirs, we must give a brief view of some of its most celebrated branches.

At Horseleap near Killeghan are the ruins of one of the first of the castles built by the Norman conquerors to quell the Irish. Sir Hugh de Lacy, the great grantee of Meath, commenced the erection of this stronghold, but it was not his fate to see it finished; for while this great man, the favourite of his sovereign and one of the most valiant of that extraordinary race who came over with Strongbow, was inspecting the rising fortress, and stooping down to give directions to a workman, an Irish labourer, who was deeply imbued with a sense of his country's wrongs, clove his head with a single blow of his mattock. Tradition says, that though the most active, valiant, and superior of men, De Lacy was but small in stature, and was called "*Le Petit*,"—and from hence the *Le Petits* of Westmeath derive their name and origin. Another historian says, "Small men have often been found not only wise in council, but brave leaders in the field; their energies seem to act with more power as more concentrated; and Sir Hugh De Lacy *Le Petit*, as well as Napoleon, together with thousands of other little, but great men, have shown that the mind, the immortal mind, can nerve a little body to achieve great things. Sir Hugh was an extraordinary noble man, his leap over the drawbridge of his fortress is yet recorded and the spot shown; and the name of the place and village will record, as long as time lasts, this feat of a Norman knight. Alas! for the De Lacys like the De Courcys of that day; they did not respect the prejudices of the people, the castle he was building he dared to found on the site of an ancient abbey." The Irish were shocked at the profanation, the act therefore of the assassin was applauded by all, and even the avenging peasant's deed was counted religiously meritorious as exciting the anger of St. Columbkille on him who was the usurper of his abbey and the spoiler of his churches. Be it as it will, the De Lacys were a noble and valiant race. Hugh, the founder of Ardnochar or Horseleap Castle, left two sons; Hugh the eldest contrived to supplant John De Courcy, the conqueror of Ulster, in the favour of King John, and eventually succeeded in driving him out of the province and assuming the government. Sir Walter Scott introduced De Lacy into an English story, but did not follow up the subject by making use of the materials which Irish history affords of this noble race—their strange vicissitudes of fortune—now favourites—now rebels—defeated to day by De Courcy—and in a short space of time supplanting him and driving him from Ulster—again falling under the displeasure of their monarch, and obliged to fly for refuge to France, and there forced to work as gardeners on the grounds of a Norman abbot—and again, when unable to conceal their noble bearing, they were detected by the good ecclesiastic, and by his intercession reconciled to their king and restored to their fiefs. We find John writing a letter to Walter De Lacy, entreating him to forget all animosities

and assuring him of future favour and protection. The whole of this race have been military heroes; one of them was recently general in the Austrian service; another was field marshal of Russia, and commander-in-chief of Black and White Russia, and lord of the celebrated palace of Grodno. The chief lineal representatives of this family are the De Lacys of Spain and Russia, and the Murphys and Pierces of Limerick. The O'Briens (lineally descended from the celebrated Brian Borsheine, hero of Clontarg, king of Ireland) intermarried with the De Lacys in 1585. The houses of Lansdowne, Clancarde, Thomond, and Fitzgeralds, are connected with this family, "which has distracted Ireland for six hundred years," but were stripped of great possessions at the reformation. An Irish historian of Limerick says, "The county of Limerick may be justly proud of this family, its greatest pride and ornament—England, Spain, Normandy, and Russia, have vied with each other in doing homage to this great family."

LAENNEC, RICHARD, a learned French physician, who was born at Quimper in Brittany, and educated at Paris, where in 1802 he gained two grand prizes for medical and surgical dissertations offered by the institute. He is best known in this country by a work entitled "*De l'Auscultation Médicale, ou Traité du Diagnostic des Maladies, des Poumons et du Cœur*." In this work he gives an account of his experiments with a valuable instrument of his own invention, called a stethoscope, for the discovery of diseases of the heart and lungs. He died in August 1826.

LAFAYETTE, GILBERT MOTTIER.—This celebrated politician was born at Chavagnac, near Brioude in Auvergne, 1757. He was educated in the college of Louis le Grand in Paris, placed at court as an officer in one of the guards of honour, and, at the age of seventeen, was married to the granddaughter of the duke de Noailles. It was under these circumstances that the young marquis de Lafayette entered upon a career so little to be expected of a youth of vast fortune, of high rank, of powerful connexions, at the most brilliant and fascinating court in the world. He left France secretly for America in 1777, and arrived at Charleston, South Carolina. The state of that country, it is well known, was at that time most gloomy; a feeble army, without clothing or arms, was with difficulty kept together before a victorious enemy; the government was without resources or credit, and the American agents in Paris were actually obliged to confess that they could not furnish the young nobleman with a conveyance. "Then," said he, "I will fit out a vessel myself;" and he did so. The sensation produced in America by his arrival was very great; it encouraged the almost disheartened people to hope for succour and sympathy from one of the most powerful nations in Europe. Immediately on his arrival, Lafayette received the offer of a command in the continental army, but declined it, raised and equipped a body of men at his own expense, and then entered the service as a volunteer without pay. He lived in the family of the commander-in-chief, and won his full affection and confidence.

He was employed in Pennsylvania and Rhode Island in 1778, and, after receiving the thanks of the country for his important services, embarked at Boston in January 1779 for France, where it was

thought he could assist the cause more effectually for a time. The treaty concluded between France and America about the same period was, by his personal exertions, made effective in their favour, and he returned to America with the intelligence that a French force would soon be sent to that country. Immediately on his arrival he entered the service, and received the command of a body of infantry of about 2000 men, which he clothed and equipped in part at his own expense. His forced march to Virginia in December 1780, raising 2000 guineas at Baltimore on his own credit, to supply the wants of his troops; his rescue of Richmond; his long trial of generalship with Cornwallis, who boasted that "the boy could not escape him;" the siege of York-town, and the storming of the redoubt, are proofs of his devotion to the cause of American independence. Desirous of serving that cause at home, he again returned to France for that purpose. Congress, which had already acknowledged his merits on former occasions, now passed new resolutions, in which, besides the usual marks of approbation, they desired the American ministers to confer with him in their negotiations. In France a brilliant reputation had preceded him, and he was received with the highest mark of public admiration. Still he urged upon his government the necessity of negotiating with a powerful force in America, and succeeded in obtaining orders to this effect. On his arrival at Cadiz he found forty-nine ships with 20,000 men ready to follow him to America, had not peace rendered it unnecessary. A letter from him communicated the first intelligence of that event to congress. He received pressing invitations, however, to revisit America. Washington, in particular, urged it strongly; and, for the third time, Lafayette landed in the United States on the 4th of August, 1784. After passing a few days at Mount Vernon, he visited Baltimore, Philadelphia, New York, Boston, &c., and was every where received with the greatest enthusiasm and delight. Previous to his return to France, congress appointed a deputation, consisting of one member from each state, "to take leave of him on behalf of the country, and assure him that the United States regard him with particular affection, and will not cease to feel an interest in whatever may concern his honour and prosperity."

After his return he was engaged in endeavouring to mitigate the condition of the protestants in France, and to effect the abolition of slavery. In the assembly of the notables in 1787, he proposed the suppression of *lettres de cachet* and of the state-prisons, the emancipation of the protestants, and the convocation of the representatives of the nation. When asked by the Count D'Artois, afterwards Charles X., if he demanded the states-general,—“Yes,” was his reply, “and something better.” Being elected a member of the states-general, which took the name of national assembly in 1789, he proposed a declaration of rights, and the decree providing for the responsibility of the officers of the crown. Two days after the attack on the Bastille, he was appointed commander-in-chief of the national guards of Paris. The court and national assembly were still in Versailles, and the populace of Paris, irritated at this, had already adopted, in sign of opposition, a blue and red cockade, being the colours of the city of Paris; and Lafayette added to this cockade the white of the royal arms, declaring at the same time

that the tricolour should go round the world. On the march of the populace to Versailles, the national guards clamoured to be led thither. Lafayette refused to comply with their demand, until, having received orders in the afternoon, he set off, and arrived at ten o'clock, after having been on horseback from before day-light. He requested that the interior posts of the *château* might be committed to him; but this request was refused, and the outer posts only were entrusted to the national guards. This was the night on which the assassins murdered two of the queen's guards, and were proceeding to further acts of violence, when Lafayette, at the head of the national troops, put an end to the disorder, and saved the lives of the royal family. In the morning he accompanied them to Paris.

On the establishment of the Jacobin club at Paris he organized with Bailly, then mayor of Paris, the opposing club of Feuillans; and on the 20th of January, 1790, he supported the motion for the abolition of titles of nobility, from which period he renounced his own, and never after resumed it. The constitution of a representative monarchy, which was the object of his wishes, was now proposed, and in July 1790 was appointed for its acceptance by the king and the nation, and in the name of 4,000,000 national guards Lafayette swore fidelity to the constitution. Declining the dangerous power of constable of France, or generalissimo of the national guards of the kingdom, after having organized the national militia, and defended the king from the popular violence, he resigned all command and retired to his estates. The first coalition against France in 1792 soon called him from his retirement. Being appointed one of the three major-generals in the command of the French armies, he established discipline, and defeated the enemy at Philippeville, Maubeuge, and Florennes, when his career of success was interrupted by the domestic factions of his country. Lafayette openly denounced the terrible Jacobins, declaring that the enemies of the revolution, under the mask of popular leaders, were endeavouring to stifle liberty under the excesses of licentiousness. He afterwards appeared at the bar of the assembly to vindicate his conduct and demand the punishment of the guilty authors of the violence. But the Mountain had already overthrown the constitution, and nothing could be effected. Lafayette then offered to conduct the king and his family to Compiègne. This proffer being declined, he returned to the army, which he endeavoured to rally round the constitution. Shortly after he was burnt in effigy at the Palais-Royal, and was accused of treason before the assembly. Still he declared himself openly against the proceedings of the 10th of August; but finding himself unsupported by his soldiers, he determined to leave the country and take refuge in some neutral ground. Some persons have charged General Lafayette with a want of firmness at this period, but it is without a full understanding of the situation of things. Conscious that a price was set on his head at home, knowing that his troops would not support him against the principles which were triumphing in the clubs and the assembly, and sensible that, even if he were able to protract the contest with the victorious faction, the frontiers would be exposed to the invasions of the emigrants and their foreign allies, with whom he would have felt it treason against the nation to have negotiated, he



had no alternative. Having been captured by an Austrian patrol, he was delivered to the Prussians, by whom he was again transferred to Austria. He was carried with great secrecy to Olmütz, where he was subjected to every privation and suffering, and cut off from all communication with his friends, who were not even able to discover the place of his confinement until late in 1794. An unsuccessful attempt was made to deliver him from prison by Dr. Bollman, a German, and Mr. Huger. His wife and daughters, however, succeeded in obtaining admission to him, and remained with him nearly two years, till his release. Washington had written directly to the emperor of Austria on his behalf without effect; but after the memorable campaign of Bonaparte in Italy the French government required that the prisoners at Olmütz should be released, which was done on the 25th of August, 1797, after a negotiation that lasted three months. He almost immediately retired to his estate at La Grange, and, declining the dignity of senator offered him by Bonaparte, he gave his vote against the consulate for life, and, taking no further part in public affairs, devoted himself to agricultural pursuits.

On the restoration of the Bourbons in 1814 he perceived that their principles of government were not such as France required, and he did not therefore leave his retirement. The 20th of March, 1815, again saw Napoleon on the imperial throne, and endeavouring to conciliate the nation by the profession of liberal principles. Lafayette refused, though urged through the mediation of Joseph, to see him, protested against the *acte additionnel*, declined the peerage offered him by the emperor, but accepted the place of representative, to which the votes of his fellow-citizens called him. He first met Napoleon at the opening of the chambers; the emperor received him with great marks of kindness, to which however he did not respond; but although he would take no part in the projects of Napoleon he gave his vote for all necessary supplies, on the ground that France was invaded and that it was the duty of all Frenchmen to defend their country. When Napoleon returned from Waterloo, and it was understood that it was determined to dissolve the house of representatives and establish a dictatorship, two of his counsellors informed Lafayette that in two hours the representative body would cease to exist. Immediately on the opening of the session he ascended the tribune, and addressed the house as follows:—"When, for the first time after an interval of many years, I raise a voice which all the old friends of liberty will still recognise, it is to speak of the dangers of the country, which you only can save. This, then, is the moment for us to rally round the old tri-coloured standard, the standard of '89, of liberty, of equality, of public order, which we have now to defend against foreign violence and domestic usurpation." He then moved that the house declare itself in permanent session, and all attempts to dissolve it high treason; that whoever should make such an attempt should be considered a traitor to the country, &c. In the evening Napoleon sent Lucien to the house to make one more effort in his favour. Lucien, in a strain of impassioned eloquence, conjured the house not to compromise the honour of the French nation by inconstancy to the emperor. At these words Lafayette rose in his place, and, addressing

himself to the orator, exclaimed, "Who dares accuse the French nation of inconstancy to the emperor? Through the sands of Egypt and the wastes of Russia, over fifty fields of battle, this nation has followed him devotedly; and it is for this that we now mourn the blood of 3,000,000 of Frenchmen." This appeal had such an effect on the assembly that Lucien resumed his seat without finishing his discourse. A deputation of five members from each house was then appointed to deliberate in committee with the council of ministers. Of this deputation General Lafayette was a member, and he moved that a committee should be sent to the emperor to demand his abdication. The arch-chancellor refused to put the motion, but the emperor sent in his abdication the next morning.

A provisional government was formed, and Lafayette was sent to demand a suspension of hostilities of the allies, which was refused. On his return he found Paris in possession of the enemy, and a few days after the doors of the representatives' chamber were closed and guarded by Prussian troops. Lafayette conducted a number of the members to the house of Lanjuinais, the president, where they drew up a protest against this act of violence, and quietly separated. Lafayette now retired once more to La Grange, where he remained till 1818, when he was chosen member of the chamber of deputies. Here he continued to support his constitutional principles by opposing the laws of exception, the establishment of the censorship of the press, the suspension of personal liberty, &c., and by advocating the cause of public instruction, the organization of a national militia, and the inviolability of the charter.

In August 1824 he landed at New York, on a visit to the United States, upon the invitation of the president, and was received in every part of the country with the warmest expressions of delight and enthusiasm. He was proclaimed by the popular voice "the guest of the nation," and his presence was every where the signal for festivals and rejoicings. He passed through the states of the Union in a sort of triumphal procession, in which all parties joined to forget their dissensions, in which the veterans of the war renewed their youth, and the young were carried back to the doings and sufferings of their fathers. Having celebrated at Bunker's Hill the anniversary of the first conflict of the revolution, and at York-town that of its closing scene, in which he himself had borne so conspicuous a part, and taken leave of the four ex-presidents of the United States, he received the farewell of the president in the name of the nation, and sailed from the capital in a frigate named, in compliment to him, the "Brandy-wine," on the 7th of September, 1825, and arrived at Havre, where the citizens, having peaceably assembled to make some demonstration of their respect for his character, were dispersed by the *gendarmes*. In December following the congress of the United States made him a grant of 200,000 dollars, and a township of land, "in consideration of his important services and expenditures during the American revolution." The grant of money was in the shape of stock, bearing interest at six per cent., and redeemable on the 31st of December, 1834.

In November 1827 the chamber of deputies was dissolved. Lafayette was again returned a member by the new elections. Shortly before the revolution of 1830 he travelled to Lyons, &c., and was enthu-

astatically received—a striking contrast to the conduct of the ministers towards him, and an alarming symptom to the despotic government. During the revolution of July 1830 he was appointed general-in-chief of the national guards of Paris, and, though not personally engaged in the fight, his activity and name were of the greatest service. To the Americans, Lafayette, the intimate friend of Washington, had appeared in his late visit almost like a great historical character returning from beyond the grave. In the eyes of the French he is a man of the early days of their revolution—a man, moreover, who has never changed sides or principles. His undeviating consistency is acknowledged by all, even by those who do not allow him the possession of first-rate talents. When the national guards were established throughout France, after the termination of the struggle, he was appointed their commander-in-chief, and his activity in this post was admirable. His influence with the government seems to have been for some time great, but whether his principles were too decidedly republican to please the new authorities (a few days after the adoption of the new charter he declared himself against the hereditary peerage, and repeatedly called himself a pupil of the American school), or whether he was considered as the rallying point of the republican party, or whatever may have been the reason, he sent in his resignation in December 1830, which was accepted, and Count Lobau appointed chief of the national guards of Paris.

**LAFAYETTE, MARIA MAGDALENA, COUNTESS DE**, a lady of literary celebrity, who was a daughter of the governor of Hâvre de Grace, Aymar de la Vergne. A careful and classical education had given her a great love for literature. In 1655 she married Count Francis de Lafayette, and her house now became a place of meeting for the most distinguished men of her time. The celebrated duke of Rochefoucauld was one of her intimate friends. Among the learned men who surrounded her, the most distinguished were, Huet, Ménage, Lafontaine, and Ségrais. She died in 1693. Her works entitle her to an honourable place among French writers. The most distinguished of them are “Zaïde,” “La Princesse de Clèves,” and “La Princesse de Montpensier.”

**LAFFITTE, JACQUES.**—This distinguished French banker was born at Bayonne in 1767, and by his own diligence and merit acquired a fortune in the banking-house of the senator Perregaux. In 1805 he became the head of the house, which he made one of the first houses in France. In 1809 he was appointed director of the bank of France, and in 1814 president of the same establishment. He discharged the duties of this important office without accepting the large salary connected with it. In 1809 he was made president of the chamber of commerce in Paris, and in 1813 judge of the tribunal of commerce. When the credit of France in 1815 was at a very dangerous crisis, Laffitte advanced 2,000,000 in ready money, by which means a necessary article in the capitulation of Paris was settled. It was owing to his counsels that France was enabled to support the burden of the military contributions imposed on her without injury to the credit of the state. But when Laffitte joined the left side in the chamber of deputies, and opposed the encroachments of the infatuated absolutists, the laws of exception and the

clergy, he became an object of hatred to the ultras, and of suspicion to the ministry. In 1819 he was deprived of the presidency of the bank, which was bestowed on the duke of Gaeta, with a large salary; yet he was in 1822 unanimously re-elected to the office of *regent de la banque*. His eloquent speeches in the chamber, some of which were extemporaneous, prove his talents and knowledge, especially in the department of finance. He also spoke with energy on the occasion of the disturbances in Paris in 1819, when the young Lallemand was shot in the street by one of the watch, and old men, children, and women were trampled down by the gendarmes. He was not re-elected for the session of 1824.

By favouring the reduction of the *rentes* he appears to have lost his popularity. The chamber of deputies accepted the proposal for the reduction of the interest on the public securities then in circulation, but the chamber of peers rejected it. To prove the justice and advantages of this plan, and to justify his own conduct in the project, he wrote his “*Reflexions sur la Reduction de la Rente et sur l’Etat du Credit*,” a financial work of much merit. How great the confidence reposed in Laffitte has been, the following fact will serve to show. When Louis XVIII. was compelled to flee in 1815, he entrusted his private property for safe keeping to Laffitte; three months after, Napoleon under the same circumstances showed him the same confidence, and at St. Helena named him his executor. As Napoleon in the hundred days had respected the private property of Louis, so Louis XVIII. respected that of the emperor, and put no obstacles in the way of the execution of his last will. Among the merits of Laffitte, his great benevolence to the poor ought not to pass unnoticed. The publishers of the Latin classics at Paris were also assisted by him in carrying on their useful undertaking. Laffitte was in 1827 again elected to the chamber of deputies, and his only daughter was married in 1828 to the prince of Moskwa, eldest son of the celebrated Marshal Ney. He took an active part in the revolution of July 1830, being one of the deputies who signed the protest, and declared themselves deputies of France in spite of Polignac’s order to annul the election. Laffitte was also one of the deputies, who, during the struggle of the 29th of July, 1830, went to Marshal Marmont in order to put a stop to the conflict. On the 3rd of November, 1830, he was made minister of finance and president of the council, in which situation he remained until March 1831, when he was succeeded by M. Casimir Perrier.

**LAFITAU, JOSEPH FRANCIS**, a French Jesuit, who was a native of Bordeaux, and was employed as a missionary among the savages of North America. On his return to Europe he published a work entitled “*Mœurs des Sauvages Américains comparées aux Mœurs des Premiers Temps*,” and another on the discoveries and conquests of the Portuguese in the New World. In the former he maintains that the North American savages are descended from the barbarians who inhabited Greece at an early period. He died in 1740.

**LAFONTAINE, AUGUSTUS HENRY JULIUS.**—This popular German novelist was born in 1756 at Brunswick, and received a good classical education. Among the numerous romantic productions of this author we may enumerate “*Emilia in the World*,” “*Charles and Emma, or the Infant*



Friends;" "The Baron de Flemming," and "Blanche and Mirma;" besides which he published "The Agamemnon and Chæphoræ of Æschylus, with notes. Lafontaine also wrote several dramatic works. in addition to his other valuable productions. He died at Halle in 1831.

LAGRANGE, JOSEPH LOUIS, a celebrated mathematician, who was born in 1736 at Turin, and originally directed his attention to philosophy, but his natural taste for mathematics soon unfolded itself, and he studied with such ardour, that in his eighteenth year, in a letter to the celebrated Fagnano, he communicated to him a number of mathematical discoveries which he had made. He also solved the questions which had been proposed a long time before by Euler on the calculation of isoperimetrical figures, and on the theory of the least action. When scarcely nineteen years of age, Lagrange was made mathematical professor in the artillery school at Turin, and the memoirs of the scientific association, which he established with the approbation of the government, and in conjunction with the celebrated Cigna and the marquis of Saluces, excited such attention in the literary world that he was elected a fellow of the academy at Berlin, and Euler and D'Alembert entered into a constant correspondence with this young man. During a journey to Paris, which he made in company with his friend Caraccioli, who was sent as an ambassador to London, Lagrange became personally acquainted with the Parisian savants, and was received with general respect. But ill health soon obliged him to return home, where he applied himself with renewed diligence to his scientific labours. At this time he obtained the prize of the academy of sciences in Paris, for a treatise on the theory of the satellites of Jupiter, and, at the same time, by his exposition of the leading features of his doctrine in regard to the planetary system, rendered his name immortal.

He soon after received an invitation from Frederic the Great to go to Berlin, with the title of director of the academy, in place of Euler, who had gone to St. Petersburg. The king of Sardinia was, however, very reluctant to permit his distinguished subject to depart. Esteemed by the great Frederic, who preferred his independent spirit to the somewhat too submissive character of Euler, and valued highly by all who became acquainted with him, Lagrange lived in Berlin in pleasant circumstances during the lifetime of the king. After Frederic's death the regard which had been paid to men of genius and talent at the Prussian court declined, and Lagrange began to look about for another situation. At this period Mirabeau saw him in Berlin, and resolved to obtain this renowned geometrician for France. Lagrange accepted the offers made him from Paris, and declined the proposals of the ambassadors of Naples, Sardinia, and Tuscany. He was received at Paris in 1787 with the highest tokens of respect, but a deep melancholy seemed to have taken entire possession of him, and to have palsied his mind, notwithstanding all the efforts which his friends made to remove it. He suffered the same inconvenience which D'Alembert had once before experienced, viz., of having lost all love for his science. Lagrange now zealously employed himself upon the history of religion, the theory of ancient music, languages, and even the medical sciences. His own favourite science alone had no attractions for him, and he even suffered

his most celebrated work, "La Mécanique Analytique" (for which Du Chatelet, to whom Lagrange had given the manuscript, was for a long time unable to find a publisher), to lie untouched for two years after its publication. At the proposal of Du Séjour, he was in 1791 confirmed by the national assembly in his pension of 6000 francs, and, in order to indemnify him for the depreciation of the paper currency, he was first appointed a member of the committee for rewarding useful inventions, and in 1792 one of the directors of the mint. Dissatisfied with this station, although Cicero had discharged similar offices, he soon resigned it, considering it as an oppressive burden. In the same year he was married, for the second time, to a daughter of the academician Lemonnier, hoping to lead a tranquil life in the midst of the storms of the revolution.

The decree of October 1793, commanding all foreigners to leave France, and the execution of Bailly, Lavoisier, and other distinguished men, soon, however, destroyed his illusions. Through the instrumentality of Guyton Morveau, the severe law of banishment from the country was not put in force against him; but the danger of becoming a victim to the rage of the infuriated populace remained. Hérault de Séchelles offered to procure him a place in an embassy to Prussia, but Lagrange, who had conceived a warm affection for his new country, preferred to remain there in spite of the danger. Peace and quiet at length returned. It was proposed to restore the institutions for the promotion of learning, which had been destroyed during the reign of anarchy, and Lagrange was appointed professor in the newly established normal school at Paris. In this new sphere of influence his former love for his science returned with all its strength. At the formation of the institute, the name of Lagrange was the first on the list of members, and he was likewise the first member of the newly constituted bureau of longitude. His fame now increased from day to day, and France, feeling honoured in the possession of such a man, determined to give him a public mark of her esteem. By the command of the directory, the minister of foreign affairs, Talleyrand, commissioned the French chargé d'affaires in Turin, citizen D'Eymar, to visit Lagrange's father, and congratulate him, in the name of France, in having such a son. This commission was performed by D'Eymar in the most brilliant manner, accompanied by several generals and other distinguished persons.

Napoleon respected the talents and services of Lagrange not less than the republic had done; and while consul and emperor, he never ceased to show him distinguished tokens of his favour in every possible way. Member of the senate, grand officer of the legion of honour, and count of the empire, Lagrange saw himself surrounded with every external honour; but neither this, nor the confidence reposed in him by the head of the state, could make him vain, and, as modest and retiring as ever, he devoted himself with the same zeal and industry to his studies. His application probably hastened his death. Notwithstanding his advanced age, he could not be content to relax his exertions, and had superintended the publication of the second edition of his "Théorie des Fonctions Analytiques," enriched with annotations, when, exhausted by his labours, he died on the 10th of April, 1813. His remains were interred in the Pantheon. Lacépède and La Place

pronounced funeral addresses over his body. Lagrange was no less amiable than modest, and was never led by the honours bestowed upon himself to underrate the merits of others. His respect for Euler was unlimited, and he was frequently accustomed to say to his scholars, "Study Euler, if you would become geometricians." His works have been partly published separately, and are partly contained in the memoirs of the academies of Turin, Berlin, and Paris, in the journal of the Polytechnical school, the "Connaissance de Temps," and in the "Éphémérides." The most important are his "Mécanique Analytique," "Théorie des Fonctions Analytiques," "Résolutions des Equations Numériques," "Leçons sur le Calcul des Fonctions," and "Essai d'Arithmétique Politique."

LAHARPE, FREDERIC CESAR, a celebrated director of the Helvetic republic, who was born at Rolle, in a family belonging to the nobility of the Pays de Vaud, in 1754. He cultivated the sciences with great zeal, particularly mathematics. At Geneva, Saussure and Bertrand were his teachers. After having been a lawyer in Berne, he travelled with a young Russian of a distinguished family through Italy and Malta, and in 1783 he became teacher of the grand-duke Alexander and his brother at Petersburg. After the French revolution had broken out he drew up, in the name of his fellow-citizens, a respectful petition to the council of Berne, requesting a meeting of deputies for the purpose of abolishing abuses. Soon after, troubles broke out, and the government, who considered him as one of the instigators, put his name on the list of exiles, and his enemies succeeded in removing him from the person of Alexander. He then went to Geneva, and was about to return to Berne when he learned that orders for his arrest had been given there. Indignant at this, he went in 1796 to Paris, where he continued to write in favour of the cause of liberty, and published a work entitled "Lettres de Philanthropos." In consequence of a petition addressed by him and twenty-two other exiles from the Pays de Vaud and Friburg, to the French directory, requesting the fulfilment of the guarantee established by the treaty of Lausanne in 1565, the directory interfered in the affairs of Switzerland, the Swiss revolution broke out, French armies penetrated into Switzerland, and a new organization was given to that country. Laharpe was made one of the directors of the Helvetic republic, and exerted himself energetically in carrying on the new system, until a violent quarrel took place between the legislative body and the body of directors, and the latter was dissolved, and Laharpe put under surveillance. Friends and enemies both allowed the honesty of his intentions.

In 1800, when on the point of leaving Lausanne for Paris, he was deceived by a letter, probably a forgery, communicating intelligence of a conspiracy against the first consul Bonaparte, who was then commanding in Italy. This he gave up to the proper authorities, and was in consequence arrested by the legislative council of Berne, as himself concerned in the conspiracy. He escaped by flight to Paris, where he was coolly received by Bonaparte, and went to live at Plessis Piquet, near Paris. In 1801 he made a journey to Russia, and returned with proofs of the esteem of his former pupil the emperor. In 1814 he visited him in Paris, and was appointed a general in the Russian service. At the congress

of Vienna he laboured actively to effect the independence of the cantons of the Pays de Vaud and Aargau, and their separation from Berne. He then retired as a private man to his native country, enjoying the highest esteem of his countrymen.

LAHARPE, JEAN FRANCOIS DE, a French dramatic poet, critic, and philosopher of the last century, who was born at Paris in November 1739. His father, a Swiss officer in the French service, dying in indigence, Asselin, president of the college of Harcourt, admitted him into that seminary, where he received an excellent education. A lampoon on his benefactor, which was, in all probability without foundation, attributed to him, occasioned the confinement of the suspected satirist for some months in the Bastille. This circumstance disgusted him with his situation, and at a very early age he threw himself on his own talents as an author for support. In 1762 he published a collection of poems. The tragedy of "Warwick," which appeared in 1763, was very beneficial to him in a pecuniary point of view, and procured him considerable reputation. It still remains on the stage. His "Timoleon and Pharamond" met with less success; but a series of eulogies on Charles V., Catinat, Fénelon, Voltaire, and Henry Quatre, especially the latter, gained him much credit in a different department of literature. On the breaking out of the revolution, Laharpe embraced the principles of republicanism; but, during the reign of terror, his moderation rendering him an object of suspicion to those then in power, he was thrown into prison in 1793, and while in confinement is said to have owed his conversion to Christianity to the arguments of his fellow-captive, the bishop of St. Brieux. Though sentenced to deportation, the changes of the times finally restored him to liberty, and he passed the remainder of his days in literary retirement. A short time before his death, his remarks on the measures of the government excited the displeasure of the first consul, and he was banished to Orleans. He soon returned however, and died in 1803, in his sixty-fourth year. His principal work is the "Lycée, or a Complete Course of Literature." Among the rest are "Gustavus Vasa," "Timoleon," "Pharamond," and "Philoctetes," tragedies; the latter an elegant translation from the Greek of Sophocles; "Tangu et Félimé," translations of Camoens' "Lusiad," "The Psalms of David," and "The Works of Seutonius."

LAHYRE, ETIENNE VIGNOLES, a brave knight who lived in the reign of Charles VII. of France, and was the faithful companion of the Maid of Orleans. Lahyre hated the English bitterly, as his family had been ruined by their invasions. In 1418, when Coucy was surrendered to the Burgundians, the allies of the English, in consequence of the treachery of the mistress of the commandant, Lahyre and the equally brave Peter de Xaintrailles placed themselves at the head of the remnant of the garrison, and successfully led their little band, in the midst of constant skirmishes, through a country filled with enemies. After many valiant deeds in Valois and in Champagne, Lahyre hastened to the relief of Orleans. The government of the town sent him with a petition to the dauphin Charles VII. to implore his assistance. He found the weak and pleasure-loving prince preparing for an entertainment. "What are your thoughts?" said Charles to the knight, who viewed with indignation the frivolity of the court.



"I think," replied Lahyre, "that a kingdom could not be lost more merrily." Returning to Orleans, he did his utmost to save the town and to assemble the relics of the beaten army. In 1429 the Maid of Orleans appeared, and Lahyre immediately joined her, and was with her at her entrance into the town. He followed the defeated English and distinguished himself in the battles of Jargeau and Patay. In the middle of winter he stormed Louviers, and advanced to Rouen with the intention of liberating the imprisoned Joan, but the English took him prisoner. He soon, however, obtained his liberty, and renewed his exertions with Xaintrailles against the enemy. To his death Lahyre was the most inveterate enemy of the invaders of his country, and injured them greatly. He was repeatedly taken prisoner, often by the treachery of false friends; but he always succeeded in liberating himself: for a time he even braved his own king, continuing a petty warfare against the English and the Burgundians, and garrisoning several towns although Charles had concluded a peace. On a journey to Montauban, where he accompanied Charles VII. in 1442, he died in consequence of his wounds. His romantic valour, together with his attachment to the Maid of Orleans, procured him after his death the honour of having his name added to the knave of hearts in the French playing cards, the pictures of which are, as it is well known, designated by the names of different heroes.

LAINE, JOSEPH HENRY JOACHIM, a celebrated peer of France, who was born at Bordeaux in 1767. He was a lawyer at the outbreak of the French revolution in the last century, when he embraced republican principles. His zeal procured him in 1792 some important posts in the administration, in which he showed great activity. He also distinguished himself as an orator. In 1808 he was chosen member of the *corps législatif* for the department of the Gironde, and was distinguished for his liberal opinions. About this time he received the star of the legion of honour, but entered into a correspondence with the friends of the royal family. After Napoleon's disasters in Russia the legislative body appointed a committee in 1813 to report the wishes of the nation. It consisted of Lainé, Raynouard, Gallois, Flaugergues, and Maine de Biran. Raynouard was chairman, and the language of the report was bold. The *corps législatif*, so long submissive, now made bold by the disasters of the emperor, was prorogued. Lainé went to Bordeaux, and in 1814 was made prefect of the city by the duke of Angoulême, who had arrived there, and soon after president of the chamber of deputies. On Napoleon's return from Elba, Lainé spoke with zeal against him, and called him "the common enemy," and on the emperor's entry into Paris published a protest against the dissolution of the chamber, and absolving all "Frenchmen from obedience to the demands of the usurper." He left Bordeaux, it is said, for Holland, when the duchess of Angoulême quitted that place, and after the second restoration again appeared as president of the chamber, and held the portfolio of the interior from June 1816 to December 1818, when Decazes succeeded him. He often spoke while in these stations against the pretensions of the ultras and their attacks upon the charter; but after this period he inclined more and more to the right side, and advocated the change in that law of election which he had formerly defended.

LAING, ALEXANDER GORDON.—Our knowledge of African geography, as well as the manners and customs of the people that inhabit that extraordinary portion of the globe, has been much increased by the labours of this traveller. He was born at Edinburgh in 1794, and educated in the university of that city. In 1811 Mr. Laing went to Barbadoes, where his uncle, Colonel Gordon, then was, and with whom he remained a short time till he obtained an ensigncy in the York light infantry, which regiment he immediately joined at Antigua; and two years afterwards he was promoted to a lieutenantancy in the same corps, which he held until the regiment was reduced, and Lieutenant Laing was then placed upon the half-pay. Having no relish for inactive life, he exchanged, as soon as the business could be negotiated, into the second West India regiment, which he joined at Jamaica. While there, he had to undertake the duties of deputy quarter-master-general, the exertions of which department induced a liver complaint; and in order to re-establish his health, the medical gentlemen recommended a sea voyage. He accordingly sailed to Honduras, by which his complaint was considerably relieved; but the governor, Colonel Arthur, finding him an active and intelligent officer, appointed him to the office of fort-major, and would not suffer him to return to Jamaica, but had him attached to another division of his regiment, then in Honduras, where he remained until a return of his complaint forced him to come home. The effects of this attack made a serious impression on his constitution, and in consequence he remained for nearly eighteen months with his friends in Scotland. During this time, however, one-half of the second West India regiment, that to which he was attached, was reduced, and he was again placed upon half-pay. In the autumn of 1819 he returned to London, and having been sent for by the late Sir Henry Torrens, then colonel of his regiment, was appointed lieutenant and adjutant, and proceeded to Sierra Leone.

In 1822 Lieutenant Laing was sent by Sir Charles M'Carthy on an embassy to Gambia and the Mandingo country, to ascertain the political state of those districts, the disposition of the inhabitants to trade, and their sentiments in regard to the abolition of the slave trade. Having executed that mission to the complete satisfaction of the governor, and some alarm having arisen as to the fate of Sannasse, a chief in amity with our government, who had been taken prisoner by Yarradee, a warrior of the king of Soolima, Lieutenant and Adjutant Laing, —though his health, which had suffered from the effects of his former journey, was yet only in a state of convalescence,—was appointed to undertake a second embassy for the purpose of procuring Sannasse's release from captivity. On arriving at the camp of the Soolima army, he was informed that the unfortunate Sannasse had been set at liberty after his town had been burnt, and that his life had been spared only from the fear of offending the British governor. While upon the second mission, he had observed that many men who accompanied the Soolima army possessed considerable quantities of gold; and having learned that ivory abounded in Soolima, he suggested to the governor the advantages to the colony of opening an intercourse with these people, remarking that such an attempt would not be attended with much hazard or expense, and

that a great object would be attained by the knowledge of many countries to the eastward of the colony, which, like that of the Soolimas, was known only by name. This suggestion was submitted to the council, who approved the undertaking, and left it to the judgment of the traveller to pursue his own route. He was now as much a volunteer traveller as before he had been a volunteer officer; nay, more so, being in fact allowed to prosecute his own enterprise in his own way. This third mission, upon which he set out from Sierra Leone on the 16th of April, 1822, led him to penetrate through a far more extensive tract of country than before, much of it previously unexplored, but which is particularly described, together with the inhabitants, their manners, customs, &c., in his highly interesting journal, since published.

While at Falaba upon his third embassy, he received intelligence of his promotion to the rank of captain, and immediately on his return to Sierra Leone, in the autumn of 1822, he was ordered to join his regiment on the Gold Coast, where he was employed in the command of a considerable native force on the frontier of the Ashantee country, and was frequently engaged with detachments of the Ashantee army. Upon the death of Sir Charles M'Carthy, in 1824, Captain Laing was sent to England to acquaint the government with the state of the command in Africa. At this period he obtained a short leave of absence to revisit Scotland, and returned to London in October 1824. An opportunity now presented itself, which our traveller had long anxiously desired, of proceeding under the auspices of government, on an expedition to discover the course and termination of the Niger. He was promoted to the rank of major, and departed from London on that enterprise early in February 1825, with the intention of leaving Tripoli for Timbuctoo in the course of the summer of that year.

At Tripoli, Major Laing married the daughter of Mr. Warrington, the British consul at that place, and two days after that event proceeded on his mission. From the time of his leaving Tripoli until he reached Tuat, which he was forced to do by a circuitous route, letters were frequently received from him. At length, on the 18th of August, 1826, he reached Timbuctoo; and on the 21st of September he addressed the following letter, the last that was ever received from him, to his father-in-law, Mr. Warrington:—

“My dear Consul,

“A very short epistle must serve to apprise you, as well as my dearest Emma, of my arrival at, and departure from, the great capital of central Africa; the former of which events took place on the 18th ult.—the latter will take place, please God, at an early hour to-morrow morning. I have abandoned all thoughts of retracing my steps to Tripoli, and came here with an intention of proceeding to Jenne by water; but this intention has been entirely upset, and my situation in Timbuctoo rendered exceedingly unsafe by the unfriendly disposition of the Foulahs of Massino, who have this year upset the dominion of the Tuareg, and made themselves patrons of Timbuctoo, and whose sultan, Bello, has expressed his hostility towards me in no equivocal terms, in a letter which Al Saidi Boubokar, the sheik of this town, received from him a few days after my arrival. He has now got intelligence of

my being in Timbuctoo; and as a party of Foulahs are hourly expected, Al Saidi Boubokar, who is an excellent good man, and who trembles for my safety, has strongly urged my immediate departure; and I am sorry to say that the notice has been so short, and I have so much to do previous to going away, that this is the only communication I shall for the present be able to make. My destination is Sego, whither I hope to arrive in fifteen days; but I regret to say the road is a vile one, and my perils are not yet at an end; but my trust is in God, who has hitherto borne me up amidst the severest trials, and protected me amidst the numerous dangers to which I have been exposed.

“I have no time to give you any account of Timbuctoo, but shall briefly state that, in every respect, except in size (which does not exceed four miles in circumference), it has completely met my expectations. Kabra is only five miles distant, and is a neat town, situated on the very margin of the river. I have been busily employed, during my stay, searching the records in the town, which are abundant, and in acquiring information of every kind; nor is it with any common degree of satisfaction that I say my perseverance has been amply rewarded. I am now convinced that my hypothesis concerning the termination of the Niger is correct.

“May God bless you all! I shall write you fully from Sego, as also my lord Bathurst; and I rather apprehend that both letters will reach you at one time, as none of the Ghadamis merchants leave Timbuctoo for two months to come. Again, may God bless you all! My dear Emma must excuse my writing. I have begun a hundred letters to her, but have been unable to get through one. She is ever uppermost in my thoughts; and I look forward with delight to the hour of our meeting, which, please God, is now at no great distance.”

This letter was left behind at Timbuctoo, and appears to have been brought by the nephew of Babani, together with an important document in Arabic, of which the following is the substance:—“About a month after their safe arrival at Timbuctoo (Laing and young Moktah), the prince of the faithful, Sultan Ahmad, Ben Mohammed Labo, the lord and sovereign of all those countries, wrote a letter to his lieutenant-governor Osman, containing as follows:—‘I have heard that a Christian intends coming to you; but whether he has already arrived or not I do not know. You must prevent him from arriving, if he has not reached you; and if he has, you must expel him the country in such a manner as to leave him no hope of returning to our countries, because I have received a letter from the tribe of Foulah, containing a caution against allowing Christians to come into the Mussulman countries in Soudan; which letter was written in the east, and contained an account of the mischiefs and impieties by which they have corrupted Spain and other countries.’

“When Governor Osman received this letter, he could not but obey it. He therefore engaged a sheik of the Arabs of the desert named Ahmad, son of Obeid-allah, son of Rehal, of Soliman Barbooshi, to go out with the Christian, and protect him as far as the town of Arwan. Barbooshi accordingly went with him from Timbuctoo; but on arriving at his own residence, he treacherously murdered him, and took possession of all his property. This is within



our knowledge who know the affair, and have seen the letter of the prince of the faithful, Sultan Ahmad Labo."

Thus perished in the full vigour of manhood this brave and persevering traveller. It is, however, generally believed that the Arabic document does not furnish a correct version of the affair, and that his own confidential attendant was the murderer. The accompanying specimen of Major Laing's style as an author will sufficiently attest the minuteness of his observations as a traveller. It is descriptive of his entrance into Falaba:—

"About ten o'clock we came in sight of this long-looked for town, which covered a large extent of ground in a beautiful valley, hemmed in on all sides by gentle acclivities. We descended upon it by the south, but were conducted along to the northern gate, through which we were ushered into the capital of the Soolima nation. We passed along a street, or defile, of about half a mile in length, to a spacious piece of open ground, which stands nearly in the centre of the town, in one corner of which we found seated upwards of 2000 men, armed with muskets, bows, and spears. On my entrance I was saluted by a heavy and irregular discharge of musketry, which, unfortunately, put my horse on his mettle, and as I had neither whip nor spur to teach him good manners, I was obliged to resort to jerking him with the curb, of the severity of which I was as yet ignorant; in consequence he backed among the armed assemblage, who were, by this retrograde movement, thrown into some confusion, and certainly not impressed with much opinion of my horsemanship. Being recovered from the awkwardness of my first appearance, I ordered the salute to be returned with three rounds from my party, and then alighting, shook hands with his majesty, who put into my hand two massive rings of gold, and made a motion for me to sit down beside him. I found him a good-looking man, about sixty years of age; his countenance, mild, agreeable, and inoffensive in its expression; he is rather taller than the generality of Soosoos, being about five feet eleven inches in height; and his plain loose garment of black country cloth became him well. I was scarcely seated when my old friend Yarradee (habited in rather a more costly manner than when I first beheld him at the camp in the Mandingo country), mounted on a fiery charger, crossed the parade at a full gallop, followed by about thirty warriors on horseback and 2000 on foot, the latter making a precipitous rush, and firing in all directions. After a lapse of a few minutes the party on horseback returned, and performed various movements and evolutions for about half an hour, much to the amusement and admiration of my party, several of whom had been with the late unfortunate Major Peddie, and subsequently with Major Gray in Boondon, and who declared it to be a show passing any thing they had ever before witnessed. Yarradee now alighted from his horse, and, seizing his bow, pulled the string to its full extent, affecting to shoot an arrow at some distant object; he appeared to watch it on tiptoe with eager expectation till it reached its destination, when he gave a leap and a smile of satisfaction; then striking his breast with his right hand, and distorting his naturally ugly visage into a most hideous grin, he beckoned his war-men to follow, which they did, with a shout that rent the skies. After advancing a few paces they stopped short, and watching Yarradee, who,

with the eye of a hawk, was intent on the motions of the supposed enemy, waited his direction to discharge their arrows; and having done so, each individual appeared to trace the flight of his own arrow, and betrayed signs of satisfaction or disappointment at its supposed execution or failure. A discharge of musketry followed the flight of arrows, after which the spears and cutlasses were put in requisition to hack and cut to pieces the discomfited foe. While those warlike movements were going forward, another set of people were by no means idle; there were above one hundred musicians, who playing upon divers instruments, drums, flutes, ballafoos, harps of rude workmanship, with many other kinds, which it would be tedious to enumerate, kept up a din sufficient to crack the tympanum of ordinary ears, and which compelled me to fortify mine with a little cotton; two fellows, in particular, with crooked sticks, kept hammering with provoking perseverance, and with the violence of blacksmiths at the anvil, upon two large drums which stood about four feet high, in shape similar to a chess-castle turned upside down; their only desire appeared to be that of making a noise, and in that I suppose the chief art consisted, for the harder they beat, the more applause they obtained. A nod from the king at length put a stop to this clang of steel and din of drums, and I was flattering myself with the hope of being permitted to retire to the apartment allotted for me, but my motion was interrupted by the king, who said I must hear something more. Being again seated, a Jelle, or singing man, elegantly attired in the Mandingo costume,—his wrist and elbows ornamented with bells, and beating on a sweet-toned ballafoo, the notes of which he ran over with taste and velocity,—stepped out, and, after playing a sort of symphony or prelude, commenced a dialogue in song with some persons who were to be invisible at first, but who afterwards joined him."

LAING, MALCOLM, a Scottish historian, who was born in 1762, and educated at the university of Edinburgh. His principal work is "A History of Scotland" in four volumes; but he subsequently published an edition of "Ossian's Poems." He died in 1819.

LAIRESSE.—There was a family of Flemish painters of this name, of whom Gerard, son to the elder Lairese, has acquired by far the greatest reputation. He was born in 1640 at Liege, and was particularly distinguished by the high finish with which his pictures are executed; indeed he was considered the Raphael of the Dutch school; nor have any of his countrymen ever equalled him in historical painting. This talented artist was also a good engraver, and understood music scientifically, while of his literary abilities he has left a favourable specimen in a treatise on the principles of his art. He survived the loss of his sight some years, and died at length at Amsterdam in 1711. His three brothers, Ernest, John, and James Lairese, were artists of some note, the two former excelling in the delineation of animals, the latter in flowers. Two of his sons also followed the profession of their father, but with inferior ability.

LAKE, GERARD, VISCOUNT, a distinguished English general, who was born in 1774, and served in Germany during the seven years' war. He subsequently went to America with Lord Cornwallis, and in 1800 was appointed commander-in-chief of the

British forces in India, where he greatly distinguished himself by his success against the native princes. He returned to England in 1807, when he was raised to the peerage, and died in February 1808.

**LALANDE, JOSEPH JEROME.**—This celebrated French astronomer was born at Bourgen Bresse in 1732. His father intended him for the profession of the law, which he studied for some time with considerable success, when the sight of an observatory awakened in him a propensity which deranged the projects of his parents and became the ruling passion of his life. He put himself under the instructions of Le Monnier, one of the then most celebrated astronomers of France, and profited much by the lessons of his able instructor. When the great astronomer Lacaille was preparing to set out for the Cape of Good Hope, in order to determine the parallax of the moon, and its distance from the earth, it was necessary he should be seconded by an observer placed under the same meridian, and at the greatest distance that could be conveniently chosen on the globe. Berlin was fixed on, and Le Monnier signified his intention of undertaking the business himself, but the moment when he appeared ready to depart, he got his pupil appointed in his stead. On his return, the account which he gave of his mission procured him free access to the academy of sciences, and its Transactions were enriched every year by important communications from the young astronomer. He subsequently published the French edition of Dr. Halley's tables, and the history of the comet of 1759, and he furnished Clairault with immense calculations for the theory of that celebrated comet.

In 1760 he was charged with the compilation of the "*Connaissance des Temps*." In 1764 appeared the first edition of his "*Traité Astronomique*," which he afterwards completed, and upon which his principal claim to celebrity rests. Lalande was the first who calculated the perturbations of Mars and Venus; and in the theory of satellites, in which but little progress had been made, he explained a motion which Bailli claimed as his own discovery. A literary dispute arose out of this circumstance, which, however, was conducted with every regard to decency; and the probable result, as seen by disinterested spectators, was, that both had been led to the same discovery. He composed all the astronomical articles for the "*Encyclopædia of Yverdon*," those for the supplements to the "*Encyclopédie de Paris*," and those for the "*Encyclopédie Méthodique*," substituting for the articles furnished by D'Alembert, and which he had compiled from the works of Le Monnier, such as were more complete and more modern from his own observations and improved theories. In 1761 he became first master in the chair of astronomy in the college of France, and gave a new lustre to this curious part of public instruction in a celebrated school, which possessed the most distinguished professors of every kind, and which enjoyed and merited the extraordinary privilege of out-living the tremendous storms of a revolution, and escaping the almost universal destruction which levelled all around it. As a professor, he taught with so much ability that his school became a seminary of disciples who peopled the different observatories of the world. In the midst of his other labours he drew up his "*Voyage d'Italie*," the most complete collection of curious objects that travellers can consult, his "*Traité des Canaux*," and his "*Bibliogra-*

phie Astronomique." In 1793 he published "*Abregé de Navigation Historique, Théorique, et Pratique*," containing many valuable rules and tables; and in 1802 he published a new edition of Montucla's "*History of Mathematics*."

A member of almost all the distinguished scientific societies in the world, he was their common bond of union by the correspondences which he maintained; and he promoted a circulation of intelligence from one to another. He employed the credit arising from the reputation which he enjoyed for the general benefit of the sciences and their cultivators. To the extraordinary ardour and activity of his character he joined a love for the truth, which he carried to the borders of fanaticism. Every degree of concealment appeared to him unworthy of an honest man; and he therefore, without reserve, uttered his sentiments on all occasions, and by the bluntness of his manners he sometimes made himself enemies, who not only called in question his real merits, but who excited against him a crowd of detractors, and because they could not rival his high reputation, they attempted to injure his well-earned fame. This great astronomer closed his long and active life on the 4th of April, 1807.

**LALLY, THOMAS ARTHUR.**—This brave but unfortunate Irish officer served in the French army for some years with great distinction, and on account of his talents was selected by the French court as governor of Pondicherry. He, however, wanted prudence and moderation, and after some slight success against the British troops, he and the whole of the garrison were taken prisoners. He arrived in England in 1761, and the following month was allowed to return to France, where he was instantly placed under arrest, and after a long imprisonment was brought to trial under an accusation of treachery, abuse of authority, and unjust exaction. Being found guilty, he was condemned to be decapitated, which sentence he endured with circumstances of great cruelty on the 6th of March, 1766. His son afterwards obtained possession of his father's estates, and a reversal of the proceedings, when it was proved that Count Lally was sacrificed by an incapable administration to satisfy public clamour.

**LA MAR, JOSE.**—This brave Peruvian was born at Guayaquil in Columbia; he was educated in Spain, and served in the peninsula in the early part of his life. In 1793 he was out in the campaign of Rousillon, as lieutenant in the Sahaya regiment. In 1808 he had attained the rank of major, and signalized himself as one of the heroic defenders of Saragossa. He afterwards commanded a grenadier column in Valencia. While confined in the hospital of Tudela by his wounds, he was included in the capitulation of Blake's forces, and was conveyed to France as prisoner of war, but constantly refused to give his parole. In 1813 he eluded the vigilance of his guard, and effected his escape, and on arriving at Madrid was raised to the rank of brigadier. In 1816 he returned to America with the appointment of inspector-general of the army in Peru. Whilst employed there as governor of the castles of Callao, he was compelled by the patriots to capitulate, and afterwards sent in his resignation to the viceroy. Subsequently to this period he became actively engaged in the cause of his country, and of the insurgent patriots, who had esteemed the refinement of his character and feelings, and the purity of his



principles, even while he belonged to the royalist party. As evidence of this, he was elected president of the junta gubernativa of Peru. In 1823 Riva-Aguero was proclaimed president of the republic, and La Mar took the command of the Peruvian division of the liberating army under Bolivar. La Mar acted in this capacity at the battle of Ayacucho, and ably seconded General Sucre on that decisive day. During the period of Bolivar's arbitrary government of Peru we hear little of La Mar, who would not accept of office in the circumstances of the times; but the revolution of January 1827 again brought him into notice, and he was elected president of the republic by the constituent congress, being much beloved and respected in Peru, where he had few political and no personal enemies.

**LAMARCK, JEAN BAPTISTE ANTOINE PIERRE MONET, CHEVALIER DE.**—This learned naturalist was born in 1745, in Picardy, of a noble family. He applied himself at first to medicine, but afterwards, in consequence of hearing Jussieu's illustrations of botany, he was led to the study of natural science. Jussieu, on a botanical excursion in which Lamarck accompanied him, had intimated that the old method of instruction in this department left much to be wished for, and Lamarck determined to remedy this deficiency. He laboured with great diligence on a treatise in which he showed the defects of the old system, and proposed a new one himself, which met with universal approbation. He then applied his new system to the plants of France, and delivered to the academy his "*Flore Française, ou Description Succincte de toutes les Plantes que croissent en France.*" This work was printed by the recommendation of the academy at the expense of the government, for the benefit of the author, in 1780, under the date of 1778, in three volumes; a second edition appeared in 1793; and the third, enlarged and revised by Decandolle, in 1805.

Lamarck now turned his whole attention to this science, and made several botanical excursions to Auvergne and into Germany, in the last of which he was accompanied by the son of the great Buffon. On his return to Paris he undertook the botanical department of the encyclopædia which Panckoucke was publishing, and applied himself to this task with such assiduity that in 1783 he produced the first half of the first volume, with an introduction containing a sketch of the history of the science. He published the second volume in 1788; but a dispute between him and the publisher in regard to the admission of certain articles, brought the undertaking to a stand. Many of his botanical treatises, however, were published in the memoirs of the academy, and in the "*Journal d'Histoire Naturelle,*" edited by him, together with the abbé Haüy, Fourcroy, Bruquière, Olivier, and Pelletier, which makes us regret that their author ever abandoned this branch of science.

At the breaking out of the revolution he was the second professor in the royal jardin des plantes, but in consequence of new arrangements he was made professor in the department of zoölogy, in which he was soon as much distinguished as he had been in botany. His "*Système des Animaux sans Vertèbres, ou Tableau Général des Classes, des Ordres, et des Genres de ces Animaux,*" his "*Philosophie Zoologique,*" and his "*Histoire Naturelle des Animaux sans Vertèbres,*" are his principal works in this depart-

ment of science. Lamarck's comprehensive mind was also directed towards physics, and he published in 1794, "*Recherches sur les Causes des Principaux Faits Physiques,*" in which he exposes many false theories in this science. With the same view he also wrote his "*Refutation de la Théorie Pneumatique,*" &c., which appeared at Paris in 1796. He collected his meteorological observations in his "*Annuaire Météorologique,*" which first appeared in 1799, and was continued to 1809.

**LAMARQUE, MAXIMILIAN,** a French military officer, who was born at Saint-Sever, of rich and respectable parents. In 1792 he entered the army as a private soldier, choosing to obtain promotion only by merit, and became captain of grenadiers in the celebrated corps of Latour d'Auvergne, known under the title of the infernal column. He was in the vanguard of the army of the Pyrenees in 1793, under the command of General Moncey, and received two severe wounds while with a single company he was sustaining the attack of a column of the Spanish army that endeavoured to turn the French division. He afterwards marched against Fontarabia, at the head of 200 grenadiers, and, precipitating himself into the moat, drew down the draw-bridge, and gained possession of the place. Eighty pieces of cannon and 1800 prisoners were the fruit of this coup-de-main, which procured Lamarque, then but twenty years old, the rank of adjutant-general.

In 1801 he was made general of brigade, and distinguished himself at the battle of Hohenlinden. He then served in Spain, and in the campaign of 1805, so brilliantly terminated by the battle of Austerlitz. He was sent in 1807 against the insurgents of Calabria, and, near Marathea, defeated a body of 1200 English that were sent to support them. He took the town, and made 1800 prisoners, which exploit gained him the rank of general of division. He was employed by Murat in 1808, and took the island of Caprea from the British, which was considered impregnable, and was defended by a garrison superior in numbers to the assailants. He afterwards joined the army in Germany, and at the battle of Wagram had four horses killed under him. He served in Russia and in Spain in 1812, and after the evacuation of the peninsula, returned to France, and was created a knight of St. Louis in July 1814. On the return of Napoleon he was appointed to the first military division, as commander-in-chief of the army of the Loire. In his operations against the insurgents of La Vendée, he distinguished himself not less by his forbearance and humanity than by his decision, and after obtaining some successes at La Roche-Serviere, he effected a pacification at Chollet. After the return of the Bourbons he was comprised in the second article of the law of the 24th of July, 1815, and retired to Saint-Sever under the inspection of the minister of police. He afterwards took refuge at Brussels, but was ordered from thence by the king of the Netherlands, upon which he passed into Austria. In 1815 he published "*A Defence of General Maximilian Lamarque,*" in a manly, bold, and candid tone. In 1818 he was permitted to return to France, and in 1820 produced an able pamphlet on the necessity of a standing army. General Lamarque afterwards became a conspicuous member of the chamber of deputies, and in the last revolution in France zealously adopted popular principles. He died at Paris on the 1st of June, 1832.

LAMARTINE, ALFONSE DE, one of the most distinguished lyric poets of France, who established his reputation by his "*Méditations Poétiques*," which he published when he was twenty years of age. He there describes the ancient court of the Bourbons as a mirror of morality, honour, and chivalry. His poems are distinguished by depth of thought and feeling, and also by their beautiful language. With regard to the spirit of his poetry, Lamartine is rather to be compared to the British than the French. An often gloomy melancholy, a longing lost in sorrowful misgiving, an inclination for the mystical and supernatural, and a great predilection for poetical landscape-painting, form the peculiar characteristics of this poet, who, nevertheless, often descends into an artificial and prolix style, and sometimes runs into the bombastic. His "*Mort de Socrate*," which appeared in 1823, was not so successful, although there are many beautiful passages scattered here and there throughout the work. The plan of this poem seems not to have been properly matured; the language, too, is unequal, and the versification sometimes neglected. But the young poet has again shown himself bold, elevated, and imaginative, in his "*Nouvelles Méditations Poétiques*," which appeared at Paris in 1823. The mystical tone and foreign style of Lamartine, in which Young and Byron were his examples, displeased the classical school of France, but his deep earnestness is the characteristic in which the light and superficial poetry of the French has hitherto been deficient. One of the last poems in this collection is inscribed to Bonaparte. Among the finest pieces in the volume are, "*The Crucifix*," "*To the Past*," "*The Dying Poet*," and "*Freedom*." From these and similar poems it would seem that the study of the romantic in the German and British poets diverted the enthusiastic and susceptible mind of the young Lamartine from the poetical track customary in France since the time of Boileau.

LAMB, CAROLINE.—The literary and social career of this "noble lady" reminds us strongly of the pictures of fashionable life in France during the worst periods of the French revolution. Highly educated, and in some respects highly gifted in an intellectual point of view, she appears to have materially diminished the value of her talents, and perverted her opportunities, by a total disregard of worldly opinion. Lady Caroline Lamb was born in 1785, and her character early developed itself. Wild and impatient of restraint, rapid in impulses, generous and kind of heart,—these were the first traits of her nature, and they continued to the last. On the 3rd of June, 1805, this lady was married to the Hon. William Lamb, and Lady Caroline's literary pursuits were congenial with those of her husband. She was mistress of several of the living as well as of the dead languages; as a reader she was greatly admired, and her style of reciting the noblest Greek odes was of the most graceful and impressive character. Yet, with all this, not the slightest pedantry was apparent. Her powers of conversation were lively and brilliant; and her compositions, in verse as well as in prose, were evidently the emanations of an elegant mind. She was an amateur and a patroness of the fine arts; indeed, several of her pencil sketches, executed even in childhood, are strongly indicative of genius. On Lady Caroline Lamb's entrance into the world the singularity as well as the grace of her manners, the rank of her own connexions, and the talent of her hus-

band's, soon made her one of the most celebrated *dames du château* of the day. That day was remarkable for the literary début of Lord Byron. Much has been written and much said respecting the intimacy that subsisted between Lady Caroline and that remarkable person; but it is not amidst gossip that we are to look for truth. "*The world*," says an acute writer of the present day, "is very lenient to the mistresses of poets." It was nearly three years before the intimacy between Lord Byron and Lady Caroline was broken off. According to Captain Medwin, Lord Byron most cruelly and culpably trifled with her feelings. She never entirely recovered it.

"*Glenarvon*" was written immediately after this rupture, and the chief character in it was generally understood at the time to be a portrait of Lord Byron. Some of its scenes were undoubtedly much too highly coloured. It was, however, the first testimony that had been given, in the form of a novel, of the dangers of a life of fashion; and a host of able writers have since availed themselves of the hint thus afforded them.

Subsequently appeared "*Graham Hamilton*," a book of a very different nature. Its design was suggested to Lady Caroline by Ugo Foscolo. "Write a book," said he, "which will offend nobody: women cannot afford to shock." It is composed with more care and more simplicity than "*Glenarvon*." The leading object of "*Graham Hamilton*" is to show that an amiable disposition, if unaccompanied by firmness and resolution, is frequently productive of more misery to its owner and to others than even the most daring vice or the most decided depravity. It has been supposed by some that, in the course of the work Lady Caroline, although perhaps unconsciously, delineated much of her own character. Speaking of Lady Orville, Graham Hamilton says—"I never heard her breathe an unkind word of another. The knowledge that a human being was unhappy at once erased from her mind the recollection either of enmity or of error." Again:—"Before I finish the sad history upon which my imagination loves to dwell, of a being as fair as ever nature created—let me at least have the melancholy consolation of holding up to others those great and generous qualities which it would be well if they would imitate, whilst they avoid her weaknesses and faults. Let me tell them that neither loveliness of person, nor taste in attire, nor grace of manner, nor even cultivation of mind, can give them that inexpressible charm which belonged to Lady Orville above all others, and which sprang from the heart of kindness that beat within her bosom. Thence that impression of sincere good-will which at once she spread around; thence that pleasing address, which, easy in itself, put all others at their ease; thence that freedom from all mean and petty feelings—that superiority to all vulgar contentions. Here was no solicitude for pre-eminence—here was no apprehension of being degraded by the society of others—here was no assumed contempt—here was the calm and unassuming confidence which ought ever to be the characteristic of rank and fashion."

Lady Caroline's third and favourite novel was "*Ada Reis*." Full of a latent and personal satire very imperfectly understood, it has seemed the most obscure, and proved, notwithstanding its originality, the least popular of her works. Besides these three tales, Lady Caroline was the authoress of many others



never published, and of various trifling pieces of poetry of unequal merit. For many years Lady Caroline Lamb led a life of comparative seclusion, principally at Brompton Hall. This was interrupted by a singular and somewhat romantic occurrence. Riding with Mr. Lamb, she met, just by the park gates, the hearse which was conveying the remains of Lord Byron to Newstead Abbey. She was taken home insensible: an illness of great length and severity succeeded. Some of her medical attendants imputed her fits, certainly of great incoherence and long continuance, to partial insanity. At this supposition she was invariably and bitterly indignant. Whatever be the cause, it is certain, that from that time her conduct and habits materially changed, and a separation ultimately took place between her and Mr. Lamb, who continued, however, frequently to visit, and to the day of her death to correspond with her. It is just to both parties to add, that Lady Caroline constantly spoke of her husband in the highest and most affectionate terms of admiration and respect. The next event in her life was its last. The disease—dropsy—to which she fell a victim, beginning to manifest itself, she removed to town for medical assistance. Three or four months before her death she underwent an operation, from which she experienced some relief, but it was only of a temporary nature. Aware of her danger, she showed neither impatience nor dismay; and the philosophy which, though none knew better in theory, had proved so ineffectual in life, seemed at last to effect its triumph in death. She expired without pain and without a struggle, on the evening of Friday, the 26th of January, 1828.

Lady Lamb's literary works can convey no idea of the particular order of her conversational talents, though they can of their general extent; for her writings are all more or less wild and enthusiastic, and breathing of melancholy and romance: but her ordinary conversation was playful and animated, pregnant with humour and vivacity, and remarkable for the common sense of the opinions it expressed. Lady Caroline was indeed one of those persons who can be much wiser for others than for themselves; and she who disdained all worldly advice was the most judicious of worldly advisers. The friend of Byron, Wellington, and De Stäel—intimately known at the various periods of her life to the most illustrious names of France, Italy, and England—her anecdotes could not fail to be as interesting as the inferences she drew from them were sagacious and acute. For the rest, it is a favourite antithesis in the cant morality of the day to oppose the value of a good heart to that of a calculating head. Never was there a being with a better heart than the one whose character we have just sketched: from what single misfortune or what single error did it ever preserve its possessor? The world does not want good hearts, but regulated minds; not uncertain impulses, but virtuous principles. Rightly cultivate the head, and the heart will take care of itself; for knowledge is the parent of good, not good of knowledge.

LAMB, CHARLES, a distinguished prose writer and critic, who was born in 1774. There are but few materials illustrative of the early life of this amiable man, but he appears to have been sent to the Blue-coat school in 1782, being then about eight years of age, and remained there till 1789. He has left

us his "Recollections" of this place, in two charming papers. These are evidently works of love, yet, being written with sincerity as well as regard, they communicate to the reader a veneration for the ancient school.

It was not long after he quitted Christ's Hospital, we believe, that he obtained the situation of clerk in the India House. Here he remained for many years, rising gradually from a small salary to a comfortable yearly stipend, until in 1805, or thereabouts, he was pensioned off liberally (with "two-thirds of my accustomed salary," he says) by the directors. The paper in which he has made grateful mention of this, and in which he bids farewell to the "stately house of merchants," and to the partners of his toils, should be hung up in the India House, to remind the merchants of one of their generous deeds; and to tell the young and repining clerk, that a man of rare genius once toiled (as he may do) so many years within those walls. During this period he dwelt in various places; sometimes in London, sometimes in the suburbs. He had, amongst other residences, chambers in the Temple, lodgings in Russell Street, Covent Garden—a house at Islington, on the border of the New River—lodgings at Dalston or Shacklewell,—at Enfield Chase—and finally, at Edmonton, where he died, December 27th, 1834.

A few lines will suffice to enumerate the principal published works of this distinguished author, but a notion of his varied powers may be best acquired by a few extracts from his most striking productions. In 1808 appeared "Specimens of the English Poets;" in 1818, his "Works" generally; in 1823, "Elia;" in 1833, "The Essays of Elia;" after which we need only enumerate "The Adventures of Ulysses," and "Tales from Shakspeare."

We may first take this amiable man in the half-serious, half-comic mood he delighted to write in. He says "Not childhood alone, but the young man till thirty, never feels practically that he is mortal. He knows it, indeed; and, if need were, he could preach a homily on the fragility of life; but he brings it not home to himself, any more than in a hot June we can appropriate to our imagination the freezing days of December. But now shall I confess a truth? I feel these audits but too powerfully. I begin to count the probabilities of my duration, and to grudge at the expenditure of moments and shortest periods, like misers' farthings. In proportion as the years both lessen and shorten, I set more count upon their periods, and would fain lay my ineffectual finger upon the spoke of the great wheel. I am not content to pass away 'like a weaver's shuttle.' Those metaphors solace me not, nor sweeten the unpalatable draught of mortality. I care not to be carried with the tide that smoothly bears human life to eternity, and reluct at the inevitable course of destiny. I am in love with this green earth—the face of town and country—the unspeakable rural solitudes, and the sweet security of streets. I would set up my tabernacle here. I am content to stand still at the age to which I am arrived—I, and my friends, to be no younger, no richer, no handsomer. I do not want to be weaned by age, or drop like mellow fruit, as they say, into the grave. Any alteration on this earth of mine, in diet or in lodging, puzzles and discomposes me. My household gods plant a terrible

fixed foot, and are not rooted up without blood. They do not willingly seek Lavinian shores. A new state of being staggers me.

"Sun and sky, and breeze, and solitary walks, and summer holidays, and the greenness of the fields, and the delicious juices of meats and fishes, and society, and the cheerful glass, and candle-light and fire-side conversations, and innocent vanities, and jests, and irony itself—do these things go out with life?"

As an epistolary writer on common affairs Lamb was unequalled. We may take as a specimen a letter to his friend Hazlitt written in 1806:—"Dear H.—I am surprised at no letter from you. This day week to wit, Saturday, 8th of March, 1806, I book'd off by the Wem coach, Bull and Mouth Inn, directed to you at the Rev. Mr. Hazlitt's, Wem, Shrops., a parcel containing, besides a book, &c., a rare print, which I take to be a Titian; begging the said Mr. H. to acknowledge the receipt thereof; which he not having done, I conclude the said parcel to be lying at the inn, and may be lost; for which reason, lest you may be a Wales-hunting at this instant, I have authorized any of your family, whosoever first gets this to open it; that so precious a thing may not moulder away for want of looking after.

"What do you in Shropshire, when so many fine pictures are a-going a-going every day in London? Monday I visited the Marquis Lansdown's in Berkeley Square—catalogue 2s. 6d.; Leonardos in plenty. Some other day this week I go to see Sir William Young's, in Stafford Place:—Hulse's of Blackheath are also to be sold this month; and in May, the first private collection in Europe, Welbore Ellis Agar's. And there are you, perverting nature in lying landscapes, filched from old rusty Titians, such as I can scrape up here to send you, with an additament from Shropshire nature thrown in, to make the whole look unnatural. I am afraid of your mouth watering when I tell you that Manning and I got into Angerstein's on Wednesday. Mondieu!—such Claudes; four Claudes, bought for more than 10,000*l.*—Those who talk of Wilson being equal to Claude, are either mainly ignorant or stupid. One of these was perfectly miraculous. What colours short of bonâ fide sunbeams it could be painted in I am not earthly colourman enough to say. But I did not think it had been in the possibility of things. Then a music-piece by Titian, a thousand pound picture—five figures standing behind a sixth playing—none of the heads, as M. observed, indicating great men, or affecting it; but so sweetly disposed; all leaning separate ways; so easy, like a flock of some divine shepherd; the colouring, like the economy of the picture, so sweet and harmonious—as good as Shakspeare's 'Twelfth Night,' almost, that is. It will give you a love of order, and cure you of restless fidgety passions for a week after. More musical than the music, it would, but cannot, yet in a manner *does* show—I have no room for the rest. Let me say—Angerstein sits in a room, his study, (only that and the library are shown), when he writes a common letter as I am doing, surrounded with twenty pictures worth 60,000*l.*! What a luxury! Apicius and Heliogabalus, hide your diminished heads.

"Yours, my dear painter,

"C. LAMB."

Mr. Lamb wrote many biographical sketches, and

there is a vein of elegant irony generally perceptible, which would frequently be painful were they not pervaded throughout by the most kind hearted feelings. Speaking of Elliston he says, "My acquaintance with the pleasant creature, whose loss we all deplore, was but slight. The anecdotes which I have to tell of him are trivial, save inasmuch as they may elucidate character. To descant upon his merits as a comedian would be superfluous. With his blended private and professional habits alone I have to do; that harmonious fusion of the manners of the player into those of every-day life, which brought the stage boards into streets and dining-parlours, and kept up the play when the play was ended. 'I like Wrench,' a friend was saying to him one day, 'because he is the same natural, easy creature on the stage, that he is off.' 'My case exactly,' retorted Elliston—with a charming forgetfulness that the converse of a proposition does not always lead to the same conclusion—'I am the same person off the stage that I am on.' The inference at first sight seems identical; but examine it a little, and it confesses only that the one performer was never, and the other always, 'acting.'

"And in truth this was the charm of Elliston's private deportment. You had a spirited performance always going on before your eyes, with nothing to pay. As, where a monarch takes up his casual abode for a night, the poorest hovel which he honours by his sleeping in it becomes *ipso facto* for that time a palace; so, wherever Elliston walked, sat, or stood still, there was the theatre. He carried about with him his pit, box, and galleries, and set up his portable playhouse at corners of streets and in the market-places. Upon flintiest pavements he trod the boards still; and if his theme chanced to be passionate, the green baize carpet of tragedy spontaneously rose beneath his feet. Now this was hearty, and showed a love for his art. So Apelles always painted—in thought. So G. D. always poetises. I hate a lukewarm artist. I have known actors—and some of them of Elliston's own stamp—who shall have agreeably been amusing you in the part of a rake or a coxcomb, through the two or three hours of their dramatic existence; but no sooner does the curtain fall with its leaden clatter, but a spirit of lead seems to seize on all their faculties. They emerge sour, morose persons, intolerable to families, servants, &c. Another shall have been expanding your heart with generous deeds and sentiments, till it even beats with yearnings of universal sympathy; you absolutely long to go home and do some good action. The play seems tedious till you can get fairly out of the house, and realise your laudable intentions. At length the final bell rings, and this cordial representative of all that is amiable in human breasts steps forth—a miser. Elliston was more of a piece. Did he *play* Ranger? and did Ranger fill the general bosom of the town with satisfaction? why should he not *be* Ranger, and diffuse the same cordial satisfaction among his private circles? with his temperament, his animal spirits, his good nature, his follies perchance, could he do better than identify himself with his impersonation? Are we to like a pleasant rake, or coxcomb on the stage, and give ourselves airs of aversion for the identical character presented to us in actual life? or what would the performer have gained by divesting himself of the impersonation? Could the man Elliston have been essentially different from his part, even if he had avoided to reflect to us studiously, in



private circles, the airy briskness, the forwardness, and 'escape-grace trickeries of his prototype?"

One more extract highly illustrative of Mr. Lamb's literary pursuits must close our specimens of his singularly varied styles of writing:—"From the office of the 'Morning Post,' by change of property in the paper, we were transferred (mortifying exchange!) to the office of the 'Albion' newspaper, late Rackstraw's Museum, in Fleet Street. What a transition—from a handsome apartment, from rose-wood desks, and silver ink-stands, to an office—no office, but a den rather, but just redeemed from the occupation of dead monsters, of which it seemed still redolent—from the centre of loyalty and fashion to a focus of vulgarity and sedition! Here in murky closet, inadequate from its square contents to the receipt of the two bodies of editor and humble paragraph-maker, together at one time, sate, in the discharge of his new editorial functions (the 'Bigod' of Elia), the redoubted John Fenwick. Of him, under favour of the public, some things may be told hereafter.—F., without a guinea in his pocket, and having left not many in the pockets of his friends whom he might command, had purchased (on tick doubtless) the whole and sole editorship, proprietorship, with all the rights and titles (such as they were worth), of the 'Albion,' from one Lovell; of whom we know nothing save that he had stood in the pillory for a libel on the prince of Wales. With this hopeless concern, for it had been sinking ever since its commencement, and could now reckon upon not more than a hundred subscribers, F. resolutely determined upon pulling down the government in the first instance, and making both our fortunes by way of corollary. For seven weeks and more did this infatuated democrat go about borrowing seven shilling pieces, and lesser coin, to meet the daily demands of the stamp office, which allowed no credit to publications of that side in politics. An outcast from politer bread, we attached our small talents to the forlorn fortunes of our friend. Our occupation now was to write treason."

"Recollections of feelings—which were all that now remained from our first boyish heats kindled by the French revolution, when, if we were misled, we erred in the company of some, who are accounted very good men now—rather than any tendency at this time to republican doctrines, assisted us in assuming a style of writing, while the paper lasted, consonant in no very under tone to the right earnest fanaticism of F. Our cue was now to insinuate, rather than recommend, possible abdications. Blocks, axes, Whitehall tribunals, were covered with the flowers of so cunning a periphrasis, as Mr. Bayes says, never naming the thing directly—that the keen eye of an attorney-general was insufficient to detect the lurking snake among them. There were times, indeed, when we sighed for our more gentleman-like occupation under Stuart. But with change of masters it is ever change of service. Already one paragraph, and another, as we learned afterwards from a gentleman at the treasury, had begun to be marked at that office, with a view of its being submitted at least to the attention of the proper law officers—when an unlucky, or rather lucky, epigram from our pen, aimed at Sir J——s M——h, who was on the eve of departing for India to reap the fruits of his apostacy, as F. pronounced it (it is hardly worth particularising), happening to offend the nice sense of lord, or, as he then delighted to be called, Citizen Stanhope,

deprived F. at once of the last hopes of a guinea from the last patron that had stuck by us; and, breaking up our establishment, left us to the safe, but somewhat mortifying, neglect of the crown lawyers."

**LAMBALLE, MARIE THERESE LOUISE PRINCESSE DE.**—This unfortunate French lady was born at Turin in 1749, and was married to the duke of Bourbon Penthièvre, whom, however, she soon lost by death. After this event she entered the service of the queen of France, who was strongly attached to her. When the revolution of France broke out the princess Lamballe came to England, but subsequently returned to her royal mistress, with whom she remained till September 1792, when she was murdered by the populace with circumstances of great cruelty.

**LAMBARDE, WILLIAM.**—This learned English lawyer was born in London in 1536, and was early in life called to the bar. He rose to the rank of record keeper in the tower of London, and died in 1601. His principal works are, "A Perambulation of the County of Kent," a treatise on "The Ancient Law of England," and another on "The Duties of a Justice of the Peace." After his death appeared his "Topographical and Historical Dictionary."

**LAMBERT, ANNA THERESA DE MARGUE-NAT DE COURCELLES, MARCHIONESS OF,** an elegant moral writer, who was the only daughter of Stephen Marguenat lord of Courcelles. In 1666 she married Henry de Lambert, who at his death was lieutenant-general of the army; and she afterwards remained a widow with a son and a daughter, whom she educated with great care. Her house was a centre to which persons of distinguished abilities regularly resorted. She died at Paris in 1733. Her works, which are written with much taste, judgment, and delicacy, were printed in two volumes. The advice of a mother to her son and daughter is particularly esteemed.

**LAMBERT, JOHN,** a distinguished parliamentary general in the civil wars of Charles the First. He was descended from a good family, and for some time studied the law in one of the inns of court, but on the breaking out of the rebellion he went into the parliamentary army, where he soon rose to the rank of colonel.

When Cromwell appeared inclined to assume the title of king, Lambert opposed the measure, and even refused to take the oath required by the assembly and council to be faithful to the government; on which Cromwell deprived him of his commission, but granted him a pension of 2000*l.* a-year. Lambert immediately retired to Wimbledon House, where he collected the finest tulips and gillyflowers in the kingdom. On the death of Cromwell he acted so effectually with Fleetwood, Desborough, Vane, Berry, and others, that the new protector was obliged to surrender his authority; and the members of the long parliament, who had continued sitting till the 20th of April, 1653, when Oliver dismissed them, were restored to their seats, and Lambert was immediately appointed one of the council of state, and colonel of a regiment of horse and another of foot. For this service the parliament presented him 1000*l.*, which he distributed among his officers. On this being known to the parliament, they concluded that he intended to secure a party in the army. They therefore courtously invited him to London, but resolved as soon as he should arrive to secure him

from doing any further harm. Lambert, apprehensive of this, delayed his return, and even refused to resign his commission when it was demanded of him and of eight of the other leading officers; and, marching up to London with his army, dislodged the parliament by force in October 1659. He was then appointed, by a council of the officers, major-general of the army, and one of the new council for the management of public affairs, and sent to command the forces in the north. But General Monk marching from Scotland into England to support the parliament, against which Lambert had acted with such violence, the latter, being deserted by his army, was obliged to submit to the parliament, and by their order was committed prisoner to the tower; whence escaping he soon appeared in arms with four troops under his command, but was defeated and taken prisoner by Colonel Ingoldsby. At the restoration he was particularly excepted out of the act of indemnity. Being brought to trial on the 4th of June, 1662, for levying war against the king, this general was by his majesty's favour reprieved at the bar, and confined during his life in the island of Guernsey.

LAMBERT, JOHN HENRY, an eminent mathematician and astronomer, who was born at Muhlhausen in the Sundgau, a town then in alliance with the Swiss cantons, August 29, 1728. His father was a tailor in humble circumstances, who intended him for his own business; but, being sent to a public school, he so far distinguished himself that an attempt was made to provide him with the means of studying theology, which, however, proved unsuccessful, and he was obliged to follow his father's employment. In this situation he spent the greatest part of the night in study, and, obtaining an old mathematical treatise, discovered so much ardour and ingenuity that several learned men were induced to instruct him gratis. He acquired a knowledge of mathematics, philosophy, and the Oriental languages, in his native place. He afterwards became clerk to some iron works, and amanuensis to M. Iselin of Basle, who conducted a newspaper, and became his sincere and constant friend. In 1748 this gentleman recommended him to Baron Salis, president of the Swiss convention, to become tutor to his children; and, aided by the excellent library of his new patron, and the scientific intercourse which he met with in his circle, he enlarged the sphere of his acquirements in an extraordinary degree. After living eight years at Coire, during which period his talents as a philosopher and mechanic were rendered manifest by various scientific compositions and inventions, he repaired in 1756, with his pupils, to Göttingen, and soon after published his first separate work, entitled "*De la Route de la Lumière par les Aïres*." In 1758 he visited Paris with his charge, and became acquainted with D'Alembert and Messier. In 1759 he went to Augsburg, where he published his celebrated work on Perspective, and in the following year appeared his "*Photometry*," by which he added a new branch to the science of mixed mathematics. In the three or four following years he published "*Letters on the Construction of the Universe*;" a treatise on "*The Principal Qualities of the Orbits of the Comets*." Shortly after which he visited Berlin, and was introduced to Frederic the Great, who admitted him a regular member of the academy of that capital, an appointment which enabled him to devote himself wholly to his favourite

studies. He enriched the Transactions of various societies with his papers and treatises, all of which bear the stamp of eminent and original genius. His death took place in September, 1777, in his forty-ninth year, owing to a decline, produced by over-application. Lambert forms one of the most conspicuous examples on record of the mastery which great genius and energy will sometimes exert over untoward circumstances.

LAMBRINI, DENNIS, an eminent classical commentator, who was born at Montreuil-sur-Mer in Picardy, and acquired great skill in polite literature. He lived for a considerable period at Rome, and on his return to Paris was made royal professor of the Greek language. He died, in 1572, of grief at the death of his friend Ramus, who was murdered at the massacre on St. Bartholomew's day. He wrote commentaries on Plautus, Lucretius, Cicero, and Horace, besides other works.

LAMBTON, WILLIAM.—This eminent mathematician was superintendent of the grand trigonometrical survey in India. The "*Annals of the Royal and Asiatic Society*" bear ample testimony to the extent and importance of the labours of Colonel Lambton, in his measurement of an arc of the meridian in that country, extending from Cape Comorin, in lat.  $8^{\circ} 23' 10''$  to a new base line, measured in lat.  $21^{\circ} 6'$  near the village of Takoorkera, 15 miles S.E. from the city of Ellichpore, a distance exceeding that measured by the English and French geometers, between the parallels of Greenwich and Tortmentara in the island of Minorca.

It was the intention of Colonel Lambton to extend the arc to Agra, in which case the meridian line would have passed at short distances from Bhopaul, Serange, Nurwur, Gualior and Dholpore. At his advanced age, he despaired of health and strength remaining for further exertion; otherwise it cannot be doubted that it would have been a grand object of his ambition to have prolonged it through the Dooab, and across the Himalays, to the thirty-second degree of north latitude. If this vast undertaking had been achieved, and that it may yet be completed is not improbable, British India will have to boast of a much larger unbroken meridian line than has been before measured on the surface of the globe.

Though the measurement of the arc of the meridian was the principal object of the labours of Colonel Lambton, he extended his operations to the east and west, and the set of triangles covers great part of the peninsula of India, defining with the utmost precision the situation of a very great number of principal places in latitude, longitude, and elevation; and affording a sure basis for an amended geographical map, which is now under preparation. The triangulation also connects the Coromandel and Malabar coasts in numerous important points, thus supplying the best means of truly laying down the shape of those coasts, and rendering an essential service to navigation.

It was the colonel's intention himself to carry the meridian line as far north as Agra, and he detached his first assistant, Captain Everest, of the Bengal artillery, to extend a series of triangles westward to Bombay, and when that service should be completed eastward, to Point Palmyras, and probably Fort William, by which extensive and arduous operation the three presidencies of India would be connected, and several obvious advantages gained to geography and



navigation. Colonel Lambton died January 20th, 1823.

**LAMETTRIE, JULIEN OFFRAY DE**, a materialist and medical charlatan, who was born at St. Malo in 1709, and studied medicine in Holland under Boerhaave. He then went to Paris, where the duke de Grammont, colonel of the guard, appointed him physician to his regiment. He followed his patron to the siege of Freyburg, and was here taken dangerously ill. He believed that the spiritual power, which is called the soul, perishes with the body, and wrote "*A Histoire Naturelle de l'Âme*." This work, which everywhere breathes the grossest materialism and scepticism, procured him many enemies, and was burned by the executioner at the command of parliament. On the death of his patron he lost his place. He now turned his arms against his Parisian colleagues, and wrote, under the signature Aletheius Demetrius, his satire of "*Pénélope ou Machiavel en Médecine*," on account of which he was obliged to fly to Leyden. Here he published his "*L'Homme Machine*." The philosophy of the author consists in constant assumptions of what he is attempting to prove, imperfect comparisons or analogies instead of proofs, some just observations from which general conclusions are illogically drawn, and assertions instead of doubts. Being persecuted in Holland, where his book was condemned to the flames, he went to Berlin, where he died. His writings, besides the above-mentioned, are "*L'Homme Plante*," "*L'Art de Jouir*," "*Le Discours sur le Bonheur*," and others. In the latter work Lamettrie is, according to Diderot, an author without judgment, one who confounds the ills of the wise and good with the torment of the wicked, and the slight evils of knowledge with the destructive consequence of ignorance—who betrays his frivolity in what he says, and the corruption of his heart in what he dares not speak out—who in one place asserts that man is evil by nature, and elsewhere derives man's duties and his happiness from the nature of his being—who seems to labour to console the criminal in his crimes, the vicious in his vices—and whose gross sophisms, dangerous on account of the jests wherewith he seasons them, betray a man ignorant of the very rudiments of moral philosophy. On his death-bed Lamettrie manifested strong marks of penitence.

**LAMI, BERNARD**, a learned ecclesiastic who was born at Mons in 1640, and studied there under the fathers of the oratory; with whose mode of living he was so pleased that he went to Paris in 1658, and entered into the institution. He entered the priesthood in 1667, and taught philosophy at Saumur and Angiers, which latter place he was obliged to quit by an order procured from court for adopting the new philosophy instead of that of Aristotle. In 1676 he went to Grenoble, where Cardinal Camus was then bishop, who retained him near his person, and derived considerable services from him in the government of his diocese. After continuing many years there, he went to reside at Rouen, where he died in 1715. He wrote a number of scientific works, besides several on theology.

**LAMIA**, the name of an Athenian female, celebrated for the charms of her person and the brilliancy of her wit. She was, by profession, a fluteplayer. Hearing that her favourite instrument was carried to great perfection in Egypt, she travelled into that country, where she became the mistress of

Ptolemy Soter. On the defeat of that prince by Demetrius Poliorcetes, about three centuries before the Christian era, Lamia fell into the hands of the conqueror, over whom, the handsomest man of the age, she soon acquired a complete ascendancy. Her influence procured from Demetrius great concessions in favour of her countrymen, the Athenians, who, in their gratitude, went so far as to raise a temple to her honour, under the denomination of Venus Lamia. Plutarch and Athenæus both bear ample testimony to the qualities of her mind; and, if the antique engraving on an amethyst, in the king of France's collection, give a true portrait of her features, her beauty is still less questionable. The exact time of her decease is uncertain.

**LAMOTTE, VALOIS COUNTESS OF**.—This depraved French woman represented herself as the descendant of the family of Valois by an illegitimate child of Henry II. Until the affair of the "necklace" she had lived in misery and contempt, although she had employed all the arts of immorality and intrigue to procure for herself rank and wealth. Being thus known to a great part of the nobility of Versailles and Paris, she astonished all who were acquainted with the circumstances of her fortune, when, in 1784, she suddenly began to display an extravagance which could only be supported by great wealth. An intrigue soon became notorious, which attracted the attention of all Europe. The prince Louis de Rohan, cardinal bishop of Strasburg, and grand almoner, had fallen into disgrace, of which the reasons were not very satisfactorily known. The countess of Lamotte, informed of the desire of the cardinal to recover favour at court at any price, had falsely represented to him, that the queen, with whom she pretended to have a great, though secret influence, wished to possess a costly necklace, which was offered for sale, but at that time was not able immediately to advance the sum requisite for the purchase. If, therefore, he would purchase the necklace in his own name, and allow the queen to repay him by instalments, he would by so doing regain favour. The cardinal fell into this snare, purchased the necklace, and gave it to the countess of Lamotte, to be delivered by her to the queen. A bond, forged by the countess, was then given him for his security, settling the conditions of payment. In order to deceive the cardinal the more perfectly, the countess had concerted with a woman who was privy to the plot, that she should appear to him under the mask of the queen, in August 1784, in the gardens at Versailles, and present him a box containing a rose and the queen's portrait. The time when the cardinal had promised to pay for the necklace now came, and, as he did not possess money sufficient for the purpose, he informed the jewellers that the necklace was purchased for the queen. The jewellers, after waiting a long time without obtaining their money, applied to the king, and thereby gave a clue for the detection of the fraud. By the sentence of parliament, the deceived cardinal was acquitted, and the countess of Lamotte, convicted of having embezzled and sold the necklace, was sentenced to be branded, scourged, and perpetually imprisoned. After nine months she escaped confinement and fled to England, where, in conjunction with her husband, who had sold the necklace, she published a pamphlet against the court of Versailles, and particularly against the queen. Villette and Cagliostro, who had taken part in the deception,

were banished the kingdom. The countess was found, after a nocturnal revel, precipitated from a third story window upon the pavements of London.

LAMPRIIDIUS, BENEDICT, of Cremona, a celebrated Latin poet of the sixteenth century. He taught Greek and Latin at Rome and at Padua until he was invited to Mantua by Frederic Gonzaga to undertake the tuition of his son. We have epigrams and lyric verses of this writer, both in Greek and Latin, which were printed separately, as well as among the "Deliciæ" of the Italian poets.

LANA, FRANCIS DE, an Italian mathematician, who was born at Brescia in 1637. He published in 1670 a collection of inventions under the title of "Prodromo all Arte Maestra." In this work he gave the first idea of the principle of exploring the regions of the air by means of a balloon. He died at Naples in 1700.

LANCASTER, SIR JAMES, an early English navigator, who made a voyage to America in 1591, and afterwards sailed round the Cape of Good Hope, and visited Ceylon and Pulo Penang. In 1594 he engaged in a predatory expedition to South America; in 1600, went with a fleet to the East Indies, formed a commercial treaty with the king of Achen, and established a friendly correspondence with the state of Bantam in the island of Java. Lancaster, in his last voyage, procured some information relative to a north-west passage to the East Indies, which occasioned the subsequent expeditions of Hudson and others. Baffin gave the name of Lancaster's Sound to an inlet which he discovered in 74° of north latitude.

LANCASTER, JOSEPH, the promulgator of the system of mutual instruction, may be regarded as one of the most useful men of his age. He was born in 1771, and was bred a quaker, and it is a singular fact, that it has been made a subject of dispute whether Dr. Bell or Mr. Lancaster is the inventor of the system of mutual or monitorial instruction. The facts in the case seem to be these: the Rev. Dr. Bell, an English chaplain in the East Indies, practised a system of mutual instruction in Madras, which he found, at least in part, already in existence among the natives. On his return to England in 1797 he published a pamphlet entitled "Education pursued in the Madras Asylum," giving some account of the method and his experience. A few years after Lancaster began to apply the method, and introduced some improvements, enabling him to manage and teach a greater number of children than had previously been attempted. It is evident that neither of these gentlemen can be strictly called the inventor of the system, although both are entitled to great praise for the improvements which they introduced. It has, in fact, been long in use among the oriental nations. Dr. Bell, as we have already mentioned, borrowed it from the natives in Hindostan, and Shaler speaks of it as employed in Algiers. To Lancaster, however, is due the nobler praise of having disinterestedly devoted himself to the task of diffusing a knowledge of this plan of instruction in two worlds. He began his labours in this country in 1803. The object was at first to procure a cheap means of instruction for the poorer classes, who, it is well known, were then unprovided for in most countries of Europe. Lancaster received great encouragement from many persons of the highest rank in Great Britain, which enabled him to

travel over the kingdom, delivering lectures, giving instruction, and forming schools. Flattered by splendid patronage, and by promises of support which were never realized, he was induced to embark in an extensive school establishment at Tooting, to which his own resources proving unequal, he abandoned his establishment, and threw himself on his own talents and on the liberality of the public at large; but being disappointed in his expectations, and unwilling to submit to prescribed terms, which he considered as implying some fault on his part when no fault really existed, he left England in disgust, and about 1820 visited America. He had previously published "Improvements in Education," "A Letter on the Best Means of Educating and Employing the Poor in Ireland," "Outlines of a Plan for the Education of Children," "Account of the Progress of J. Lancaster's Plan for the Education of Children," and a report on the progress of his plan from the year 1793.

LANCISI, JOHN MARCA, an eminent Italian physician, who was born at Rome in 1654. From his earliest years he had a taste for natural history, and studied botany, chemistry, anatomy, and medicine. In 1688 Pope Innocent XI. appointed him his physician and private chamberlain, and Cardinal Alfieri Camerlinga made him his vicar for the installation of doctors of medicine, which Pope Clement XI. gave him as long as he lived, as well as continued to him the appointments conferred on him by his predecessors. He died in 1710, after giving his fine library of more than 20,000 volumes to the hospital of the Holy Ghost for the use of the public. This noble benefaction was opened in 1716, in the presence of the pope and most of the cardinals. He wrote several works, the principal of which were collected and printed at Geneva in 1718.

LANCRET, NICHOLAS, a French painter, born at Paris in 1690. He was the disciple of Watteau and Gillot, and was indefatigable in his profession, in which he executed with great truth after nature. He died in 1743.

LANCRINCK, PROSPER HENRY, a painter of considerable eminence, who was born in 1628, and educated in the school at Antwerp. He studied principally after Titian and Salvator Rosa, and met with encouragement in England suitable to his merit. His landscapes show considerable invention, good colouring, and harmony. He died in 1692.

LANDEN, JOHN, an eminent mathematician born at Peakirk, near Peterborough in Northamptonshire, in January 1719. He was early a proficient in mathematics, for we find him a very respectable contributor to the "Ladies' Diary" in 1744; and he was soon among the foremost of those who then contributed to the support of that small but valuable publication, in which almost every English mathematician, who has arrived at any degree of eminence for the last half-century, has contended for fame at one time of his life or another. It has been frequently observed, that the histories of literary men consist chiefly of a history of their writings, and the observation was never more fully verified than in the life of Mr. Landen. In the forty-eighth volume of the "Philosophical Transactions" for the year 1754, Mr. Landen gave an investigation of some theorems which suggest several very remarkable properties of the circle, and are at the same time of considerable use in resolving fractions, and in



1755 he published a volume entitled "Mathematical Lucubrations." The title to this publication was made choice of as a means of informing the world that the study of mathematics was at that time rather the pursuit of his leisure hours than his principal employment; and indeed it continued to be so the greatest part of his life, for about the year 1762 he was appointed agent to Earl Fitzwilliam, and resigned that employment only two years before his death. About the latter end of the year 1757, or the beginning of 1758, he published proposals for printing by subscription "The Residual Analysis, a new branch of the Algebraic Art;" and in 1758 he published a small tract in quarto, entitled "A Discourse on the Residual Analysis." In the fifty-first volume of the "Philosophical Transactions" for the year 1760 he gave a new method of computing the sums of a great number of infinite series. In 1764 he published the first book of "The Residual Analysis." In this treatise, besides explaining the principles which his new analysis was founded on, he applied it to drawing tangents and finding the properties of curve-lines—to describing their involutes and evolutes, finding the radius of curvature, their greatest and least ordinates, and points of contrary flexure, &c.; and he proposed in a second book to extend the application of this new analysis to a great variety of mechanical and physical subjects. On the 16th of January, 1766, Mr. Landen was elected a fellow of the royal society, and admitted on the 24th of April following. In the fifty-eighth volume of the "Philosophical Transactions" for the year 1768 he gave a specimen of a new method of comparing curvilinear areas, by means of which many areas did not appear to be comparable by any other method—a circumstance of no small importance in that part of natural philosophy which relates to the doctrine of motion. In the sixtieth volume of the same work for the year 1770 he gave some new theorems for computing the whole area of curve lines, where the ordinates are expressed by fractions of a certain form. In the sixty-first volume for 1771 he investigated several new and useful theorems for computing certain fluents, which are assignable by arcs of the conic sections. In the sixty-fifth volume of the "Philosophical Transactions" for 1775 he gave the investigation of a general theorem, which he had promised in 1771, for finding the length of any arc of a conic hyperbola by means of two elliptic arcs; and observes, that by the theorems there investigated, both the elastic curve and the curve of equable recess from a given point may be constructed in those cases where Mr. Maclaurin's elegant method fails. In the sixty-seventh volume for 1777 he gave a new theory of the motion of bodies revolving about an axis in free space, when that motion is disturbed by some extraneous force, either percussive or accelerative. In 1781, 1782, and 1783, he published three tracts on the summation of converging series, in which he explained and showed the extent of some theorems which had been given for that purpose by M. de Moivre, Mr. Sterling, and his old friend Thomas Simpson, in answer to some things which he thought had been written to the disparagement of those excellent mathematicians. It was the opinion of some, that Mr. Landen did not show less mathematical skill in explaining and illustrating these theorems than he has done in his writings on original subjects, and that the authors of them were

as little aware of the extent of their own theorems as the rest of the world were before Mr. Landen's ingenuity made it obvious to all.

About the beginning of the year 1782 Mr. Landen had made such improvements in his theory of rotatory motion as enabled him, he thought, to give a solution of the general problem on rotatory motion; but finding the result of it to differ very materially from the result of the solution which had been given of it by M. D'Alembert, and being not able to see clearly where that gentleman had erred, he did not venture to make his own solution public. In the course of that year, having procured the Memoirs of the Berlin academy for 1757, which contain M. Euler's solution of the problem, he found that this gentleman's solution gave the same result as had been deduced by M. D'Alembert; but the perspicuity of M. Euler's manner of writing enabled him to discover where he had erred, which the obscurity of the other did not do. The agreement, however, of two writers of such established reputation as M. Euler and M. D'Alembert made him long dubious of the truth of his own solution, and induced him to revise the process again and again with the utmost circumspection; and being every time more convinced that his own solution was right and theirs wrong, he at length gave it to the public in the seventy-fifth volume of the "Philosophical Transactions" for 1785.

He had for several years been severely afflicted with an internal disorder, and toward the latter part of his life to such a degree as to be confined to his bed for more than a month at a time; yet even this did not abate his ardour for mathematical studies, for the second volume of his memoirs was written and revised during the intervals of his disorder. This volume, besides a solution of the general problem concerning rotatory motion, contains an investigation of the motion of the equinoxes, and many other important mathematical calculations. He just lived to see this work finished, and received a copy of it the day before his death, which took place on the 15th of January, 1790, at Milton, near Peterborough, in the seventy-first year of his age.

LANDER, RICHARD, one of the modern travellers whose lives have been sacrificed to the extension of knowledge in the pestilential regions of Africa. He accompanied Captain Clapperton in the capacity of servant in his second expedition into the interior of that country. The captain died at Soccato in 1827, and Mr. Lander returned to this country, when his "Journal" was published in conjunction with that of Captain Clapperton. In the spring of 1830 he set out with his brother John on a new expedition. They reached Badagra in the month of March in that year and Boussa in June, but ultimately failed in their attempts to penetrate into the interior, and returned to Portsmouth in 1831. Richard Lander made a new attempt to penetrate the interior for commercial purposes, but lost his life in the attempt.

LANDINUS, CHRISTOPHER, an Italian scholar, philosopher, and poet, born at Florence in 1424, was patronised by Pietro de Medici, and appointed tutor to his son, the afterwards celebrated Lorenzo, with whom an attachment highly honourable to both parties took place. Landinus, in his old age, became secretary to the seignior of Florence, and died in 1504. He left several Latin poems, and his notes on Virgil, Horace, and Dante are much esteemed. His

philosophical opinions appear in his "Disputationes Camaldulenses."

**LANDO, MICHEL**, a wool-comber at Florence, who became, during the revolution of that republic in 1378, gonfaloniere of the republic. Machiavelli, in the third book of his "History of Florence," describes him as one of the wisest and greatest of men, though from the lowest class. By his prudence and firmness he put an end to disorder, deposed the existing magistrates, created a new nobility, and divided the people into three classes. This state of things, however, only lasted until 1381.

**LANFRANC, JOHN**, an eminent Italian historical painter, who was born at Parma in 1581. He was first the disciple of Augustin Caracci, and, after his death, of Hannibal, whose taste in design and colouring he so happily attained that he was entrusted to execute some of his designs in the Farnesian palace at Rome. These he finished in so masterly a style that the difference is not perceptible between his work and that of his master. His genius directed him to grand compositions, which he had a peculiar facility in designing and in painting either in fresco or in oil; and he endeavoured to excel Correggio, but could never arrive at his excellence; his peculiar talent being exhibited in composition and fore-shortening. At the same time he was deficient in correctness and expression; and his colouring, though sometimes admirable, was frequently too dark. By order of Pope Urban VIII. he painted in St. Peter's church at Rome the representation of that saint walking on the water, which gave the pope so much satisfaction that he knighted him. He died in 1647.

**LANGBAINE, GERARD**, a learned English writer, who was born in 1608. He was educated at Queen's college, Oxford, and became keeper of the archives of that university, provost of his college, and doctor of divinity. He stood high in the opinion of Archbishop Usher, Selden, and many other learned men, and died in 1657-8. He published an edition of Longinus in Greek and Latin, with notes, a "Review of the Covenant," besides several other works.

**LANGBAINE, GERARD**.—This talented writer was born in 1656, and, on the death of his eldest brother, was entered a gentleman-commoner of University college, Oxford. During some years spent in retirement he improved his taste for dramatic poetry, and at first wrote some small works without his name, but afterwards published several works which he publicly acknowledged. In 1690 he was elected inferior beadle of arts in the university of Oxford, and in January following was chosen superior beadle of law, but died soon after in 1692. He wrote "The Hunter," a discourse on horsemanship; "A New Catalogue of English Plays, with Remarks on the Originals of most Plays, and on the Plagiaries of Authors;" and "An Account of the English Dramatic Poets," besides several other works.

**LANGDON, JOHN**, an eminent American patriot, who was born at Portsmouth, in the United States, in the year 1739, and educated in his native place. At an early age he entered the counting-house of a merchant, in which he was highly successful. At the opening of the revolution he took a decided part in behalf of the colonies. As early as 1774, when the mother country passed the Boston port bill, and menaced hostilities, Mr. Langdon, with

John Sullivan and Thomas Pickering, raised a troop, proceeded to the fort at Great Island, disarmed the garrison, and conveyed the arms and ammunition to a place of safety. The royal government would have prosecuted him, but was deterred by the resolution of the inhabitants to shield him at all hazards. In 1775 he was a delegate to the general congress of the colonies. In June 1776 he resigned his seat in that body for the place of navy-agent. In 1777 he was speaker of the assembly of New Hampshire, and, when means were wanted to support a regiment, Langdon gave all his money, pledged his plate, and applied to the same purpose the proceeds of seventy hogsheads of tobacco. A brigade was raised with the means which he furnished, and with that brigade General Stark achieved his memorable victory over the Hessians. In 1785 Mr. Langdon was president of New Hampshire, and, in 1787, delegate in the convention that framed the federal constitution. Under this constitution he was one of the first senators from New Hampshire. In 1805 he was elected governor of his state, and again in 1810. In 1811 Jefferson solicited him in vain to accept the post of secretary of the navy at Washington. He died in 1819.

**LANGERON, COUNT DE**, was born in 1764, in France, and served under Rochambeau in America. In 1787 he went to Russia, where he distinguished himself against the Turks, and received the golden sword of honour. In 1792 he organized a corps of French emigrants. In the battle of Austerlitz he commanded, as Russian lieutenant-general, the fourth division. In 1807 he again served against France, then against Turkey. He commanded, under Blücher, in the battle of the Katzbach, and took the division Puthod. In 1815 he again commanded a corps of 35,000 men against Napoleon, but did not arrive in time for the battle, but on his return to Russia he was made governor-general of the Crimea, and in 1829, as general of the infantry, commanded a corps against the Turks.

**LANGELAND, ROBERT**, an old English poet of the fourteenth century, and one of the first disciples of Wicliffe the reformer. He is said to have been born in Shropshire, but we have no account of his family. He wrote "The Visions of Pierce Plowman," a work which abounds with imagination and humour, though it loses much of its advantage from its very uncouth versification and obsolete language. It is written without rhyme, an ornament which the poet has endeavoured to supply by making every verse begin with the same letter. It is believed that this kind of alliterative versification was adopted by Langeland from the practice of the Saxon poets, and that these visions abound with Saxonisms. Hickes styles him "celeberrimus ille satirographus, morum vindex acerrimus," &c. Chaucer and Spencer have attempted imitations of his visions, and the learned Selden mentions him with great praise.

**LANGHORNE, JOHN**, a learned divine, poet, and critic, who was born at Kirkby-Stephen in Westmoreland. His father was the reverend Joseph Langhorne of Winston, who died when his son was young. After entering into holy orders, he became tutor to the sons of Mr. Cracoft, a Lincolnshire gentleman, whose daughter he married. This lady in a short time died, and her husband lamented her fate in a monody; and another poem appeared to her memory, entitled "Constantia." Dr. Langhorne held the



living of Blagden in Somersetshire at the time of his death, which took place on the 1st of April, 1779. He was the author of several literary productions; amongst others, "Effusions of Fancy;" "Theodosius and Constantia;" "Solyman and Alinena;" "Frederic and Pharamond, or the Consolations of Human Life," 1769; "A Dissertation on the Eloquence of the Pulpit," and another on "Religious Retirement;" and he was editor of the "Works of St. Evremond," of the "Poems of Collins," and several other works.

LANGLES, LEWIS MATTHEW, a celebrated oriental scholar, who was born at Peronne, in France, in 1763, and studied Arabic and Persian under M. Silvestre de Sacy, afterwards Mantchou, and published an alphabet of that language in 1787, with a dedication to the academy of inscriptions. This work was followed, in 1788, by a "Dictionnaire Mantchou-Français," after which he printed various works translated from the Arabic and Persian. In 1790 he published "Indian Fables and Tales," newly translated, with a preliminary discourse and notes on the religion, manners, and literature of the Hindoos; and also the second volume of his Mantchou dictionary. He was in 1792 nominated keeper of the oriental MSS. in the royal library; and in 1793 he belonged to a temporary commission of arts, attached to the committee of public instruction.

After the revolution in July 1794 he became keeper of the literary dépôt established in the old convent of the Capuchins, rue St. Honoré; and to his zeal and influence were owing the creation and organisation of a particular school for the oriental living languages, in which he was professor of Persian. He wrote notes for a new edition of the "Travels of Pallas," translated by Lapeyronie, which he published in 1795. He was also the author of valuable additions to the travels of Thunberg, Norden, &c. After the executive directory had suppressed the temporary commission of arts, and dispersed, in various establishments, the objects which had been collected at the Capuchin convent, M. Langlès devoted himself entirely to the duties of his professorship, and to those which devolved on him as conservator of the oriental MSS. in the national library. On the formation of the institute he became a member, and belonged to the commission of literature, to which he presented many memoirs and notices of manuscripts. He also assisted in many periodical works. In 1796, in conjunction with MM. Daumou and Baudin des Ardennes, he made an abortive attempt to re-establish the "Journal des Savans;" and the "Magasin Encyclopédique" contains a great number of notices and dissertations from the pen of M. Langlès. He died in January 1824.

LANGTON, STEPHEN.—This learned ecclesiastic was a cardinal and archbishop in the reign of John, whose disputes with the papal see originated in his rejection of this prelate's appointment to the see of Canterbury. By birth Langton was an Englishman, but he received his education in the French metropolis. In the university of that city he had risen gradually, through various subordinate offices, to the chancellorship, when, on going to Rome, the learning and abilities which had hitherto facilitated his advancement raised him so high in the favour of Innocent III. that the pontiff in 1207 not only elevated him to the purple, but presented him to the vacant primacy of England, respecting the disposal of which the king was then at variance with the

monks of Canterbury. John refused to confirm the nomination, seized on the temporalities of the see, and ordered the monks to depart the kingdom. A sentence of excommunication upon himself and his whole realm was the consequence; nor was it removed till the weak monarch, alarmed by the warlike preparations of France and the general disaffection of his subjects, gave up every point in dispute, and reconciled himself to the church. Langton took possession of his diocese in 1213, and was a strenuous defender of the privileges of the English church. The first division of the chapters of the Bible into verses is attributed to him.

LANJUINAIS, JEAN DENIS, COUNT DE, a distinguished French peer, who was born in March 1753, at Rennes, of respectable parents. In 1771 he became an advocate in Rennes, in 1775 professor of the canon law, in 1779 member of the estates of Brittany, in 1789 member of the third estate in the constituent assembly, which he also held at a later period of the convention. He was the first in the states general who, on the report of the state of things in Brittany, gave a faithful picture of the oppressions committed by the nobility, and declared the following measures to be the general wish of the nation—the abolition of feudal rights, the abolition of the nobility, and the establishment of a representative constitutional government; offering at the same time in the name of his constituency, the *sénéchaussée* of Rennes, to give up its privileges of exemption from several taxes, &c., though enjoyed from ancient times. He opposed with courage and energy the arrogant pretensions of the privileged class and the intrigues of Mirabeau, and at a later period resisted with equal firmness the violence of the Mountain party. The object of his wishes was constitutional liberty, and when the republic was proclaimed and Louis XVI. was denounced, he was as zealous in defence of the rights of his prince, as he had been, and continued to be, for the rights of the nation. Attacked by the Maratists, and even threatened in the convention by a crowd of insurgents, he displayed great courage and dignity. He afterwards retired to Rennes, where, proscribed by the Jacobins, he lived eight months in concealment. He owed his preservation to his faithful wife and the heroic fidelity of his servant, Julie Poirier, whom Legouvè has celebrated in his poem, "Mérite des Femmes."

After the downfall of the terrorists Lanjuinais again took his seat in the convention. Soon after he was chosen president, and opposed the usurpations of Bonaparte. On the 22nd of March, 1800, he was made senator. Though he had opposed the consulate for life, and the elevation of Bonaparte to the throne, the emperor named him commander of the legion of honour and created him count. In 1814 Lanjuinais voted for the deposition of Napoleon and the establishment of the provisory government, and aided in preparing the constitution proposed by the senate. Louis XVIII. made him a peer. During the hundred days he repeatedly refused to take the oath of allegiance to Napoleon, and voted against the *acte additionnel*. Napoleon approved of his election by the city of Paris to the house of representatives, and his elevation by that body to the place of their president. After the second restoration Lanjuinais opposed in the chamber of peers all the extravagant and arrogant pretensions of the clergy, defended the liberty of the press and individual freedom, the law

of election and the charter. He voted against the war with Spain, against the reduction of the *rentes*, and the septennial elections of the chamber. The speeches and writings of Count Lanjuinais are profound and comprehensive. Among the latter are his "Mémoires sur la Religion," which is directed against the extension of the ecclesiastical jurisdiction; his "Constitutions de la Nation Française;" his work on the three Concordates, and some historical essays chiefly in the "Revue Encyclopédique." In 1808 he was elected a member of the institute, in the class of inscriptions and belles-lettres, and in 1816 the king confirmed him in this place. Lanjuinais died on the 15th of January, 1827.

**LANNES, JOHN**, marshal of France.—This nobleman was born in 1769, and in 1792, on the invasion of the French soil, entered the army as sergeant-major. His talents and services had raised him to the rank of *chef de brigade* as early as 1795, and Bonaparte created him colonel after the battle of Millesimo. After distinguishing himself in Italy and Egypt, whence he returned with Bonaparte, and serving under the first consul in Italy, he was made marshal of the empire, and subsequently duke of Montebello. In the campaign against Austria he rendered important services, and at the battle of Austerlitz commanded the left wing of the main army. At Jena, Eylau, Friedland, at Tudela, Saragossa, &c., in Spain, Marshal Lannes obtained a brilliant renown. In the campaign of 1809 against Austria, he lost both his legs by a cannon ball in the battle of Esslingen or Asperne, on the 22nd of May, and died on the 31st of the same month. Napoleon was strongly moved at the sight of the dying Lannes, who was a favourite of the emperor.

**LANSDOWNE, WILLIAM PETTY, MARQUIS OF**, was born in 1737. He succeeded to the Irish title of earl of Shelburne on the death of his father in 1761, and in 1763 obtained the office of president of the board of trade, which he resigned to join the opposition led by Mr. Pitt (Lord Chatham), with whom he returned to office in 1766. When a change of ministry took place in 1768 he was again displaced, and continued to be a parliamentary antagonist of ministers till 1782, when he was nominated secretary of state for the foreign department. On the death of the premier, the marquis of Rockingham, he was succeeded by Lord Shelburne, who was soon obliged to give way to the coalition between Lord North and Mr. Fox. In 1784 he became an English peer, by the titles of marquis of Lansdowne and earl of Wycombe. He now employed himself in the cultivation of science and literature, and collected a valuable library, the MSS. belonging to which were after his death purchased for the British Museum. His death took place in 1805. Lord Lansdowne was twice married. By his second wife, Lady Louisa Fitzpatrick, he became the father of the present marquis.

**LANZI, LUIGI**.—This celebrated archæologist was born at Treia, in the Mark of Ancona, in June 1731, and became a pupil of the Jesuits and a member of the order. He made himself master of the whole field of classical studies, and the ruins of Rome awakened his curiosity to the examination of the remains of ancient art, in treating of which he evinced profound learning and critical acuteness. From Rome Lanzi went to Florence and made himself acquainted with all the masterpieces of art collected there. In 1792 he published a "Guida della

Galleria di Firenze," on which he laboured during the rest of his life. This work not only satisfied the inquirer by its extensive learning, but amused the mere searcher after pleasure by its pleasing descriptions. He was chosen president of the Crusca in 1807, on account of the purity of his language. A patriotic feeling had engaged Lanzi in the study of Etruscan antiquity, which was then little cultivated. Learned Tuscans in the middle of the eighteenth century had attempted to elevate Etruscan civilization by maintaining that the Etruscan religion and mythology were entirely unaffected by Grecian influence. Lanzi's researches led him to form a different opinion. The remains of the Etruscan language and art denoted in his opinion a Grecian origin, and, disclaiming all national vanity, he openly maintained the prevailing influence of Greece on Etruscan civilization. German scholars have adopted his opinion. A critical method and profound erudition render his "Saggio di Lingua Etrusca e di altre antiche d'Italia, per servire alla Storia de' Popoli, delle Lingue e delle Belle Arti" a classical work. Lanzi next undertook a history of the art of painting in Italy, at the suggestion of the grand-duke of Tuscany, and this work is of equal merit with that just mentioned. The charms of his style render this erudite production highly attractive. His "Inquiries respecting the Etruscan Vases," so called, is a work of great learning, the most valuable treasures of which have been still more generally diffused by Millin. He also published Latin Inscriptions, which are much esteemed, a translation of Hesiod's "Works and Days," and some theological productions, the fruit of his last years. His death took place in March 1811.

**LAPEROUSE, JOHN FRANCIS GALOUP DE**, a French navigator, who was distinguished for his talents, and still more remarkable for the mystery attending his fate. He was born at Albi in Languedoc in 1741, and entered at an early age into the naval service of his country. During the American war he had the command of an expedition sent to Hudson's Bay, when he destroyed the trading establishments of the English. After the restoration of peace, the French government having determined on the prosecution of a voyage of discovery, M. de Lapérouse was fixed on to conduct the undertaking. Two vessels, the *Boussole* and the *Astrolabe*, were placed under his command; and leaving France in 1785, he proceeded to the South Sea, and having visited the coast of California, and other places farther north, he crossed the Pacific, to continue his researches on the eastern coasts and islands of Asia.

In April 1787 the ships sailed from Manilla towards the north; and after passing the islands of Formosa, Quelpaert, the coasts of Corea and Japan, they sailed between Chinese Tartary and Saghalien, without being able to determine whether it was an island or a peninsula; returning south, discovered the straits which bear the name of Lapérouse, and sailing north on the eastern coast of Saghalien at length arrived at the harbour of St. Peter and St. Paul, on the coast of Kamtschatka. There they staid to refit the ships, and experienced the greatest hospitality from the Russian local authorities. From St. Peter and St. Paul Lapérouse sent copies of his journals, &c., to France, by M. de Lesseps, who proceeded over land across Siberia to Petersburg. From these papers was drawn up the relation of his



voyage, published at Paris, an English translation of which appeared in 1798. Shortly after the vessels sailed in search of farther discoveries. They crossed the equinoctial line without meeting with any land till the 6th of December, 1798, when they saw the Navigators' Islands, and a few days after they landed at Maoua, one of that group. Here M. de Langle, the captain of the *Astrolabe*, M. Lamonon, the naturalist attached to the expedition, and ten other persons were killed in what appears to have been an unprovoked attack of the natives. After this misfortune Lapérouse visited Oyolava, an island near Maoua, and then steered for the English colony in New South Wales. On the 23rd of January, 1798, they made the coast of New Holland, and on the 26th anchored in Botany Bay. They left Botany Bay in March, and, in a letter which the commodore wrote on the 7th of February, he stated his intention to continue his researches till December, when he expected, after visiting the Friendly Islands, to arrive at the Isle of France. This was the latest intelligence received of the fate of the expedition and M. d'Entrecasteaux, who was despatched by the French government in 1791 in search of Lapérouse, and was unable to trace the course he had taken, or gain any clew to the catastrophe which had befallen him and his companions. In 1825 the attention of the public was excited towards this mysterious affair by a notice published by the French minister of the marine, purporting that an American captain had declared that he had seen in the hands of one of the natives of an island in the tract between Louisiade and New Caledonia, a cross of the order of St. Louis, and some medals, which appeared to have been procured from the shipwreck of Lapérouse. In consequence of this information, the commander of a vessel which sailed from Toulon in April 1826, on a voyage of discovery, received orders to make researches in the quarter specified, in order to restore to their country any of the shipwrecked crew who might yet remain in existence. Other intelligence relative to the wreck of two large vessels, on two different islands of the New Hebrides, was obtained by Captain Dillon, the commander of an English vessel at Tucopia, in his passage from Valparaiso to Pondicherry in May 1826, in consequence of which he was sent back to ascertain the truth of the matter. The facts discovered by him on this mission were, that the two ships struck on a reef at Mallicolo,  $11^{\circ}4'$  S. latitude,  $169^{\circ}20'$  E. longitude; one of them immediately went down, and all on board perished; some of the crew of the other escaped, part of whom were murdered by the savages; the remainder built a small vessel, and set sail from Mallicolo; but what became of them is not known. It is not, indeed, certain that these were the vessels of Lapérouse.

LAPLACE, PIERRE SIMON, MARQUIS DE, a celebrated mathematician and astronomer, who was born in 1749. He was the son of a farmer in Normandy, and went to Paris, where he soon distinguished himself by his knowledge of analysis and the highest branches of geometry, in which, however, Lagrange was superior to him. Laplace was chosen a member of the academy of sciences, one of the forty of the French academy, and member of the *bureau des longitudes*. In 1796 appeared his celebrated work, "*Exposition du Système du Monde*." Laplace did not remain a stranger to politics, and was made minister of the interior by the first consul. But, from

the conversations of Napoleon with Las Cases it is evident that Napoleon was not satisfied with his minister. "A geometrician of the first rank," says the emperor, "he did not reach mediocrity as a statesman. From the first the consuls became sensible that they had made a mistake in his appointment. He never viewed any subject in its true light; he was always occupied with subtleties; his notions were all problematic, and he carried the spirit of the 'infinitely small' into the administration." After six weeks, therefore, Lucien Bonaparte received his portfolio. Napoleon made Laplace a senator, vice-chancellor, and chancellor of the senate, and member of the legion of honour. In a report to the senate in 1805, Laplace proved the necessity of restoring the Gregorian calendar, and abolishing that of the republic. His principal works are his "*Traité de Mécanique Celeste*;" his "*Théorie du Mouvement des Planètes*;" "*Essai sur les Probabilités*;" and "*Théorie Analytique des Probabilités*." In 1814 Laplace voted for the abdication of Napoleon, and the king created him a peer, with the title of marquis. During the hundred days he did not appear at the Tuileries. He died on the 5th of March, 1827.

LAPO, ARNOLPH, a celebrated sculptor and architect, who was born at Florence in 1232. He first introduced a better taste into architecture by his great works, and very happily united solidity and grace. He began the building of the cathedral of Florence (to which Brunelleschi afterwards added the admirable dome), the strong walls of Florence, the convent at Assisi, and several churches and other edifices at Florence. He died in 1300.

LARCHER, PETER HENRY, an eminent French scholar and translator, who was born at Dijon on the 12th of October, 1726. He was early in life distinguished as an intense student of Greek literature, and an assiduous collector of early editions. His first translation was the "*Electra of Euripides*," which attracted little attention; but he became a contributor to several literary journals, and translated from the English the "*Martinus Scriblerus*," from Pope's "*Miscellanies*," and Sir John Pringle's "*Observations on the Diseases of the Army*." He also wrote notes to the French version of "*Hudibras*." He followed with a translation of the Greek "*Romance of Chereas and Callirhoe*," which was reprinted in the "*Bibliothèque des Romans*." In 1767 a difference took place between him and Voltaire, on whose "*Philosophy of History*" he published remarks, under the title of a "*Supplement*;" to which the latter replied in his well-known "*Défense de Mon Oncle*." Larcher rejoined in a "*Réponse à la Défense de Mon Oncle*," with which the controversy ceased on his part; but not so the merciless wit of his opponent. He soon after undertook a translation of Herodotus, and in 1774 published his learned "*Mémoire sur Venus*," to which the academy of inscriptions awarded their prize. His translation of Xenophon led to his being elected into that academy. His Herodotus was published in 1786, of which a new and very improved edition appeared in 1802. He was subsequently received into the institute, and finally appointed professor of Greek in the imperial university, but was too aged for active services. He died on the 22nd of December, 1812.

LARDNER, NATHANIEL, a learned nonconformist divine, who was born on the 6th of July, 1684, at Hawkhurst in Kent. He received the ru-

diments of his education at a dissenting academy in London, but completed his studies at Utrecht. After spending somewhat more than three years at Utrecht, Mr. Lardner removed to Leyden, where he studied about six months, and in 1703 returned to England, and came to reside in or near London. It was not however till the 2nd of August, 1709, that he preached his first sermon at Stoke-Newington.

In 1713 Mr. Lardner was invited to reside in the house of Lady Treby, the widow of Sir George Treby, who had been appointed lord chief justice of the court of common pleas in 1692. The proposal was that he should be domestic chaplain to her ladyship, and tutor to her youngest son. To this proposal he acceded; and after having conducted Mr. Treby's studies three years he accompanied him to France, the Austrian Netherlands, and the United Provinces. How long he sustained the specific character of tutor to young Mr. Treby does not appear; but he continued in Lady Treby's family till her death, which happened in the beginning of the year 1721. By this event he was removed from a situation which seems to have been an agreeable one, and was thrown into circumstances of some perplexity and suspense. His own remarks will show the state of his mind at that time. "I am yet at a loss," says he, "how to dispose of myself. I can say I am desirous of being useful in the world. Without this no external advantages relating to myself will make me happy: and yet I have no prospect of being serviceable in the work of the ministry, having preached many years without being favoured with the approbation and choice of any one congregation." Dr. Kippis remarks that "it reflects no honour upon the dissenters that a man of such merit should so long have been neglected."

Two years after the death of Lady Treby, his former pupil, Brindly Treby, Esq., died. He felt so deeply the loss of his friend that he imputed to it, in part, the increase of a deafness which had been coming upon him for some time before. In the beginning of the year 1724 he writes as follows: "Mr. Cornish preached, but I was not able to hear any thing he said, nor so much as the sound of his voice. I am indeed at present so deaf, that when I sit in the pulpit, and the congregation is singing, I can hardly tell whether they are singing or not."

In 1727 Mr. Lardner published, in two volumes, the first part of "The Credibility of the Gospel History; or, the Facts occasionally mentioned in the New Testament, confirmed by Passages of Ancient Authors, who were contemporary with our Saviour or his Apostles, or lived near their time." An appendix was subjoined respecting the time of Herod's death.

Dr. Kippis observes that "it is scarcely necessary to say how well this work was received by the learned world. Not only was it highly approved by the protestant dissenters, with whom the author was more immediately connected, but by the clergy in general of the established church; and its reputation gradually extended into foreign countries. It is, indeed, an invaluable performance, and hath rendered the most essential service to the cause of Christianity. Whoever peruses this work (and to him that does not peruse it it will be to his own loss) will find it replete with admirable instruction, sound learning, and just and candid criticism. It was not long be-

fore a second edition was called for, and a third was published in 1741."

In the beginning of February 1728 the course of Mr. Lardner's studies was interrupted, and his life threatened, by the attack of a violent fever, which proved of long continuance. For some time his recovery was despaired of, but he was at length restored to health by the attention of a physician named Hulse. Mr. Lardner's own remark upon this occasion was as follows:—"I think God put it into my mind to send for Dr. Hulse, for from that time forwards I mended." His religious feelings after his recovery are thus expressed:—"I thankfully acknowledge the great goodness of God, who raised me up again, and desire that this great mercy may be had in perpetual remembrance by me. May I serve him the remainder of my time in this world with inviolable integrity, unshaken in my steadfastness by all the snares of a vain and uncertain world."

Notwithstanding Mr. Lardner's merit he was forty-five years of age before he obtained a settlement among the dissenters. On the 24th of August, 1729, he preached for the Rev. Dr. William Harris at Crutched Friars; and the consequence was that he was unexpectedly invited by the congregation to be assistant to their minister. After mature deliberation he accepted the offer, which, as he declared in his letter of acceptance, was peculiarly agreeable to him, because it allotted a part of service in the work of the gospel with their honoured pastor, for whom he had entertained, from his early youth, a high regard and esteem. In 1713 Mr. Lardner published the first volume of the second part of his "Credibility of the Gospel History; or, the Principal Facts of the New Testament confirmed by Passages from Ancient Authors, who were contemporary with our Saviour or his Apostles, or lived near their time." It was Mr. Lardner's original intention not to publish a part of the evidence for the principal facts of the New Testament until the whole work was completed; but he thought it expedient to break off sooner, that he might not render the volume of an inconvenient size.

In 1735 he published the second volume of the second part of the "Credibility of the Gospel History." The subjects of this volume were Miltiades, Theophilus of Antioch, Pantænus, St. Clement of Alexandria, Polycrates, Heraclitus, and several other writers near the end of the second century; Hermias, Serapion, Tertullian, a number of authors who required only to be shortly mentioned, and certain supposititious writings of the second century, such as the "Acts of Paul and Thecla," the "Sibylline Oracles," the "Testaments of the Twelve Patriarchs," the "Recognitions," the "Clementine Homilies," and the "Clementine Epitome." Among these different articles those which relate to St. Clement of Alexandria and Tertullian are peculiarly important, and the remarks on the apocryphal works are very curious and useful.

In November 1736 Mr. Lardner was attacked by another severe and dangerous fever. The effects of it were such that he did not recover his health so far as to be able to preach till late in the spring of 1737. In that year he published his "Counsels of Prudence for the Use of Young People; a Discourse on the Wisdom of the Serpent and the Innocence of the Dove, in which are recommended General Rules of Prudence; with Particular Directions relating to



**Business, Conversation, Friendship, and Usefulness**" Dr. Kippis remarks that "this discourse was generally and justly admired. Indeed, it contains most excellent advice to young persons; advice resulting from the union of wisdom, integrity, and knowledge of the world; and which, if followed, would be the best foundation of happiness both here and hereafter." Dr. Secker, then bishop of Oxford, afterwards archbishop of Canterbury, was highly pleased with the "Counsels of Prudence;" and in a letter to Dr. Lardner he says, "I am also in your debt for those excellent 'Counsels of Prudence' which you published some time ago, and would recommend it to you to relieve yourself now and then from your great work, and oblige the world with some of these little pieces. One would hope they might do a great deal of good in it; and I am sure there is great need of doing every thing that can be done to promote seriousness and mildness among men."

In 1738 Mr. Lardner published the third volume of the second part of the "Credibility," and the fourth in the year 1740. In 1743 he published the fifth volume of the second part of his "Credibility." This volume comprehended St. Cornelius and St. Lucius, bishops of Rome; Novatus; Dionysius, bishop of Rome; Commodian, Malchion. Anatolius, and three others, bishops of Laodicea; Theognostus; Theonas, bishop of Alexandria; Pierius, presbyter of the church of the same city; two Doritheuses; Victorinus, Bishop Pettaw; Methodius, bishop of Olympus in Lycia; Lucian, presbyter of Antioch; Hesychius, bishop in Egypt; Pamphilus, presbyter of Cæsaria; Phileas, bishop of Thumis, in Egypt; Philoromus, receiver-general at Alexandria; Peter, bishop of Alexandria and the Miletians. In a preface prefixed to the volume, Dr. Lardner expresses his apprehension that some persons might be ready to charge him with prolixity in the conduct of his undertaking; and among other things he observes, that the particular design of his work was to enable persons of ordinary capacities, who had not an opportunity of reading many authors, to judge for themselves concerning the external evidence of the facts related in the New Testament. "I write," says he, "chiefly for gentlemen, and such others as are not possessed of large libraries; and therefore I produce passages of ancient authors at length, and oftentimes transcribe also the original words at the bottom of the page, that this evidence may at once appear in a clear and satisfactory light." In the same year the world was indebted to Mr. Lardner for another valuable performance, the title of which was, "The Circumstances of the Jewish People an Argument for the Truth of the Christian Religion." In this work the points insisted upon are, that the present state of the Jews was foretold by our Lord; that it is agreeable to many prophecies in the Old Testament; that it affords reason to believe that the Messiah is already come; that it furnishes an argument for the divine authority of the gospel; and that it exhibits an attestation to things upon which the evidences of Christianity depend."

In 1745 he published the sixth volume of the second part of his "Credibility;" and the same year he received a diploma from the Marischal college of Aberdeen, conferring upon him the degree of doctor in divinity. In 1748 he published the seventh volume of the second part of his "Credibility," and the eighth volume two years after. In 1750 he pub-

lished a volume of valuable sermons, the subjects of which are entirely of a practical nature. The following year he resigned the office of morning preacher at Crutched Friars. His reasons for this determination were the increase of his deafness, the smallness of his auditory, and his desire of finding time for the completion of his long work. His "Credibility" was not completed till the year 1755, when the twelfth and last volume appeared. The ninth, tenth, and eleventh volumes were published some time before. As the latter volumes did not sell so readily as the former during Dr. Lardner's own life, he was considerably out of pocket by this great and important work, in which he had employed so many laborious years. He afterwards published a very valuable supplement in three volumes, and "A large Collection of Ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion," in three volumes. He occasionally published some smaller works, particularly one in 1759, without his name, under the following title: "A Letter written in the year 1730 concerning the Question whether the Logos supplied the place of a Human Soul in the Person of Jesus Christ?"

Dr. Kippis remarks that "Providence spared the life of Dr. Lardner to a long term; and, his hearing excepted, he retained to the last the use of his faculties in a remarkably perfect degree. At length, in the summer of 1768, he was seized with a decline, of which he died at Hawkhurst, the place of his nativity, and where he had a small parental estate." It is also observed by the same biographer that there have been few names more truly entitled to be remembered with veneration and applause than that of Dr. Lardner. The sincerity of his piety was manifested on a variety of occasions. "Indeed," says Dr. Kippis, "a regard to God appears to have been ever the governing principle of his actions. His piety too was of the most rational kind, being founded on just and enlarged views concerning the nature of religion."—"Correspondent to our author's piety was his love of truth, as is manifest from the whole of his works. No one seems ever to have preserved a greater impartiality in his inquiries, or to have been more free from an undue bias. He followed truth wherever it led him; and for the attainment of truth he was admirably qualified, both by the turn of his disposition and his understanding. With a mind so calm and unprejudiced, with a judgment so clear and distinct, he could scarcely fail of forming right apprehensions concerning most of the subjects which the course of his studies enabled him to investigate."

"The candour and moderation with which Dr. Lardner maintained his own sentiments constituted a prominent feature in his character. Those he differed from in opinion, he always treated with gentleness and respect; and in the controversies he carries on with them, there is no severity of censure, no harshness of language. This circumstance is the more worthy to be mentioned and applauded, as it is so different from what we often meet with in the present day. Many of our writers seem to be reverting to that abuse of each other which was common among scholars some time after the revival of literature. They are not satisfied without casting illiberal reflections on the persons of the men whose tenets they oppose, and arraigning the motives of their conduct. What renders this disposition the

more ridiculous is, that it is frequently exerted on the most trivial occasions. Apprehended mistakes in philology, or diversities of judgment in matters of mere taste, are treated with as great a bitterness as if they were crimes of the deepest dye. How much more beautiful and more worthy of imitation was the manner of conducting disputable questions which was pursued by Dr. Lardner. Such a method will be found in the end more favourable to the diffusion of truth, and more conducive to a lasting reputation. Circumstances indeed may arise in which a sharpness of chastisement may appear to be justifiable. Uncommon insolence and uncommon bigotry may deserve to be strongly exposed: and yet, even here, a manly neglect and contempt of unmerited censure may be the most honourable and the most useful mode of behaviour.

LARIVE, J. MAUDUNT DE, was born in 1749 at La Rochelle, and became one of the most distinguished tragic actors of France, after Lekain and Talma. Having made his début in Lyons, he appeared in Paris in 1771. He was particularly distinguished in heroic parts. During the reign of terror he was arrested, and saved only by a secretary of the committee of public safety, who destroyed the proofs against him and the other actors. Before new documents could be collected Robespierre was overthrown. Geoffroy's critiques and Talma's rising fame induced him to leave the stage rather early. He bought a country seat in the valley of Montmorency, and was elected mayor of the place. In 1806 he went for a short time to the court of Joseph Bonaparte, then king of Naples, to establish a French theatre in his capital; and in 1816 he appeared once more in the part of Tancred, though sixty-seven years old, for a charitable purpose, with great success. Larive died in 1822. Of his several works the most important is his "*Cours de Déclamation*."

LARREY, DOMINIQUE JEAN, BARON DE, one of the most distinguished surgeons of France, who was born in 1766 at Beaudeau, near Bagnères, in the department of the Upper Pyrenees, and studied at Paris under Sabatier. Larrey first introduced, in 1793, the *ambulances volantes* (flying hospitals) into the French army, and accompanied, in 1798, the Egyptian expedition, where he did great service. In all the other campaigns of Napoleon, Larrey gave proofs of his great zeal, courage, and sagacity. During the passage of the Berezina he performed a dangerous operation on General Zajoncsek, then eighty years old, afterwards viceroy of Poland. In the battle of Waterloo Larrey was wounded and taken prisoner. He published his important observations on Egypt and Syria in 1803, in his "*Relation Historique et Chirurgicale de l'Expédition de l'Armée d'Orient en Egypte et Syrie*." Previously to this had appeared his "*Mémoire sur les Amputations des Membres à la Suite des Coups de Feu, étayé des plusieurs Observations*;" also, "*Mémoire de Chirurgie Militaire et Campagne*." He contributed several articles to the "*Dictionnaire des Sciences Médicales*." Napoleon bequeathed to Larrey a legacy of 100,000 francs, and he calls him, in his testament, the most virtuous man that he ever knew.

LASCARIS.—The name of two noble Greeks of the fifteenth century, who were descendants of the imperial family, and both natives of Constantinople, who, on the taking of that capital by the Turks, in 1453, fled to Italy. Constantine, the elder, settled

first at Milan, where he was received into the grand-duke's household as tutor to his daughter. He afterwards visited Rome and Naples, in which latter city he opened a school of eloquence, and finally took up his abode at Messina, where the fame of his literary attainments, especially in the Greek language, attracted many distinguished disciples, and, among others, the celebrated Pietro Bembo, afterwards known as the cardinal of that name. He was the author of a "*Greek Grammar*," and of some other works in that language and in Latin, which were first printed at Milan in 1476, and again at Venice in 1495, at the Aldine press. He died about the close of the fifteenth century. John, the younger of the two, surnamed Rhyadacenus, took up his residence at Padua, under the protection of Lorenzo de Medici, who distinguished him by his favour, and despatched him into Greece to purchase valuable manuscripts. The sultan's orders gained him access to the libraries, so that he accomplished his mission much to the satisfaction of his employer, and enriched the Florentine collection with the fruits of his researches.

In 1494 he quitted Italy, and entered the service of Louis XII. of France, who made him his envoy to the Venetian senate; but, on the elevation of John de Medici to the popedom, by the title of Leo X., Lascaris went to Rome at the invitation of that pontiff, and, on the foundation of his Greek college there, was appointed its first principal, and superintendent of the Greek press. To promote the ends of this institution, of which the ascertaining and preserving the true pronunciation of the Greek language was one of the chief, Lascaris made a second journey into Greece, and brought back with him some youths of good families, who were to communicate and to receive instruction. The remainder of his life was divided between Paris, where he assisted Francis I. in forming the royal library, and Rome, in which latter city he died of the gout, at the age of ninety, in 1535.

LAS CASES, EMANUEL AUGUSTE DIEUDONNE, COUNT OF, MARQUIS DE LA CAUSSADE.—This nobleman, who was the author of the well-known "*Memorial de Sainte Hélène*," was born in 1763, in the castle Las Cases, near Sorèze, in Languedoc, of an ancient Spanish family, to which the celebrated Bartholomew Las Cases belonged. He received his early education from the priests of the oratory at Vendôme, and afterwards joined the military school at Paris, which he left to enter the navy. He was present at the siege of Gibraltar, and in 1782 he was in the sea-fight off the cape of Cadiz. After the peace he visited America, Africa, the Isle of France, and the Indies, for the purpose of acquiring experience. He then passed his examination in a very honourable manner, and obtained the place of lieutenant. On the breaking out of the revolution he remained attached to the court party; emigrated, in 1791, to Worms, and resided alternately at Coblenz and Aix-la-Chapelle, where the French princes were surrounded by a brilliant train of followers; served as a member of the marine in the campaign of 1792, under the duke of Brunswick; and, after its unhappy termination, came to England destitute of every thing. In these circumstances he supported himself by giving lessons in any branch of knowledge in which he could find pupils. After having been engaged in the fruitless expedition to Vendée, and the affair of Quiberon, where he escaped almost miraculously, he issued the prospectus



of his "Historical Atlas," which met with great encouragement, and was very profitable. He gladly seized on an opportunity to return to France when Bonaparte invited back the emigrants. He lived in Paris in a retired manner, occupied in writing and in bookselling. His "Historical Atlas" he published under the name of *Le Sage*, and while thus occupied enjoyed several years of tranquillity. But his ardent spirit was kindled with admiration of the emperor, and he became desirous to attach himself to him. The attack on Flushing by the English, in 1809, gave him an opportunity to act. Napoleon appointed him chamberlain and master of requests in the council of state. When Holland was united to France, Napoleon sent him to that country to direct all matters connected with the marine; and in 1811 he was employed to liquidate the public debt of the Illyrian provinces. He was afterwards appointed to visit half of the French departments, to examine the poor-houses, prisons, hospitals, &c., &c. This duty was finished just at the time of Napoleon's return from Russia.

A numerous national guard having been raised on account of the entrance of the allies into France, Las Cases entered the tenth legion, which he commanded in the absence of its chief. The abdication of Napoleon and the restoration of Louis followed. Las Cases then came to England, in order to avoid being a witness to the course of affairs at Paris, and after his return lived in retirement. After Napoleon's return from Elba he was appointed counsellor of state and president of the commission of requests; but when the battle of Waterloo made Napoleon's second abdication necessary, Las Cases begged to be permitted to follow him. Separated from his family, and accompanied only by his oldest son, he voluntarily shared the fate of the exile with resignation, independence, and magnanimity. He remained until the end of 1816 with Napoleon at St. Helena, and acted as his secretary in his preparation of the history of his own life. He also instructed him in English. But a letter to Lucien Bonaparte, which he endeavoured to send secretly to Europe, contrary to the commands of the English governor, occasioned the removal of himself and his son from Napoleon on the 27th of November, 1816. After a confinement of six weeks he was sent to the Cape of Good Hope, and was detained in close confinement for eight months, after which he was sent back to Europe. When he arrived in the Thames his papers were taken from him, and he was not permitted to land, but was sent to Ostend. From thence he was carried through the Netherlands, and in December 1817 he first found a secure and quiet residence at Frankfort on the Maine. He then resided for a long time in Belgium, and thence went to Paris, where he lived retired, and arranged his papers which he had recovered from the English ministry.

In 1823 appeared his "*Mémorial de Sainte Hélène*," in eight volumes. This journal described some very severe treatment which Napoleon had received from Sir Hudson Lowe, the governor. Sir Hudson having published an insulting answer to the count, his son came to England, and challenged Sir Hudson, who procured the removal of the young Las Cases from this country. In the eighth book of this Memorial the count relates his own history from the day he left St. Helena; and he paints the severe treatment which he received from the British government

in strong colours. Las Cases applied himself with the greatest zeal to accomplish the object, which, according to his own account, was the cause of his being forced to leave St. Helena. He wrote to the empress Maria Louisa, sent the letter open to Prince Metternich, and then applied to the three allied sovereigns, and described to them Napoleon's painful situation. He also addressed a letter to Lord Bathurst, the English minister, complaining of the treatment of Napoleon. At the same time he wrote to all the members of Napoleon's family. He next applied to the congress of the sovereigns at Aix-la-Chapelle, in favour of the illustrious prisoner, and presented to them a letter from Napoleon's mother. Las Cases also wrote to La Harpe, the tutor of the emperor Alexander, on this subject. To all his requests and memorials he received no answer. He repeated his applications with as little success at the congress of Laybach. At this time Napoleon died.

The "*Mémorial de Sainte Hélène*" is rich in historical materials, but cannot be considered as a safe authority on the subject of Napoleon's history, because the author enlarged it after it had been for a long time out of his hands from memory, and adapted it to the existing state of things. From what Las Cases says it is evident that Napoleon well knew that the work was written for publication, and the notes were taken in his presence and at his request. The work has been translated into English. Napoleon placed many interesting papers in the hands of Las Cases, and among others his will.

LASCY, PETER, COUNT DE, a military officer, who was born in Ireland in 1678. After the conquest of Ireland by William III. he entered the French service, and subsequently the Austrian army. He was next employed by the king of Poland, and then by Peter the Great of Russia. In 1709 he was wounded at Pultowa; and he assisted in the taking of Riga, of which he was made governor. He was made a lieutenant-general in 1720. Catharine I. appointed him governor of Livonia. He died in 1751, having attained the rank of field-marshal. The prince de Ligne published a collection of the works and a journal of the campaigns of Marshal Lascy.

LASCY, JOSEPH FRANCIS MAURICE, COUNT DE, was son of Peter Lascy, and was born at Petersburg in 1725. In 1744 he entered into the Austrian service, and made a campaign in Italy. He gradually rose to the rank of general, after having displayed his military talents at the battles of Lowositz, Breslau, and Hochkirchen; and in 1760 he penetrated to Berlin at the head of 15,000 men; for which bold exploit he was made a commander of the order of Maria Theresa, and in 1762 received the baton of marshal. Under Joseph II. he was a member of the council of war at Vienna, and was the author of the military regulations adopted by that prince. He was employed against the Turks in 1788, and again after the death of Laudohn. He died in 1801.

LA SERNA, JOSE.—This military officer commenced his career in the Spanish artillery, and in 1809 served at Saragossa, under the celebrated Palafox, in the rank of lieutenant-colonel. Upon the appointment of General Pezuela to be viceroy of Peru in 1816, La Serna was commissioned to succeed him in the command of the army of Upper Peru. He arrived at Arica in September 1816, and from that time until December 1824 was prominent in the

military operations of the contending parties. Bred to regular service in the peninsular war, he had no just idea of the system necessary to be followed in America; and therefore, in spite of his proficiency in tactics, he proved no match even for the half-armed *gauchos* of Buenos Ayres. In his first campaign he advanced to Salta, but was compelled to retire in disorder. Finding his plans of conducting the war *en règle* to fail him, La Serna asked and obtained leave to return to Spain. In 1819 he arrived in Lima to embark, and while there was promoted to the rank of lieutenant-general in consequence of an expected invasion from Chile, and prevailed upon to remain. He received accordingly the direction of the military operations against San Martin, and, by means of a junta of his friends appointed to advise the viceroy in the prosecution of the war, he became supreme in military matters. In January 1821 a faction of the Spanish army deposed the viceroy Pezuela, and placed La Serna at the head of the government. La Serna was wounded and taken prisoner at the battle of Ayacucho on the 9th of December, 1824, which put an end to his authority in Peru. On his return to Spain he immediately retired from public life.

LASSO, ORLANDO DI, one of the greatest musicians of the sixteenth century. He was born at Mons, in Hainaut, in 1530. Thuanus relates that he was carried off while a child on account of his fine voice, and that Gonzaga, viceroy of Sicily, took him to Italy and had him instructed in music. Having lost his voice in his eighteenth year, he was occupied three years in Naples as a teacher of music, and he then became chapel-master in the Lateran church in Rome. Here he remained two years, and then returned to his native country to see his parents, whom, however, he did not find living. He then travelled with Julius Cæsar Brancaccio to England and France, and again lived for some years in Antwerp, whence he went to Munich as chapel-master to Albert, duke of Bavaria. Charles IX. of France invited him to Paris; but Lasso learned, on his way to that city, the death of the king, and was immediately re-established in his place by Duke Albert. He remained in this office until his death. Orlando was equally celebrated for his sacred and his secular music. His productions were numerous, but are at present rarely to be met with. His sons published a collection of his *motets*, under the name "*Magnum Opus Musicum*." In the royal library at Munich is the richest collection of his works.

LATIMER, HUGH.—The reformation owed much of its early beauty and Christian purity to this eminent ecclesiastic. He was born in 1470, and his parents were in humble circumstances, so much so indeed that he says that his father's whole household were supported on a farm of four pounds a year. Latimer appears to have been originally destined for the church, as we find him early in life studying divinity at Cambridge. Mr. Gilpin, who has written a very interesting life of this prelate, speaks of him at that time as a warm if not bigotted defender of the doctrines of the church of Rome. Many of the reformed opinions, which were then fermenting in Germany, had just exhibited themselves in England. The legislature had not yet interfered, but the watchful priests had taken the alarm, and the danger of the church was already become the popular cry. Latimer, among others, heard with high indignation these novel teachers.

Zeal wrought the same effect in him that interest did in the many; and, while others were apprehensive that their temporal possessions might be in danger, he was concerned for the souls of men. The last times he thought were now approaching—impiety was gaining ground apace: what lengths might men not be expected to run when they began to question even the infallibility of the pope?



As his well-meant zeal was thus excited he inveighed publicly and privately against the reformers. If any read lectures in the schools suspected of their tenets, Latimer was sure to be there to drive out the scholars; and having an opportunity when he commenced bachelor of divinity to give an open testimony of his dislike to their proceedings, he made an oration against Melancthon, whom he treated with great severity for his impious innovations in religion. His zeal was so much taken notice of in the university that he was elected to the office of cross-bearer in all public processions, an employment which he accepted with reverence and discharged with becoming solemnity.

Among those in Cambridge, who at this time favoured the reformation, the most considerable was Thomas Bilney. He was a man of most holy life, and having long observed the prevailing debauchery of the clergy, he was led to doubt whether their principles might not be as corrupt as their practice, and whether the new opinions, then gaining ground, might not be more than plausible. Time increased his suspicions. He read Luther's writings and approved them. He conversed with protestants, and found them men of temper and learning. In short, he began to see popery in a very disagreeable light, and made no scruple to own it.

It was Mr. Latimer's good fortune to be well acquainted with this religious person. Mr. Bilney had long indeed conceived very favourable sentiments of him. He had known his life in the university, a life strictly moral and devout. He ascribed his failings to the genius of his religion; and, notwithstanding his more than ordinary zeal in the profession of that religion, he could not but observe in him a very candid temper, prejudiced by no sinister views, and an honesty of heart which gave him great



hopes of his reformation. Induced by these favourable appearances, Mr. Bilney failed not, as opportunities offered, to suggest many things to him about the corruptions in religion, and would frequently drop a hint that in the Romish church in particular there were perhaps some things which rather deviated from apostolic plainness. He would instance some of its grosser tenets, and ask whether the scriptural authority alleged for them was wholly sufficient? if not, whether tradition were a safe vehicle for doctrines of such importance? Thus starting cavils and infusing suspicions, he prepared the way for his whole creed, which at length he opened, concluding with an earnest persuasion that Latimer would only endeavour to divest himself of his prejudices, and place the two sides of the questions before him, with an honest heart for his guide.

There appears to be no record of how his pupil first received these free declarations, and by what steps he attained a settlement in his religious opinions; but Latimer no sooner ceased from being a zealous Romanist than he became (such was his constitutional warmth) a zealous protestant. He had nothing of that neutral coolness in his temper which the Athenian lawgiver discouraged in a commonwealth. Accordingly we soon find him very active in supporting and propagating the reformed opinions. He endeavoured with great assiduity to make converts, both in the town and in the university; preaching in public, exhorting in private, and every where pressing the necessity of a holy life, in opposition to those outward performances which were then thought the essentials of religion. A behaviour of this kind was immediately taken notice of. Cambridge was then the seat of ignorance, bigotry, and superstition: every new opinion was watched with the utmost jealousy; and Latimer soon perceived how obnoxious he had already made himself.

The first remarkable opposition he met with from the prevailing party was occasioned by a course of sermons he preached during the holidays of Christmas before the university, in which he spoke his sentiments with great freedom upon many opinions and usages maintained and practised in the Romish church. In these sermons he showed the impiety of indulgences, the uncertainty of tradition, and the vanity of works of supererogation. He inveighed against that multiplicity of ceremonies with which true religion was encumbered, and the pride and usurpation of the Romish hierarchy; but what he most insisted upon was that great abuse of locking up the scriptures in an unknown tongue, giving his reasons without any reserve why they ought to be put in every one's hands.

Few of the tenets of the church of Rome were then questioned in England but such as tended to a relaxation of morals. Transubstantiation, and other points rather speculative, still held their dominion. Mr. Latimer therefore chiefly dwelt upon those of immoral tendency. He showed what true religion was, that it was seated in the heart; and that, in comparison with it, external appointments were of no value. Great was the outcry occasioned by these discourses. Mr. Latimer was then a preacher of some eminence, and began to display a remarkable address in adapting himself to the capacities of the people. The orthodox clergy observing him thus followed, thought it high time to oppose him openly. This task was undertaken by Dr. Buck-

enham, prior of the Black friars, who appeared in the pulpit a few Sundays after, and with great pomp and prolixity showed the dangerous tendency of Mr. Latimer's opinions: particularly he inveighed against his heretical notions of publishing the scriptures in English, laying open the ill effects of such an innovation. "If that heresy," said he, "should prevail we should soon see an end of every thing useful among us. The ploughman reading that if he put his hand to the plough, and should happen to look back, he was unfit for the kingdom of God, would soon lay aside his labour: the baker likewise reading that a little leaven will corrupt his lump, would give us very insipid bread: the simple man likewise finding himself commanded to pluck out his eyes, in a few years we should have the nation full of blind beggars."

Latimer listened with a secret pleasure to this ingenious reasoning. Perhaps he had acted as prudently if he had considered the prior's arguments as unanswerable; but he could not resist the vivacity of his temper, which strongly inclined him to expose this solemn trifler. The whole university met together on the following Sunday, when it was known the reformer would preach. That vein of pleasantry and humour which ran through all his words and actions would have here, it was imagined, full scope; and, to say the truth, the preacher was not a little conscious of his own superiority. To complete the scene, just before the sermon began, Prior Buckenham himself entered the church, with his cowl about his shoulders, and seated himself with an air of importance before the pulpit.

Latimer, with great gravity, recapitulated the learned doctor's arguments, placed them in the strongest light, and then rallied them with such a flow of wit, and at the same time with so much good humour, that, without the appearance of ill-nature, he made his adversary in the highest degree ridiculous. He then with great address appealed to the people, descanted upon the low esteem in which their holy guides had always held their understandings, expressed the utmost offence at their being treated with such contempt, and wished his honest countrymen might only have the use of the scriptures till they showed themselves such absurd interpreters. He concluded his discourse with a few observations upon scripture metaphors. A figurative manner of speech, he said, was common in all languages: representations of this kind were in daily use, and generally understood. "Thus, for instance," said he (addressing himself to that part of the audience where the prior was seated), "when we see a fox painted preaching in a friar's hood, nobody imagines that a fox is meant, but that craft and hypocrisy are described, which are so often found disguised in that garb."

The wit and railery of Latimer placed the prior in the most ridiculous light, and he never after entered the field as a disputant. This advantage increased the credit of the protestant party in Cambridge, of which Bilney and Latimer were at the head. The meekness, gravity, and unaffected piety of the former, and the cheerfulness, good humour, and eloquence of the latter, wrought much upon the junior students. These things greatly alarmed the orthodox clergy. Of this sort were all the heads of colleges, and, indeed, the senior part of the university. Frequent convocations were held; tutors were admonished to have a strict eye over their pupils; and academical censures of all

kinds were inflicted. But academical censures were found insufficient. Latimer continued to preach, and heresy to spread. The true spirit of popery therefore began to exert itself, and to call aloud for the secular arm.

Dr. West was at that time bishop of Ely. To him, as their diocesan, the heads of the popish party applied. But the bishop was not a man for their purpose: he was a papist indeed, but moderate. He came to Cambridge however, examined the state of religion, and at their entreaty preached against heretics; but he would do nothing farther. This however gave no great check to the reformers. There happened at that time to be a protestant prior in Cambridge, Dr. Barnes, of the Austin friars. His monastery was exempt from episcopal jurisdiction, and, being a great admirer of Latimer, he boldly licensed him to preach there. Hither his party followed him; and the late opposition having greatly excited the curiosity of the people, the friar's chapel was soon unable to contain the crowds that attended. Among others, it is remarkable that the bishop of Ely was often one of the hearers, and had the honesty to declare that Latimer was one of the best preachers he had ever heard.

The credit to his cause which Latimer had thus gained by preaching, he maintained by a holy life. Mr. Bilney and he did not satisfy themselves with acting unexceptionably, but were daily giving instances of goodness which malice could not scandalize, nor envy misinterpret. They were always together, and the place where they used to walk was long afterwards known by the name of the Heretics' hill.

But their good lives had no merit with their adversaries. With them it mattered not what a man's life was if his opinions were orthodox. They could make great allowances for the former, but the least mistake in the latter was unpardonable. Such is the true spirit of bigotry and priestcraft—that pharisaical spirit which, inverting the tables of the law, places points of least importance uppermost. More of this spirit never reigned than at this time in Cambridge. The church party, among whom every spark of charity seemed extinguished, were now enflamed to the uttermost. The good actions of their adversaries served only as fuel to increase the heat of persecution. Impotent themselves, and finding their diocesan either unable or unwilling to work their purposes, they determined at length upon an appeal to the higher powers. Here, at least, they expected countenance. Heavy complaints were accordingly carried to court of the increase of heresy, and formal depositions against the principal abettors of it.

But we must now take a rapid glance at the state of affairs abroad, in which Latimer was so soon to be a prominent actor. Protestantism, which was now spreading itself apace in Germany and many other parts of Europe, had yet met with no public countenance in England. Here superstition still held its reign. The regular clergy, encroaching more and more, had at length engrossed one-third of the kingdom. A large share of temporal power was the consequence of this wealth; and the gross ignorance of the times established them as fully in a spiritual dominion. From the days of Wicliff, who flourished in the reign of Richard the Second, many began to speak with some freedom, and to think with more, of the prevailing corruptions of popery. But severe laws,

purchased of needy kings, held these sectaries in awe. The inclinations of the people however, through this whole period of time, ran strong against the clergy; and Luther was greatly obliged to Wicliff for his reception in England.

As soon therefore as the opinions of the reformers were introduced they were warmly espoused; the generality of the people were disposed for them; and protestants in many places began to form parties. But in those intolerant times when kings thought it incumbent upon them to think for their subjects, private opinion and the inclinations of the people were little consulted; reasons of state prevailed; and Henry the Eighth, who then reigned in England, had yet his motives for holding fair with the court of Rome. The great cause which at this time occupied the nation was the king's divorce, a suit of law one of the most famous in history. After living for nearly twenty years with his brother's wife, this tyrannical prince was suddenly seized, upon the appearance of Anne Boleyn at court, with scruples of conscience about the legality of his marriage; and not only schoolmen and canonists, but kings, popes, and emperors were interested in this affair.

At that time one of the most wily prelates held the see of Rome. He had interests to manage with Charles the Fifth, who was averse to the divorce. He had interests likewise to manage with Henry. These cross circumstances called for all his subtlety; and indeed he showed himself a master of address. He amused each in his turn, and meant honestly to neither; perplexing affairs, palliating, explaining, and perplexing again, that he might thoroughly deliberate before he chose his party.

While the king thus expected the conclusion of his divorce in a regular way, which of all things he desired, he was careful in observing all forms of civility with the pope. The poor protestants in many instances felt the effects of his complaisance. He even went so far as to use his own princely pen against them, and, as the courtiers of his time used to say, wrote incomparably well. No new laws indeed were enacted: the old ones against Wicliff's heresy were thought sufficient. These statutes were revived, and the bishops in several parts of the kingdom took very effectual pains to make those under their care acquainted with them.

Such was the situation of affairs when complaints came from Cambridge of the daily increase of heresy. Tunstal, with an air of sanctity, shook his head, declaring it was shameful indeed, very shameful! Warham raged loud, and talked of nothing but fire and extirpation, root and branch; while the cardinal treated the whole as a jest, attributing it to the envy of a few illiterate priests against men of superior merit.

But the complaints from Cambridge increasing daily, and Warham of course growing more importunate, the cardinal was at length obliged to shake off his indifference, and begin to act. He erected a court, therefore, consisting of bishops, divines, and canonists. Tunstal was made president, and Bilney, Latimer, and one or two more were called upon to answer for their conduct. Bilney was considered as the heresiarch, and against him chiefly the rigour of the court was levelled. His examination was accordingly severe: every witness was heard with so much attention, and every deposition enlarged upon with so much bitterness, that Tunstal despaired of mixing



any temper with the proceedings of his colleagues. The process came to an end, and the criminal, declaring himself what they called an obstinate heretic, was found guilty. Here Tunstal had an opportunity to show the goodness of his heart. He could not interfere in Mr. Bilney's favour in a judicial way, but he laboured to save him by all the means in his power. He first induced his friends to persuade him to recant; and when that would not do he joined his entreaties to theirs, had patience with him day after day, and with all the tenderness of humanity begged he would not oblige him, contrary to his inclinations, to treat him with severity. The good bishop in the end prevailed; Bilney could not withstand the winning rhetoric of Tunstal, though he had withstood all the menaces of the inflamed Warham. He recanted, bore his faggot, and was dismissed. As for Latimer and the rest, they had easier terms: Tunstal omitted no opportunities of showing mercy, and was dexterous in finding them; though it was probable that among so many voices he would hardly have prevailed if the cardinal had not countenanced his proceedings.

The heretics, upon their dismissal, returned to Cambridge, where they were received with open arms by their friends. Amidst this mutual joy Bilney alone seemed unaffected; he shunned the sight of his acquaintance, and received their officious congratulations with confusion and blushes. Reflection had now brought him to himself, and remorse of conscience had seized him for what he had done. Restless nights, frightful dreams, and other effects of a mind that preys upon itself, in a short time disturbed his reason; and it was feared he might have committed suicide if those about him had not closely attended him. In the agonies of his despair his pathetic and eager accusations of his friends, of the bishop of London, and, above all, of himself, were very affecting. Thus he continued for some time one of the most shocking spectacles that human nature can exhibit. His passion having had its course, at length subsided, and by degrees gave place to a profound melancholy. In this state he continued about three years, reading much, avoiding company, and in all respects observing the severity of an ascetic. During this time, and especially towards the latter part of it, he would frequently be throwing out obscure hints of his meditating some extraordinary design. He would say that he was now almost prepared—that he would shortly go up to Jerusalem—and that God must be glorified in him. After keeping his friends awhile in suspense by this mysterious language, he told them at last that he was fully determined to expiate his late shameful abjuration by his death. What they could oppose had no weight. He had taken his resolution; and breaking at once from all his attachments in Cambridge, he set out for Norfolk, which was the place of his nativity, and which for that reason he chose to make the scene of his death. When he came there he went about the country, confessing his guilt in abjuring a faith in which he was now determined to die. Popery, he told the people, was a most diabolical religion; and exhorted them to beware of idolatry, and to trust no longer in the cowl of St. Francis, in prayers to saints, in pilgrimages, penances, and indulgences; but rather to believe in Jesus Christ, and to lead good lives, which was all that God required of them.

The report of this very extraordinary preacher soon reached the ears of the bishop of Norwich, who watched over those parts with the zeal of an inquisitor. Mr. Bilney was soon apprehended, and secured in the county-gaol. While he lay there waiting the arrival of the writ for his execution, he gave very surprising instances of a firm and collected mind. He began now to recover from that abject state of melancholy which had for the last three years oppressed him; and, like an honest man who had long lived under a difficult debt, he began to resume his spirits when he thought himself in a situation to discharge it. Some of his friends found him eating a hearty supper the night before his execution, and expressing their surprise, he told them he was but doing what they had daily examples of in common life—he was only keeping his cottage in repair while he continued to inhabit it. The same composure ran through his whole behaviour; and his conversation was that evening more agreeable than his friends almost ever remembered it. He dwelt much upon a passage in Isaiah, which he said gave him much comfort:—"Fear not, for I have redeemed thee; thou art mine. When thou walkest in the fire it shall not burn thee: I am the Lord thy God." With equal constancy he went through his last trial. His death, which Mr. Fox relates at large, was as noble an instance of Christian courage as those times, fruitful of such examples, afforded.

Latimer, speaking of this eminent reformer, says, in a letter to a friend, "I have known Bilney a great while; and to tell you what I have always thought of him, I have known few so ready to do every man good, after his power; noisome wittingly to none, and towards his enemy charitable and reconcilable. To be short, he was a very simple, good soul, nothing meet for this wretched world, whose evil state he would lament and bewail as much as any man that I ever knew. As for his singular learning, as well in the holy scriptures as in other good letters, I will not now speak of it. How he ordered or misordered himself in judgment I cannot tell, nor will I meddle withal; but I cannot but wonder, if a man living so mercifully, so charitably, so patiently, so continently, so studiously, and so virtuously, should die an evil death."

Mr. Bilney's sufferings, instead of checking the reformation at Cambridge, inspired the leaders of it with new courage, and illustrated a common observation, that persecution is always an unadvised measure in opposing religious innovations. Latimer began now to exert himself more than he had yet done, and succeeded to that credit with his party which Mr. Bilney had so long supported. Among other instances of his zeal and resolution in this cause he gave one which was indeed very remarkable. He had the courage to write to the king against a proclamation then just published, forbidding the use of the Bible in English, and other books on religious subjects.

It happened that among other tracts then dispersed, there was one written in a warmer language than ordinary; it was entitled "The Supplication of the Beggars," and contained a very severe invective against the regular clergy, whose exorbitant exactions upon the people were there represented as the chief source of all the poverty in the nation. This piece roused the whole body of the clergy; and the cardinal being at their head, a successful application

was made to the king, who immediately issued out a most severe proclamation against heretical books, commanding that all such books should be delivered up within fifteen days, and empowering the bishops to imprison at pleasure all persons suspected of having them, till the party had purged himself or abjured: it empowered the bishops likewise to set an arbitrary fine upon all persons convicted. It farther forbade all appeals from ecclesiastical courts, and obliged all civil officers by oath to use their utmost endeavours to extirpate heresy and assist the bishops; justices were to enquire at their quarterly sessions into the state of religion in their counties; and sheriffs were to arrest all suspected persons and deliver them to the bishops.

The sword thus put into the hands of the bishops was presently unsheathed. The effects of this proclamation, and in that reign proclamations had the force of law, were indeed very dreadful. "It would surprise the good people of England at this day to hear that many of their forefathers were then burnt for reading the Bible and teaching their children the Ten Commandments, and the Lord's Prayer in English. Such things were then called heresy." On this occasion Latimer took upon him to write to the king. He had preached before him once or twice at Windsor, and had been taken notice of by him in a more affable manner than that monarch usually indulged towards his subjects. But whatever hopes of preferment his sovereign's favour might have raised in him, he chose to put all to the hazard rather than to omit what he thought his duty. He was generally considered as one of the most eminent of those who favoured protestantism, and therefore thought it became him to be one of the most forward in opposing popery. His letter is the picture of an honest, sincere heart. It was chiefly intended to point out to the king the bad intention of the bishops in procuring the proclamation. We can only give the substance of this truly Christian appeal.

Latimer says "St. Augustin, in an epistle to Casulanus, tells us, 'That he who through fear hideth the truth, provoketh the wrath of heaven, as a person who fears man more than God.' And St. Chrysostom, to the same effect, gives it as his opinion, 'That a person may betray the truth, as well by concealing it, as disguising it.' These sentences, great king, occurred to me very lately, and have had such an effect upon me, that I must either open my conscience to your majesty, or rank myself among such persons as these two holy fathers censure.—The latter I cannot think of. But, alas! there are men upon whom such severe censures have no effect: there are men, who, pretending to be guides and teachers in religion, not only conceal the truth, but prohibit others to set it forth: blind guides, who shut up the kingdom of heaven from men, and will neither enter in themselves, neither suffer them that would, to enter. And not content with obstructing the word of God to the utmost of their own authority, they have contrived by their subtle practices to draw in to their assistance the civil power in almost all the states of Christendom. In this nation especially, they have long imposed upon their subjects by their delusions, and kept them in awe by their spiritual censures; and when they saw the truth likely to prevail, and gather strength from their opposition, they have at length obtained your majesty's proclamation in their favour, and have got it declared treason to

read the scripture in English. Hear me, I beseech your majesty, a few words, and let me entreat you to call to mind the example of Christ and his apostles, their manner of life, their preaching, and whole behaviour; that, comparing them with the spiritual guides of these days, your majesty may be the better judge who are the true followers of Christ.

"And first it is evident, that simplicity of manners and hearts sequestered from the world were the striking characteristics of the first preachers of the gospel, and of our blessed Lord himself. Poverty in spirit was then practised as well as preached. Alas! it is since those days that Christian teachers, masking their worldly hearts under a pretence of voluntary poverty, and an exclusion from carnal things, have wormed themselves into more than regal wealth; and have wickedly kept what they have craftily obtained, by fomenting foreign or domestic strife, in all places, as their purposes were best served; and by blasphemously dealing out even the punishments of heaven against all who had resolution enough to make any stand against their corruptions. By what arts they have evaded a late act of parliament against their encroachments, your majesty well knows.—Think not, gracious sovereign, that I exceed the bounds of charity in what I say: I only offer to your majesty's consideration a rule, which was once prescribed by a greater master, 'By their fruits you shall know them.'

"Another mark of the true disciples of Christ is their being at all times exposed to persecution. It would be endless to quote all the passages of scripture in which this burden is universally laid upon good Christians. Contempt and reproach is their common lot, and often the most violent persecutions even to death itself. Wherever, therefore, the word of God is truly preached, you must expect to see persecution in one shape or other. On the contrary, wherever you see ease and luxury, and a quiet possession of worldly pleasures, there the truth cannot possibly be. For the world loveth only such as are worldly; and the favourers of the gospel can expect nothing in it from reason, and are promised nothing in it by scripture, but vexation and trouble. From this distinction again, your majesty, by the assistance of the above-mentioned rule, 'By their fruits you shall know them,' will be able to judge who are the true followers of Christ: wherever you observe persecution, there is more than a probability that the truth lies on the persecuted side. As for a notion which has been infused into your majesty, that the scriptures in the hands of the people might move them to rebellion, your majesty may judge of the falsehood of this likewise by the same rule: 'By their fruit you shall know them.' How is it possible that a book which inculcates obedience to magistrates with the greatest earnestness, can be the cause of sedition? The thing speaks itself, and discovers only how much their malice is at a loss for topics of invective.

"When King David sent ambassadors to the young king of the Ammonites to condole with him upon the death of his father, your majesty may remember what unadvised council was given to that rash prince. His counsellors put into his head, contrary to all reason, that David's messengers came only as spies, and that David certainly meant an invasion. The young king, upon this, without farther ceremony, wantonly shaved the heads of the ambassadors, and treated



them with other instances of contempt. But the following verses inform us how the affair ended. The destruction of the whole land, we read, was the consequence of the king's listening to imprudent counsel. Let not, great king, this fact find its parallel in English story. The ambassadors of a great prince are now making suit to you; the holy evangelists and apostles of Christ. Be upon your guard; and believe not the idle tales of those who would persuade you that these messengers of peace are coming to foment sedition in your land. Would your majesty know the true cause of this confederacy, as I may call it, against the word of God; examine the lives of those who are the leaders of it, and consider whether there may not be some private reasons inducing such persons to keep a book in concealment which cries out loudly against all kinds of vice. And if your majesty wants to know the source of rebellions, I think a much fairer one may be conjectured at than the use of an English Bible. For my own part, I have long been of opinion that a greater encouragement of all kinds of civil disorder could hardly have been invented, than the church-trade of pardons and indulgences: to which may be added the bad examples of the clergy, and the little care they are generally thought to take in the discharge of their duty.

"As for those who are now in question about your majesty's late proclamation, I am credibly informed, there is not one among them who hath not, in every respect, demeaned himself as a peaceable and good subject; excepting only this one case, in which they thought their religion and consciences concerned. In this particular, however, I excuse them not; nor will I take upon me entirely to defend the books for which they suffer; for, indeed, many of them I have never read: only this your majesty must give me leave to say, that it is impossible the many inconveniences can follow from these books, and especially from the scripture, which they would persuade mankind will follow. Accept, gracious sovereign, without displeasure, what I have written. I thought it my duty to mention these things to your majesty. No personal quarrel, as God shall judge me, have I with any man: I wanted only to induce your majesty to consider well what kind of persons you have about you, and the ends for which they counsel: indeed, great prince, many of them, or they are much slandered, have very private ends. God grant your majesty may see through all the designs of evil men, and be in all things equal to the high office with which you are entrusted! Wherefore, gracious king, remember yourself: have pity upon your own soul; and think that the day is at hand when you shall give account of your office, and of the blood that hath been shed by your sword. In the which day, that your grace may stand stedfastly, and not be ashamed, but be clear and ready in your reckoning, and have your pardon sealed with the blood of our Saviour Christ, which only serveth at that day, is my daily prayer to him who suffered death for our sins. The Spirit of God preserve you!"

Among those who especially served Henry in the business of his divorce, was Dr. Butts, his physician; who, from the slender accounts preserved of him in history, appears to have been a person of great honesty, learning, and humanity. Mr. Fox calls him "a singular good man, and a special favourer of good proceedings." This gentleman being sent to Cam-

bridge, began immediately to pay his court to the protestant party, from whom the king expected most unanimity in his favour. Among the first he made his application to Latimer, as a person most likely to serve him; begging that he would collect the opinions of his friends in the case, and do his utmost to bring over those of most eminence who were still inclined to the papacy. Latimer, who was a thorough friend to the cause he was to solicit, undertook it with his usual zeal, and accomplished the business so much to the satisfaction of the doctor, that when that gentleman returned to court, he took Latimer along with him; with a view, no doubt, to procure him some preferment answerable to his merit.

About this time a person was rising into power, who afterwards became Latimer's chief friend and patron—the great Lord Cromwell: a person in all respects so formed for command, that we admire him through his life as one of those great instruments which Providence often raises up and seems to inspire for some grand purpose. In Holland he was a hackney writer; in Italy a foot soldier. After spending a very dissipated youth in this irregular way, he returned home, and was taken into the service of Cardinal Wolsey, who in a short time made him his secretary. Under that minister he began to methodize the large fund of knowledge he had been treasuring up, and was soon valued by the cardinal, who was by no means ill served, as one of the ablest of his servants. The cardinal's fall was his rise: but he rose not, like most favourites, by betraying, but by defending his master. Wolsey had arrived at the full meridian of his glory, that critical point at which human grandeur begins to decline. The distressed minister was now at bay, pressed hard by a parliamentary inquiry. The king had withdrawn his favour from him, and all his dependants (those summer-flies of a great man's sunshine) began to shrink and die away. Cromwell alone, with a generosity almost unparalleled in history, boldly maintained his cause, and pleaded for him so forcibly before the commons, that if his ruin had not been a thing resolved on, he bid fair to avert it. Wolsey fell; but Cromwell's generosity was rewarded. The king was pleased with his behaviour, marked his abilities, from that time favoured, and soon employed him. His great talents quickly recommended him to the highest trusts, and his sovereign used his services almost implicitly.

As this eminent person was a friend to the reformation, he encouraged of course such churchmen as were inclined towards it. Among others, Latimer was one of his favourites, to whom he took all opportunities of showing his regard; and as the reformer had at that time no employment in London, his patron very soon obtained a benefice for him. This benefice was in Wiltshire, whither the conscientious clergyman resolved, as soon as possible, to repair, and keep a constant residence. His friend Dr. Butts, surprised at his resolution, did what he could to persuade him from it. "He was deserting (he told him) the fairest appearances of making his fortune. 'The prime minister,' says he, 'intends this only as an earnest of his future favours, and will certainly, in time, do great things for you. But it is the manner of courts to consider those as provided for who seem to be satisfied; and, take my word for it, an absent claimant stands but a poor chance among rivals who have the advantage of being present.'"

Thus the courtier advised. But Latimer was not a man on whom such arguments had any weight. He had no other notion of making his fortune than that of putting himself in a way of being useful. Great and good, were with him words of the same meaning. And though he knew his friend's advice was well meant, yet he knew at the same time that a man may as easily be deceived by the kindness of his friend as by the guile of his enemy. Besides, he was heartily tired of a court. He had yet seen little of the world, and was shocked to be introduced at once to a place where he saw vice in every shape triumphant, where factions raged, where all the arts of malice were practised, where vanity and folly prevailed, debauchery of manners, dissimulation, and irreligion; where he not only saw these things, but, what most grieved him, where he found himself utterly unable to oppose them; for he had neither authority, nor, as he thought, talents, to reclaim the great. He left the court therefore, and entered immediately upon the duties of his parish; hoping to be of some use in the world by faithfully exerting, in a private station, such abilities as God had given him.

Latimer's behaviour was suitable to his resolutions. He thoroughly considered the office of a clergyman, and discharged it in the most conscientious manner. Nor was he satisfied with discharging it in his own parish, but extended his labours throughout the county, where he observed the pastoral care most neglected; having for this purpose obtained a general license from the university of Cambridge. His preaching, which was in a strain wholly different from the preaching of the times, soon made him acceptable to the people; among whom, in a little time, he established himself in great credit. He was treated likewise very civilly by the neighbouring gentry; and at Bristol, where he often preached, he was countenanced by the magistrates.

The reputation he was thus daily gaining presently alarmed the orthodox clergy in those parts. Their opposition to him was first exhibited when the mayor of Bristol appointed him to preach there on an Easter Sunday. Public notice had been given, and all people were pleased: when suddenly there came out an order from the bishop of Bristol, prohibiting any one to preach there without his license. The clergy of the place waited upon Latimer, informed him of the bishop's order, and, knowing that he had no such license, "were extremely sorry that they were by that means deprived of the pleasure of hearing an excellent discourse from him." Latimer received their civility with a smile; for he had been apprized of the affair, and well knew that these were the very persons who had written to the bishop against him. Their opposition to him became afterwards more public. Some of his enemies, after mature deliberation, drew up articles against him, extracted chiefly from his sermons; in which he was charged with speaking lightly of the worship of saints; with saying that there was no material fire in hell; and that he would rather be in purgatory than in Lollard's tower. These articles, in the form of an accusation, were laid before Stokesley, bishop of London. This prelate immediately cited Latimer to appear before him. But instead of obeying the citation, he appealed to his own ordinary, thinking himself wholly exempt from the jurisdiction of any other bishop. Stokesley, upon this, making a private cause of it,

was determined at any rate to get him in his power. He applied therefore to Archbishop Warham, whose zeal was nearly of a temper with his own malice. The archbishop, being easily persuaded, cited Latimer to appear forthwith in his own court; where the bishop of London and some other bishops were commissioned to examine him. An archiepiscopal citation brought Mr. Latimer at once to a compliance. His friends would have induced him to leave the country; but their persuasions were in vain.

When he arrived in London he found a court of bishops and canonists assembled to receive him; where, instead of being examined, as he expected, about his sermons, the following paper was offered to him, which he was ordered to subscribe:—"I believe that there is a purgatory to purge the souls of the dead after this life—that the souls in purgatory are holpen with the masses, prayers, and alms of the living—that the saints do pray as mediators for us in heaven—that it is profitable for Christians to call upon the saints, that they may pray as mediators for us unto God—that pilgrimages and oblations done to the sepulchres and reliques of saints are meritorious—that they which have vowed perpetual chastity may not break their vow without the dispensation of the pope—that the keys of binding and loosing, delivered to Peter, do still remain with the bishops of Rome his successors, although they live wickedly, and are by no means nor at any time committed to laymen—that men may merit at God's hand by fasting, prayer, and other works of piety—that they which are forbidden of the bishop to preach, as suspected persons, ought to cease until they have purged themselves before the said bishop—that the fast which is used in Lent, and other fasts prescribed by the canons, are to be observed—that God, in every one of the seven sacraments, giveth grace to a man rightly receiving the same—that consecrations, sanctifyings, and blessings, by custom received into the church, are profitable—that it is laudable and profitable that the venerable images of the crucifix, and other saints, should be had in the church as a remembrance, and to the honour and worship of Jesus Christ and his saints—that it is laudable and profitable to deck and clothe those images, and to set up burning lights before them, to the honour of the said saints."

This paper being offered to Latimer, he read it over, and returned it again, refusing to sign it. The archbishop begged he would consider what he did. "We intend not," says he, "Mr. Latimer, to be hard upon you: we dismiss you for the present: take a copy of the articles; examine them carefully; and God grant that at our next meeting we may find each other in better temper."

At the next meeting, and at several succeeding ones, the same scene was acted over again: both sides continued inflexible. The bishops, however, being determined, if possible, to make him comply, began to treat him with more severity. Of one of these examinations he gives us the following account:—

"I was brought out," says he, "to be examined in a chamber where I was wont to be examined; but at this time it was somewhat altered. For whereas before there was a fire in the chimney, now the fire was taken away, and an arras hanged over the chimney; and the table stood near the chimney's end. There was, among these bishops that examined me, one with whom I have been very familiar, and whom



I took for my great friend, an aged man, and he sat next the table-end. Then among other questions he put forth one, a very subtle and crafty one; and when I should make answer, 'I pray you, Mr. Latimer,' said he, 'speak out, I am very thick of hearing, and here be many that sit far off.' I marvelled at this, that I was bidden to speak out, and began to misdeem, and gave an ear to the chimney; and there I heard a pen plainly scratching behind the cloth. They had appointed one there to write all my answers, that I should not start from them. God was my good Lord, and gave me answers, I could never else have escaped them."

The king being informed of the ill usage Latimer met with, most probably by the lord Cromwell's means, interposed in his behalf, and rescued him out of the hands of his enemies. Mr. Fox leaves it in doubt whether he was not at length prevailed upon to subscribe the bishops' articles; but Gilpin thinks it past dispute that he did not.

The unfortunate Anne Boleyn was at that time the favourite wife of Henry. She had imbibed from her youth the principles of the reformation, and continued still inclined to it. Whether she had been acquainted with Latimer before she met with him now at court, does not appear: she was extremely taken, however, with his simplicity and apostolic appearance, and mentioned him to her friends as a person, in her opinion, as well qualified as any she had seen to forward the reformation. One of her friends, and as much her favourite as any, was the lord Cromwell, who failed not, with his usual address, to raise Latimer still higher in her esteem. In short, the queen and the minister agreed in thinking that he was a man endowed with too many public virtues to be suffered to live obscurely in a private station, and joined in an earnest recommendation of him to the king for a bishopric. Such suitors would have carried a harder point: nor indeed did the king want much solicitation in his favour. It happened that the sees of Worcester and Salisbury were at that time vacant by the deprivation of Ghinuccii, and Campeggio, two Italian bishops, who fell under the king's displeasure upon his rupture with Rome. The former of these was offered to Latimer. As he had been at no pains to procure this promotion, he looked upon it as the work of Providence, and accepted it without much persuasion. Indeed he had met with so very rough a check already as a private clergyman, and saw before him so hazardous a prospect in his old station, that he thought it necessary, both for his own safety, and for the sake of being of more service in the world, to shroud himself under a little temporal power.

How he discharged his new office may easily be imagined. An honest conscience, which was his rule of conduct in one station, might be supposed such in another. But we are not left to conjecture, as all the historians of these times mention him as a person remarkably zealous in the discharge of his duty.

While his endeavours to reform were thus confined within his own diocese, he was called upon to exert them in a more public manner, having received a summons to attend the parliament and convocation. This session, which was in the year 1536, was thought a crisis by the protestant party. The renunciation of the pope's authority was a great step: a free inquiry into principles and practices, it was hoped, would follow; and a thorough reformation

could not then, it was thought, be at a great distance.

At the head of the protestant party was the lord Cromwell, whose favour with the king was now in its meridian, and who was the soul of every thing that was done. Next to him in power was Cranmer, archbishop of Canterbury; to which dignity he had been promoted upon the death of Warham, for his services in the matter of the divorce. He was a sincere promoter of reformation, and had abilities admirably adapted to such a work. He was a calm, dispassionate man; had a sound judgment, and a very extensive knowledge; but he had conversed little in the world, was very open to the attacks of malice and knavery, and was unacquainted with any methods but those of gentleness and persuasion, which indeed went a considerable way to promote his ends.

The higher orders of clergy having met together in convocation, their proceedings were opened, in the usual form, by a sermon, or rather an oration, spoken by Latimer. This task was assigned him by the archbishop of Canterbury, who knew no man so well qualified to lay before the clergy the corruptions of their order, and to rouse them, if possible, into a sense of their duty.

"We are met together," observed the bishop, "to consult the settlement of religion. A very important trust is committed to us, and I hope each of us hath brought with him a resolution to discharge it properly. And, indeed, great need is there that something should be done. Superstition hath had a long reign amongst us; nor can I yet believe its tyranny at an end, while I see our clergy still immersed in the corruptions of their forefathers; while I see even mitred advocates—it becomes me to speak plainly—still espousing this cause. What an inundation of folly, to give it the lightest appellation, is daily flowing from our pulpits! Is there an absurdity in the whole popish creed, is there a corruption in their whole ritual, which is not countenanced even at this very day amongst us? Purgatory is still believed; images are still worshipped. And, what is most grievous, when external observances abound, men begin to lay a stress upon them; and of course the necessity of a good life is superseded. Rouse yourselves, my brethren, rouse yourselves at these things. Consider that an amendment of all these evils is looked for at our hands. If the priest is remiss, what can be expected from the people? Imagine you hear, at the last day, the Almighty Judge thus rebuking us:—'A cry against you cometh up into my ears; a cry against your avarice, your exactions, your tyranny. I commanded you with industry and pains-taking to feed my sheep: instead of which, you do nothing but gluttonize from day to day, wallowing in indolence and pleasure. I commanded you to preach my commandments, and seek my glory: instead of which, you preach your own phantasies, and seek your own profit. I commanded that all people should diligently search my word: instead of which, it is your care to shut up the books of knowledge—too much reason have you to fear that, reading, the people may understand; and, understanding, they may learn to rebuke your slothfulness.'

"Since then, my brethren, the corruptions of the clergy are so manifest, and since so strict an account will be demanded of our conduct, let us at this time do something to show that we have the interest of religion at heart. Let us do something to wipe off

prejudices which I know have been conceived against some of us without-doors. And as our stations in life add a dignity to our characters, so let them inspire us with holiness and a zeal for the salvation of souls, in which alone consists the real dignity of a Christian bishop. All men know that we are here assembled, and with ardent looks expect the fruit of our consultation: Oh! my brethren, let us not disappoint their hopes. Lift up your heads therefore, my lords, look around and examine what things want reformation in the church of England. Is it so hard to find out corruption and abuses among us? What is done in the Arches? Is there nothing there that wants amendment? Is business speedily despatched? or are suitors entangled in forms, disappointed, vexed, and rifled? Or if all things be well there, what think you of the bishops' consistories? Is vice sought out and corrected? or is it made a shameful handle for bribery and extortion?

"What think you, my brethren, of the ceremonies of the church? Are they simple and significant? or are they rather calculated to offend weak consciences, and to encourage superstition among the vulgar?"

"Do you see nothing amiss in that multiplicity of holidays with which our calendar abounds? Is true religion, think you, more promoted by them, or idleness and debauchery?—What think you of images and relics, to which so many painful pilgrimages are made from every corner of the kingdom? Do you observe no priestcraft in these things, no gainful frauds, no profitable impositions?—What think you of our liturgy? Is it unexceptionable in all its parts? or if it was, is it defensible by scripture that the offices of the church should be performed in an unknown tongue?—Lastly, my brethren, what think you of masses, and of that beneficial commerce in this commodity which has been carried on for so many years?—Consider these things, I beg of you, my lords; and if there be nothing to be corrected abroad, let each of us make one better. If there be nothing either abroad or at home that wants amendment, be cheerful, my lords, and merry; and as we have nothing else to do, let us at least reason the matter how we may grow richer: let us fall to some pleasant conversation, and then go home with a full resolution to live merrily here, for we have nothing to expect hereafter. Let us not say with St. Peter, 'Our end approacheth:' this is a melancholy note. But let us say with the evil servant, 'My Lord delayeth his coming;' and let us begin to 'beat our fellows, and eat and drink with the drunken.' And what can be interpreted beating our fellows, if not allowing their corruptions? What can be interpreted eating and drinking with the drunken, if not spending our lives in indolence and pleasure? But God will come in a day when we look not for him, and in an hour when we are not aware. He will call us to a severe account, and all our worldly policy will end in despair. Let us then, my brethren, in time be wise: let us be wise, if not for others, at least for ourselves. Let us wean our hearts from worldly things. Let us divest ourselves of each self-interested thought; and let every man in this assembly resolve to aim at nothing in his counsels but the glory of God and the happiness of man."

The forms of their meeting were scarce settled when the two parties began to attack each other with great bitterness, and in the lower house a bill was drawn up, the result of much secret caballing, which

contained a catalogue of sixty-seven heretical opinions. Many of these were the tenets of Wicliffe; the rest of modern reformers. This bill was sent up into the higher house, where it met with many zealous advocates. Here it was agitated with animosity enough on both sides; each party resolving in the first contest to make the other acquainted with its full strength. In the midst of the debate, which had now lasted many days, each growing warmer than the last, the lord Cromwell entered the house, and addressing himself to the bishops, required them in the king's name to put an end to their opposition. This message instantly quenched the flame, and gave the reformers the first intimation of the king's good intentions towards them.

Some time after this, by the instigation of the bishop of Winchester, Latimer was accused before the king of preaching a seditious sermon. The sermon was preached at court, and the preacher, according to his custom, had been unquestionably severe against whatever he observed amiss. The king had called together several of the bishops with a view to consult them upon some points of religion. When they had all given their opinions, and were about to be dismissed, the bishop of Winchester kneeled down before the king, and accused the bishop of Worcester in the above-mentioned manner, showing how his sermon, which he called a libel against the king and his ministers, tended to alienate the people from their prince. The bishop being called upon by the king with some sternness to vindicate himself, was so far from denying or even palliating what he had said, that he boldly justified it; and, turning to the king with that noble unconcern which a good conscience inspires, made this answer:—"I never thought myself worthy, for I never sued to be a preacher before your grace; but I was called to it, and would be willing, if you mislike me, to give place to my betters; for I grant there be a great many more worthy of the room than I am. And if it be your grace's pleasure to allow them for preachers, I could be content to bear their books after them. But if your grace allow me for a preacher, I would desire you to give me leave to discharge my conscience, and to frame my doctrine according to my audience. I had been a very dolt indeed to have preached so at the borders of your realm as I preach before your grace." The greatness of this answer baffled his accusers' malice; the severity of the king's countenance changed into a gracious smile, and the bishop was dismissed with that obliging freedom which this monarch never used but to those whom he esteemed.

The parliament which had been summoned to meet on the 28th of April, having now sat a week, and being ready to enter upon business, the lord chancellor on the 5th of May informed the lords from the king that "his majesty had with extreme uneasiness observed the distracted condition of his subjects with regard to religion; that he had nothing so much at heart as to establish an uniformity of opinion amongst them, and that he therefore desired the lords would immediately appoint a committee to examine the several opinions that prevailed, and to fix upon certain articles for a general agreement." It was the manner, it seems, of those times to use no ceremony in fixing a standard for men to think by, and to vary that standard with as little ceremony as new modes of thinking prevailed. The parliament, therefore, without any difficulty complied; and named for a



committee, the lord Cromwell, the two archbishops, and the bishops of Worcester, Ely, Durham, Bath and Wells, Carlisle, and Bangor.

Men of so opposite a way of thinking were not likely to agree. After eleven days therefore spent in warm debates, nothing was concluded. This was no more than was expected, and made room for the farce which followed; for on the twelfth day the duke of Norfolk, according to the plan which had been without doubt laid down, acquainted the lords that "he found the committee had yet done nothing, that eleven days had been already spent in wrangling, and that he saw no possibility of coming to an agreement in that way. He begged leave, therefore, to offer to their lordships' consideration some articles which he himself had drawn up, and which he desired might be examined by a committee of the whole house." He then read the articles, which were these:

1. That in the sacrament of the altar after the consecration, there remained no substance of bread and wine, but the natural body and blood of Christ. 2. That vows of chastity ought to be observed. 3. That the use of private masses should be continued. 4. That communion in both kinds was not necessary. 5. That priests might not marry. 6. That auricular confession should be retained in the church.

The act of the six articles (for so it was named) was no sooner published than it gave an universal alarm to all the favourers of reformation. The protestants every where cried out, "their prospect of happiness was now over; they could not now expect a toleration, for they plainly saw that a sword was put into the hands of their enemies to destroy them; while both parties joined in exclaiming that it was difficult to say what the king intended, for it was neither safe to be of one profession nor the other: the act of supremacy condemned the papist, and the act of the six articles the protestant." The bishop of Worcester was among those who first took offence at these proceedings; and as he could not give his vote for the act, he thought it wrong to hold any office in a church where such terms of communion were required. He resigned his bishopric therefore, and retired into the country.

Upon Cromwell's fall the persecution against the protestants broke out in earnest. The duke of Norfolk and the bishop of Winchester, who were the principal instruments in the ruin of the late minister, were now at the head of the popish party; and the authority of the former giving credit to the crafty counsels of the latter, together they had the management of all things in their hands. Latimer, among others, felt the loss of his great patron. Gardiner's emissaries soon found him out in his concealment, for he was in London; and something that somebody had somewhere heard him say against the six articles being alleged against him, he was sent to the Tower. It is probable that nothing formal was brought against him. He suffered, however, through one pretence or other, a severe imprisonment during the remainder of King Henry's reign.

In the spring of the year 1547 King Henry died, and was succeeded by his son Edward VI. This prince came a minor to the crown, and was left by his father's will in the hands of sixteen governors. These were at first equal in power, but dividing, as men commonly do in such circumstances, into factions, the earl of Hertford, soon after created duke of Somerset, being the king's uncle, was raised above

the rest, with the title of protector of the kingdom. This revolution was matter of great joy to the protestant party, for the protector was generally known to be a favourer of the reformation. He was besides a wise and an honest man, and his want of spirit and resolution was thought to be amply recompensed by his moderation and extreme popularity.

The protestant interest was still further strengthened by the addition of Archbishop Cranmer's counsels, which had now all that weight which the protector's authority could give them; but on the other hand, Gardiner, Tunstall, and Bonner, who was now bishop of London, set themselves at the head of the opposite party, and opposed the protector as much as they durst: not indeed openly and directly, for they presently observed the turning of the wind, and had shifted their sails with great quickness; but thwarting the means rather than the measures, they opposed him with that plausible dissimulation which men dexterous in business can easily assume. Their common language was, that "however necessary these alterations were, they were certainly at this time highly improper; that a minority was not a season for innovations; that it was enough to keep things quiet till the king came of age, and that abuses might then be enquired into and remedies applied, with all that authority which the full regal power could give."

Their opposition, however, had little effect; and many changes in religion were projected, and some carried into execution, with as much despatch as affairs of such importance would admit. The act of the six articles was repealed, images were removed out of the churches, the liturgy was amended, and all ministers were confined to their parish churches. And what recommended these changes to sober men of all distinctions was, the great moderation and spirit of candour which accompanied them throughout. Two acts of blood indeed stand upon record, a most shameful and indelible stain upon the annals of that administration!

Immediately upon the change of the government, Latimer and all others who were imprisoned in the same cause were set at liberty; and the bishop, whose old friends were now in power, was received by them with every mark of affection.

The parliament having settled every thing of national concern, and applying itself to private business, sent up an address to the protector, begging him to restore Latimer to the bishopric of Worcester. The protector was very well inclined to gratify the commons, and proposed the resumption of his bishopric to Latimer, as a point he had very much at heart; but the other persevered in his negative, alleging his great age and the claim he had from thence to a private life.

Latimer having rid himself entirely of all entreaty on this head, accepted an invitation from his friend Archbishop Cranmer, and took up his residence at Lambeth, where he led a very retired life. His chief employment was to hear the complaints and to redress the injuries of poor people; and his character for services of this kind was so universally known, that strangers from every part of England would resort to him, vexed either by the delays of public courts and offices, which were at that time exceedingly out of order, or harassed by the oppressions of the great. "I cannot go to my book," says he, giving an account of these avocations, "for poor

folks that come unto me, desiring that I will speak that their matters may be heard. Now and then I walk in my lord of Canterbury's garden, looking in my book : but I can do but little good at it ; for I am no sooner in the garden and have read a little while, but by and by cometh some one or other knocking at the gate. Anon cometh my man and saith, ' Sir, there is one at the gate would speak with you.' When I come there, then it is some one or other that desireth me that I will speak that his matter may be heard ; or that telleth me he hath lain this long time at great costs and charges, or that he cannot once have his matter come to an hearing."

In these employments he spent more than two years, interfering as little as possible, during that whole time, in any public transaction ; though no doubt, if he had pleased, he might have had great weight, at least in ecclesiastical affairs. But besides the distrust he had of his own judgment, he was a man of such exactness in his principles and practice, that he could scarce have made those allowances for men and measures which prudent counsellors must make in corrupt times, and was backward therefore in drawing upon himself such engagements as might lead him, more or less, into a deviation from truth. Latimer was at this time engaged in assisting Archbishop Cranmer to compose the homilies, which were set forth by authority in the first year of King Edward.

During the reign of Edward, Latimer was appointed "court preacher." In his first sermon, which is addressed chiefly to the king, he opens his commission :—"The preacher," says he, "cannot correct the king if he be a transgressor, with the temporal sword, but with the spiritual ; fearing no man, setting God only before his eyes, under whom he is a minister to root up vice. Let the preacher, therefore, never fear to declare the message of God. And if the king will not hear, then let the preacher admonish him, pray for him, and so leave him unto God." He then proceeds to point out to the king his duty, in several instances.

In his second sermon he lashes the clergy :—"It is a marvel," says he, "if any mischief be in hand if a priest be not at one end of it. I will be a suitor to your grace, to give your bishops charge ere they go home upon their allegiance to look better to their flock ; and if they be found negligent, out with them. I require it in God's behalf ; make them quondams, all the pack of them. Your majesty hath divers of your chaplains well-learned men and of good knowledge to put in their place ; and yet you have some that are bad enough hangers-on of the court, I mean not these. But if your majesty's chaplains, and my lord protector's, be not able to furnish their places, there is in this realm, thanks be to God, a great sight of laymen, well learned in the scriptures, and of virtuous and godly conversation, better learned than a great sight of us the clergy. This I move of conscience to your grace. And let them not only do the function of bishops, but live of the same ; and not, as in many places, that one should have the name and another the profit. What an enormity is this, for a man to serve in a civility, and have the profit of a provostship, and a deanery, and a parsonage ! But I will tell you what is like to come of it : it will bring the clergy shortly into very slavery. But I fear one thing, that for saving a little money you will put chantry priests into benefices. Christ bought souls

with his blood, and will you sell them for gold and silver ? I would not have you do with chantry priests as was done with abbots ; for when their enormities were first read in the parliament they were so abominable that there was nothing but 'Down with them ;' but within a while after the same abbots were made bishops, as there be some of them yet alive, to save their pensions. O lord ! think you that God is a fool, and seeth not ?"

Afterwards, warning the king against flatterers, he tells him that God says, "If the king shall do his will he shall reign long, he and his children." "Wherefore," says he, "I would have your grace remember this, and when any of these flatterers and flibber-gibbers another day shall come and claw you by the back, and say, 'Sir, trouble not yourself ; what should you study for ? why should you do this or that ?' Your grace may answer them thus, 'What, sirrah ! I perceive you are weary of us. Doth not God say in such a place, that a king should fear God that he may reign long ? I perceive now that thou art a traitor.' Tell him this tale once, and I warrant you he will come no more to you."

He then speaks of the delay of justice and the abuses in the law :—"I hear of many matters," says he, "before my lord protector and my lord chancellor that cannot be heard. I must desire my lord protector's grace to hear me in this matter ; and that your grace would likewise hear poor men's suits yourself. Put them to none other to be heard ; let them not be delayed. The saying is now, that money is heard every where. If a man be rich, he shall soon have an end of his matter. Others are fain to go home with tears, for any help they can obtain at any judge's hand. Hear men's suits yourself, I require you in God's behalf ; and put them not to the hearing of these velvet coats and upskips. Now a man can scarce know them from ancient knights of the country. A gentlewoman came to me, and told me that a certain great man keepeth some lands of hers from her ; and that in a whole year she could but get one day for the hearing of her matter ; and on that day the great man brought on his side a sight of lawyers for his counsel, and that she had but one man of the law, and the great man so shakes him that he cannot tell what to do ; so that, when the matter came to the point, the judge was a mean to the gentlewoman that she would let the great man have a quietness in her land. I beseech your grace that you will look to these matters. Hear them yourself. View your judges, and hear poor men's causes. And you, proud judges, hearken what God saith in his holy book : 'Hear the poor,' saith he, 'as well as the rich.' Mark that saying, thou proud judge. The devil will bring this sentence at the day of doom. Hell will be full of such judges, if they repent not and amend. They are worse than the wicked judge Christ speaketh of ; for they will neither hear men for God's sake, nor fear of the world, nor importunity, nor any thing else. Yea, some of them will command them to ward if they be importunate. I heard say, that when a suitor came to one of them, he said, 'What fellow is it that giveth these folks counsel to be so importunate ? He should be committed to the ward.' Marry, Sir, commit me then ; it is even I that gave them that counsel. And if you amend not I will cause them to cry out upon you still, even as long as I live."

When Mary came to the crown Latimer was in the country, where he continued preaching in his



usual manner, unaffected by the danger of the times; but he did not long enjoy this liberty. The bishop of Winchester, who had proscribed him with the first, sent a messenger to cite him before the council. He had notice of this design some hours before the messenger's arrival; but he made no use of the intelligence. Like other eminent reformers of that time, he chose rather to meet than avoid a question; thinking that he could not give a nobler testimony to the uprightness of his conscience than by showing the world it was a sufficient security to him in whatever dangers it might involve him. The messenger therefore found him equipped for his journey; at which, expressing his surprise, Latimer told him "that he was ready to attend him to London, thus called upon to answer for his faith, as he ever was to take any journey in his life; and that he doubted not but that God, who had already enabled him to stand before two princes, would enable him to stand before a third." The messenger then acquainting him that he had no orders to seize his person, delivered a letter and departed.

Latimer, on opening the letter and finding it to contain a citation from the council, resolved to obey it. He set out, therefore, immediately for London. As he passed through Smithfield, where heretics were usually burnt, he said cheerfully, "This place hath long groaned for me." The next morning he waited upon the council, who, having loaded him with many severe reproaches, sent him to the Tower. This was but a repetition of a former part of his life; only he now met with harsher treatment, and had more frequent occasion to exercise his resignation; which virtue no man possessed in a larger measure. Nay, even the usual cheerfulness of his disposition did not now forsake him; of which we have one instance still remaining.

In the mean time the bishop of Winchester and his friends held frequent councils on public affairs, and endeavoured to impose upon the world by making it believe that reason as well as power was on their side. With this view it was resolved, that when the convocation met the argument between the papists and protestants should be examined. But Gardiner was a better politician than to commit a matter of such consequence to a fair debate. He had provided for the success, therefore, by modelling a convocation to his mind, in which only six protestant divines got admittance. By this junctio points of divinity and articles of faith were settled.

A public disputation was afterwards appointed to be held at Oxford, where Latimer and his companions were closely confined in the common prison, deprived of every comfort. How free the disputation was likely to be, they might easily imagine, when they found themselves denied the use even of books, and pen and ink. Their prison hours, however, were not spent in vain lamentations; their religion raised them above all human sufferings and all mortal fears.

Their chief resource was in prayer, in which exercise they spent great part of every day. Mr. Latimer, particularly, would often continue kneeling till he could not rise without help. The principal subject of his prayers was, that God would enable him to maintain the profession of his religion to the last; that God would again restore his gospel to England, and preserve the princess Elizabeth to be a comfort to this land.

At the meeting Bishop Latimer was brought in like a primitive martyr in his prison attire. He had a cap upon his head buttoned under his chin, a pair of spectacles hanging at his breast, a New Testament under his arm, and a staff in his hand. He was almost spent with pressing through the crowd; and the prolocutor ordering a chair to be brought for him, he walked up to it, and saying he was a very old man, sat down without any ceremony. The articles were then tendered to him, which he denied. The prolocutor, upon this, telling him that he must dispute on the Wednesday following, the old bishop, with as much cheerfulness as he would have shown upon the most ordinary occasion, shaking his palsied head, answered smiling, "Indeed, gentlemen, I am just as well qualified to be made governor of Calais." He then complained that he was very old, and very infirm; and said that he had the use of no book but of that under his arm; which he had read seven times over deliberately, without finding the least mention made of the mass. In this speech he gave great offence, by saying in his humorous way, alluding to transubstantiation, that he could find neither the marrow-bones nor the sinews of the mass in the New Testament. Upon which, the prolocutor cried out with some warmth, that he would make him find both: and when Bishop Latimer, recollecting himself, was going to explain his meaning in that expression, he was not suffered to speak.

Latimer having determined not to dispute in the convocation, was found guilty of the crimes charged against him, and nothing remained but to pass sentence. On the Friday following, therefore, the commissioners, seated in their accustomed form, sent for the three bishops to St. Mary's church, where, after some exhortations to recant, the prolocutor first communicated, and then condemned them. As soon as the sentence was read, Bishop Latimer lifting up his eyes, cried out, "I thank God most heartily that he hath prolonged my life to this end!"

These eminent persons being thus convicted of heresy, and delivered over to the secular arm, various were the opinions of men concerning them. Some thought the queen was inclined to mercy, and it was confidently reported that the three bishops would be removed indeed from interfering publicly with religion; but that, very liberally pensioned, they should in other respects have no cause to complain: while some again as positively affirmed, their measure would be very hard; as the queen, it was well known, would never forgive the hand they had had in her mother's divorce, and the separation from the church of Rome.

The archbishop of Canterbury, and the two bishops, Ridley and Latimer, were in prison, unmolested for nearly three quarters of a year; and they who were acquainted with the bishop of Winchester's maxims, and knew that he had the direction of affairs, were surprised at this lenity, and at a loss for the reason of it.

In answer to this popular inquiry it was given out, "That an oversight had been committed in condemning these bishops, before the statutes, on which they were condemned, had been revived; that a commission therefore from Rome was necessary for a new trial; that this had been sent for; but the delays of that court were notorious."

A new commission for the trial of the protestant bishops was afterwards formed, and great were the preparations in the meantime at Oxford to receive the com-

missioners. The two bishops were called before them. The bishop of London was first questioned. Then Bishop Latimer was brought in, to whom Lincoln, who was a polite and eloquent man, spoke to this effect:—

"This parchment, Mr. Latimer, contains a commission from my lord cardinal, under his holiness, directed to me and these two reverend prelates, by which we are enjoined to examine you upon some points of faith in which your orthodoxy is doubted: we are required to press you to revoke your errors, if you still hold these pernicious opinions; and to cut you off from the church if you persist, and give you up to the civil power.

"Consider, Mr. Latimer, it is not more than twenty years since these novel opinions got footing amongst us. Till then the authority of the church of Rome was universally acknowledged. By what means it was first questioned in England, and on what unjustifiable motives a schism was occasioned, I might easily show at large—but I spare the dead. Let it suffice, that the nation, having long sought rest in a multiplicity of new inventions, and found none, hath again submitted itself to its mother-church; and by one unanimous act, the result of penitence and contrition, hath atoned for its apostacy. Why then should you oppose the unanimity of a whole people? Confess your fault, and unite your penitence with theirs. It hath been a common error, let it be a general humiliation. Among such numbers the shame of each individual will be lost. Come then in peace, for we will kindly receive you into the bosom of that church, whose authority, derived from the first apostle, depends on scriptures, fathers, and councils; that church, within which there can be no error, and without which there can be no salvation.

"Let me then, in the spirit of charity, beseech you to accept this offered mercy. Let me even implore you not to reduce us to the fatal necessity of cutting you off from the church, and leaving you to the vengeance of the civil power. Spare yourself: accelerate not your death: consider the condition of your soul: remember, it is the cause, not the death, that maketh the martyr. Humble yourself: captivate your understanding: subdue your reason: submit yourself to the determination of the church: and for God's sake, force us not to do all we may do; but let us rest in what we have done."

Here the bishop pausing, Latimer stood up, and thanked him for his gentle treatment of him; but at the same time assured him how vain it was to expect from him any acknowledgment of the pope. He did not believe, he said, that any such jurisdiction had been given to the see of Rome, nor had the bishops of Rome behaved as if their power had been from God. He then quoted a popish book, which had lately been written, to show how grossly the church of Rome would misrepresent scripture: and concluded with saying that he thought the clergy had nothing to do with temporal power, nor ought ever to be entrusted with it; and that their commission from their master, in his opinion, extended no farther than to the discharge of their pastoral functions.

The charges now brought against Latimer were much the same as those on which he had been brought to dispute the year before, and he answered them all as he then did; at the same time protesting, which protestation he begged might be registered, that, notwithstanding his answers to the

pope's commissioners, he by no means acknowledged the authority of the pope. The notaries having taken down his answers and protestation, the bishop of Lincoln told him, "That as far as he could, he would show lenity to him; that the answers which he had now given in should not be prejudicial to him; but that he should be called upon the next morning, when he might make what alterations he pleased; and that he hoped in God that he would then find him in a better temper." To this the old bishop answered, "That he begged they would do with him then just what they pleased, and that he might not trouble them, nor they him, another day; that as to his opinions, he was fixed in them; and that any respite would be needless."

Accordingly, the next morning, the commissioners sitting in the same form, he was brought in; and the bishop of Lincoln told him that, although he might justly have proceeded to judgment against him the day before, especially as he himself had required it, yet he could not help postponing it one day longer, "In hopes," said he, "sir, that you might reason yourself into a better way of thinking, and at length embrace, what we all so much desire, that mercy which our holy church now, for the last time, offereth to you."

"Alas! my lord," answered Latimer, "your indulgence is to no purpose. When a man is convinced of a truth, even to deliberate is unlawful. I am fully resolved against the church of Rome; and once for all, my answer is, I never will embrace its communion. If you urge me farther, I will reply as St. Cyprian did on a like occasion. He stood before his judges upon a charge of heresy; and being asked which were more probably of the church of Christ, he and his party, who were every where despised, or they, his judges, who were every where in esteem? he answered resolutely, 'That Christ had decided that point, when he mentioned it as a mark of his disciples, that they should take up their cross and follow him.' If this then, my lords, be one of the characteristics of the Christian church, whether shall we denominate by that name the church of Rome, which hath always been a persecutor, or that small body of Christians which is persecuted by it?"

"You mention, sir," replied Lincoln, "with a bad grace, your cause and St. Cyprian's together: they are wholly different."—"No, my lord," answered the old bishop, "his was the word of God, and so is mine."

The notaries having closed the books, the bishop of Lincoln, who through the whole of the trial had acted with as much humanity as was possible, once more pressed Latimer in a very pathetic manner to retract his opinion; but being answered by a steady negative, he at length passed sentence upon him.

The bishop then asked him whether there laid any appeal from this judgment? "To whom," said the bishop of Lincoln, "would you appeal?" "To the next general council," answered Latimer, "that shall be regularly assembled." "It will be a long time," replied the bishop, "before Europe will see such a council as you mean." Having said this, he committed Latimer to the custody of the mayor and dissolved the assembly. On the same day likewise sentence was passed on the bishop of London.

The 16th of October, about a fortnight from this time, was fixed for their execution. On the north side of the town, near Baliol college, a spot of ground was chosen for the place of execution. Hither on



the 16th the vice-chancellor of Oxford, and other persons of distinction appointed for that purpose, repaired early in the morning, and the lord mayor having drawn his guard round the place, the prisoners were sent for. The bishop of London first entered this dreadful circle accompanied by the mayor; soon after Bishop Latimer was brought in. The former was dressed in his episcopal habit, the latter as usual in his prison attire. This difference in their dress made a moving contrast and augmented the concern of the spectators; the bishop of London showing what they had before been, Bishop Latimer what they were now reduced to.

While they stood before the stake, about to prepare themselves for the fire, they were informed they must first hear a sermon; and soon after Dr. Smith ascended a pulpit prepared for that purpose, and preached from these words of St. Paul, "Though I give my body to be burned, and have not charity, it profiteth me nothing!" In his discourse he treated the two bishops with great inhumanity, aspersing both their characters and tenets.

The sermon being ended, the bishop of London was beginning to say something in defence of himself, when the vice-chancellor, starting up suddenly from his seat, ran towards him, and stopping his mouth with his hand told him, "That if he was going to recant he should have leave; but he should be permitted in nothing farther." The bishop thus checked, looking round with a dignified air, exclaimed, "We commit our cause then to Almighty God." Immediately an officer stepped up and acquainted them, "That at their leisure they might now make ready for the stake."

The great body of the spectators burst into tears when they saw these two venerable men preparing for death. Latimer having thrown off the old gown which was wrapped about him, appeared in a shroud prepared for the purpose; and "whereas before," says Mr. Fox, "he seemed a withered and crooked old man, he now stood bolt upright, as comely a father as one might lightly behold." Being thus ready, he recommended his soul to God, and delivered himself to the executioner, saying to the bishop of London, "We shall this day, my lord, light such a candle in England as shall never be extinguished." But we must draw a veil over the conclusion of this shocking scene, and need only add that he went through his last sufferings with that composure and firmness of mind which nothing but a sound faith and a good conscience could produce. Such was the end of Hugh Latimer, bishop of Worcester, one of the leaders of that glorious army of martyrs who introduced the reformation into England.

LATOUR D'AUVERGNE-CORRET, THEOPHILUS DE, one of the bravest soldiers mentioned in military history. He was born in 1743, at Carhaix, in the department of Finistère, in Brittany, and was aide-de-camp to the duke de Crillon at the siege of Mahon. When the revolution broke out he was among the first to rally round its standard, and distinguished himself among 8000 grenadiers in the army of the Pyrenees. Higher appointments were offered to him, but he always declined, declaring that he was only fit to command a company of grenadiers. His corps generally made the van-guard, and was called the infernal column. After the peace of Basle he fell into the hands of the British, and was prisoner for some time in England. After his exchange he

occupied himself with literary labours, and in 1799 again bore arms instead of a son of his friend Lebrun, fought under Massena in Switzerland, and fell at Newburg in 1800, while attached to the army of the Rhine, having been not long before named first grenadier of France by the first consul. A monument was erected on the spot where he fell, and the inscription on it was: "Died on the field of honour."

LATOUR-MAUBOURG, VICTOR FAY, MARQUIS DE, born at Vivarais. This brave French officer was born in 1756, and was in the body-guard of the king at the breaking out of the revolution, but emigrated in 1792. Having returned in consequence of the amnesty, he entered the service of the republic, and distinguished himself in the campaigns of Egypt, Austria, Prussia, and Spain. His services at Austerlitz, Friedland, and on other occasions, procured him the title of count of the empire, and general of division. In 1812 he was employed against Russia, and at the battle of Leipsic lost a leg. Louis XVIII. created him peer of France in 1814. During the hundred days he remained in retirement, and after the second restoration was appointed commander of the order of St. Louis, and knight of the order of the Holy Ghost. In 1817 the portfolio of the war department was entrusted to him; but his opinions were too liberal to satisfy men who made his *jambe illégitime* a matter of reproach to him, and in 1821 he was obliged to retire from public life.

Charles César Fay, brother of the preceding born in 1758, was a member of the estate of nobles in 1789, and among the first to join the third estate when it declared itself the national assembly. He advocated constitutional doctrines, and served under Lafayette, whose captivity he shared. In 1801 he was a member of the corps législatif, in 1806 of the senate, and after the restoration, in 1814, was created a peer of France. Having sat in the chamber of peers during the hundred days, he lost the peerage on the second restoration, but received it again in 1819.

LATREILLE, PETER ANDREW, a very distinguished and active naturalist, who was born in 1762, at Brives, department Corrèze. From early youth he devoted himself to the study of natural history, and was professor of zoölogy in the museum of natural history at Paris, member of the academy of the legion of honour, &c. Of his works on natural history, the most important are, "Précis des Caractères Génériques des Insectes," "Histoire Nat. des Salamandres de France," "Histoire Nat. des Singes, faisant Partie de celle de Quadrupèdes de Buffon," "Essai sur l'Histoire des Fourmis, &c." "Histoire Nat. des Reptiles, faisant Partie du Buffon de M. Castel," "Genera Crustaceorum et Insectorum," "Considérations Gén. sur l'Ordre Naturel des Animaux, composant les Classes des Crustacées, des Arachnides et des Insectes," "Mémoires sur Divers Sujets de l'Hist. Nat. des Insectes, de Géographie Ancienne et de Chronologie," "Familles Naturelles du Règne Animal." Latreille was also one of the most active contributors to the "Nouv. Dictionnaire d'Histoire Nat.," to the "Annales du Muséum d'Hist. Nat.," and other works.

LATTAIGNANT, GABRIEL CHARLES, ABBE DE, a poet, the memory of whose songs has not yet perished in France, and who rendered himself known by the popular opera of "Fanchon." He was born in Paris towards the end of the seventeenth century. He

was canon at Rheims, and counsellor of the parliament at Paris; but united great gaiety with his serious occupations. After having taken part in all the pleasures of life, he retired to a monastery and died in 1779. His poems were published in four volumes, which were followed after his death by his songs and writings not before printed.

**LATUDE, HENRI MAZERS DE**, born in 1724 at Montagnac, in Languedoc. This French officer was imprisoned in the Bastille in the reign of Louis XV.; because, in order to gain the favour of Madame de Pompadour, he had persuaded her that an attempt was to be made on her life by a box containing the most subtle poison. The box actually arrived, but contained nothing but ashes, sent by Latude himself. His repeated attempts to escape rendered his confinement more rigorous, and he remained in prison thirty-five years. He was delivered from his confinement in 1779. He then wrote his memoirs, which became a formidable weapon in the hands of the revolutionary party. The national assembly decreed him a pension, which was afterwards, however, withdrawn. The heirs of Amelot and Madame de Pompadour were sentenced to make him indemnification. He died in 1804, eighty years old.

**LAUD, WILLIAM**.—This divine was born in 1573, and received his education at St. John's college, Oxford, of which he became a fellow in 1593. He took priest's orders in 1601, and the following year preached a divinity lecture, in which he maintained the continual visibility of the church of Rome until the reformation, which doctrine being disapproved by Doctor Abbot, master of University college, the foundation of that animosity was laid which ever after subsisted between them. In 1608 he was made chaplain to Neile, bishop of Rochester, who gave him the rectory of Cuckstone in Kent; and he soon after preached his first sermon before James I. In 1611 he became president of his college and one of the king's chaplains, and in 1617 accompanied James I. to Scotland, to aid him in his attempt to bring the church of Scotland to a uniformity with that of England. In 1620 he was installed a prebend of Westminster, and the next year nominated to the see of St. David's. About this time James took upon himself to interdict the introduction into the pulpit of the doctrines of predestination, election, the irresistibility of free grace, or of any matter relative to the powers, prerogatives, and sovereignty of foreign princes. These measures being attributed to the counsels of Bishop Laud, the calvinistic or puritanic party were much incensed at his conduct. On the accession of Charles I., Laud's influence, by the countenance of Buckingham, became very great; and he was ordered to furnish the king with a list of all the divines in the kingdom, against whose names he marked O. or P., to signify orthodox or puritan.

In 1626 he was translated to the see of Bath and Wells, and in 1628 to that of London. On the sequestration of Archbishop Abbot, in consequence of having accidentally shot a game-keeper, Laud was appointed one of the commissioners for exercising the archiepiscopal jurisdiction; and being a zealous supporter of the hated administration of Buckingham, became in the highest degree unpopular. On the assassination of that favourite by Felton, Bishop Laud, suspecting that some members of parliament might be privy to the deed, prevailed on the king to send to the judges for their opinion, "whether by law Felton

might not be racked?" Bishop Laud was also the most active member of the high commission court, the arbitrary and severe proceedings of which were so justly odious to the nation. In 1630 he was elected chancellor of the university at Oxford, to which he was a great benefactor, and which he enriched with an invaluable collection of manuscripts, in a great number of languages, ancient, modern, and oriental. In 1633 he attended Charles into Scotland, who went there to be crowned; and on his return he was promoted to the see of Canterbury, become vacant by the death of Archbishop Abbot. On the same day an agent from the court of Rome came to him privately, and offered him a cardinal's hat—a fact which shows how strongly he was suspected of a predilection for the church of Rome. He, however, declined the proposal, feeling, as he expresses himself in his diary, "that something dwelt within him which would not suffer that till Rome were other than it is."

In 1634 he commenced a metropolitan visitation, in which the rigour of his proceedings to produce conformity was exceedingly unpopular. In 1635 he was appointed one of the commissioners of the treasury, in which situation he remained a year. The prosecution of Prynne, Burton, and Bastwick, for libel, took place in 1632, the odium of which and the severe sentences that followed, rested principally upon him. In 1637 he procured a decree of the star chamber, limiting the number of printers, and forbidding the printing of any book not licensed by the bishop of London or archbishop of Canterbury for the time being, or by the chancellor and vice-chancellor of the universities. Catalogues of all books from abroad were also to be furnished to the same authorities; and so arbitrary was the conduct of Charles's ministers at this period, that numbers both of clergy and laity sought to quit the country. A proclamation was issued to restrain them unless certificated to be conformable to the discipline of the church. After a lapse of twelve years, a parliament was convened in April 1640; the commons commenced by appointing committees of religion and grievances, on which it was suddenly dissolved after sitting only three weeks. All sorts of means were then put in force to raise supplies, by loan, benevolence, ship money, &c.; those who refused payment were fined and imprisoned by the star-chamber or council table. A clerical convocation was also authorized by the king to sit independent of the parliament. This body, besides granting subsidies, prepared a collection of constitutions and canons ecclesiastical, which, being approved by the privy council, was made public, and gave such general disgust to the moderate of all parties, and produced so great a number of petitions to the privy council, that Charles was obliged to suspend them. On the calling of the long parliament the new canons were summarily disposed of, as subversive both of the rights of parliament and of the liberties and property of the subject, and the long gathering storm immediately burst over the head of the archbishop. The next day, articles presented against him by the Scottish commissioners were read in the house of lords, which when referred to the commons, a motion was put and carried that he had been guilty of high treason. The celebrated Denzil Holles was immediately sent to the house of lords to impeach him in the name of all the commons of England, and he was delivered into the custody of the black rod. On the 26th of February, 1641, fourteen articles of impeach-



ment were brought up from the commons, and he was committed to the Tower.

Soon after his commitment the house of commons ordered him, jointly with those who had passed sentence against Prynne, Bastwick, and Burton, to make them satisfaction for the damages which they had sustained by their sentence and imprisonment. He was also fined 20,000*l.* for his proceedings in the imposition of the canons, and was otherwise treated with extreme severity. He remained in prison three years before he was brought to trial, which at length, on the production of ten additional articles, took place in March 1643, and lasted twenty days. Many of the charges against him were insignificant and poorly supported; but it appeared that he was guilty of many arbitrary, illegal, and cruel actions. His own defence was acute and able, and his argument that he could not be justly made responsible for the actions of the whole council, if not absolutely a legal, was a strong moral defence. The lords were still more staggered by his counsel showing that, if even guilty of these acts, they amounted not to high treason. A case was made for the judges, who very much questioned if they were so, and the peers deferred giving judgment. On this delay the house of commons passed a bill of attainder, on the 4th of January, 1644, in which the archbishop was declared guilty of high treason, and condemned to suffer death—as unjustifiable a step in a constitutional point of view as any of which he was accused. To stop this attainder he produced the king's pardon, under the great seal; but it was overruled by both houses, and all he could obtain by petitioning was to have his sentence altered from hanging to beheading. He accordingly met his death with great firmness on the 10th of January, 1644, on a scaffold erected on Tower Hill, in the seventy-second year of his age. His warmest admirers admit his extreme rashness, and little is left which can be fairly pleaded for his severity and violence, except the probability that he acted on principles which he deemed correct. Much praise has been bestowed upon his piety, but his diary shows it to have been mingled with much puerility and superstition; his dreams being regularly recorded as well as the hopes and fears which they excited. Speaking of his learning and morals, Hume observes, "that he was virtuous, if severity of manners alone and abstinence from pleasure could deserve that name. He was learned, if polemical knowledge could entitle him to that praise."

LAUDER, WILLIAM, a literary impostor, who in 1747 published, in the "*Gentleman's Magazine*," an essay on Milton's use and imitation of the moderns, the object of which was to prove that Milton had made free with the works of certain Latin poets of modern date, in the composition of his "*Paradise Lost*." Mr. Douglas, afterwards bishop of Salisbury, in a letter entitled "*Milton Vindicated from the Charge of Plagiarism*," showed that the passages which had been cited by Lauder from Massenius, Staphorsius, Taubmannus, and others, had been interpolated by Lauder himself, from Hogg's Latin translation of the "*Paradise Lost*." He subsequently acknowledged his fault, assigning the motives which prompted it.

LAUDERDALE, JAMES MAITLAND, EARL OF.—This nobleman was born in 1759, studied in Glasgow, and was by family interest (being then Lord Maitland) brought into parliament for the Scotch ho-

roughs of Lauder, Jedburg, &c., and immediately joined the opposition, with whom he acted till the death of his father in 1789. On succeeding to the title of Lauderdale, he was chosen one of the sixteen peers of Scotland. He opposed the Russian armament, condemned the measures taken against Tip-poo Saib, and when the revolution in France broke out, hailed it as a most fortunate event. He was a witness of the dreadful massacres which took place in September 1792, and allied himself with the Brissotines, or moderate republicans. With Brissot, their leader, he contracted a warm friendship. On his return he opposed the war with France, and the other measures of the Pitt administration. Having lost his seat as one of the sixteen peers of Scotland he attempted to get into the house of commons by a surrender of his peerage, which he thought was allowable by the Scottish law, that by that means he might become a commoner, and be returned to the house of commons. He became a citizen of London, and was made free of the needlemakers' company; but standing for sheriff, he did not meet with support from the livery, and he then contented himself with writing his sentiments and publishing them. He published several pamphlets on finance, India affairs, and paper currency, among the principal of which is "*An Inquiry into the Nature and Origin of Public Wealth*," which has reached three editions. When the Whigs came into administration in 1806, Lord Lauderdale was created a baron of Great Britain, and received a seat in the privy council, and the custody of the great seal of Scotland. When his friends went out of office he retired with them.

LAURA, Petrarch's mistress. It was long erroneously supposed that this lady, who has been celebrated in the sweetest strains of poetry, was only an allegorical person, or a descendant of the houses of Chabaud and Sade, who remained single, and lived at Vaucluse, where the poet had an opportunity of becoming acquainted with her. According to the investigations of the abbé Sade, Laura was descended from the old provençal family of Noves, which has now been extinct 300 years, and was the daughter of the chevalier Audibert Noves, who lived in Avignon. She was born at the village of Noves, in Avignon, in 1307 or 1308, and after the death of her father, who left her, his oldest daughter, a large fortune, she married the young Hugh de Sade, of a distinguished family in Avignon. Laura was one of the most beautiful women of the city, which, being at that time the residence of the pope, attracted many strangers. Among them was the young Petrarch, whose ancestors had been banished from Tuscany during the quarrels of the Guelphs and Ghibelines. It was on the 6th of April, 1327, on Monday of the passion-week, at six o'clock in the morning, that Petrarch, then twenty-three years old, first saw as he himself says the beautiful Laura, in the church of the nuns of St. Clara; and from that moment he was seized with a passion as violent as it was lasting. His vain efforts to lead her from the path of duty, and his ineffectual attempts to conquer a hopeless passion, plainly show that his love was by no means Platonic. He acknowledges, however, that he never received the smallest favour from her, and bestows the highest praise on her virtue. Laura certainly felt flattered by the devotion of the young poet, and was polite and kind towards him as long as she saw nothing in his attentions to alarm her; but treated him with

severity whenever he endeavoured to express the warmth of his passion. For more than twenty years Petrarch sang the object of his love, and endeavoured to excite a reciprocal passion, or to conquer his own. During this long period, by alternate severity and kindness, Laura succeeded in retaining him a captive to her charms, without ever suffering the least stain on her honour.

After her marriage she always lived at Avignon, in the house of her father-in-law, situated on the Rhone, below the papal palace, and it was from the summit of the rock on which the palace was built that Petrarch delighted to gaze on her, as she walked in her garden. In the same year that Petrarch went to Vaucluse, to recover his peace of mind in that lovely solitude, Laura was attacked by an epidemic disease, which made great ravages; but she recovered, and was dearer than ever to the poet. In 1339 the painter Simon of Sienna, who had been called to Avignon to adorn the papal palace, painted Laura's picture, and gave it to the poet, who repaid him with two sonnets. Whether Laura consented to have her portrait taken for Petrarch, or whether he only obtained a copy, or whether the image of the beautiful lady was so deeply stamped on the mind of the painter that he could afterwards paint her from recollection, cannot now be ascertained; but it is certain that he afterwards introduced Laura into several pictures—as, for instance, those on the ceiling of the cathedral at Avignon. When Petrarch returned to Avignon, after having been crowned with laurel at the capitol, Laura, whether flattered by his fame, or touched by the constancy of a lover whom long absence had rendered more dear to her, received him kindly. Petrarch saw her more frequently, and his visits to Vaucluse became less frequent and long. His poems, which were spread over all Europe, made the beauty of his mistress very celebrated, and all strangers who came to Avignon wished to see Laura. Charles of Luxemburg, afterwards the emperor Charles IV., saw her at a ball which was given by him, and, beckoning to the other ladies to make way, he approached her, and kissed her on the forehead and eyes. But the repeated fatigues of maternity, and the domestic trouble which she suffered from the ill-humour of her husband, and the bad conduct of her eldest daughter, made at length such a change in her appearance, that those who saw her for the first time were disappointed. A pestilence which arose in the east, and spread desolation over Europe for three years, at length reached Avignon in 1348, and on the 6th April, at six o'clock in the morning, the hour which Petrarch has designated in his mournful recollections as that of the birth of his love, Laura fell a victim to this disease, and was buried on the same day, in the church of the convent of the Minorites.

In 1533 some antiquaries obtained permission to open Laura's grave. They found a parchment enclosed in a leaden box, on which was written a sonnet bearing Petrarch's signature. It was not, however, written in the spirit of that celebrated poet, but appeared to be the work of a friend. They also found a medal bearing a female figure, with the inscription "M. L. M. J." perhaps Madonna Laura Morta Jaco. Francis I., who visited Avignon the same year, sought out Laura's grave, wrote an epitaph on her, and ordered a monument to be erected to her; but it was never done. The box and the medal were

purchased of the under-sacristan by some Englishmen; but the sonnet was lost when the castle belonging to the family of Sade was destroyed in 1791. The tomb itself was overturned, together with the church, during the revolution. The prefect of Vaucluse in 1804 caused the tomb-stone, which had been given to the family of Sade, to be placed in the old cathedral of Avignon.

LAURENS, HENRY, a distinguished American statesman, who was born at Charleston, South Carolina, in 1724. His ancestors were French protestant refugees, who had left France about the time of the revocation of the edict of Nantes. After receiving a good education, he was placed in the counting-house of a merchant of Charleston, but was soon afterwards sent to London to fit himself for commercial pursuits, under the eye of a gentleman who had been engaged in business in Charleston. On his return he entered into business, and by his industry and activity acquired an ample fortune. Having retired from business, he went in 1771 to Europe, in order to superintend the education of his sons, and was in London when he received the first accounts of the troubles which were beginning to agitate the colonies. With several other Americans, he endeavoured in 1774, by petition, to dissuade parliament from passing the Boston port bill, and exerted himself to prevent a war; but finding that nothing would be of any avail for that purpose, save dishonourable submission, he hastened home to take part with his countrymen. He arrived in Charleston in December 1774, was chosen president of the council of safety, and soon manifested that he had lost none of his energy and habits of business. In 1776 he was elected a delegate to congress; soon after taking his seat, was made president of that body, and continued such until the close of the year 1778. He then resigned, and in 1779 received the appointment of minister plenipotentiary from the United States to Holland. On his way thither he was captured by the British, carried to London, and committed to the Tower. For the first month of his confinement he was permitted to walk out with an armed guard; but this indulgence was subsequently taken from him for a time, in consequence of Lord George Gordon, then a prisoner also, having met and asked him to walk with him, which, although Mr. Laurens refused to do, and immediately returned to his room, was interpreted into a transgression of orders. His confinement lasted for more than fourteen months, during which various efforts were made by the British government to shake his constancy, but without effect. Soon after his release, he received a commission from congress to be one of their ministers for negotiating a peace with Great Britain, and, having repaired to Paris, he signed, November 30, 1782, with Dr. Franklin and John Jay, the preliminaries of the treaty. On his return home he was received with every mark of esteem, but declined all offices. His health had been broken by his imprisonment, and after passing the last years of his life in agricultural pursuits, he died in December 1792, nearly seventy years of age. According to an injunction contained in his will, his body was burnt, and his bones collected and buried.

LAURENS, JOHN, was the son of Henry Laurens, and, after receiving a liberal education in England, returned to his country, and joined the American army in 1777. His first essay in arms



was at Brandywine. At the battle of Germantown he exhibited prodigies of valour in attempting to expel the British from Chew's house, and was severely wounded. At Coosahatchie, defending the pass with a handful of men against the whole force of Provost, he was again wounded, and was probably indebted for his life to the gallantry of Captain Wigg, who gave him his horse to carry him from the field, when incapable of moving, his own having been shot under him. He headed the light infantry, and was among the first to mount the British lines at Savannah; displayed the greatest activity and courage during the siege of Charlestown; entered with the forlorn hope the British redoubt carried by storm at Yorktown, and received with his own hand the sword of the commander; by indefatigable activity thwarted every effort of the British garrison in Charleston, confining them for months to the narrow limits of the city and neck, except when under the protection of their shipping they indulged in predatory expeditions; and, unhappily, at the very close of the war, too carelessly exposing himself in a trifling skirmish near Combahee, sealed his devotion to his country in death. It is related that the greater part of the night in which the fatal skirmish took place was spent by Laurens at a party of ladies; that the expected rencounter was the subject of the gayest badinage; and that the company did not separate until two hours before the time when the colonel was in motion with his detachment. The sorrow at the news of his death was deep and universal. Washington, into whose family and affection he had won admission, mourned him as a lost son. Such a combination as was found in him of chivalrous gallantry, patriotism, ardour, elevation and rectitude of soul, with unaffected modesty, information, frankness, vivacity and polish of manners, has rarely been seen. He was the delight of every social circle, and the admiration of his companions in arms. There is one act of his life which, perhaps, more than any other, entitled him to the gratitude of his country. In the autumn of 1780 he was sent as a special minister to France, in order to negotiate a loan from the French government, and, on his arrival in Paris, immediately entered upon the business of his mission; but, after a delay of more than two months on the part of the government to return a definite answer to his application, he determined, contrary to all the rules of etiquette, to present a memorial himself to the king at the levee. He first made the minister, Count de Vergennes, as well as Doctor Franklin, the American envoy, aware of his intention, and, notwithstanding the urgent entreaties of the latter, carried it into effect. The king, however, received the memorial graciously, and matters were soon arranged in a satisfactory manner. The consequences of his successful boldness in this affair were all-important for the American cause, which would have been, perhaps, irretrievably ruined by any further procrastination.

LAURISTON, JAMES ALEXANDER BERNARD LAW, COUNT DE, was born in 1768, and was the grandson of the celebrated projector Law. He embraced the military profession at an early age, and served in the artillery, in which he obtained a rapid promotion, owing to his own activity, and to the friendship of General Bonaparte, whose aide-de-camp he was, and who employed him on several important missions. He commanded in 1800, in quality of brigadier-general, the fourth regiment of flying ar-

tillery at La Fère. In 1801 he was chosen to convey to England the ratification of the preliminaries of peace, and was received with enthusiasm by the people of London, who took the horses from his carriage, and conducted him in triumph to Downing Street. He served in every campaign of importance in Spain, Germany, and Russia. In 1809 he penetrated into Hungary, and took the fortress of Raab, after a bombardment of eight days. July 6, he decided the victory in favour of the French, at the battle of Wagram, by coming up to the charge, at full trot, with one hundred pieces of artillery.

In 1811 he was appointed ambassador to Petersburg. The object of his mission was to obtain the occupation of the ports of Riga and Revel, and to exclude English ships from the Baltic. This mission having failed, M. de Lauriston was employed in the Russian campaign, and, after the taking of Moscow, was sent with proposals for an armistice to the emperor Alexander, which was rejected. After the disastrous retreat from Moscow, he commanded the army of observation on the banks of the Elbe, and, during three months, defended that river with a small force, preventing the enemy from penetrating into Hanover. He fought with great valour at the battle of Leipsic, but, being taken prisoner, was conducted to Berlin, where he was treated with favour and distinction. After the conclusion of the general peace, Louis XVIII. created him a knight of St. Louis, grand cordon of the legion of honour, and captain-lieutenant of the gray musketeers. After March 20, 1815, he followed the king's household to the frontiers of France, and then retired to his estate of Richecourt, near La Fère, without mingling in any of the transactions of the hundred days. On the return of Louis, he was nominated president of the electoral college of the department of L'Aisne, lieutenant-general of the first division of royal footguards, and member of the commission appointed to examine into the conduct of such officers as had served from the 20th of March to July 1815. He was created a commander of St. Louis in 1816, and presided in the course of the same year at the trial of Admiral Linois, Count Delaborde, &c. In 1823 he was appointed marshal, and commanded the second corps de réserve of the army in Spain. He died in 1828.

LVALETTE, MARIE CHAMANS, COUNT DE, was born at Paris in 1769. His mother was a nurse, often employed by the celebrated accoucheur Baudelocque, who, perceiving the promising talents of the youth, furnished her with the means of giving him an education far superior to his birth. Young Lavalette was destined for the clerical profession, and wore the habit of an abbé for some time, but afterwards commenced the study of the law. The revolution in 1789 gave another direction to his ambition. He became an officer in the national guards, and in August 1792 defended the Tuileries. He afterwards served in the army of the Rhine and that of Italy, with such distinction that he rose rapidly. Bonaparte made him his aid-de-camp, entrusted him with his secret correspondence, and gave him in marriage Mlle. Beauharnais, the niece of Joséphine. He accompanied Bonaparte to Egypt, and, soon after the establishment of the consular government, was made count, and a commander of the legion of honour. In 1814 he was removed from the post-office; but when Louis quitted Paris in 1815, he repaired to the office

in company with General Sebastiani, and summoned his successor, M. Ferrand, to surrender his place, only allowing him a few minutes to collect his papers, but, at the same time, treating him with great politeness. He then took measures to accelerate the progress of Napoleon, and conducted himself with extraordinary vigilance and activity. For these services he was created a peer of France, and continued in his office till the return of the king. In the month of November following he was brought to trial, and condemned to death as an accomplice of Napoleon. His appeal and application for pardon having failed, preparations for his execution were making, when his wife, having obtained permission to visit him, came in a sedan chair, and dined with him, attended by her daughter and the governess. About seven in the evening, the two latter appeared at the keeper's lodge, apparently supporting Madame Lavalette, who was closely muffled up, held a handkerchief before her eyes, and exhibited every symptom of the profoundest distress. After a few minutes the keeper of the prison repaired to Lavalette's apartment, where he found Madame Lavalette in his place. He set his turnkeys and keepers in motion, but, in spite of their activity, nothing was found but the sedan chair, in which the young daughter had taken the place of her father, who had suddenly disappeared at the Quai des Orfèvres. The jailer was then removed and confined, the barriers were closed, and expresses were sent in every direction, with the description of Lavalette's person, who contrived to lie closely concealed for a fortnight, in spite of the vigilance of the police, during which time he meditated on the most effectual method of completing his escape. He had recourse, for that purpose, to three Englishmen—Messrs. Bruce and Hutchinson, and Sir Robert Wilson, who were already known for their zeal in support of the principles of liberty, and for their hostility to the tyranny exercised by the Bourbons. By means of these gentlemen he procured the uniform of a general officer in the British service, and repaired on the 7th of January, at half-past nine at night, to the apartments of Captain Hutchinson. The next morning at seven o'clock he got into a cabriolet with Sir Robert Wilson, passed the barriers without being recognised, and arrived the following day at Mons, where his guide took leave of him. He then took the road to Munich, where he found an asylum among powerful friends and connexions. Irritated by his escape, the government had the cruelty to retain his wife for some time in prison, because she had been accessory to the escape of her husband; a treatment which disordered her senses, and she became a confirmed lunatic. Lavalette was pardoned, and returned to France in 1821.

LAVATER, JOHN GASPAR, was born in 1741, at Zurich, in Switzerland, where his father enjoyed the reputation of a skilful physician and good citizen. The severity of his mother somewhat depressed the mind of the boy, who was endowed with a lively imagination, and he early gave himself up to solitary reveries. While yet at school, he was persuaded that he had received direct answers to his prayers. His imagination, even at that early period, appears to have been so actively employed, that he never acquired much knowledge of philology or classical antiquity. In 1763 he travelled with Fuseli—afterwards a distinguished painter in London—to Leipzig and Berlin, and became acquainted with the scho-

lars and theologians of northern Germany. In 1764 he returned to his native city, and in 1767 appeared as a poet in his "*Schweizerlieder*," which, as well as his "*Aussichten in die Ewigkeit*," gained him many admirers. In 1769 he was appointed one of the ministers at the orphan church at Zurich, where his sermons were rendered attractive by their pleasing style, his enthusiastic zeal, and a certain mysticism which always characterized him. They were printed in 1772, and were admired even in foreign countries. All his activity was, in fact, devoted to the service of religion, until he undertook his work on physiognomy. Lavater had become acquainted with a great number of persons, and his lively imagination had led him to the conclusion that there exists a much greater connexion between the internal man and the external expression in the face than is generally supposed. He reduced his expression of disposition and character to a system, and considered the lines of the countenance as sure indications of the temper. He had adopted this idea in 1769, and collected the features of distinguished people from all parts of the world. His great work, in four volumes quarto, entitled "*Physiognomical Fragments*," made him known all over Europe. It was rendered valuable by the numerous portraits it contains, mostly well executed by some of the first engravers of Germany. Lavater had added explanations, in a poetical style, full of enthusiastic exclamations.

As may easily be imagined, a theory so novel found many warm admirers, whose zeal often rendered it ridiculous, and Litchtenberg satirized it in his "*Essay on Cues and Tails*"—one of his most successful compositions. Litchtenberg's exclamations on the contour of a pig's tail, or a happily-adjusted cue, equal the raptures of Lavater viewing the physiognomy of an Alexander. According to *Laws Cases*, Napoleon declared himself convinced, by long experience, that no reliance was to be placed on the expression of the face, an opinion which is perhaps true to a greater extent in respect to talents than disposition. Lavater himself seems to have ultimately given up his theory in a great degree. He published several other works, including poems and works of religious instruction, and his reputation became so great that his journeys resembled triumphs. He refused better appointments in foreign countries, and became minister at St. Peter's church in Zurich. During the revolution he spoke with boldness against the new order of things, the Swiss directory, &c., and was finally transported to Basle in 1796. He was again set at liberty, but, on the capture of Zurich in September 1799, by Massena, while occupied in the street, assisting the distressed, and giving refreshment to exhausted soldiers, he received a shot in his side. He lingered for many months, during which he wrote several works, and died on the 2nd January, 1801. Lavater was one of the most virtuous of men, so that a biographer says of him, "Had he lived in earlier times, he would now be adored as a saint, because every thing which the church requires from a saint he had in perfection—charity, love of mankind, and unrelaxing zeal in the cause of Christ."

LAVOISIER, ANTHONY LAWRENCE, a celebrated French chemist, whose name is connected with the antiphlogistic theory of chemistry, to the reception of which he contributed by his writings and discoveries. He was born at Paris in August



1743, and was the son of opulent parents who gave him a good education. He acquired an intimate knowledge of the physical sciences, and first distinguished himself by a prize memoir on the best method of lighting the streets. Two years after, in 1768, he was chosen a member of the academy. About this time he published several tracts in periodical works, on the analysis of gypsum, the crystallization of salt, the congelation of water, on thunder, the aurora borealis, &c. Journeys to different parts of France furnished him materials for a mineralogical chart of the kingdom, intended as the basis of a work on the revolutions of the globe, and the formation of the strata of the earth, outlines of which appeared in the *Memoirs of the academy* for 1772 and 1787. The discoveries of Black, Cavendish, Macbride, and Priestley, relative to the nature of elastic fluids or gases, attracted the notice of Lavoisier, who entered on the same field of inquiry with all his characteristic ardour in the cause of science; and, possessing the advantage of a considerable fortune, he conducted his experiments on a large scale, and obtained highly interesting results. In 1774 appeared his "*Opuscles Chymiques*," comprising a general view of what was then known relative to gaseous bodies, with several new experiments remarkable for their ingenuity and accuracy.

Doctor Priestley's discovery of what he called dephlogisticated air, afterwards generally termed oxygen gas, furnished Lavoisier with a fresh subject of research; and in 1778 he published an essay on this substance and its influence in the production of acids, developing the principle of a new chemical theory. This was further illustrated by his experiments on the composition of water, by burning together the oxygen and hydrogen gases, and by its analysis affording the same principles; and the system was completed by his theories of combustion and oxidation, the decomposition of atmospheric air, his doctrine of caloric, and its influence in causing the solid, liquid, and gaseous states of bodies; and the whole theory was laid before the public in his "*Elements of Chemistry*," which appeared in 1789, and was speedily translated into English and other languages. M. Lavoisier rendered many services to the arts and sciences both in a public and private capacity. When the new system of weights and measures was brought forward, he contributed to its improvement by some novel experiments on the expansion of metals. He was consulted by the national convention as to the best method of manufacturing assignats, and securing them from being forged. In 1791 the committee of the constituent assembly applied to him for information preparatory to the adoption of an improved system of taxation, in consequence of which he drew up a work which was published under the title of "*Richesses Territoriales de la France*," relating to the production and consumption of the country. About the same period he was appointed one of the commissioners of the national treasury, an office which afforded him an opportunity of exercising his spirit of systematic arrangement. His house became a vast laboratory; the most skilful artists were employed to construct the necessary instruments and apparatus for his philosophical researches. He had conversazioni at his house twice a week, at which were discussed the theories, opinions and discoveries of learned contemporaries. With other farmers-general, he was con-

demned to death by the revolutionary tribunal of Paris, on the charge of being a conspirator and of having adulterated the tobacco with ingredients obnoxious to the health of the citizens, and on this frivolous pretext was beheaded by the guillotine on the 8th of May, 1794. When he found his fate inevitable, he petitioned for a few days' respite in order to make some interesting and important experiments which he had in view; but this favour was denied him. M. Lavoisier married in 1771 the daughter of a farmer-general, a lady of agreeable manners and considerable talents, who not only participated in her husband's philosophical researches, but also cultivated the arts with great success, and engraved with her own hand the plates for one of his publications.

LAW, JOHN, a celebrated financial projector, the son of a goldsmith of Edinburgh, in which city he was born in 1681. He was bred to no profession, but became versed in accounts and was employed in those of the revenue. For the purpose of remedying the deficiency of a circulating medium, he projected the establishment of a bank with paper issues to the amount of the value of all the lands in the kingdom; but this scheme was rejected. In consequence of a duel he fled from his country, and visited Venice and Genoa, from which cities he was banished as a designing adventurer; but at length secured the patronage of the regent duke of Orleans, and established his bank in 1716 by royal authority. It was at first composed of 1200 shares of 3000 livres each, which soon bore a premium. This bank became the office for all public receipts, and there was annexed to it a Mississippi company which had grants of land in Louisiana, and was expected to realize immense sums by planting and commerce. In 1718 it was declared a royal bank, and the shares rose to twenty times their original value. In 1720 Law was made comptroller-general of the finances; but the shares sunk in value as rapidly as they had risen. He was obliged to resign his post after he had held it only five months, and to retire first to a seat in the country, and then for personal safety to quit the kingdom. He carried with him a small portion only of a vast fortune he at one time possessed, and lived afterwards in great obscurity. After visiting England, Holland, Germany, and other countries, he finally settled at Venice, where he died in 1729, still occupied in vast schemes, and fully convinced of the solidity of his system, the failure of which he attributed entirely to enmity and panic. Various opinions have been entertained of the merit of his project; and by some it has been thought to have possessed feasibility had it been carried more moderately into practice.

LAW, WILLIAM, a divine of the church of England, born at Kingcliffe, in Northamptonshire, in 1686, and educated at Emanuel college, Cambridge, where he was elected fellow. On the accession of George I., refusing to take the oaths, he vacated his fellowship, and left the university. He then officiated as a curate in London and as tutor to Edward Gibbon, father to the historian. Mrs. Hester Gibbon, aunt of the same eminent individual, and Mrs. Elizabeth Hutchinson, formed a joint establishment of which he became a member, at his native village of Kingcliffe, where he died in 1761. The writings of Mr. Law, although in many respects excellent, partake of a gloominess and severity tinged with a mysticism and enthusiasm that the study of the writ-

ings of Jacob Böhme did not fail to increase. The "Serious Call to a Devout and Holy Life" is deemed both by Doctor Johnson and Mr. Gibbon, one of the most powerful works of devotion in the English language, as is also his "Practical Treatise on Christianity," which abounds with satire, spirit, and knowledge of life. He also wrote some other works, and published translations of his favourite Böhme.



**LAWRENCE, SIR THOMAS.**—This distinguished English portrait painter was born at Bristol in 1769. His father was an innkeeper, and the young artist very early displayed his peculiar talent for portraiture, a department of art which, insignificant as it had sunk in the general estimate, he invested with new importance and distinction. Indeed he may be said to have restored it to its ancient dignity, reviving the remembrance and the respect in which it was held by the ablest artists and the most intelligent patrons in former ages. But not to professional power alone is his unparalleled success mainly attributable; much of it must be assigned to the felicitous union of circumstances—to extraordinary opportunities and extraordinary encouragements, to early distinction, to personal attraction, to suavity of manner, to tact in society, to fashionable favour. He was a marvellous child—born, all but literally, with a bent and impulse towards forms as decided as ever was that of poet or musician to visions and melodies. Evidence exists of his early talent and execution of a more irrefragable kind than can be ascertained in the case of any other precocious child within the pages of credible records. From his eighth till his eighteenth year his celebrity, constantly realizing the promise of his childhood, was confined to the west of England, and Bath was the seat and centre of his renown; but Bath was then frequented by the great and eminent; and he was thus brought into contact with those who, in the metropolis, must finally be the awarders of fame. Every body knew him and employed him; but still as a boy,—a little wonder, a miracle,—not as an artist to compare with or to eclipse the great men in his profession. Luckily for Lawrence, not only was he a painter, but he was handsome in face and figure; he was attractive in manner, and cheerful and amus-

ing in company. These advantages, coupled with his facilities for communicating pleasure by the pencil, secured him a welcome reception within the walls of private families; he was admitted on terms of familiarity and fondness, where without them no professional talent would have introduced him.

When he came to London in 1787, still but a lad of eighteen, he had no ordinary names to compete with, nor were his own powers of execution such as to command success by a mere comparison of productions. Reynolds, Barry, Opie, Hoppner, Romney, Beechey, were in the fulness of their celebrity. He was unknown to painters; the circles of art knew nothing about him; the schools of London were strangers to him, except that a prize-medal had been conferred upon him by the society of arts. He was not forced into premature notice by any grand patron, nor seized upon by any faction; he was not puffed into notoriety, nor pitted for spite or interest against any particular favourite or rival candidate for fame. But though none of these ordinary advantages attended his entrance into London, he had an extensive acquaintance in private life. His early friends, who had admired him as a child and a boy, and had admitted him within the privacies of domestic life, adhered to him; and it was now that they did him good service by silently paving the way for his publicity and general distinction. From 1787 to 1791, the first four years of his residence in London, the gradations of proficiency and the steps of his career are comparatively obscure. The admirable portrait of Miss Farren, notwithstanding some incongruities, must have done much for him; but in 1791 he was sent to the royal academy at the desire of the queen, and by the direct command of the king. Now this appointment is not referrible to any general acknowledgment of superiority in Lawrence, and must therefore be ascribed to the influence of personal friends in influential quarters. The very next year the same interest, on the death of Reynolds, appointed him painter in ordinary to the king. The same year again he received a command to paint the king and queen for the embassy to China, a fortunate circumstance which, coupled with a general sensation occasioned by the expedition itself, did more to bring Lawrence into public notice as a rising artist, than the whole of his own previous exertions together. From that time the tide of business set strongly in, and one happy hit led to another till he left all competitors behind him. The death of Hoppner, the prince's favourite painter, cleared the way for a new source of patronage, and one which eventually proved of far more importance to Lawrence's professional reputation than that of any other royal patron discoverable within the annals of modern art. At the peace of 1814, when the continental sovereigns visited England, the regent selected Lawrence to paint those conspicuous personages. The engagements of some of them precluded the accomplishment of the regent's commands; but in 1818, on the assembling of the congress at Aix-la-Chapelle, where were congregated emperors, kings, ministers, and commanders, the commission was given to Lawrence to paint them all. To complete his commission, from Aix-la-Chapelle he was obliged to proceed to Vienna, and from Vienna he was commanded to go to Rome to include the pope and Gonsalvi in the brilliant circle of his figures. His success was every where splendid, and he had the further gratification of



spreading in continental palaces, and among continental artists, respect for British talents. On his return, after an absence of eighteen months, the first intelligence that greeted him was the death of West and his own appointment to the vacant presidency. From this period to the close of his life his career was one of uninterrupted and unparalleled success. He monopolised the fashionable world; he had prices which Reynolds never dreamed of; and he died prematurely as to years, but happily for his fame, for he might have survived his powers and his celebrity—the most annoying and humiliating event that can befall a man of genius and sensibility, and especially one like Sir Thomas Lawrence, petted and indulged even to fastidiousness.

Sir Thomas was now known familiarly to the cultivated world. His character and his circumstances were matters of public property; they had long excited wonderment and discussion, and could not with propriety be entirely passed over in silence. He had reached his sixty-first year, had from boyhood been in considerable practice, for half his life had been in receipt of large prices, and for ten years at least of prices beyond all predecessors and contemporaries; yet he lived always embarrassed and died poor. His estate, we believe, finally barely covered the demands upon it. He was not distinguished for parade, for profuse hospitality, or personal expense; he was not known nor believed to indulge in gaming, in intemperance, or vicious pursuits; but the fact, pretty well known to all his friends, of constant embarrassment led, even with the most disposed to charitable construction, to unfavourable surmises. Sir Thomas was himself not unaware of the misconstructions to which he rendered himself liable, and in his correspondence more than once we observe recurs to them, and attempts to account for the fact, but still in a way that showed he himself was almost as much puzzled to explain the cause as others were. His parents from his eighth or tenth year were wholly supported by his young exertions, but they both died before he completed his twenty-eighth year; and the last half of his life was of course the most profitable; nor can it be supposed that he had run *greatly* into debt at the time. It is stated in one place that the whole of what he had engaged to supply them with had not been demanded. Though ever open-handed to his other relatives, it does not seem that any serious demands were made upon his purse by them; but he was obviously what is called careless in money matters; and that is a fact which will account for any result. Where this is the case, where a man does not balance affairs, where he goes on at random without comparing his expenses with his revenues, and above all when he gets a taste for *collecting*, no wonder need ever be raised at pecuniary embarrassments. Such a man, with the best desires and designs, with the purest wishes and sentiments in the world, is sure to get plunged into difficulties; and the real subject for surprise is, that he is not driven to pull suddenly up by the necessity perpetually recurring of *solicitation*—of making excuses to his friends—of framing and fabricating them; for the simple fact seems scarcely ever sufficient to warrant the demand.

Sir Thomas was never married, lady's man as he confessedly was, soft, obliging, complimentary, attentive, courteous, and ever on the brink or in the midst of serious adoration, even to the decline of life.

With regard to the history of his remaining unmarried during a long life, we believe the following circumstance to have been the cause of that event. He was intimate with the members of a family in which there were two sisters, to one of whom Sir Thomas made love, and then turned his attentions to the other; and when he had won her consent to a marriage, at last, by some strange fatality, reverted to the first, whose affections he had equally trifled with. The doors were very properly closed for ever against him. The melancholy conclusion was, that one of them sunk into a premature grave.

From the peculiarity of circumstances in his early childhood he was deprived almost wholly of the advantages of education. A year's schooling, before he was eight years old, was all the direct instruction he received, except what he gained from his father, not an uninformed man, and from his mother, a woman who had been well brought up and was of lady-like habits; the rest was all self-acquired. He had no knowledge of languages, either ancient or modern, except French, and that imperfectly; but he read much, and had a general acquaintance with modern literature, poetry, novels, reviews, &c. His conversation was agreeable and easy, never contentious, and seldom discussive; his chief aim in society was to make himself acceptable, and he succeeded to the top of his bent. His large acquaintance and professional facilities furnished him with ample subjects for talk on the circumstances and pursuits of his friends, his sitters, and of persons engaged in public life. He detailed very pleasantly, never prompted by ill-nature, nor ever suspected of exaggeration. His address was exceedingly prepossessing; and to be regarded as a well-bred man, we suspect, was as gratifying to him as his professional reputation. The king was said to have described him as the most gentlemanly man in his dominions. This has been denied, and, true or not, is not very material. A well-bred man, in the respectable sense of the term, implies something more than mere manner and knowledge of etiquette, which is all the king can be supposed to have referred to. Judging by his correspondence, the term is not pre-eminently applicable; he was too elaborate in his courtesies, too *recherché* in his compliments, and far too ceremonious and deferential for ease.

Sir Thomas Lawrence wrote much, and his epistolary correspondence is well worth preserving; we give a brief specimen. It occurs in a letter to a lady, written after finishing his portrait of Mirza, the Persian ambassador: he gives expression to his own feelings and views on his paintings, in a manner to make us regret he has not more frequently entered into similar details:—

"If it be proof of a just claim to the character of a great painter that he is master of his art, that proof is denied to me, for I am perpetually mastered by it; and am as much the slave of the picture I am painting, as if it had living, personal existence, and chained me to it. How often in the progress of a picture have I said, 'Well, I'll do no more,'—and after laying down my palette and pencils, and washing my hands, whilst wiping them dry I have seen the 'little more' that has made me instantly take them up again.

"It is pleasant that, though all is difficulty (though governed by whatever general principles), each picture has its *own laws*, and in that copy of nature

partakes of its infinite variety. Still there is no vague uncertainty about it; the truth exists, and it is our business to find it out. A really fine critic should, on looking at a picture, be able to assign a cause and motive for every form and hue that compose it, since nothing in it is matter of accident but with the ignorant and presumptuous. There is a sort of calculated, foreseen accident, that is often happy. I select a brush, a pencil of loose form, whose touch may be irregular, and is therefore chosen by me for the particular quality of the object; but this is intention, not chance, or chance selected by it.

"I have a peculiar pleasure and pride in the pictures I send to remote countries, which are unacquainted with the higher works and principles of art. They might with security be deceived and slighted by me. The judgment, the difficulty (if I may say it), the science of the picture will be lost upon them; but after they have perhaps for years liked and admired it as a resemblance, and been satisfied that it is a fair specimen of my talent, some great artist or true connoisseur may come among them, and then they will learn that, in every part, it is one of my most finished productions; that even for the monarch of my own country I could not have laboured with more skill and vigilance than I have done for strangers, whom I shall never see, and from whom neither praise might be expected *nor censure feared*."

The portrait of Mirza to which Sir Thomas alludes, was painted for Sir Gore Ouseley, who on his embassy to Persia took it with him. The Persians are not much accustomed to pictorial illusion, and the prime minister of the king of Persia bore the same sort of testimony to Sir Thomas's executive powers as the birds to Zeuxis's grapes:—

"His excellency Mirza Shefi, prime minister of the king of Persia, called on me one morning at Tehran so unexpectedly that I had not time to remove the Persian ambassador's portrait from the sofa, on which I had placed it the moment before, from out of its packing-case. I hastened to the door of the drawing-room to receive the minister, and, taking him by the hand, was leading him to the sofa, when he unaccountably drew back. It is necessary to premise that in Persian houses (and I was then living in a palace lent me by the king whilst my own was building) the apartments have frequently open windows as well as doors of communication to other rooms on the same floor, and that Mirza Shefi may have possibly mistaken the frame of the picture, erect against the wall, for that of a window. At all events it did not injure the illusion.

"On looking back to learn the cause of his hesitation, I perceived the old minister's countenance inflamed with anger, which, before I could inquire the cause of it, burst forth in an apostrophe to the portrait. 'I think,' said he, 'that when the representative of the king of England does me the honour of standing up to receive me, in due respect to him you should not be seated.' I could not resist laughing at this delightful mistake, and before I could explain he said to me, 'Yes, it is your excellency's kindness to that impertinent fellow that encourages such disrespect, but with your permission I'll soon teach him to know his distance.' Shaking his cane at the picture he uttered a volley of abuse at poor Mirza Abul Hassan, and said that if he had forgotten all proper respect to Sir Gore Ouseley, he must at least show it to the representative of his own sovereign. His

rage was most violent, and I was obliged to bring him close to the picture before he was undeceived. In the course of my life I think I never met with such a flattering, natural, and unsophisticated tribute to superior talents. On approaching the picture he passed his hand over the canvas, and, with a look of unaffected surprise, exclaimed, 'Why, it has a flat surface! Yet at a little distance I could have sworn by the Koran that it was a projecting substance—in truth that it was Abul Hassan Khan himself.'

"It will give you a melancholy pleasure, my dear sir, to know, that in relating the above proof of his wonderful talent to himself, in a large company, the tears of gratified feeling started to his eyes. He then admitted that the Mirza's portrait was one of the best pictures he had ever painted; and with modest delicacy added, that the subject, the beard, the fur, and the dress, were all great accessories to a good painting."

The above striking illustration of Sir Thomas's skill as an artist occurs in a letter from Sir Gore Ouseley. Sir Thomas died on the 7th of January, 1830, in consequence of an internal inflammation occasioned by ossification of the heart. His remains were laid in St. Paul's cathedral, and were followed by the whole of the members of the royal academy, and the society of water colours and British artists, besides many persons of rank and eminence.

LAWRENCE, JAMES, a distinguished American naval commander, who was born at Burlington, New Jersey, in 1781. He early manifested a strong predilection for the sea, but his father, who was a lawyer, was anxious that he should pursue his own profession; and when only thirteen years of age he commenced the study of the law, but after the death of his father he entered the navy as a midshipman in 1798. In 1801, the Tripoli war having commenced, he was promoted, and in 1803 was sent out to the Mediterranean as the first lieutenant of the schooner *Enterprise*. While there he performed a conspicuous part in the destruction of the frigate *Philadelphia*, which had been captured by the *Tripolitans*. In the same year he was invested with the temporary command of the *Enterprise* during the bombardment of Tripoli by Commodore Preble, all the ships of the squadron being employed to cover the boats during the attack; and so well did he execute his duty that the commodore could not restrain the expression of his thanks. He remained in the Mediterranean three years, and then returned with Preble to the United States, having previously been transferred to the frigate *John Adams*, as first lieutenant. In June 1812 war was declared between Great Britain and the United States, and Lawrence, at the time in command of the *Hornet*, a few days afterwards sailed with a squadron under the orders of Commodore Rogers, for the purpose of intercepting the Jamaica fleet. They returned, however, at the end of the following month to Boston, without having been able to accomplish their object. Lawrence then accompanied Commodore Bainbridge on a cruise to the East Indies; but they separated near St. Salvador on the coast of Brazil, the *Hornet* remaining there to blockade a British ship of war laden with specie, till compelled to retire by the arrival of a seventy-four. In February 1813 the *Hornet* fell in with the brig *Peacock*, Captain Peake, which she took after a furious action. This vessel was deemed one of the finest of her class in the British navy. In the num-



ber of her men and guns she was somewhat inferior to the *Hornet*. She sunk before all the prisoners could be removed. The latter was considerably damaged in the rigging and sails, but her hull was scarcely hurt. Lawrence returned to the United States, where he was welcomed with the applause due to his conduct; but the most honourable eulogy bestowed upon it was contained in a letter published by the officers of the *Peacock*, expressing their gratitude for the consideration and kindness with which they had been treated. Shortly after his return he was ordered to repair to Boston, and take command of the frigate *Chesapeake*. This he did with great regret, as the *Chesapeake* was one of the worst sailing ships in the navy. He had been but a short time at Boston when the British frigate *Shannon*, Captain Brooke, appeared before the harbour and defied the *Chesapeake* to combat. Lawrence did not refuse the challenge, although his ship was far from being in a condition for action; and on the 1st of June, 1813, he sailed out of the harbour and engaged his opponent. After the ships had exchanged several broadsides, and Lawrence had been wounded in the leg, he called his boarders, when he received a musket-ball in his body. At the same time the British boarded, and after a desperate resistance succeeded in taking possession of the ship. Almost all the officers of the *Chesapeake* were either killed or wounded. The last exclamation of Lawrence as they were carrying him below, after the fatal wound, was, "Don't give up the ship." He lingered for four days in intense pain, and expired on the 5th of June. He was buried at Halifax with every mark of honour.

LAWRENCE, ST., a Roman deacon and martyr, who, when his bishop (Sixtus) was led to death, cried out, "Whither dost thou go, father, without thy son?" The bishop ordered him to remain and to take care of the treasures of the church; but he was arrested and ordered to give up these treasures. He asked for three days' respite, during which he called together all the poor and sick, whom he showed to the satellites of the emperor as those whose support secured treasure in heaven. The instrument of his martyrdom was a gridiron, on which he was burned to death A. D. 254.

LAYNEZ, JAMES.—This Spanish ecclesiastic may be considered as the real founder of the policy and organization of the society of Jesuits. He was born at Almaricario, near Sigüenza in Castile, in 1512. The fame of Ignatius Loyola's religious zeal and the desire of becoming acquainted with him, and at the same time of pursuing his own studies, led Laynez to Paris, where Loyola was then residing in order to escape the persecution of the inquisition. An intimacy was soon formed between these two zealots, and they determined to go to Turkey and preach the gospel to the infidels. A war with the porte defeated this plan, and while at Venice in 1536 they formed the project of establishing a society, the principal aim of which should be the education of the people in the doctrines of the catholic church, and the prevention of the spread of the new opinions. Laynez, more prudent, learned, refined, and dexterous than Loyola, had the principal share in the formation of this plan; and his disinterestedness, his zeal and activity, were the principal causes of the success of the new institution. After the order had been confirmed by Paul III. in 1540, and

Loyola at the request of Laynez had been appointed the first general, he made many journeys for the purpose of extending the society of the Jesuits, and exerted himself with great activity in the cause of the pope at the council of Trent. He refused the cardinal's hat which was offered him by Paul IV. In 1558 he succeeded Loyola as general of the order, and in 1561 he went to France with the cardinal Ferrara, to assist him in extirpating heresy. Still we must do him the justice to say that he was the only one at the notorious conference of Poissy who listened at all to the voice of reason and mercy. The establishment of the Jesuits in France, although with some restrictions, was the result of this journey. After Laynez had assisted in establishing, at the third council of Trent, the supremacy of the bishop of Rome over the other bishops, he returned to Rome, where he devoted himself to the direction and extension of his order. He died there in January 1565.

LEAKE, STEPHEN MARTIN, a writer on numismatics, who in 1727 was made Lancaster herald, and, successively, norroy, clarenceux, and, finally, in 1754, garter king-at-arms. His principal works are, "An Historical Account of English Money," and "The Statutes of the Order of the Garter." He died in 1773.

LEAKE, JOHN, a physician and medical writer of the last century, who was born at Ainstable, in Cumberland. After completing his education he came to London, intending to enter the military profession; but finding his hopes disappointed in that quarter, he turned his attention to medicine. After attending the hospitals, and being admitted a member of the corporation of surgeons, an opportunity presented itself of improving himself in foreign schools; he therefore embarked for Lisbon, and afterwards visited Italy. On his return he established himself as a surgeon and accoucheur in the neighbourhood of Piccadilly; and about the same period published "A Dissertation on the Properties and Efficacy of the Lisbon Diet Drink," which he professed to administer with success in many violent cases of scrofula, scurvy, &c.

In 1765 he purchased a piece of ground on a building lease, and afterwards published the plan for the institution of the Westminster Lying-in Hospital; and as soon as the building was raised he voluntarily, and without any consideration, assigned over to the governors all his right in the premises in favour of the hospital. He enjoyed a considerable share of reputation and practice as an accoucheur and as a lecturer, and was esteemed a very accomplished man. He added nothing, however, in the way of improvement, to his profession, and his writings are not characterized by any extraordinary acuteness or depth of research; but are plain, correct, and practical. He was attacked, in the summer of 1792, with a disorder of the chest, with which he had been previously affected, and was found dead in his bed on the 8th of August of that year. He published, in 1773, a volume of "Practical Observations on Child-bed Fever;" and, in 1774, "A Lecture introductory to the Theory and Practice of Midwifery, including the History, Nature, and Tendency of that Science," &c. This was afterwards considerably altered and enlarged, and published under the title of "Medical Instructions towards the Prevention and Cure of various Diseases incident to Women," &c. A short time previous to his death he published "A Practical

*Essay on the Diseases of the Viscera, particularly those of the Stomach and Bowels.*"

**LEBRUN, CHARLES.**—This artist was born at Paris in 1618. He studied with Vouet, and soon surpassed, not only all his fellow-pupils, but also his master. After his return from Rome, where, under Poussin, he had studied principally the works of Raphael and the remains of ancient art, he received the order of St. Michael; and in 1648 was made president of the new royal academy of painting and sculpture. He was also named head of the academy of St. Luke, in Rome. From 1661 he was principally employed in embellishing the residences of Louis XIV. and his nobles with works of art, and in superintending the brilliant spectacles of the court. He embellished Versailles, in particular, and was also director of the royal Gobelin manufactory; but on the death of Colbert his influence declined. He died in 1690. Lebrun possessed a comprehensive genius, which was cultivated by the incessant study of history and national customs. Few painters have so well understood the human character and the expression of the passions. This appears from his treatises "*Sur la Physionomie*," and "*Sur les Caractères des Passions*." In invention he equalled the greatest artists who had preceded him. He combined a correct judgment with a lively imagination and facility in execution.

**LEBRUN, CHARLES FRANCOIS, DUKE OF PLACENTIA.**—This French nobleman was descended from an humble family in the vicinity of Coutances, and went at an early age to Paris, where he obtained the protection of M. de Maupeou, whose secretary he became, after having been tutor to his children. He is said to have composed in 1770 the speech which that gentleman delivered during his dispute with the parliaments. Being nominated deputy to the states-general in 1789, he occupied himself during the session with affairs of police, finance, and domestic administration. When the question of the church property was discussed he maintained that it would be an act of injustice to divest the ecclesiastical bodies of their possessions, though he admitted that some reform was necessary and expedient. In August 1790 he voted for the preservation of the French academy, and in September he appeared at the tribune to deliver an opinion against the emission of assignats; but he could not procure a hearing.

In 1795 he was elected to the council of elders, and became secretary to that body in January 1796, and president in the February following. In November 1799 he approved of the new system of government, and was appointed third consul in December. In 1803 the third class of the institute, of which he had continued to be a member from its first formation, chose him their president. He was nominated arch-treasurer of the empire in 1804, and in 1805 governor-general of Liguria, and created duke of Placentia. On the retreat of Louis Bonaparte from the throne of Holland Napoleon confided to M. Lebrun, under the title of governor-general, the administration of that country, from which the events of 1813 obliged him to retire. On his return to France he signed the constitution that recalled the house of Bourbon to the throne, and was sent to Caen in the quality of commissioner extraordinary. On the 4th of June following he was created a peer of France by the king, and in the beginning of July was appointed president of the first bureau of the chamber of peers.

After the return of Napoleon he accepted the peerage from him, and likewise the place of grand master of the university. By this proceeding M. Lebrun rendered himself incapable of sitting in the new chamber of peers formed in August 1815. In the early part of his life he published, in prose, a translation of Tasso's *Jerusalem*, more remarkable for its elegance than its fidelity. He also made a prose translation of Homer's *Iliad*, which has frequently been reprinted. He died in 1824.

**LEBRUN, PONCE DENIS ECOUCHARD**, a celebrated poet, who during his life received the appellation of the French Pindar. He was born in 1729, and became secretary to the prince of Conti. At the age of twenty-six he had taken his place in the first rank of lyric poets. At the revolution he celebrated the birth of freedom in odes and epigrams; but as the prospect darkened he changed his tone, and in 1793 deplored in harmonious verses the fate of his country, oppressed by tyrants and anarchists. When the academical establishments were re-organized Lebrun became a member of the institute. He received from Bonaparte, when consul, a pension of 6000 francs, and died in September 1807.

**LE DRAN, HENRY FRANCIS**, an eminent French surgeon, who was born at Paris in 1685, and received his education under his father, who had acquired considerable reputation as an operator, particularly in cancers of the breast. Under his auspices our young surgeon turned his thoughts principally to the operation of lithotomy, which he performed in the lateral method, as practised by Cheselden, and was enabled to make some valuable improvements in the art. These he communicated to the public in his "*Paralele des Differentes Manieres de tirer la Pierre hors de la Vessie*." He published also, amongst other works, "*Observations de Chirurgie, auxquelles on a joint Plusieurs Reflexions en Faveur des Etudiens*;" "*Traité des Operations de Chirurgie*;" and to the translation of this work into English by Gataker, Cheselden made some valuable additions. Le Dran died in 1770.

**LEDWICH, EDWARD.**—This learned antiquary and topographer was born in Ireland in 1739, and received his education at Trinity college, Dublin. Having entered holy orders, he obtained the vicarage of Aghaboe, in Queen's county, and immediately devoted himself to his favourite study of antiquities. Of his numerous publications we may enumerate his "*Essay on the Government of Ireland from the Earliest Times to the Latest Revolution in it*;" the "*Antiquities of Ireland*;" and a "*Continuation of Grose's Antiquities of England, Scotland, and Wales*." Dr. Ledwich died in 1823.

**LEDYARD, JOHN.**—This adventurous but unfortunate traveller was born in 1751 at Groton, in the United States of America. Having lost his father while very young, he was successively consigned to the care of his grandfather and uncle, under the latter of whom he studied the law. Soon, however, disgusted with this pursuit, he was left at the age of nineteen without employment or profession. It was subsequently decided that he should enter the missionary institution of Doctor Wheelock, which that excellent man had recently formed at Hanover, on the banks of the Connecticut. He commenced his studies there accordingly, but it was not long before his adventurous spirit evinced itself in a variety of undertakings, and his determination



was soon taken of abandoning the confinement of his college.

The memoirs of this traveller have been written by a distinguished American, and we give the following extract to show how strong even in early life were the peculiarities of disposition which afterwards led him to visit nearly every part of the habitable globe.

"On the margin of the Connecticut river, which runs near the college, stood many majestic forest trees, nourished by a rich soil. One of these Ledyard contrived to cut down; he then set himself at work to fashion its trunk into a canoe, and in this labour he was assisted by some of his fellow-students. As this canoe was fifty feet long and three wide, and was to be dug out and constructed by these unskilful workmen, the task was not a trifling one, nor such as could be speedily executed. Operations were carried on with spirit, however, till Ledyard wounded himself with an axe, and was disabled for several days. When recovered, he applied himself anew to his work; the canoe was finished, launched into the stream, and, by the further aid of his companions, equipped and prepared for a voyage. His wishes were now at their consummation, and, bidding adieu to these haunts of the Muses where he had gained a dubious fame, he set off alone with a light heart to explore a river with the navigation of which he had not the slightest acquaintance. The distance to Hartford was not less than one hundred and forty miles, much of the way was through a wilderness, and in several places there were dangerous falls and rapids. With a bear-skin for a covering, and his canoe well stocked with provisions, he yielded himself to the current, and floated leisurely down the stream, seldom using his paddle, and stopping only in the night for sleep. He told Mr. Jefferson in Paris, fourteen years afterwards, that he took only two books with him, a Greek Testament and Ovid, one of which he was deeply engaged in reading when his canoe approached Bellow's Falls, where he was suddenly roused by the noise of the waters rushing among the rocks through the narrow passage. The danger was imminent, as no boat could go down that fall without being instantly dashed in pieces. With difficulty he gained the shore in time to escape such a catastrophe, and through the kind assistance of the people in the neighbourhood, who were astonished at the novelty of such a voyage down the Connecticut, his canoe was drawn by oxen around the fall and committed again to the water below. From that time till he arrived at his place of destination we hear of no accident, although he was carried through several dangerous passes in the river. On a bright spring morning, just as the sun was rising, some of Mr. Seymour's family were standing near his house on the high bank of the small river that runs through the city of Hartford, and empties itself into the Connecticut river, when they espied at some distance an object of unusual appearance moving slowly up the stream. Others were attracted by the singularity of the sight, and all were conjecturing what it could be till its questionable shape assumed the true and obvious form of a canoe; but by what impulse it was moved forward, none could determine. Something was seen in the stern, but apparently without life or motion. At length the canoe touched the shore directly in front of the house; a person sprang from

the stern to a rock on the edge of the water, threw off a bear-skin in which he had been enveloped, and behold John Ledyard stood in the presence of his uncle and connexions, who were filled with wonder at this sudden apparition, for they had received no intelligence of his intention to leave Dartmouth, but supposed him still there diligently pursuing his studies, and fitting himself to be a missionary among the Indians. However unimportant this whimsical adventure may have been in its results, or even its objects, it was one of no ordinary peril, and illustrated in a forcible manner the character of the navigator. The voyage was performed in the last part of April or first of May, and, of course, the river was raised by the recent melting of the snow upon the mountains. This circumstance probably rendered the rapids less dangerous; but it may be questioned whether there are many persons at the present day who would willingly run the same hazard, even if guided by a pilot skilled in the navigation of the river."

Subsequently to this event he made several ineffectual attempts at obtaining admittance into the ministry, which, after having occasioned nothing but disappointment, ended in his going as a common sailor on board a vessel bound for Gibraltar. After a year spent in this voyage, and having no prospect of employment, he determined on setting out in quest of some unknown relations in England, where he arrived, without money, or the chance of getting any, except by begging. He had the good fortune to discover his friends; but his idea of the respect due to him made him repulse every attempt on their part to do him good. His word had been doubted when he first made himself known, and it was enough for John Ledyard. It happened, however, that while he was in London, Captain Cook was about to set sail on his last voyage. Our hero enlisted in the marines, made application in person to the great navigator, and was permitted to accompany him.

Ledyard remained in the navy two years after his return from this voyage, and then returned to America. While at Hartford, the dwelling-place of his uncle, and where he continued four months, he wrote a journal of Cook's voyage, and formed some of those schemes the execution of which so constantly occupied his mind. After his temporary rest, he proceeded first to New York, and next to Philadelphia, in search of some one who might be inclined to send him out on an experimental trading voyage to the north-west coast. First a Mr. Morris, then the merchants of New London, of L'Orient, and of Paris, and lastly the celebrated Paul Jones, held out promises of engaging in the scheme; but all, from some cause or other, were called off, and poor Ledyard was left in Paris without money and without hope. Not, however, to be deterred by disappointment, he again returned to England, where he was actually embarked on his desired expedition, when, according to his usual fortune, the vessel was prevented proceeding on her course. Still unsubdued, his next determination was, to make the tour of the globe from London, east, on foot! On this journey he set out, aided by a subscription commenced by Sir Joseph Banks, Dr. Hunter, &c.; and, after having proceeded through Sweden, Lapland, and Finland, round the Gulf of Bothnia, into the arctic circle, on foot, arrived at Petersburg. From thence he set out for Siberia, in company with a Scotch physician,

of the name of Brown, and after a journey of prodigious extent arrived at Yakutsk.

After having proceeded thus far on his expedition, and having overcome difficulties which would have filled any other man with dismay, our traveller might well hope that he should meet with no other opposition to his course but that of the elements. This, however, it will be seen, was aided by another and more formidable power. It had been his intention to proceed immediately from Yakutsk to Okotsk, in order to pass over to the American continent at the earliest approach of the spring. But, to his consternation, he was informed that it was impossible for him to pass the roads at that season, and he was compelled, however unwillingly, to determine on remaining at the former place till May. From this resolution he found some opportunity of deviating a little, and he returned with Captain Billing up the Lena to Irkutsk. But while at this place an order came from the empress to arrest Ledyard, and send him to the private inquisition at Moscow. Well might the free American, while he was whirled over the frozen and almost interminable wilds of Catherine's dominions, exclaim, "It would be excellently qualifying, if every man who is called to preside over the liberties of a people should once—it would be enough—actually be deprived of his liberty unjustly." After having been carried before the tribunal at Moscow, where it does not appear that any accusation was preferred against him, he was sent to the frontiers of Poland, where he was set at liberty, and left to make his way in the best manner he could to England.

Ledyard arrived in London in May, and, as if something should always occur to keep hope alive, however often overcome, Sir Joseph Banks introduced him to the African association, as a person in every way calculated for prosecuting the discoveries they desired to make in Central Africa. Ledyard's services were accepted; he was fitted out for his departure, and, with more of confidence than he had ever yet been able to indulge in, he set sail for Egypt. He arrived at Cairo on the 19th of August, 1788, and there, while hope was at its height, all the enthusiasm of his mind in action, and his foot upon the desert, his career ended in death, as he died six days afterwards.

LEE, CHARLES, a major-general in the American revolutionary war, who was a native of North Wales. He served early in America, where he commanded a company of grenadiers at the unsuccessful assault of Ticonderoga, by General Abercrombie, and was wounded. He distinguished himself in 1762, under General Burgoyne, in Portugal. He afterwards wrote on the side of the American colonies in a contest between them and the ministry, and then entered the Polish service. During his absence the stamp act passed, and the hostility to it manifested by General Lee rendered him obnoxious to the royalists of the court of Vienna. In the course of two or three years he wandered all over Europe, until a duel with an Italian officer, in which his antagonist was killed, obliged him to flee; and in 1773 he sailed from London for New York. The quarrel between Great Britain and her colonies had now assumed a serious aspect, and Lee formed the resolution to espouse the cause of the latter. Travelling through the colonies he became acquainted with the most conspicuous friends of colonial emancipation,

and, though yet a British officer on half-pay, was active in encouraging the Americans to resistance and in censuring the measures of the ministry.

In 1776 Lee received a commission from congress, and immediately resigned the one he held in the British service; at the same time declaring to the secretary of war his readiness to engage in any honourable service for the king, but reprobating the present measures as inconsistent with the liberty of the subject. In the quality of major-general in the continental service, Lee accompanied General Washington to the camp before Boston. In 1776 he was directed by the commander-in-chief to occupy New York, and to defend that city and the north river against the enemy. On his arrival there, Lee set about strengthening the defences of the city, disarming and securing those who were inimical to the American cause, and checking the intercourse subsisting between the British and the townsmen. He was afterwards invested with the chief command in the southern department. His presence in the south inspired a happy ardour and confidence in both soldiers and people, while his conduct on the memorable attack of the British on Sullivan Island raised his military reputation. After the discomfiture of the enemy at this fortress, Lee passed into Georgia, where he remained some weeks, employing himself in fortifying the colony, and chastising the frontier Indians. Congress anticipating a concentration of the British forces, for the purpose of making a powerful effort at New York, Lee was ordered to Philadelphia, and was despatched to the camp at Haarllem, with permission to visit the posts in New Jersey. He reached the army just in time to recommend its extrication from a situation where, had the enemy used proper diligence in his operations, it would have been completely destroyed. The opinion of Lee induced the council of war to make a precipitate movement during the night, by which they escaped the toils into which they would otherwise have fallen.

While marching through the Jerseys to join General Washington, Lee was made prisoner by the English as he lay carelessly guarded at a considerable distance from the main body, and carried to New York. Washington proposed to exchange for him six field-officers; but General Howe considered Lee as a deserter from the British army, and refused to release him on those terms. Several British officers were confined and held answerable for the treatment of General Lee. The latter was detained until the surrender of Burgoyne in October 1787. After that event he was exchanged. The battle of Monmouth concluded the military course of General Lee. Being directed by General Washington to advance and attack the enemy's rear, he approached very near, but, instead of obeying his instructions, suffered his troops to make a disorderly retreat. The commander-in-chief met him in the flight and reprimanded him for his conduct. Lee replied in improper language, but executed the subsequent orders of General Washington with courage and ability. Stung with the indignity which he conceived to have been offered him, he wrote two letters to the commander-in-chief after the action of a disrespectful tenour, challenging him to substantiate the charge implied in his expressions on the field. General Lee was arrested and arraigned before a court-martial for disobedience of orders, misbehaviour before



the enemy, and disrespect to the commander-in-chief. On the 12th of August, 1778, he was found guilty of the charges, and sentenced to be suspended from any commission in the armies of the United States for the period of one year. The concurrence of congress in this sentence was thought necessary; and, while yet in suspense as to their determination, he published a defence of his conduct. His abuse of General Washington's character in this pamphlet led to a duel with Colonel Laurens, one of the staff of the commander-in-chief, in which Lee was wounded. Congress confirmed the sentence of the court-martial in his case, though not without previous discussion. Lee retired to an estate he had purchased in Virginia, where he lived secluded in a small hovel, destitute of glass windows or plastering, amusing himself with his books and dogs. While in this situation he composed a set of political and military queries, in which his bitter feelings were freely vented, and which were afterwards published in Baltimore, where they created considerable disturbance.

In 1782 he went to Philadelphia, where he engaged lodgings in a tavern, and, a few days after his arrival, was seized with a fever, of which he died in obscurity on the 2nd of October, 1782. His thoughts would appear to have been employed to the end in the profession which had engaged the best portion of his life, for the last words he was heard to utter were, "Stand by me, my brave grenadiers." From respect to his former services, a large concourse of the people, including many public characters, both French and American, joined in the funeral solemnities. General Lee was brave in action, of a sound judgment in military affairs, and possessed of the affection of his officers and men. Sensible of his military talents, and insatiably ambitious, he aspired to the chief command, and was little scrupulous about the means to be employed to attain that dignity. Whatever might have been his motives for engaging in the American cause, he sacrificed much for it, and was useful in its advancement. He was a classical scholar, and possessed an excellent memory and a brilliant fancy. Though a gentleman in his manners when he chose to appear such, he was often coarse, and, towards the latter part of his life particularly, became very negligent of his personal appearance. With all his faults, however, he was distinguished for sincerity, veracity, and adherence to his friends. He published some essays on military, political, and literary subjects, which, together with his extensive correspondence, were collected in a volume in 1792. A pamphlet which he wrote on American affairs in the earlier part of his life was much approved of by the friends of America and particularly commended by Dr. Franklin. It was his earnest desire, expressed in his will, that he should not be buried in any church or church-yard, or within a mile of any presbyterian or anabaptist meeting-house; and he assigned as his reason, that since his residence in America he had kept so much bad company while living, that he wished to avoid it when dead.

LEE, NATHANIEL, a dramatic poet, who was educated at Cambridge, whither he went in 1668, and afterwards went to London, misled, it is said, by the promises of Villiers, duke of Buckingham. Neglected by his patron, he turned his attention to the drama, and in 1675 produced his tragedy of

"Nero," and from that time to 1681 produced a tragedy yearly. He also tried his abilities as an actor, but failed in the attempt. In 1684 insanity rendered his confinement necessary, and he was taken into Bethlehem hospital, where he remained until 1688, when he was discharged, and wrote two more tragedies,—*"The Princess of Cleves,"* and *"The Massacre of Paris,"* which appeared in 1689 and 1690. He died in 1691 or 1692, in consequence of some injury received in a drunken night frolic. He is the author of eleven plays, all of which were acted with applause; but his natural fire and pathos were buried in a torrent of words, and clouded by a tendency to turgid and bombastic eloquence.

LEE, RICHARD HENRY.—This American was born in the year 1732, at Stratford, Westmoreland county, Virginia, and, after a course of private tuition in his father's house, was sent to the academy of Wakefield, in Yorkshire, where he became distinguished for his proficiency in the classics. He returned to his native country when about in his nineteenth year, and his fortune rendering it unnecessary for him to devote himself to any profession, his time was most usefully spent in the improvement of his mind. The first endeavour which he made to serve his country was in the capacity of captain of the volunteer companies which were raised in 1755, for the purpose of aiding the expedition under General Braddock. He was disappointed, however, in his patriotic desires, Braddock having refused to accept any more assistance from the provincials than he was obliged to. In his twenty-fifth year Lee was appointed a justice of the peace for his native county—an office then given only to persons of the highest character, and generally but to persons of considerable experience. Not long afterwards he was chosen a delegate to the house of burgesses from Westmoreland county, and thus commenced the career of politics for which he was peculiarly fitted both by his natural disposition and talents and the studies in which he was versed. Works of civil and political morality, history, the principles of the civil law, and the laws of his own country, had occupied the principal share of his time, whilst he had not neglected the more elegant departments of polite literature; and he soon obtained distinction in debate. His voice was always raised in support of those principles which were advocated by the republican or anti-aristocratic portion of the legislature; and when in 1764 the declaratory act was passed in the British parliament, in pursuance of the right claimed by that body of taxing America, he was the first to bring forward the subject to the notice of the assembly of which he was a member. A special committee having in consequence been appointed to draught an address to the king, a memorial to the house of lords, and a remonstrance to the house of commons, Mr. Lee was placed on it and selected to prepare the two first papers. These accordingly proceeded from his pen, and, in the words of his biographer and grandson, "contain the genuine principles of the revolution, and abound in the firm and eloquent sentiments of freemen." In 1765 Patrick Henry introduced in the Virginia legislature his celebrated resolutions against the stamp act, which had just been passed by the British parliament. Mr. Lee lent Mr. Henry's motion his powerful and most zealous assistance. Not long after it had been carried in spite of the efforts of the influential party, who advocated the measures of the mo-

ther country, Mr. Lee, amongst other methods which he took to prevent the operation of the stamp act, planned and effected an association "for the purpose of deterring all persons from accepting the office of vender of stamp paper, and for awing into silence and inactivity those who might still be attached to the supremacy of the mother country, and disposed to advocate the right of colony taxation." The association bound themselves to exert every faculty to accomplish the end for which they had united together, "at every hazard, and paying no regard to danger or to death." In consequence of the opposition the stamp act encountered in the colonies, the British ministry were forced to repeal it; but they did so with a reservation of the right of the mother country "to bind the colonies in all cases whatever."

In 1767, parliament having passed two acts, one laying a tax on tea and the other requiring the legislature of the colony "to make provision for quartering a part of the regular army," Mr. Lee exerted himself in every way to excite a spirit of hostility to them, perceiving as he did their despotic tendency, and feeling even then that a struggle for freedom must eventually take place. It would be impossible for us, consistently with our limits, to enter into a minute detail of the unceasing efforts of Mr. Lee's patriotism between this period and the assembling of the first congress in Philadelphia; we can only mention that the celebrated plan which was adopted in 1773 by the house of burgesses, for the formation of corresponding committees to be organized by the legislatures of the several colonies, and also that of corresponding clubs or societies, throughout the provinces, for the purpose of diffusing amongst the people a correct knowledge of their rights, of keeping them informed of every attempt to infringe them, and of rousing a spirit of resistance to arbitrary measures,—both originated with him.

In 1774 the first general congress assembled at Philadelphia, and Mr. Lee attended it as one of the Virginia delegation. His labours during this session, as throughout his whole congressional career, until his zeal and activity were partially arrested by bodily infirmities, were unremitting. Of all the leading committees, those to prepare an address to the king, to the people of Britain, and to the colonies, and to carry into effect the resolution of non-intercourse with Great Britain,—he was a member; and from his pen proceeded the memorial of congress to the people of British America. In the following year he was unanimously elected by the people of Westmoreland county to the assembly of Virginia, by which he was sent to the second congress. At this period hostilities were in full operation between the two countries, and one of the first acts of the new congress was to invest George Washington with the command of its armies. His commission and instructions were furnished by Mr. Lee, as chairman of the committee appointed for that purpose. The other committees on which he served in this session were those named to prepare munitions of war, to encourage the manufacture of saltpetre and arms, and to devise a plan for the more rapid diffusion of intelligence throughout the colonies. The second address of congress to the people of Great Britain (a composition unsurpassed by any of the state papers of the time) was written by him this session. But the most important of his services in this second congressional term was his motion on the 7th of June, 1776, "That these united

colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British crown; and that all political connexion between them and the state of Great Britain is, and ought to be, totally dissolved." His speech on introducing this bold measure was one of the most brilliant displays of eloquence ever heard. After a protracted debate it was determined to postpone the consideration of this resolution until the first Monday of the ensuing month of July; but a committee was ordered to be immediately appointed to prepare a declaration of independence. Of this committee he would have been the chairman, according to parliamentary regulations with regard to the original mover of an approved resolution; but he was obliged on the same day to leave congress and hasten to Virginia, in consequence of the dangerous illness of some of the members of his family. Mr. Jefferson was substituted for him, and drew up the declaration. In August following Mr. Lee returned to his seat in congress, which he continued to occupy until June 1777, pursuing with unabated ardour the path which was to lead to the freedom and happiness of his country. In that month he solicited leave of absence, and returned to Virginia. This step was taken on account of the delicate state of his health, and also for the purpose of clearing his reputation from certain stains which malice had thrown upon it, which he effectually did by demanding an enquiry into the allegations against him, from the assembly of his native state. The result of this enquiry was a most honourable acquittal, accompanied by a vote of thanks to him for the fidelity and zeal of his patriotic services, which the speaker of the house, the venerable George Wythe, in communicating it to him, prefaced by a warm and flattering eulogy.

In August 1778 he was again elected to congress, but was forced by his declining health to withdraw, in a great degree, from the arduous labours to which he had hitherto devoted himself. In 1780 he retired from his seat, and declined returning to it until 1784. In the interval he served in the assembly of Virginia, and, at the head of the militia of his county, protected it from the incursions of the British. In 1784 he was chosen president of congress by a unanimous vote, but retired at the end of the year, and in 1786 was re-elected to the Virginia assembly. In 1792 his health forced him to retire from public life, when he was again honoured by the Virginia legislature with a vote of thanks. He died June 19, 1794.

LEE, SOPHIA.—This lady was born in London, in the year 1750, and received from her father, who was an actor of considerable merit, an excellent education. At a very early age Miss Lee commenced writer, and in 1780 appeared a very diverting comedy, from her pen, entitled "The Chapter of Accidents," which was produced at the Haymarket theatre, and met with great success. This work was followed by "The Recess, or Tales of Other Times."

The success of this work far surpassed her expectation: its interest was increased by her publishing only the first volume, in order to feel her ground. Popular applause, and urgent enquiries even from individuals wholly strangers to her, encouraged her to produce the remainder. Among the testimonies of approbation none touched her so sensibly as a letter from the admired author of "Anticipation," the late Mr. Tickell; for his was the voice of taste



and judgment, sanctioned by that circle in London most distinguished for both. After warmly expressing his own sentiments, he adds, "I have the greatest pleasure in acquainting you that every person admires this beautiful work with more concurrence of opinion than I almost ever remember on any literary subject. Mr. and Mrs. Sheridan have particularly commissioned me to bear witness to the delight which they have felt in reading 'The Recess.' The new interest which this species of historical romance creates in favour of characters we all have heard of so often, yet never before so intimately regarded, gives the most useful embellishment to fact, and supports memory by the charm of imagination."

Her next publication was a ballad, called "A Hermit's Tale, found in his Cell." Border warfare was the ground-work of this little poem, and she frequently regretted that she had not, by withholding it longer, acquired that more exact knowledge which would have enabled her considerably to improve a pleasing outline; but her imagination was busy with a subject of more length.

The madness, or rather the unsettled intellect, of Ellinor, in "The Recess," had been greatly admired, and seemed to afford situations so interesting, that it had been often suggested to her as particularly calculated for the drama. She therefore presented the same character under another form, in the tragedy of "Almeyda, Queen of Grenada," when Mrs. Siddons displayed that pathos and dignity in which she stood unrivalled. Great and deserved encomiums were lavished on the poetical beauties of this play, though, in print, they were disfigured by gross errors, the consequence of its hasty publication during the absence of the author from town.

In the succeeding year her sister Harriet published the first volume of "Canterbury Tales." Detached stories, placed in various countries, abrupt in their commencement, and breaking continually into the dramatic form of dialogue, were, at that time, a novelty in English literature, both as to style and title, although tales innumerable have abounded since. The work had, therefore, very considerable success; and it was agreed between the sisters, that, as neither could wholly command her time, the subjects should be taken up alternately, as leisure and inclination served, each keeping her own story wholly distinct from the other. To the five volumes, however, Miss Lee contributed only "The Young Lady's Tale, or the Two Emilys," and "The Clergyman's Tale." In the first of these we evidently find the author of "The Recess;" the characteristics of the second approach nearer to "The Chapter of Accidents;" but both show the same fertility of invention which marks her other works.

It was some time before Miss Lee again published. The interval was spent occasionally in writing, but for the most part in domestic occupation and social intercourse; for, though strictly attentive to their avocations, the lives of herself and sisters were not reclusive. They had a numerous and agreeable circle of acquaintance among the residents of Bath, and few persons who had a taste for literature, whether English or foreigners, visited that city without becoming more or less known to them.

In the year 1803, Miss Lee, who in conjunction with her sisters had been employed in tuition, retired from the duties of a responsible, and therefore anxious situation, to enjoy the independence ob-

tained by that and the exercise of her talents, in domestic privacy. She soon after published "The Life of a Lover," and in 1807, a comedy from her pen, called "The Assassination," was performed at Drury Lane theatre, which was not successful.

On retiring from Bath, Miss Lee, together with her sister Harriet, resided for some time in Monmouthshire, within reach of Tintern Abbey, as well as many other celebrated spots, and in a neighbourhood of polished and agreeable, though, as it afterwards appeared, of fluctuating society. Circumstances of health and convenience induced them, however, to purchase a house at Clifton, which, from that period, became her permanent home. Here she enjoyed for twelve years good, though not robust, health, and that flow of spirits which was natural to her at all times. In the summer of 1823 it became evident to her friends that her strength was declining; yet nothing occurred that alarmed them till the month of October, when she was seized with spasms on the chest. Though subdued, they were the precursors of a lingering illness, which she bore throughout with religious fortitude, often with cheerfulness, till nature was exhausted, and she expired in March 1824.

LEE, ARTHUR, a distinguished American revolutionary patriot, who was born in Westmoreland county, Virginia, in December 1740. He was sent to Eton, in England, and, upon the completion of his course here, entered the university of Edinburgh, where he commenced the study of medicine, and took his degree of M.D. with great distinction, winning a medal for the best botanical treatise, which was published by order of the university. Having travelled through Holland, Germany, Italy, and France, Dr. Lee returned to Virginia, and commenced the practice of his profession at Williamsburg, then the metropolis. His success was great; but the bent of his mind to politics determined him to return to England and study law, in order that he might acquire familiarity with the science of politics and government, and fit himself for taking a part in public affairs, which were then beginning to wear a serious aspect. Before his return he had heard the parliamentary debate on the stamp act, and when the duty bill was passed he wrote a series of anonymous papers in relation to it. In 1776 he came again to London, which he found the strong hold of popular opposition, and the society of the supporters of the bill of rights the most active in conducting it. Of this society he became a member, with the design of connecting the grievances of the two nations, and purchased the freedom of the city, which qualified him to vote in municipal affairs. The complaints of America were introduced into the celebrated Middlesex petition by Mr. Lee, associated with Wilkes; and he also successfully proposed a resolution, that the members of the club would support no candidate for parliament who would not pledge himself to promote the granting of the power of self-taxation to America. The celebrated Junius was an adviser of this body, and with him Mr. Lee had a literary discussion on some points of American policy, about which they happened to differ. His political publications at this period, in which he adopted the signature of Junius Americanus, were numerous, and procured for him the acquaintance of Burke, Dr. Price, and others of the popular leaders.

In 1770 he was admitted to the bar, and began

the practice of his new profession under the most favourable auspices; and such success attended his exertions as to enable him to lay the foundations of an ample fortune. In the same year the assembly of Massachusetts appointed him their agent in case of the absence or death of Dr. Franklin; and before either of the contingencies occurred he assisted the venerable sage with his hearty co-operation. As a testimony of the sense of his services that state subsequently, in 1784, presented him with a tract of land containing 4000 acres. In the spring of 1774 he set out on a tour to France and Italy, and when at Paris published "An Appeal to the People of Great Britain." Hearing, however, of the dissolution of parliament before he had completed his journey, he hastily returned from Turin to London. On the return of Dr. Franklin to America in the same year, he became the sole agent of Massachusetts. The secret committee of congress appointed Mr. Lee their London correspondent. The principal object of this regulation was, to learn what was to be hoped from the European powers. Mr. Lee directed his inquiries particularly to the French ambassador at the British court, through whom he obtained assurances from the count de Vergennes that his government would secretly furnish to the colonies 200,000*l.* worth of arms and ammunition, to be transported from Holland to the West Indies. He was afterwards appointed by congress one of the commissioners to the court of France in conjunction with Silas Deane, to whom Dr. Franklin was afterwards added, and continued to labour unceasingly for the cause of his country by his writings, negotiations, and never-failing vigilance in detecting whatever might prove injurious to its interests. At the same time he also acted as agent for Virginia, and had the address to procure, under circumstances of special favour, from the royal arsenal, warlike stores to the amount of nearly 260,000*l.*

In December 1777 congress appointed him sole commissioner to Spain, still retaining him on the commission to France. The British ambassador remonstrated against his reception, in consequence of which he was detained at Burgos on his way to Madrid; but upon sending a spirited reply to the remonstrance, no further interruption was attempted, and he proceeded to the capital. He there pursued the same policy which he had practised in London and Paris, ingratiating himself and his cause with the men of influence, and appealing boldly and directly to the government, from which he finally procured a large pecuniary loan. Having accomplished all that seemed practicable he returned to Paris, when the commissioners having determined on the expediency of conciliating Frederic of Prussia, and prevailing with him to withhold his assistance from England, Mr. Lee was selected for that duty and repaired to Berlin, where he was allowed to reside in a private character, and to correspond secretly with the court.

He succeeded in obtaining from Frederic an assurance that he would afford no facilities to Great Britain in procuring additional German auxiliaries, and that he would prohibit the passage through any part of his dominions, of any troops which our court should thenceforward engage in Germany. He obtained also permission for the citizens of the United States to carry on a direct commerce with the subjects of Prussia, and for himself to purchase, for the use of

the United States, arms from the armouries from which the king supplied his forces. While in Berlin his papers were stolen from his chamber; but upon an order from the king to investigate the affair, they were secretly returned. When Mr. Lee left Berlin, it was with an understanding that a correspondence should be carried on between Baron Schulenburg and himself on the affairs of the United States, and that he should keep the king constantly informed of the events of the war with Great Britain, which he did during his residence in Paris. He was also assured that Prussia "would not be the last power to acknowledge the independence of his country." In forming the commercial treaty with France Mr. Lee objected to two articles, in which it was stipulated that no duties should be charged by the respective governments on any merchandise exported to the French West Indies, which yielded molasses, or on the molasses exported thence to the United States; and on the suggestion of France the decision was left to congress, who directed that they should be expunged. Upon the recall of Mr. Deane, between whom and Mr. Lee there had been some misunderstanding, John Adams was appointed in his place. Their services, however, were soon afterwards superseded by the appointment of Dr. Franklin as minister plenipotentiary. During the period of his commission, the peculations of the subordinate agents who were employed to conduct the commercial details of the public business, had excited the vigilant inspection and unsparing reprehension of Mr. Lee. This interference created a multitude of complaints and insinuations, which were artfully disseminated at home. These rumours were in a measure successful in exciting the suspicions of some members of congress; and when in 1779 it was determined to send a minister to Spain, and Mr. Lee was certainly so prominent a character as to be at once suggested as the fittest candidate, he was not appointed, although nominated.

Upon learning this virtual censure, he resigned his appointments and returned to America in 1780. He prepared an elaborate report of his official proceedings, and answers to all the charges which had been circulated to his prejudice; but upon requesting leave to vindicate himself with these in congress, that body expressed their full confidence in his patriotism, asserting that they had no accusations to make, and requested him to communicate his views and information acquired during his residence abroad. In 1781 he was elected to the assembly of Virginia, and by it returned to congress, where he continued to represent the state until 1785. In 1784 he was sent on a delegation to make treaties with the Indians on the northern frontier. He was next called to the board of treasury, with Samuel Osgood and Walter Livingston, in which he continued from 1784 to 1789. Within that period he also served in a legislative committee to revise the laws of Virginia. On the dissolution of the treasury board he once more sought the shades of retirement, and established himself on a farm on the Rappahannock, where he died December 12, 1792.

LEECHMAN, WILLIAM, a Scottish divine, who was born in Lanarkshire in 1706, and received his education at the university of Edinburgh. He was licensed as a preacher in 1731, and was ordained minister of Beith in 1736. In 1746 he was elected moderator of the synod of Glasgow, which he opened

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with a sermon to the clergy on the temper, character, and duty, of a minister of the gospel.

In 1743 Mr. Leechman published a discourse on the nature, reasonableness, and advantages of prayer, with an attempt to answer the objections against it. This added much to his reputation, and has been frequently reprinted. He was shortly after elected to the professorship of theology at the university of Glasgow. Soon after he had been established in the professorship, he took the degree of doctor in divinity, and continued in the theological chair seventeen years, vindicating and establishing the grand truths of natural and revealed religion in answer to the principal objections made to them by Mr. Hume, Lord Bolingbroke, and other sceptical writers. He had in his lectures a remarkable talent of selecting what was most important and striking on every subject that he treated on: his arguments were solid, founded on indisputable facts; and they were urged with a degree of warmth which carried his auditors along with him; for they were addressed equally to the judgment and the heart. Dr. Leechman's fame extended far and wide, the divinity-hall at Glasgow was crowded in his time with a greater number of scholars than any other in Scotland; and his numerous scholars, however they might differ in their sentiments on speculative theology and church government, were all cordially united in their affection and veneration for their master. In 1761 Dr. Leechman was raised to the office of principal of the university of Glasgow by a presentation from the king. He had previously to this been in a very bad state of health, and this change in his avocations was probably the means of prolonging his life; yet, though released from the more fatiguing part of his duties, he gave a lecture for some time, once a week, to the students in divinity, and weekly lectures to the whole university. Dr. Leechman's faculties remained in full vigour amidst the increasing infirmities of old age, but in 1785 he experienced two violent paralytic strokes, from which he partially recovered; but a third attack carried him off on the 3rd of December in that year, when he was almost eighty years of age.

**LEFEVRE, FRANCOIS JOSEPH**, duke of Dantzic.—This French nobleman was born at Rufack, in the department of the Upper Rhine, in 1755, and he entered the military service in the guards, in which, at the beginning of the revolution, he was sergeant. Having warmly embraced the new principles and distinguished himself by his prudence and firmness, his promotion was rapid, for in 1794 he was made general of division, and in the succeeding campaigns continued to render himself conspicuous by his courage and military skill. He espoused the cause of Bonaparte, whose designs he was able to forward. His services on this occasion were rewarded by the dignities of senator, marshal of the empire, and grand cross of the legion of honour. He bore an important part in the victory of Jena, distinguished himself at Eylau, and received the chief command at the siege of Dantzic, at which he gave the most brilliant proofs of genius and humanity. In 1808 he served in Spain, in 1809 again in Germany, and in the Russian campaign commanded the imperial guard. After the abdication of the emperor the king created him a peer, and during the hundred days Napoleon included him in his upper chamber. His name was consequently erased after the second restoration, but in 1819 he was again summoned to take his seat. He died in 1820.

**LEFEVRE, SHAW CHARLES**, was born in Yorkshire in 1759, and educated at Trinity college, Cambridge. In 1789 Mr. Lefevre married and settled at Reading, of which borough he subsequently became member of parliament. It was in 1802 that his political connexion with Reading commenced. At that period the inhabitants of Reading conceiving that the old interest which had long preponderated there might be overturned, looked out for a man of character and opulence that would come forward as their champion and assert their independence. In this critical conjuncture all eyes were turned towards their neighbour Mr. Lefevre as the fittest person for this purpose. A few friends accordingly waited on him with a tender of their services, and he answered nobly to their call. A contest ensued of the most severe nature, but under such a leader, and so supported, the conflict was not long doubtful, and it ended in the return of Mr. Lefevre by a decided and triumphant majority. Once seated for the borough, he was afterwards so firmly supported by his friends that he maintained his post through four successive elections, against all opposition. At the general election in 1820, in consequence of his declining health, which had obliged him to seek a milder climate, he with great reluctance withdrew from public life, and resigned into the hands of his constituents the trust which he had held so long, so honourably to himself, and so advantageously to the borough of Reading. He closed a long and useful life in April 1823.

**LEFEVRE, ROBERT**, a French portrait painter, who produced historical pieces of great merit, which, with those of David, Girodet, Guerin, and Gerard, belong to the best of the modern French school. Several portraits of Napoleon by Lefevre are among the best. He died in 1831.

**LEFORT, FRANCIS JAMES**.—This celebrated favourite of Peter the Great was born at Geneva in 1656. His father, a merchant in that place, sent him to Hamburgh to become acquainted with commerce; but having an inclination for a military life, he went secretly to Marseilles in his fourteenth year, and entered first the French and afterwards the Dutch service, which he left to go to Moscow by the way of Archangel in 1675. Here he became secretary to the Danish ambassador, and a fortunate accident gave him an opportunity to gain the favour of the young czar, Peter Alexiewitch, which he retained till his death. In both was the germ of greatness, which was gradually developed. Peter felt that he needed an instructor and assistant, and Lefort possessed talents fitted for both offices. The first great service which he rendered the czar was in a rebellion of the Strelitz. Lefort quelled the insurrection, and saved the prince from the danger which threatened his life. This service gained for him the unbounded confidence of the czar, who was now become the absolute master of Russia. Lefort's influence increased daily. He established the military system of Russia, and laid the foundation of her navy, which Peter afterwards carried to such a degree of perfection. When Peter travelled into foreign lands in 1697 Lefort was the principal of the embassy, in the train of which the czar remained incognito. In the mean time the nobles, jealous of the favour shown to a foreigner, saw a favourable opportunity to revenge themselves in the long absence of Lefort and the czar. The Strelitz rebelled; but Peter darted on them with the rapidity of an eagle, and took a bloody revenge. The

czar, Lefort, and Menzikoff, executed the guilty with their own hands. Lefort died in 1699. He had a comprehensive and cultivated mind, a penetrating judgment, much presence of mind, great dexterity in sounding those of whom he wished to make use, and an uncommon knowledge of the resources of the Russian empire.

LEGENBRE, ADRIAN MARIE, a celebrated French professor of mathematics, whose scientific attainments entitle him to be placed amongst the highest mathematicians of the age. Among his numerous scientific publications we may mention his "*Memoire sur les Transcendentes Elliptiques*," and the "*Elemens de Geometrie*," the last of which has passed through nearly twenty editions. In addition to the works already mentioned, M. Legendre published "*Nouvelles Theorie des Paralleles*," and was for several years a contributor to the *Memoirs of the academy of sciences*. M. Legendre died in 1832.

LEIBNITZ, GODFREY WILLIAM. — This learned mathematician and philosopher was born at Leipsic in 1646, and educated at the university in that city. He afterwards went to Jena, where he heard the lectures of Professor Bohnius upon polite learning and history, and those of Falcknerius in the law. At his return to Leipsic in 1663 he maintained, under Thomasius, a thesis "*De Principiis Individuationis*." In 1664 he was admitted M.A., and observing how useful philosophy might be in illustrating the law, he maintained several philosophical questions taken out of the "*Corpus Juris*." At the same time he applied himself particularly to the study of the Greek philosophers, and engaged in the task of reconciling Plato with Aristotle, as he afterwards attempted a like reconciliation between Aristotle and Des Cartes. He was so intent on these studies that he spent whole days in meditating upon them in a forest near Leipsic.

About this period he became acquainted with Baron Boinebourg, who formed so high an opinion of his learning that he advised him to apply himself to law and history; giving him at the same time the strongest assurances that he would engage the elector, John Philip of Schonborn, to send for him to his court. Leibnitz accepted the kindness, promising to do his utmost to render himself worthy of such a patronage; and, to be more within reach of its happy effects, he repaired to Frankfort upon the Maine, in the neighbourhood of Mentz. In 1668 John Casimer, king of Poland, resigning his crown, the elector palatine, among others, became a competitor for that dignity; and, while Baron Boinebourg went into Poland to manage the elector's interests, Leibnitz wrote a treatise to show that the Polonois could not make choice of a better person for their king. With this work the elector palatine was extremely pleased, and invited the author to his court. But Baron Boinebourg would not suffer him to accept this last offer from the palatine, and immediately obtained for him the post of counsellor of the chamber of review to the elector of Mentz. Baron Boinebourg had a political connexion with the French court, of which Leibnitz undertook the charge. Leibnitz immediately set out for Paris, and on his arrival became acquainted with all the literati in that metropolis.

In 1673 he lost his patron, M. de Boinebourg; and, being at liberty by his death, came to England, where he became acquainted with Oldenburg, the secretary, and John Collins, fellow of the royal

society, from whom he received some hints of the invention of the method of fluxions, which had been discovered in 1664 or 1665, by Mr., afterwards Sir Isaac Newton.

While he was in England he received an account of the death of the elector of Mentz, by which he lost his pension. He then returned to France, whence he wrote to the duke of Brunswick Lunenburg to inform him of his circumstances. That prince sent him a very gracious answer, assuring him of his favour, and, for the present, appointed him counsellor of his court, with a salary; but gave him leave to stay at Paris, in order to complete his arithmetical machine, which, however, was not completed until after his death. In 1674 he came again to England, whence he passed, through Holland, to Hanover, and from his first arrival there made it his business to enrich the library of that capital with the best books of all kinds. The elector dying in 1679, his successor, Ernest Augustus, then bishop of Osnaburg, afterwards George I., extended the same patronage to Leibnitz, and directed him to write the history of the house of Brunswick. Leibnitz undertook the task; and, travelling through Germany and Italy to collect materials, returned to Hanover in 1690 with an ample store.

He immediately employed himself in arranging the materials which he had collected for his historical undertaking, and after having published an essay on the connexion between the houses of Brunswick and Este, which procured him the appointments of privy counsellor of justice, and historiographer, he gave to the world "*Scriptores Rerum Brunsvicensium*;" but this important work was only a preparatory step. The history itself was never published: the outline only was found among his papers after his death, and published in the "*Acta Eruditorum*" for 1717. According to this plan, we should have had a general account of the primitive condition, not only of Germany, but of the whole world, in conformity with the views given by Leibnitz in his "*Protogea*." The "*Accessiones Historicae*," and the "*Disquisitio de Origine Francorum*," were published at Hanover in 1715. As Leibnitz displayed a profound knowledge of history in the above-mentioned works, so he showed a no less intimate acquaintance with theology in his attempts at forming a plan for reuniting the protestants and catholics, in which he displayed much fruitless labour, in conjunction with Molanus and Bossuet. Among his plans for the good of mankind, may be mentioned his exertions to invent a universal character, and a common philosophical language. His labours in another scientific undertaking were better rewarded. The elector of Brandenburg (afterwards Frederick I. king of Prussia) requested his advice in the establishment of the royal academy of sciences at Berlin, and, when the institution was completed according to his plan, the elector made him president of the academy in 1700.

Leibnitz furnished a great part of the papers in the "*Miscellanea Berolinensia*," which the new academy published in 1710. On the death of the king, three years after, his successor having little taste for the sciences, Leibnitz foresaw the fall of the society, and therefore hastened to Vienna to obtain for it the protection of the emperor Charles VI. His efforts were unsuccessful, although he received a most flattering reception from the emperor, who had already conferred on him the dignities of baron and of aulic



counsellor, with a pension of 2000 florins. He also had an interview with the czar Peter at Torgau, who, in return for his advice concerning the civilization of his vast empire, conferred on him the title of privy counsellor, with a pension of 1000 rubles. Loaded with honours, he crowned his literary fame by his celebrated "*Essai de Théodicée*," in which he maintained the doctrines of pre-established harmony and optimism, and which was followed in 1715 by his "*Essai sur l'Entendement Humain*." The life of this individual, so highly favoured by fortune, was not entirely free from calamity. His unfortunate controversy with Newton, concerning the discovery of the differential calculus, and the pains of the gout, embittered the close of his active life. He died in his seventieth year, in November 1716. His monument, constructed in the form of a temple, bears the simple inscription *Ossa Leibnitii*.

Leibnitz was of the middle size, thin, but of firm health, with an habitual stoop. His hair was black in his youth, but labour early rendered it white; and his eyes, which were short-sighted, were strong even in his old age. He had a pleasing countenance, a warm temperament, and as much animation in his delivery as he had in his labours. He studied during nearly the whole night, and often took his sleep in his chair, which is preserved in the library at Hanover. Reading every thing, without distinction, he contented himself with making short extracts on little pieces of paper which he kept in different compartments, though his memory was so excellent that he had little need to refer to them. His correspondence, which extended even to China, together with the other relations which he maintained with different classes of men, took up a great part of his time. The spirit of the age, the study of the older systems of philosophy, among which the Grecian had occupied much of his attention, and, above all, the mathematical turn of his mind, combined to produce his peculiar system of philosophy. He expected to reform philosophy by giving it this direction, and he hoped to establish its principles in such a manner that the strife between different parties would cease of itself. On this account he was in favour of rationalism in the sense in which it was maintained by Plato, and the system of demonstration, which prevented him from entirely rejecting the scholastic philosophy. There are in philosophy, as in mathematics, necessary truths which cannot be learned from experience, but must be grounded in the soul itself, as they rest on principles the proof of which is independent of the evidence of the senses. This forms the basis of the Leibnitzian rationalism, the principal characteristics of which are, a peculiar theory of knowledge, the doctrine of Monadology, and the *Theodicea*, or doctrine of optimism. With regard to knowledge according to this system—1. The necessary truths are innate in the soul, not, indeed, actually forming objects of knowledge, but capable of being called forth by circumstances. Whatever is derived from the senses is confused, and distinct knowledge is possessed only by the understanding. These views are opposed to the empiricism of Locke. In order to attain truth, it is necessary to use the rules of logic, as mathematicians also use them, by unfolding analytically the simple truths contained in a subject, until the fundamental truth is attained. The Cartesian criterion—clearness and distinctness—is not sufficient. "Our conclusions," says Leibnitz, "rest

on two great principles—the principle of contradiction (according to which we deem that false which involves a contradiction, and that true which is opposed to falsehood), and the principle of the sufficient reason (which teaches no assertion is true if no sufficient reason can be given why it is true rather than false), which leads to an absolute final reason, independent of accidental circumstances. But the final reason of the certainty of innate necessary truths is in God, as the source of all necessary and eternal truth. 2. Monadology forms the central point of the system, and Leibnitz believed that in this he had discovered the fundamental basis of actual knowledge. All experience teaches us that there are compound substances; consequently there must be simple ones. The senses give us only confused, the understanding distinct, knowledge; and the simple, which cannot be recognised by the senses, is the ground of the compound. These simple substances, from which the compound are formed, and each of which differs in its qualities from all others, since there are no two things exactly alike, Leibnitz calls *monads*, of which he assumes four sorts—pure monads (or living beings), the souls of beasts, the souls of men, and God, who, as the origin of all knowledge, of reality, and of the existence of things, the eternal, original Monad, he calls the *Monas monadum*. All created monads are united with bodies, or, rather, all finite beings are aggregates of monads, some having a central and governing monad. The different classes of monads conceive of the universe with different degrees of distinctness; God alone conceives it perfectly. There is no actual influence of one thing on another, but only an ideal connexion;—i. e. the internal changes of each monad are so arranged as to agree with the changes in the monads immediately connected with it. The cause of this agreement is the infinite wisdom and almighty power of the Deity. The divine understanding is the prototype of all truth, beauty, and absolute good, and by it all the interior changes in the monads were so predetermined that there is a perfect harmony in their succession. This predetermination or established harmony was arranged by the Godhead when the plan of the world was formed. 3. The *Theodicea* is the defence of the supreme wisdom of the Creator of the world, which had been impugned on account of the existence of evil. Such a *Theodicea* Leibnitz attempted, particularly on account of the contrary views brought forward by Bayle. According to the Leibnitzian system, an infinite number of worlds are possible in the divine understanding; but, of all possible ones, God has chosen and formed the best. Every thing which really is, is best in connexion, even if by itself it is imperfect. This system is therefore denominated *optimism*. Each being is intended to attain the highest degree of happiness of which it is capable, and is to contribute, as a part, to the perfection of the whole. The existence of evil is no argument against this system, because metaphysical evil is merely a necessary imperfection in the nature of finite things, from which imperfection, physical evil, and moral evil (sin), necessarily proceed. Moral evil is founded in the freedom of finite spirits, which consists in choosing, according to grounds of preference, one among many physically possible actions: for, although every thing in the world is necessarily determined, still man, being ignorant of the future, must act from the convictions of his reason.

Leibnitz nowhere makes a complete connected exposition of this philosophical system, but has only proposed it in his writings by piecemeal, and it is therefore difficult to follow his course of thought. This is not the place to enter into a more critical examination of the value of these hypotheses; it is sufficient to observe, that they have been of the greatest service in promoting the progress of reason, as they have given that impulse to the philosophical world which his mathematical discoveries, to an account of which we now proceed, gave to the mathematicians of his time. His attention was early directed to mathematical researches, and in a letter to the countess of Kielmannsegge he relates, that even in his sixteenth year he was occupied in considering the differences of those numbers whose succession forms a regular series. He thus arrived at the law of constant magnitudes, which is always found exactly, or by approximation, if the members of the series, and then their first, second, &c., differences are subtracted from each other; but when he was in England, wishing to publish his supposed discovery, he found himself anticipated by a French mathematician, Regnault. A second similar affair induced him to study Mercator's "*Logarithmotechnica*," which he carried with him to France, where he surprised Huygens by communicating to him his discovery of an infinite series for the surface of the circle, similar to that of Mercator for the hyperbola. This was made known by Oldenburg to Newton, who congratulated Leibnitz on his discovery. Animated by this result, Leibnitz resumed his researches into the difference of numbers, and in this way he was led to the discovery of the differential calculus. In a letter he communicated this discovery to Oldenburg, for Newton's examination. In comparing the whole course of reasoning which he pursues in his calculations with the views which lie at the foundation of Newton's method of fluxions, not the least similarity can be discovered between the two methods; which is the best proof that each of these great men, in reality, attained the same result for himself, entirely independent of the other. Leibnitz, however, received no answer from Newton to this remarkable letter, and things remained in this state till 1682, when the "*Acta Eruditorum*" was commenced.

Leibnitz was from the beginning one of its most active contributors, and in the October number of 1684 he published a complete account of his differential calculus, exactly as he had communicated it to Newton. It is worthy of remark that at this time no one questioned the claims of Leibnitz to the discovery of this new mode of calculation. On the contrary, Newton publicly acknowledged the merit of the German, and made the most honourable mention of him in his "*Principia*." Leibnitz continued with untiring activity to make improvements in his method. The differential calculus, together with its converse, which Leibnitz called summatory, but to which John Bernoulli gave the name of integral calculus, was in high esteem on the continent, and had been much used and extended both by Bernoulli and the Marquis de l'Hospital, when in 1699, twenty-two years after the letter of Leibnitz to Newton, which was dated June 21, 1677, and fifteen years after the publication of the theory in the manner already mentioned, in the October of 1684 number of the "*Acta Eruditorum*," it was contended for the first time, by Fatio de Duillier, that Newton was the dis-

coverer of this mode of reckoning. This article was written in an offensive tone, and Leibnitz answered it in the "*Acta Eruditorum*." His reply for a time put an end to the dispute; but five years afterwards, Newton having published his "*Optics*," at the close of which he appended an exposition of his method of fluxions, which he claimed to have invented as early as 1666, the "*Acta Eruditorum*" gave an extract from this work in the next year, and by making a comparison between the method of fluxions and the system of differential calculus, to the disadvantage of the former, awakened anew the dispute between the parties. Keill, professor of astronomy at Oxford, declared in the "*Philosophical Transactions*" for 1708, not only that Newton was the original inventor of the new system, but that Leibnitz had formed his upon Newton's merely by changing the expressions and the signs. Leibnitz, therefore, wrote to Hans Sloane, secretary to the royal society, to request the society to decide between him and Keill. The society immediately named a committee, who came to the following conclusion;—that, in reality, there was no difference between the differential calculus and fluxions, and that the question did not turn on the invention of the one or the other, but on priority, with respect to which there was strong proof that Newton had possessed the system fifteen years before the publication of Leibnitz's article in the "*Acta Eruditorum*," and that therefore Keill's assertion concerning Leibnitz could not be considered as a calumny. This decision of the society only rendered the schism between the parties wider, and Leibnitz rendered the quarrel irreconcilable by sending a letter to the abbé Conti, who was then in England, and acted the part of a mediator between the parties. In this letter, which was intended to be shown to Newton, among other offensive expressions, he gave him to understand that it was impossible that he should have invented the algorithm of infinitely small magnitudes before himself. Newton replied through Conti, and the dispute continued till the death of Leibnitz.

LEICESTER, SIR PETER, a learned antiquary, who was born at Tabley in Cheshire in 1613, and was educated at Brazen-nose college, Oxford. His principal publication, entitled "*Historical Antiquities*," is a work of great labour and research. Sir Peter Leicester died in 1673.

LEIGH, CHARLES, a naturalist and antiquary, born about the middle of the seventeenth century. He is best known for his "*Natural History of Lancashire*." He appears to have died about 1720.

LEIGH, EDWARD, an eminent biblical critic, who was born in 1602. He was educated at Oxford, and afterwards studied law in the Middle Temple. During the violence of the plague in 1625 he took that opportunity to visit France; and, on his return to the Temple, added to his law studies those of divinity and history, in both which he attained a great stock of knowledge. He was, in fact, a sort of lay divine, and superior to many of the profession. About 1636 we find him representing the borough of Stafford in parliament, when some of the members of that which was called the long parliament had withdrawn to the king at Oxford. Mr. Leigh's sentiments inclining him to remain and to support the measures of the party in opposition to the court, he was afterwards appointed to a seat in the assembly of divines, and certainly sat with no little propriety in



one respect, being as ably skilled in matters of divinity and ecclesiastical history as most of them. He was also a colonel of a regiment in the parliamentary service, and *custos rotulorum* for the county of Stafford. He was not, however, prepared to approve of all the proceedings of the parliament and army; and having, in December 1648, voted that his majesty's concessions were satisfactory, he and some others, who held the same opinion, were expelled from parliament. He died in 1671. His most important work is entitled "*Critica Sacra*."

LEIGHTON, ROBERT, a distinguished prelate, who was born in London in 1613, and educated at the university of Edinburgh. He was subsequently sent to France, and on his return obtained presbyterian ordination, and was settled at Newbottle, near Edinburgh. Disapproved of by his presbyterian brethren as not sufficiently polemical in his discourses, he resigned his living, and was soon after chosen principal of the university of Edinburgh. When Charles II. resolved to re-establish episcopacy in Scotland, Dr. Leighton was induced to accept a bishopric, but chose the humblest of the whole, Dumblain, and would not join in the pompous entry of his brethren into Edinburgh. He nevertheless became archbishop of Glasgow, chiefly impelled, it is believed, by a hope of furthering a scheme of reconciliation between the presbyterians and episcopalians. Disappointed in this hope, as also in his wishes to moderate the acrimonious feelings of both parties, he went to London, and requested leave to resign his see; but his resignation was not accepted. He never, however, returned to Scotland, and died in London on the 5th of February, 1684. Archbishop Leighton was celebrated for his gentleness, moderation, and disinterestedness; for although his bishopric produced only 200*l.* and his archbishopric barely 400*l.* per annum, he founded exhibitions both in the colleges of Edinburgh and Glasgow.

LEIGHTON, SIR BALDWIN, a distinguished military officer, who was born at Wallisborough in Shropshire. After completing his education he entered the army, and in March 1761 sailed for the East Indies, where after doing garrison duty for some time in Fort St. George, he took the field, and was at the siege of Madura and two small forts. After an active campaign his majesty's troops were ordered home in consequence of the peace in the year 1763, and in 1765 this officer arrived in England and was placed on half-pay.

In 1768 he purchased a commission in the 46th regiment, in 1770 a captain-lieutenancy, and in 1772 a company. In 1775 he was appointed captain of grenadiers, and in October sailed with the regiment for North America, and was in the action of Brooklyn on Long Island, the taking of New York, the action on York Island and the White Plains, the storming of Fort Washington, the taking of Rhode Island, the action of Brandywine, and the action near Monmouth Court House, where he was severely wounded. In November 1778 his health was much impaired from the fatigue and hardships incident to active service, and he was therefore ordered to England to the command of a recruiting company. In 1782 he obtained the rank of major in the army, and in 1787 he purchased the majority of the regiment, in the command of which he went in 1792 to Gibraltar; and in the following year he obtained the rank of lieutenant-colonel in the army. In November

1794 he sailed in command of the regiment to the West Indies; in March following succeeded to the lieutenant-colonelcy of the 46th; and in the beginning of the year 1795 he was ordered in command of that regiment from Martinico to St. Vincent's, in which island he was senior officer. He was there actively employed against the French and Caribs, who carried on a cruel and savage war; the 46th regiment was engaged with them together and in detachments thirteen times, and in the short period of eight months suffered a loss of 400 men out of 520. In 1716 the few remaining men of the regiment were drafted, and the officers and non-commissioned officers came to England in October.

In 1809 he attained the rank of lieutenant-general, and was placed in command of Jersey during the absence of General Don, who was ordered to Walcheren. He was relieved by General Don in May 1810, and on quitting the island received a very handsome letter from the adjutant-general, notifying the commander-in-chief's approbation of his conduct during his command. After the last-named period this officer was not employed. He received the brevet of general in August 1819, having succeeded to the family baronetcy on the death of his first cousin, Sir Robert Leighton, the fifth baronet. Sir Baldwin died, after a short illness, on the 13th of November, 1828.

LEISEWITZ, JOHN ANTHONY, a German writer, whose tragedy, entitled "*Julius of Tarentum*," is esteemed by the Germans one of their best productions, and is still performed. Leisewitz was born in 1752 at Hanover, and, at the university, was a friend of Voss, Hölty, and Bürger. He died in 1806 at Brunswick.

LEKAIN, HENRY LOUIS, a tragic actor, who was born at Paris in 1728. It was the intention of his father, a goldsmith, to bring him up in the same avocation, in which the boy made such progress that his work was in request even in his sixteenth year. He enjoyed, at the same time, the benefit of instruction in the *collège de Mazarin*, where the scholars performed a dramatic piece at the close of the academic year. The means of Lekain were inadequate to the expense required of the performers, and he therefore undertook the office of prompter. He rarely had occasion to make use of the book, so deeply were the plays impressed on his memory as soon as he had heard them a few times. His greatest recreation consisted in attending the French theatre on Sundays. Social amusement having acquired new life in Paris after the peace of 1748, several private theatres were formed, and Lekain joined with a number of young persons in establishing one, which soon surpassed all the others. Lekain was distinguished for his acting, and Arnaud Baculard's comedy "*Le Mauvais Riche*" was first performed by this company.

Voltaire, Arnaud's patron, was present at the representation, and invited Lekain, who played the part of the lover, to his house. The young actor was embarrassed before this celebrated man, who encouraged him with the words, "Heaven be thanked, I have at last found a person who has moved and touched me, even when reciting bad verses." Voltaire advised him, however, not to become an actor; and, in order to induce him not to abandon the trade of his father, offered to advance him 10,000 francs, in order to place him in a more convenient situation.

Lekain hesitated, but his propensity for the stage predominated. When Voltaire perceived that the resolution of the young man was invincible he offered to spare him, at least, the expense of apprenticeship, and to build him a theatre in his own house, where Lekain could play with his young friends. Lekain now lived with Voltaire, whose two nieces played with him, and the poet himself sometimes undertook a part. The most distinguished men aspired to the honour of attending these performances. The part of Cicero in the "Rome Preserved" was here seen represented by Voltaire with an energy and truth of which tradition still preserves the memory; and, inspired by such a model, Lekain shone in the character of Titus. During the six months which he spent in the society of Voltaire his dramatic skill was vastly improved; and in his "*Mémoires de H. Lekain*," published by his son, he says, that at that time he studied most profoundly the principles of his art. Before departing for Berlin in 1750 Voltaire obtained for his protégé permission to appear on the *théâtre Française*. One of his most splendid parts was Mahomet in Voltaire's play of the same name. His last performance, in the character of Vendôme in Voltaire's "*Adélaïde*," was admired above all; and the exertions which he made on this occasion were the cause of his speedy death in 1778.

LELAND, JOHN, an English antiquary, born in London about the end of the reign of Henry VII. He was educated at St. Paul's school and Christ's college, Cambridge; whence he removed to Oxford, and then to Paris, for further improvement. Returning home, he took holy orders. Henry VIII. made him his chaplain and librarian, and gave him the title of royal antiquary. In 1533 he was empowered, by a commission under the great seal, to search for objects of antiquity in the archives and libraries of all cathedrals, abbeys, priories, &c.; in consequence of which he spent six years in travelling over the kingdom, visiting the remains of ancient buildings and monuments, and collecting materials for the illustration of the history and archæology of England and Wales. He retired to his house in London, to arrange and methodize the stores of intelligence which he had collected, but after two years died insane in 1552, without having completed his undertaking. The great bulk of his collections, after passing through various hands, was placed in the Bodleian library, in an undigested state. Hearne printed a considerable part, forming the "*Itinerary of John Ieland*," and "*Lelandi Antiquarii de Rebus Britannicis Commentaria*."

LELAND, THOMAS, a learned divine, who was born in the city of Dublin in 1722, and educated in the university of that city. In 1748 he entered into holy orders, and was soon after, in conjunction with Dr. Stokes, induced to undertake an edition of the "*Orations of Demosthenes*," and shortly after an English translation of Demosthenes. These were followed by some classical works of minor importance; but in 1773 he published his "*History of Ireland from the Invasion of Henry the II.*" He died in 1785.

LELY, SIR PETER, a celebrated portrait painter, who was born at Soest, in Westphalia, in 1617. He received the rudiments of his professional education from Peter Grebber, at Haerlem; and having acquired a very considerable degree of skill in execution, he came to England in 1641, and commenced

portrait painter. After the restoration he was appointed state painter to Charles II., and continued to hold that office with great reputation till his death, which happened in 1680. He was seized by an apoplexy while painting a portrait of the duchess of Somerset, and died instantly, at the age of sixty-three.

Though Lely's talents as an artist do not entitle him to hold a rank equal to that filled by his great predecessor Vandyke, yet they justly claim both respect and admiration. He fell short of Vandyke in two very essential parts of portraiture, namely, taste and expression. It is in parts only that he wrought with taste,—in the ringlets of the hair, for instance—seldom in the actions of his figures, and scarcely ever in the tout-ensemble of his pictures. Lely possessed the art of flattery more than most artists; and no doubt by that secured the approbation of his contemporaries, and consequently great practice. He acquired a very considerable fortune, of which he employed a large portion to furnish himself with a collection of pictures and drawings. These, at his death, were sold by auction, and were so numerous that forty days were consumed in the sale; and the product amounted to 26,000*l.*; besides which he left an estate he had purchased of 900*l.* per annum. Among his more celebrated pictures in this country are the series of beauties at Windsor, a remarkable picture of Charles I., and heads of the duke of York and Lady Elizabeth.

LEMERY, NICHOLAS, a celebrated chemist, born at Rouen, in Normandy, in 1645. After having made the tour of France, he in 1762 became acquainted with M. Martin, apothecary to Monsieur the prince, and went through several courses of chemistry in the laboratory of this chemist at the Hotel de Conde. The true principles of chemistry at that period were but ill understood, and this practical chemist was the first who abolished the jargon of barbarous terms, and reduced the science to clear and simple ideas. In 1681 he was disturbed on account of his religion, and came to England, where he was well received by Charles II.; but he shortly after returned to France, and on the revocation of the edict of Nantz he became a convert to the catholic faith to avoid persecution. He was then appointed associate chemist and pensionary in the royal academy of sciences, and died in 1715. He wrote "*A Course of Chemistry*;" "*An Universal Pharmacopœia*;" "*An Universal Treatise of Drugs*;" and "*A Treatise on Antimony*."

LEMPRIERE, JOHN, D.D., this learned divine was graduated at Oxford as A.M. in 1792. In the same year he became head-master of Abingdon grammar-school, and afterwards master of the free grammar-school at Exeter. In 1811 he was presented to the rectory of Meeth, in Devonshire, which living, together with that of Newton Petrock, in the same county, he held until his death. Dr. Lempriere was an excellent classical scholar, and published a "*Bibliotheca Classica*" as an assistant in the study of antiquities and mythology. His other writings are, the first volume of a translation of Herodotus, with notes, which appeared in 1792: an entire and elegant translation of that historian being given to the world by Mr. Beloe, Dr. Lempriere desisted from prosecuting his design. A compilation of "*Universal Biography*," first printed in quarto, with an abridgment of the same in octavo, both in 1808 was



his last work. He died of apoplexy in February 1824.

LENCLOS, ANNE, called *Ninon de*, was born at Paris in 1616, of noble parents. The early death of her parents having left her to follow her inclinations, her character was formed by the bent of her own feelings, and by the study of the works of Montaigne and Charron. Even at an early age she was distinguished for her wit and acuteness. She played the harpsichord and several other instruments in a masterly style, sang with taste, and danced with grace. With such attractions, she had no want of suitors; but her love of independence prevented her from forming a serious connexion. To render herself entirely free, she invested her property in an annuity, on which she lived frugally, but in good style. Her income amounted to 8,000 or 10,000 livres. Notwithstanding her reputation for gallantry, the most respectable ladies of the time, such as La Fayette, La Sablière, and Maintenon, cultivated her friendship. Of Madame de Maintenon she used to say, that she wished to employ her to drive away the tedium of rank and age at Versailles. Even in her old age her house was the rendezvous of the most agreeable personages of the city and court, and of the most distinguished men. Scarron consulted her on his romances, St. Evremond on his poems, Molière on his comedies, Fontenelle on his dialogues, and La Rochefoucault on his maxims. At her death, in 1705, she bequeathed to Voltaire, then a young man, whose renown she had foreseen, a considerable sum, which he was to expend in books. Ninon's second son died a tragic death. Ninon confessed herself that she was not happy, and often said that, if she had foreseen her course of life, she would rather have undergone a voluntary death than have submitted to such a destiny.

LENFANT, JAMES, a learned French writer, born in 1661. After studying at Saumur he went to Heidelberg, where he became chaplain of the electress dowager palatine, and pastor in ordinary to the French church. The descent of the French into the palatinate obliged him, however, to leave Heidelberg in 1688. He went to Berlin, where the elector Frederic, afterwards king of Prussia, appointed him one of the ministers. There he continued nearly forty years, distinguishing himself by his writings. He was preacher to the queen of Prussia, Charlotta Sophia; and after her death to the king of Prussia. In 1707 he took a journey to England and Holland, where he had the honour to preach before Queen Anne; and might have settled in London, with the title of chaplain to her majesty. In 1712 he went to Helmstadt, in 1715 to Leipsic, and in 1725 to Breslaw, to search for rare books and MSS. It is not certain whether it was he that first formed the design of the "Bibliothèque Germanique," which began in 1720; or whether it was suggested to him by one of the society of learned men, which took the name of Anonymous, and who ordinarily met at his house. He died in 1728. His principal works are, "The History of the Council of Constance," "A History of the Council of Pisa," "The New Testament translated from the Greek into the French, with Notes by Beausobre and Lenfant," and "The History of Pope Joan, from Spanheim's Latin Dissertation."

LENOIR, ALEXANDER.—This French artist was born at Paris in 1762, and rendered the greatest

services to the fine arts by the preservation of the monuments of French art, while director of the French museum of antiquities. He received his education in the collège Mazarin, and afterwards in the academy of arts at Paris. He subsequently devoted himself to painting till 1790, under the guidance of the painter-royal Doyen. In the beginning of the revolution, when the finest works of art, preserved in monasteries and palaces, were destroyed from hatred of the former despotism in church and state, Lenoir determined to save all that he could. He made a proposal, through Bailly, then mayor of Paris, to collect all the treasures from the monasteries, &c., in a grand national museum. Entrusted with the execution of the project, Lenoir engaged in the matter with so much zeal, that his life was several times endangered by his exertions to rescue these treasures from the fury of the new iconoclasts. As he travelled through all France for this purpose, he succeeded in preserving for posterity a great part of those monuments which afford the artist an opportunity to compare the progress of art in different periods. By the union of these remains was formed the celebrated museum of French antiquities, in the Rue des Petits Augustins, which Lenoir superintended for almost thirty years with uninterrupted industry, so that it may justly be said that to him France is indebted for whatever of this kind it now possesses.

LENTULUS, the name of one of the most illustrious families in Rome, several individuals of which distinguished themselves by their virtues and services; others were conspicuous in other ways. Publius Lentulus Sura, an accomplice of Catiline, was strangled in prison. Lentulus Spinther, one of the most luxurious and ostentatious men of his age, was a partisan of Pompey. Having been pardoned by Cæsar, who had made him prisoner, he again joined the former, and was present at the battle of Pharsalia. Cneius Lentulus was put to death in the reign of Caligula, in consequence of being detected in forming a conspiracy against that monster.

LEO, the name of several distinguished ecclesiastics, who have at various periods filled the papal chair. Of these we can only notice those most celebrated in history.

Leo I., the Great, was born, according to some writers, in Rome, and according to others in Tuscany. The popes Celestine I. and Sixtus III. employed him in important ecclesiastical affairs while he was only deacon. On the death of Sixtus III. in 440 Leo was elevated to the papal chair. The Romans were gratified with this choice, but the beginning of his pontificate was marked by an intolerant and impolitic act. He caused processes to be instituted against the Manicheans who were concealed in Rome, and gave up those who persisted in their heresy to the secular arm. In the same manner he proceeded against the Pelagians, Priscillianists, and Eutycheans, whom he exterminated. During the session of the council of Chalcedon in 451, to which Leo had sent four legates, Attila laid waste the western empire, and threatened Rome. The emperor Valentinian employed Leo to intercede with that formidable warrior in order to obtain peace. Leo addressed the barbarian with mildness, and at the same time with impressiveness; and Attila, induced probably however by other motives, left Italy and retired beyond the Danube; but in the year 455

the Vandal Genseric took Rome, which was exposed to pillage for fourteen days. All the favour that Leo could obtain from him was to forbid the murder of the citizens, the burning of the city, and the plunder of the three principal churches in Rome, which contained the rich offerings of Constantine. Leo is the first pope whose writings have been preserved. They consist of ninety-six sermons, 141 letters, and some other works. A work "On the Calling of the Gentiles," and "The Epistle to Demetriades," have also been ascribed to him. His style is finished and rhetorical, and his periods have a measured rhythm which is not unpleasant. There have been several editions of his works.

Leo X., Giovanni de' Medici, was the second son of Lorenzo the Magnificent, and was born at Florence in 1475, received the tonsure in his seventh year, and was loaded with benefices. The election of Innocent VIII. to the papal chair favoured the ambitious views of his father, and in 1488 Giovanni, then only thirteen years old, was made a cardinal. Lorenzo entrusted his education to the Greek Chalcondylas and the learned Angelo Poliziano. Giovanni, naturally grave, took a greater interest in the writings of the ancient philosophers than in those of the fathers of the church; it was therefore made a condition of his nomination that, before he should be invested with the purple, he should study theology three years at Pisa. In 1492 Giovanni took his seat in Rome as a member of the holy college. His father died soon after, and was succeeded by his son Pietro at Florence. As the young cardinal had opposed the election of Alexander VI. to the papal see, he exchanged Rome for Florence, where he lived in high estimation until the banishment of his family forced him to fly to Bologna. In 1499 he went to Venice, Germany, and France, remained some time in Genoa, and then returned to Rome, where he lived in the enjoyment of a select society, and devoted to the arts, particularly music and literature.



In 1505 he first took part in public affairs. Pope Julius II. made him governor of Perugia, and in 1511 placed him, with the title of legate of Bologna, at the head of his forces in the holy league against France. As his suggestions, however, were little

regarded by the Spanish generals of the allied armies, his influence was limited to preserving order in his camp. He was made prisoner by the French at the battle of Ravenna in 1512, but soon after regained his freedom, on the dispersion of the victorious army, and returned to Bologna, where he conducted the government as legate, and, after contributing to the re-establishment of the Medici, remained at Florence until the death of Julius II. recalled him to Rome. The choice very unexpectedly fell upon him, and he ascended the papal chair in 1513, in the thirty-eighth year of his age, under the name of Leo X. He immediately appointed two of the principal writers of his time, Bembo and Sadoleto, his secretaries. In foreign politics he followed the system of his predecessors, opposing the domination of foreigners in Italy as much as possible. He succeeded in driving out the French, put an end to the divisions in the church, and forced Louis XII. to a formal submission.

Having thus restored the public tranquillity in the first year of his government, he gave all his attention to the promotion of literature and the arts, which had been neglected by his predecessors. The university at Rome was restored and endowed, privileges were granted it, and the most distinguished men selected as instructors. He also established a particular society for the publication of Greek authors, under the supervision of John Lascaris. That scholar, whom he had invited from Venice, and Marcus Musurus, brought over a number of young linguists whose influence assisted in promoting a taste for classical literature. He requested the possessors of ancient manuscripts in all countries to make them known to him; and the publication of the five first books of the "Annals of Tacitus" was one of the finest fruits of his efforts. Several private individuals followed the example of the pope, among whom Chigi, a merchant, was distinguished, who established a collection of works of art, and published an edition of Pindar and Theocritus. To prevent a union of Spain, France, and Austria, Leo favoured a reconciliation between the kings of England and France, and even pretended to favour Louis's plans on Milan. His design of obtaining the kingdom of Naples for one branch of his family, and the duchies of Ferrara and Urbino for other branches, made the friendship of this monarch necessary, and produced a secret alliance between them; but, when a French army appeared on the frontiers, he was not satisfied with increasing his power by the purchase of Modena from the emperor Maximilian, but also sent Bembo to Venice to detach the republic from the French alliance, in which however he did not succeed. This artful varying policy was at that time universal, and Leo cannot be especially blamed for it.

After the death of Louis XII., Francis I. having ascended the throne and war appearing unavoidable, Leo joined the alliance of the emperor, the king of Arragon, the states of Florence, Milan, and Switzerland; but after the battle of Marignano he withdrew, and in 1515 he had an interview with Francis at Bologna, and formed with him a concordate advantageous to both, but warmly censured by the French nation. In order to increase the power and splendour of his family, after the death of his brother Giuliano, he deposed the duke of Urbino in 1516, and gave the duchy to his nephew Lorenzo. Leo



saw with regret the reconciliation of the belligerent powers, which was effected in the same year. In 1517 the duke of Urbino, who had been deprived of his estates, recovered them by force of arms. Leo however collected a powerful army against him, and forced him to renounce his claims on honourable terms. In the same year a conspiracy against the pope was discovered, and Cardinal Petrucci, who was suspected of being the principal, was hanged, notwithstanding the passport which had been given him. Others, whose guilt was not sufficiently proved, were tortured, deprived of their dignities, and banished. The conduct of the pope in this instance was neither magnanimous nor merciful. Leo's magnificence had exhausted his finances, and to procure money, particularly for the completion of St. Peter's, he put all Christendom under contribution by the sale of letters of indulgence. This abuse roused the zeal of Luther, and produced the reformation. Leo at first paid little regard to the attacks of Luther, and, when he could no longer keep silence, was inclined to lenient measures. In compliance with the wishes of Maximilian he assumed more rigour, and summoned Luther to appear in Rome, but finally agreed that he should defend himself at Augsburg before the cardinal Caietan. Nothing being decided by that measure, he issued, in November 1518, the well-known bull in which he defended the papal authority of dispensing indulgences, and threatened all who maintained contrary doctrines with excommunication, on which Luther appealed to a general council.

While open war had thus broken out in the church Leo endeavoured to unite all Christian monarchs in a crusade against the Turkish emperor Selim, who had made himself master of Egypt, but their mutual jealousies prevented the execution of his plan, and besides these public chagrins Leo had great domestic misfortunes to suffer. Lorenzo, who had connected himself with the French court by marriage, having died and left only a daughter, Leo annexed Urbino to the states of the church, and the cardinal Giulio de' Medici was placed in the government of Florence. Though in Germany the reformation continued to gain ground, Italy was not disturbed by foreign wars. This state of things permitted Leo to indulge his taste for splendour, to promote the arts and sciences, and at the same time to increase the power of his family. Although in alliance with France he did not give up his plan of preventing the aggrandizement of that power in Italy. With this view he united with the emperor in 1521 for the re-establishment of the family of Sforza in Milan, and took Swiss troops into pay. The war was begun successfully, Parma and Piacenza were taken by the papal troops, and annexed to the states of the church. The allies entered Milan without resistance, and occupied the territory of the duke of Ferrara, whom Leo had excommunicated as an ally of France. While engaged in celebrating his successes Leo died suddenly in December 1521. Pope, in his "Essay on Criticism," describes the encouragement which Leo the Tenth gave to men of letters and artists in the following lines:—

"But see! each muse in Leo's golden days,  
Starts from her trance, and trims her wither'd bays;  
Rome's ancient genius o'er its ruins spread,  
Shakes off the dust, and rears his rev'rend head.

Then sculpture and her sister arts revive:  
Stones leap to form, and rocks begin to live;  
With sweeter notes each rising temple rung;  
A Raphael painted, and a Vida sung."

Leo XII., Annibale Della Genga.—This ecclesiastic was born at Genoa on the 2nd of August, 1760, became cardinal in March 1816, and succeeded Pius VII. in the papal chair on the 28th September, 1823. He early served the interests of the catholic court as a nuncio in Switzerland, at Dresden, and at other German courts, went on an embassy to Louis XVIII. from Pope Pius VII., and was finally created vicar-general of Rome. As pope he made himself beloved by the people, by the remission of many taxes, by his benevolence, by personally inspecting the public institutions for the poor, the hospitals and the prisons. His firm maintenance of the rights of the court of Rome involved him in disputes with the French and Austrian governments in 1824. On Ascension-day, 1824, he announced the next year as the year of jubilee. His circular epistle to the nations of Christendom, on that occasion, contains a warm attack on Bible societies. In May 1824 he gave to the Jesuits and their general, Louis Fortis, the Roman college, which they had possessed until 1773, together with the church of the holy Ignatius, the oratorium, the museum, the library and the observatory, in order that they might devote themselves entirely to the education of the young. Leo XII. also strengthened the connexion of the apostolic see with the Spanish American republics, particularly with Chile, and in 1828 with Columbia, by recognizing Bolivar's bishops. He endeavoured to free the states of the church from robbers and banditti, as well as to suppress the remains of Carbonarism. In 1825 he restored the prisons of the inquisition. His attention was particularly directed to the remedy of numerous abuses in the departments of the government of the catholic church, for instance, in the camera apostolica. Leo died in February 1829, and was succeeded by Cardinal Castiglione, who took the name of Pius VIII.

LEO VI., emperor of the East, surnamed the Philosopher, was the son of Basil I., whom he succeeded in 886. His reign was not prosperous, and the ill success of his generals against the Bulgarians obliged him to submit to such terms of peace as the barbarians pleased to propose. A total defeat of his fleet by the Saracens also took place a short time before his death, which happened in 911, after a reign of twenty-five years. He gave his name to several works, the principal of which are, "A Treatise on Tactics," "Novellæ Constitutiones," and "Opus Basilicon," a collection of laws begun by his father. He also addressed a letter to the caliph Omar on the truth of Christianity.

LEO, LEONARDO, a musical composer, who was born in 1694 at Naples, and studied under Scarlatti. To him, to Pergolesi, and some other composers of that period, is to be attributed the reputation which the Neapolitan school acquired all over Europe. Among his scholars, Piccini, Sacchini, Pergolesi, and Traetta, are distinguished. He surpassed all his predecessors, and, as he became equally perfect in all the departments of composition, he may be esteemed one of the greatest masters of Italy. All his works were studied with veneration by the Italian musicians. Although Leo was very successful in passionate, grand,

and elevated compositions, he was not less so in simple, tender, and comic, as his comic opera "*Il Cioè*" proves. Leo is, besides, the first composer who availed himself of the form of rondos in his comic operas. He died in 1742. His best operas are, "*Sofonisba*," "*Olimpiade*," "*La Clemenza di Tito*," "*Achille in Sciro*." He composed two oratorios—"Santa Elena al Calvario" (to the words of Metastasio), and "*La Morte d'Abele*." Of his church-music, his "*Ave Maria*," and a "*Miserere alla Capella*," are the most remarkable.

LEO, JOHN, surnamed Africanus, a celebrated traveller and geographer of the sixteenth century, who was born of Moorish parents at Grenada in Spain, and when that city was taken by the Spaniards in 1492, retired to Africa. He studied at Fez, and afterwards travelled through various parts of the north of Africa. Having been captured by pirates he was taken to Italy, and presented to Pope Leo X, who persuaded him to embrace Christianity, and gave him his own name on his being baptized. At Rome he acquired a knowledge of the Italian language, into which he translated his "*Description of Africa*," originally written in Arabic. This is a very curious and interesting work, comprising accounts of several countries rarely visited by Europeans. Leo also composed a treatise on the lives of the Arabian philosophers. He is supposed to have died soon after 1526.

LEONIDAS, a celebrated Spartan king, who ascended the throne 491 years before Christ. When Xerxes, king of Persia, invaded Greece with an immense army, Athens and Sparta were the only great cities which resolved to resist him. The Spartans gave the chief command of the military force to Leonidas, who marched to Thermopylæ with 300 men. Small as his army was, amounting to but 7000 men, including the allies, he stationed it so skilfully that the Persians on coming to the narrow pass became aware of the difficulty of carrying it by force. Xerxes therefore attempted to bribe Leonidas, offering him the dominion of all Greece. This proposal being rejected with scorn, the despot sent a herald to order the Greeks to surrender their arms: "Let him come and take them was the reply of the Spartan king." Thrice did the Persians advance against the pass in great force; thrice were they repelled with great loss. Meanwhile, a traitorous Greek, named Ephialtes, led a select troop of 10,000 Persians by a secret path over the mountain, who, after compelling the few opposing Phocians to take to flight, appeared in the rear of Leonidas. He now saw that all was lost, but resolved to show by a memorable example what the Greeks could perform in the cause of their country. He is said also to have been influenced by an oracle which declared that Sparta could be saved only by the death of one of its kings. To avoid useless bloodshed Leonidas dismissed the greater part of his troops, and retained but 300 Spartans, 700 Thespians, and 400 Thebans; the last, in some measure, as pledges of the fidelity of their countrymen, and the Thespians, because they could not be induced to leave their Spartan allies. As soon as Xerxes had learned the successful passage of the troops led by Ephialtes, he threw himself, with his whole force, into the entrance of the pass. But Leonidas before day-break penetrated into the Persian camp. After a long contest the hero fell, surrounded by fallen enemies. His men defended his body till

they sunk beneath countless assailants. This defence of Thermopylæ is one of the most remarkable exploits of antiquity. The Greeks erected a splendid monument to the fallen, and celebrated, annually, warlike games over their sepulchres.

LEONTIUM, LEONTIA, the scholar and mistress or wife of Epicurus. She is said to have possessed distinguished talents, and to have composed an essay, replete with acuteness and learning, in a beautiful Attic style, in defence of the doctrines of Epicurus against Theophrastus.

LEOPOLD I.—This German emperor was the second son of the emperor Ferdinand III. and Mary Anne of Spain. He was born in 1640, was chosen in 1655 king of Hungary, in 1658 king of Bohemia, and in 1659 emperor of Germany. On ascending the throne he was obliged to promise to afford Spain no assistance against France. The Turks had then defeated the imperial army, and desolated Moravia, because the emperor had aided the prince of Transylvania, Ragotsky, who had ceased to pay an annual tribute to the Ottoman Porte. Montecuculi, Leopold's general, supported by 6000 select French troops, under Coligny and Feuillade, defeated the Turks at St. Gothard; but, instead of improving this victory, the cabinet of Vienna concluded a truce for twenty years, and Ragotsky remained tributary to the Porte. Hungary was to be totally subjugated; but the nobles of that country attempted to throw off the Austrian supremacy, and to choose a king from their own nation. This undertaking cost Zrini, Frangipani, Nadasti, and other Hungarians, their lives. Tekeli now placed himself at the head of the malcontents, and was chosen king of Hungary by the Turks, for an annual tribute of 40,000 zechins. Tekeli called the Turks into the German empire; with an army of 200,000 men, they captured the island of Schütt, and laid siege to Vienna in 1683. Just as the city was on the point of surrendering, John Sobiesky hastened to its relief. The Turks were attacked in their intrenchments, and suffered a total defeat. A panic terror seized the grand vizier, Kara Mustapha: he fled, and left his camp to the victor. This defeat was followed by others, and the imperialists recovered all the lost cities. Leopold caused the Hungarian insurgents, whom he looked upon as the cause of all the dangers which menaced Germany, to be severely punished.

Hungary, which had been an elective monarchy, was declared, at the diet of Presburg in 1687, hereditary in the Austrian male line, and Joseph, the eldest son of the emperor, was crowned as king of Hungary, without any previous election. Transylvania submitted, without reserve, to the Austrian house. Leopold waged three wars with France, which he declared wars of the empire. The first, in 1672, in connexion with Spain and Brandenburg, to assist the Dutch, attacked by the French and English, was unsuccessful on the part of the emperor and empire, and was terminated by the peace of Nimeguen in 1679. The second war had its origin in the league formed at Augsburg in 1686, with Holland and Spain, against France. In this war the palatinate was terribly devastated by the French. The German arms were generally successful, and by the peace of Ryswick in 1697 France restored all that it had torn from Germany since 1680, besides relinquishing to Germany, Brisach, Friburg, Kehl, Philippsburg, and several smaller fortresses.



The duke of Lorraine, a near relation of the king, recovered his territories, from which his family had been expelled in 1670 by Louis XIV. The third war was undertaken by Leopold in 1702, in order to procure the succession to the throne of Spain for his second son, Charles; but he died in the course of this war. His eldest son, Joseph, already crowned Roman king in 1690, prosecuted the war with great vigour. As the youngest son of Ferdinand III., Leopold had been educated for the church, and his reign was marked by attachment to the clergy, irresolution, and indulgence towards his ministers, to whom he entrusted the whole management of the government. He was passionately fond of music, and was himself a composer. After he had uttered his last prayer on his death-bed, he caused his musicians to enter, and departed to the sound of instruments. He was thrice married. Two sons survived him—Joseph I., born in 1678, his successor, and Charles, archduke of Austria, born 1685, who became emperor in 1711.

LERMA, FRANCIS DE ROXAS DE SAN-DOVAL, DUKE DE, first minister of Philip III. of Spain. He was marquis of Denia, when he was appointed equerry to the infant Don Philip, over whom he acquired such influence that when the prince ascended the throne in 1598 he made him his favourite and prime minister. He concluded peace with England and Holland, and endeavoured to relieve the embarrassed state of the finances by encouraging agriculture, but his measures were ill-contrived. After the death of his wife he took the ecclesiastical habit, and obtained a cardinal's hat, which he conceived would protect him in the possession of his power. But he was deceived, for his own son, the Duke d'Uzeda, contrived to supplant him in the king's favour, and succeeded to his post on his being dismissed in 1618. He was accused, without any probability, of having employed his secretary, Roderic Calderon, to poison the queen. For this imaginary crime Calderon was executed in the next reign. The duke of Lerma died in retirement in 1625.

LESAGE, ALAIN RENE, a celebrated French novelist and dramatic writer. He was born on the 8th of May, 1668, at Sarzeau, a small town in Brittany, and was the son of a lawyer, who held an office in the royal court of Rhuy. He studied at the college of the Jesuits at Vannes, after which he appears to have been employed in his native province for five or six years. In 1692 he went to Paris to study philosophy, and also to solicit some employment. His talents and manners procured him admission into the best society, where his wit and taste for elegant literature rendered his company very acceptable. His first literary undertaking was a translation from the Greek of the letters of Aristenæus. Established as a resident in the capital, he was admitted an advocate of parliament, and the abbé De Lyonne gave him a pension of 600 livres. He studied the Spanish language, and produced a multitude of translations or imitations of Castilian dramas and romances. Two of his comedies were published in 1703, and a third was acted in 1702; but it was not till 1707, when his "*Crispin, Rival de son Maître*," appeared, that he established his reputation as a theatrical writer. His success as a novelist has most contributed to make him known to foreigners. "*Le Diable Boiteux*," the title of which has been oddly

translated "*The Devil upon Two Sticks*," became extremely popular; and "*Gil Blas de Santillane*" has furnished a model for numberless imitations in various countries and languages. Lesage projected a translation of the Orlando of Ariosto, and published, "*Roland L'Amoureux*," from Boiardo, as an introduction to the former, which was never executed. In 1732 he published "*Les Aventures de Guzman D'Alfarache*," and, the following year, "*Les Aventures de Robert, dit le Chevalier de Beauchesne*," containing the real history of a freebooter, from papers furnished by his widow. In 1734 appeared "*L'Historie D'Estevanille Gonzales*;" and in 1735 an amusing dialogue, entitled "*Une Journée des Parques*." The last of his novels was "*Le Bachelier de Salamanque*," which La Harpe considers as inferior to all the preceding. He did not cease writing, but in 1740 produced a collection of satirical letters, under the title of "*La Valise Trouvée*," and in 1743 a volume of anecdotes. He then retired to Boulogne, where he died on the 17th of November, 1747. Lesage produced a great number of comic pieces for the theatre, seven of which he published in his "*Théâtre Française*," including "*Crispin, Rival de son Maître*," and "*Turcaret*," intended as a satire on the farmers-general.

We cannot better illustrate the writings of this amusing and popular author than by selecting his picture of an archbishop in the most bigotted period of the Spanish church:—

"In the very zenith of my favour, we had a hot alarm in the episcopal palace; the archbishop was seized with a fit of the apoplexy; he was, however, succoured immediately, and such salutary medicines administered, that in a few days his health was re-established; but his understanding had received a rude shock, which I plainly perceived in the very next discourse which he composed. I did not, however, find the difference between this and the rest so sensible as to make me conclude that the orator began to flag, and waited for another homily to fix my resolution. This indeed was quite decisive; sometimes the good old prelate repeated the same thing over and over; sometimes rose too high, or sunk too low; it was a vague discourse, the rhetoric of an old professor, a mere capucinade. I was not the only person who took notice of this; the greatest part of the audience, when he pronounced it, as if they had been also hired to examine it, said softly to one another, '*This sermon smells strong of the apoplexy*.' Come, master homily-critic (said I then to myself), prepare to do your office; you see that his grace begins to fail; it is your duty to give him notice of it, not only as the depositary of his thoughts, but likewise, lest some one of his friends should be free enough with him to prevent you; in that case you know what would happen; your name would be erased from his last will, in which there is, doubtless, a better legacy provided for you than the library of the licentiate Sedillo. After these reflections, I made others of a quite contrary nature. To give the notice in question, seemed a delicate point; I imagined that it might be ill received by an author like him, conceived of his own works; but rejecting this suggestion, I represented to myself that he could not possibly take it amiss, after having exacted it of me in so pressing a manner. Add to this, that I depended upon my being able to mention it with address, and make him swallow the pill without reluctance. In a

word, finding that I ran a greater risk in keeping silence than in breaking it, I determined to speak. The only thing that embarrassed me now was how to break the ice. Luckily the orator himself extricated me from that difficulty, by asking what people said of him, and if they were satisfied with his last discourse. I answered that his homilies were always admired, but, in my opinion, the last had not succeeded so well as the rest, in affecting the audience. 'How, friend!' replied he, with astonishment, 'has it met with any Aristarchus?'—'No, Sir,' said I, 'by no means; such works as yours are not to be criticised; every body is charmed with them. Nevertheless, since you have laid your injunctions upon me to be free and sincere, I will take the liberty to tell you, that your last discourse, in my judgment, has not altogether the energy of your other performances. Are not you of the same opinion?'

"My master grew pale at these words; and said, with a forced smile, 'So then, Mr. Gil Blas, this piece is not to your taste?'—'I don't say so, Sir,' cried I, quite disconcerted; 'I think it excellent, although a little inferior to your other works.'—'I understand you,' he replied, 'you think I flag, don't you? Come, be plain; you believe it is time for me to think of retiring.'—'I should not have been so bold,' said I, 'as to speak so freely, if your grace had not commanded me; I do no more, therefore, than obey you; and I most humbly beg that you will not be offended at my freedom.'—'God forbid,' cried he, with precipitation, 'God forbid that I should find fault with it. In so doing I should be very unjust. I don't at all take it ill that you speak your sentiment; it is your sentiment only that I find bad. I have been most egregiously deceived in your narrow understanding.' Though I was disconcerted, I endeavoured to find some mitigation, in order to set things to rights again; but how is it possible to appease an incensed author, one especially who has been accustomed to hear himself praised?" 'Say no more, my child,' said he; 'you are yet too raw to make proper distinctions. Know, that I never composed a better homily than that which you disapprove; for my genius, (thank Heaven,) hath, as yet, lost nothing of its vigour. Henceforth I will make a better choice of a confidant, and keep one of greater ability than you. Go,' added he, pushing me by the shoulders out of his closet, 'go tell my treasurer to give you a hundred ducats, and may Heaven conduct you with that sum. Adieu, Mr. Gil Blas, I wish you all manner of prosperity, with a little more taste.'"

Notwithstanding his talents, and the success of his numerous compositions, the author of "Gil Blas" was by no means rich, owing to a carelessness and liberality of disposition, which prevented him from soliciting the great for employments or from steadily accumulating the products of his literary industry.

LESLIE, CHARLES.—This divine was born in Ireland, but, being attached to the house of Stuart, he left Ireland, and went to the pretender at Bar le Duc, and resided with him till near the time of his death, constantly endeavouring to convert him to the protestant faith, but without effect. He died in 1722. His principal works are entitled, "A Short and Easy Method with the Deists;" "A Short and Easy Method with the Jews;" "The Snake in the Grass;" "Hereditary Right to the Crown of England Asserted;" "The Socinian Controversy Discussed;" and "The

Charge of Socinianism against Dr. Tillotson Considered."

LESLIE, CHARLES ROBERT, was born in London in October 1794, of American parents, both of whom were natives of Maryland, to which province his great-grandfather, Robert Leslie, had emigrated from Scotland soon after the rebellion in 1745. The family returned to Philadelphia when Charles Leslie was about five years old, and long before that period he had given extraordinary indications of a talent for painting. His first attempts were on the slate, and were generally representations of horses and soldiers, rude of course, but strikingly spirited and characteristic; and at six years of age he could sketch, from recollection and with great accuracy, the likeness of any person whom he was in the habit of seeing. At the age of thirteen he was taken from school, and placed as an apprentice with Mr. Bradford of Philadelphia, bookseller; but, though he scrupulously fulfilled the duties of his situation, his heart was with his pencil, and almost every leisure moment was indefatigably devoted to his favourite pursuit. It was his practice, after seeing a play, to make little water-colour drawings of the principal performers in their respective characters. He was much struck with Cooke's personation of Richard, and, leaving the house as soon as the tragedy was over, he commenced a small sketch of the gifted and eccentric actor in this his most celebrated part; and when the family came home (having staid to see the farce) they found the drawing nearly completed. All these drawings of the performers were entirely from memory. The fortunate little sketch of Cooke in Richard was much admired and talked of. The juvenile artist became immediately an object of notice, and he was consequently enabled to accomplish his ardent desire of adopting a profession which he preferred to all others, and of seeking in Europe those opportunities of improvement which were not to be found in America. Shortly after his arrival in London he sent to Philadelphia his first original oil-picture, William of Deloraine, from the "Lay of the Last Minstrel." From that time he took up his residence constantly in Europe, his engagements never allowing him to pay even a transient visit to the country of which he always considered himself a citizen, notwithstanding the circumstance of his birth having taken place in England. Among the most distinguished productions of his pencil are May Day in the reign of Elizabeth, Slender courting Anne Page, Lady Jane Grey prevailed on to accept the crown, Sancho relating his adventures to the duchess, and Falstaff dining at Page's house. The picture which, according to custom, he presented to the royal academy on being elected a member, is Catharine of Arragon, after her divorce from Henry VIII.

LESLIE, JOHN, bishop of Ross, in Scotland, the son of Gavin Leslie, an eminent lawyer. This ecclesiastic was born in the year 1526, and educated at the university of Aberdeen; of which diocese he was made official when but a youth. He was soon after created doctor of civil and canon law, but from a natural love of theology he took orders and became minister of Ume. When the reformation began to spread in Scotland, and disputes about religion ran high, Dr. Leslie in 1560 distinguished himself at Edinburgh as a principal advocate for the catholic church, and was afterwards deputed by the nobility of that religion to condole with Queen Mary on the



death of her husband the king of France, and to invite her to return to her native dominions. Accordingly, after a short residence with her majesty, they embarked together at Calais in 1561, and landed at Leith. She immediately made him one of her privy council, and a senator of the college of justice. In 1564 he was made abbot of Lundores, and on the death of Sinclair was promoted to the bishopric of Ross. It is to him that Scotland is indebted for the publication of its laws, commonly called "The Black Acts of Parliament," from the Saxon character in which they were printed. At his most earnest desire the revision and collection of them were committed to the great officers of the crown. In 1568, Queen Mary having fled to England for refuge, and being there detained a prisoner, Queen Elizabeth appointed certain commissioners at York to examine into the cause of the dispute between Mary and her subjects. These commissioners were met by others from the queen of Scots. The bishop of Ross was of the number, and pleaded the cause of his royal mistress with great energy, though without success. Elizabeth had no intention to release her. Mary, disappointed in her expectations from the conference at York, sent the bishop of Ross ambassador to Elizabeth, who paid little attention to his complaints. He then commenced a negotiation between his royal mistress and the duke of Norfolk; which negotiation, it is well known, proved fatal to the duke, and was the cause of Leslie's being sent to the Tower. In 1573 he was banished the kingdom, and retired to Holland. The two following years he spent in fruitless endeavours to engage the powers of Europe to espouse the cause of his queen. His last application was to the pope; but the power of the heretic Elizabeth had no less weight with his holiness than with the other catholic princes of Europe. Finding all personal applications ineffectual he had recourse to his pen in Queen Mary's vindication; but Elizabeth's *ultima ratio regum* was too potent for all his arguments. Bishop Leslie, during his exile, was made coadjutor to the archbishop of Rouen. He was at Brussels when they received the account of Queen Mary's execution, and immediately retired to the convent of Guirtemberg, near that city, where he died in the year 1596. It was during the long and unfortunate captivity of Mary that he amused himself in writing the "History of Scotland," and several of his other works. His principal works are, "Afflicti Animi Consolationes," composed for the consolation of the captive queen, and "De Origine, Moribus, et Gestis Scotorum."

LESLIE, SIR JOHN, a distinguished Scotch chemist, mathematician, and natural philosopher, professor of natural philosophy in the university of Edinburgh. Among his numerous scientific works are his "Inquiry into the Nature and Propagation of Heat," "Elements of Geometry, Geometrical Analysis, and Plane Trigonometry," "Account of Experiments and Instruments depending on the Relation of Air to Heat and Moisture," "Philosophy of Arithmetic," and various papers in scientific journals. He likewise invented several curious and valuable philosophical instruments. His differential thermometer is an important acquisition to physics. His election to the professorship, for which he was a candidate, did not succeed without a violent altercation between the members of the university and some of the divines of the church of Scotland, who opposed

Mr. Leslie on account, as they alleged, of his being a sceptic in religious matters. Mr. Leslie was one of the contributors to the "Edinburgh Review," and the "Supplement to the Encyclopædia Britannica." The author of "Peter's Letters" says of Mr. Leslie, "He is a very fat, heavy figure of a man, without much more appearance of strength than of activity; and yet by no means a slothful-looking person. His face is one which, at first sight, you would pronounce to be merely a coarse one, but in which, once informed to whom it belongs, you are at no loss to discover a thousand marks of vigorous intellect, and fancy too. Of this last quality, indeed, his eyes are at times full to overflowing. In the midst of the sombre gravity of his usual look there are always little flashes of enthusiasm breaking through the cloud; and, in this respect, he forms a striking contrast to the calm, tranquil uniformity of Mr. Playfair's physiognomy and deportment." His last and certainly his best work was "A Discourse on the History of Mathematical and Physical Science during the Eighteenth Century." Professor Leslie received the honour of knighthood in 1832, and died in the month of November of that year.

LESSEPS, JOHN BAPTISTE BARTHELEMI, BARON OF, the fellow traveller of the unfortunate Lapérouse. He was born at Cette in 1765, and devoted himself to the diplomatic career. For five years he was vice-consul in Petersburg, where his father had previously performed the functions of French consul-general. In consequence of the recommendation of the minister of war, the duke of Castries, the king of France appointed him interpreter to the expedition of Lapérouse. On his arrival on the coast of Kamtschatka, he received orders in September 1787 to leave the frigate *L'Astrolabe*, Lapérouse's vessel, in order to convey to France by land the accounts and journals of the thus far successful voyage of the navigator. Under great difficulties Lesseps travelled, in the roughest season of the year, from Kamtschatka to Petersburg, where he gave his papers to the French ambassador, Count Ségur, and hastened to Paris to render to the king more minute verbal information. Appearing, in compliance with the desire of Louis XVI., in the Kamtschatkan dress which he had brought home, Lesseps was for some time the object of curiosity to the whole court. The monarch subsequently appointed him consul in Cronstadt, after which he discharged the same office in Petersburg, where he remained till 1812, when Napoleon made him intendant at Moscow. After the change of government in 1814, he was sent by Louis XVIII. as *chargé d'affaires* to Lisbon.

LESSEPS, JOHN BAPTISTE DE, born 1774. He was sub-prefect of Lambéz. This Frenchman was remarkable for his adventures. In consequence of the amnesty afforded by Bonaparte to emigrants, he returned and followed a relation to Egypt, became French consul in Alexandria, and acquired many friends by his humanity and benevolence, both among the natives and his countrymen. Being taken prisoner soon after by the Arnauts, he was dragged to the market to be murdered, when a native, to whom he had once rendered a service, took him from his assailants on pretence of a wish to sacrifice him more slowly and cruelly. Lesseps thus escaped the sword, returned to France, and after the union of Tuscany with the empire was appointed sub-prefect in Sienna,

where he remained till the restoration, when he was removed in the same capacity to L'Etoile.

LESSING, GOTTHOLD EPHRAIM, a learned German writer, who was born in Pomerania in 1729. From his earliest youth he was distinguished for his love of the drama, although his connection with this department of literature did not at first improve either his morals or his pecuniary affairs. He was in 1746 sent to the university of Leipzig, but could never be induced to devote himself to a strict routine of prescribed study. Here he became acquainted with several young men, afterwards distinguished in literature; and, in connection with a friend named Weisse, he translated the "Hannibal" of Marivaux, and prepared for the stage a dramatic performance begun while he was at school. This was brought forward by a stage directress named Neuber, with whom he was acquainted. Actors were at that time considered as vagabonds, and his father, much distressed at his son's mode of life, ordered him to return home. In 1750 Lessing went to Berlin, where he contributed to several periodicals, and attracted some attention by his correspondence with Voltaire, occasioned by Richter, Voltaire's amanuensis, having shown him a copy of Voltaire's "Vie de Charles XII." before it was published. In compliance with the anxious wishes of his parents, he then went to Wittenberg, and applied himself with his younger brother very diligently to his studies. At this time he translated Huarte's "Trial of Wits," and wrote a critique on Klopstock's "Messiah." In 1753 he returned to Berlin, and wrote the learned articles in Voos's Gazette. In 1755 he wrote his tragedy of "Sarah Sampson" at Potsdam. In the same year he set out on a tour with Mr. Winkler, a merchant, but in consequence of the breaking out of the seven years' war they only proceeded to Holland. In 1757, in connection with Nicolai and Mendelssohn, he edited the "Library of Belles-Lettres." He also began his "Virginia," which was subsequently completed under the name of "Emilia Galeotti," and is much the most elaborately finished of his works. In 1760 Lessing became a member of the royal academy of sciences at Berlin, and soon after became secretary to General Tauenzien in Breslau, wrote "Minna von Barnhelm," a military comedy, and his "Laocoon, or the Limits of Poetry and Painting," and began deeper researches into philosophical and theological subjects, though, at the same time, he followed his inclination for games of hazard more than previously.

In 1765 he once more returned to Berlin to devote himself solely to the sciences; but, unaccustomed to so sedentary a life, he is said to have formed the plan of putting himself at the head of a company of strolling players. We shall not therefore be surprised to find him in 1767 in Hamburgh, whither the proprietors of the theatre had invited him on very favourable terms. While there he wrote his "Dramaturgie," but a misunderstanding with his employers, and the indocility of the actors, rendered his residence at Hamburgh disagreeable. At the same time began his dispute, or it may more properly be called quarrel, with Klotz.

Dissatisfied with his situation, he now determined to go to Italy, when an advantageous offer of the place of librarian at Wolfenbüttel changed his intention. The little court of Brunswick was then almost the only one in Germany which fostered German literature; the others confined their atten-

tion to the French. In the library of Wolfenbüttel he discovered the MSS. of the exsubstantiator Berengarius of Tours, in which he refutes the work of the transubstantiator Lanfrancus. He also published some theological treatises, under the title of "Wolfenbüttel Fragments of an Unknown Author," which involved him in a theological war. In 1775 he went to Vienna, having received an invitation to that city, and accompanied Prince Leopold of Brunswick to Italy, which he had long desired to see. He left Germany in April, but returned the same year; and the theological disputes in which he was involved now became so acrimonious that it was proposed, at Wolfenbüttel, to subject his writings to a strict censorship. "His Nathan the Wise," from its supposed irreligious tendency, added to the fierceness of the controversy. As a poem, it is, in our opinion, much the finest that he has written. The persecutions which he encountered destroyed his peace, and he died in February 1781.

LESTOCQ, JOHN HERMANN, a favourite of the Russian empress Elizabeth, who was twice elevated by fortune to be twice precipitated from his high honours. Lestocq was born in Hanover, in 1692, of French parents, who had fled from the religious persecutions of Louis XIV. He studied surgery under his father, went to Russia, then a good field for men of talents, and entered the service of Peter the Great as surgeon, and enjoyed his entire confidence. A sudden change in the emperor's dispositions towards him took place, and Lestocq, without knowing the cause, was banished to Kasan. Catherine I. recalled him after the death of Peter, and gave him the place of surgeon at the court of her daughter Elizabeth. Entirely devoted to the interests of his mistress, he offered her his assistance in gaining possession of the crown after the death of Peter II.; but his daring plans were then rejected. Eleven years later, when the youth of Ivan, and the regency of his mother Anne, again presented an opportunity, his advice was adopted. The active and politic Lestocq guided the daring enterprise, never, even in moments of the greatest danger, losing his presence of mind, and, on the 24th of November, 1741, Elizabeth ascended the throne. The new empress made him her privy counsellor, and chief physician, and director-general of medical institutions. The king of Poland created him count, and sent him his miniature to be worn in his button-hole, like an order.

In compliance with the wishes of the empress, Lestocq was obliged to interfere in affairs foreign to his province. This circumstance, and the frankness of his character, increased the number of his enemies, who succeeded in exciting the suspicions of the empress. Lestocq was arrested in 1748, and confined in the fortress of St. Petersburg for trial. At first, he bore this change of circumstances with cheerfulness and calmness, but when he was to be subjected to the rack he confessed himself guilty. He was deprived of all his honours and estates and banished to Uglitsch, where he remained three years, and then to Ustjug-Veliki, where he was in prison nine years. His third wife, Maria Aurora, shared the fate of her husband with an exemplary firmness. When Peter III. ascended the throne, Lestocq was restored to his honours. Catharine II. continued his pension without his offices. He died in 1767.

LESTRANGE, SIR ROGER, a political partisan



and controversialist, was the youngest son of Sir Hammond Lestrange, knt., of Hunstanton Hall, Norfolk, where he was born in 1616. His father, being a zealous royalist, brought up his son in the same principles. At the age of twenty-two he attended Charles I. in his expedition into Scotland, and laid a plan for surprising Lynn, but being detected with the king's commission in his pocket, he was tried by a court-martial as a spy, and condemned. He was, however, respited from time to time, until he had lain in prison four years, when, by the connivance of his gaoler, he made his escape to the continent. On the dissolution of the long parliament he returned home. On the restoration he was made licenser of the press—a profitable post. In 1663 he set up the "Public Intelligencer," which he discontinued on the design, then concerted, of publishing a "London Gazette," the first number of which appeared in February 1665. In 1679 he commenced a paper called "The Observer," in defence of the measures of the court. In 1687 he was obliged to give up the "Observer," because he could not agree with James who had knighted him, in the doctrine of toleration, although he had written in favour of the dispensing power. His death took place in 1704, his faculties having become impaired some years before. He was the author of a great number of political tracts, full of coarse and virulent abuse, and in a style so rude and vulgar that he was regarded by Granger as one of the great corruptors of the English language.

LESUEUR, EUSTACHE, a distinguished French painter, who was born at Paris in 1617. He was instructed in drawing by his father, a statuary, and was afterwards placed at the school of Simon Vouet, the founder of the French school of painting. He soon distinguished himself by several pieces in the true Italian style, but his reputation was not completely established till he had executed his paintings for the Carthusian monastery in Paris. In twenty-two pictures he delineated the principal scenes in the life of St. Bruno, the founder of the order. In 1650 he painted for the corporation of goldsmiths, the Preaching of the Apostle Paul at Ephesus. This painting was presented to the church of Notre-Dame, and was exhibited annually on the 1st of May. His next works were a Magdalen and a St. Lawrence, and in 1651 two scenes from the life of St. Martin, &c. Among the most distinguished of his later works are some mythological scenes in the hotel Lambert relating to Cupid and the Muses with Apollo. After completing this work he died, in the thirty-eighth year of his age. Incessant toil, and the jealousy of his companions in art, brought him to his grave. His countrymen call him the French Raphael, and it is not to be denied that he had great merit. His conceptions are noble and elevated; his composition is simple, careful, and well arranged; the drawing is correct, in good taste, and proves his diligent study of the antique and of the great Italian masters, particularly of Raphael; his drapery is artfully disposed, and executed with great truth. His figures are full of animation and character, the positions are various and free from manner. He displays great boldness and freedom of pencil; his colouring is delicate and simple, but deficient in truth and vigour, which sometimes renders his pictures too uniform, and occasionally they have too much ornament. That Lesueur should

have reached so great excellence, is the more remarkable as he had never been out of France, hardly even out of Paris, and had consequently formed himself after the few models of the ancient art and the Italian school to be found there. He had studied Raphael chiefly through the engravings of Mark Antony. Lesueur, from his education, may be considered as the true representative of the French school; for Poussin, who was a superior artist, belongs more to the Italians than to the French. His mild and ingenious character made him generally esteemed, although the jealousy of his competitor Lebrun, who tyrannized over the taste and opinions of the day, prevented him from enjoying the reputation which was justly due to him in his lifetime.

LESUEUR, JEAN BAPTISTE, a musical composer of great talent, who was a descendant of the great painter Lesueur. He was born in 1763, and was placed in the musical school of the cathedral of Amiens, and, after completing his musical studies, was made director of music in the cathedrals at Sees and Dijon, and in 1784 in the church of the Innocents at Paris. In 1786, in opposition to several candidates, he received the place of master in the cathedral of Paris, and his elevated and impressive compositions, no less than the excellent manner in which he led the orchestra, made him a universal favourite. His own inclinations, and the advice of Sacchini, induced him to compose for the theatre. "Telemachus" was his first opera, which was brought forward with great success in the theatre Feydeau. In 1788 Lesueur resigned his place at Notre-Dame that he might devote his time to theatrical music, and lived till 1793 with his friend and patron Bochart de Champagny, in whose house he applied himself so laboriously that his host, anxious for his health, would not allow him lights for more than half the night. Lesueur was at that time engaged in writing his opera "La Caverne." One night his light went out, and, unable to endure any interruption, he lay on the floor before the fire and continued to write by the feeble light afforded by a few pieces of wood until he was found in that situation the next morning by Mr. Champagny.

After various disappointments he finally succeeded, in 1793, in introducing this opera on the stage, which met with the most brilliant applause. On Chenier's proposition, he was made professor of music in the national institute, and wrote several pieces of music for festivals during the time of the republic; was afterwards displaced by intrigue, but again restored by Bonaparte. In 1793 he composed "Paul et Virginie," "The Death of Adam," and "The Bards." This last and finest work, in which the composer appears to have called up the very spirit of Ossian, delighted Napoleon to such a degree, that he made him chapel-master at the Tuileries, conferred on him the order of the legion of honour, and presented him a gold snuff-box, with the inscription "The emperor of the French to the author of the 'Bards.'"

LETTSON, JOHN COAKLEY.—This distinguished physician and writer was born in the West Indies in December 1744, and at an early age was sent to England to be educated. He was immediately placed under the tuition of a Mr. Thompson near Warrington, where Dr. Fothergill, who resided in the neighbourhood, superintended his studies. He was subsequently apprenticed to an apothecary at

Settle in Yorkshire, after which he attended for two years at St. Thomas's hospital to complete his medical education. After Mr. Lettsom came of age, he resolved to return to the West Indies, with the twofold object of obtaining possession of the property that had devolved entirely on him, by the death of an elder brother, and of following his professional avocations. In respect to the first of these, he found that the lands were but of little value, and that his sole wealth consisted of a portion of his fellow-creatures who were employed as slaves. Without hesitating a single moment between his interest and his duty, he instantly emancipated them all; and this, too, at a moment when the great question of negro slavery had never been agitated, and in a place where such conduct must have been deemed odious. Thus finding himself, at the age of twenty-three, not only destitute of fortune, but actually 500*l.* in debt, he settled at Tortola, where he appears to have enjoyed an extensive and lucrative practice. By means of this, while still a young man, he was enabled to realize all the objects of a laudable ambition which was then solely circumscribed by a passion for professional excellence. He accordingly returned once more to Europe for the express purpose of visiting all its great medical schools. After staying some time in London, he repaired in the spring of 1768 to Edinburgh, in consequence of the talents and exertions of its physicians. He afterwards went to Paris, and in June 1769 Mr. Lettsom obtained the degree of M. D. at Leyden. His thesis on this occasion, entitled "*Observationes ad Vires Therapeutice*," was inscribed to his two protectors, Mr. Samuel and Dr. John Fothergill, together with his old master Dr. Sutcliff, who had, like himself, become a physician. He afterwards visited Spa and Aix-la-Chapelle, both more celebrated at that period than the present on account of their mineral waters; and having been introduced to, and established a correspondence with, Macquer, le Roi, and other public characters, he returned once more to England. In 1769 we find the name of Dr. Lettsom placed in the list as a licentiate of the royal college of physicians, and he soon after became a member of the royal society. He now devoted the whole of his time to the kindred pursuits of medicine and botany; and while a knowledge of the discoveries made in the former was more generally diffused through his means and exertions, a number of new plants, particularly those indigenous to the tropical regions, were introduced into Great Britain expressly for his collection. His house was always open to men of talents; and to him ingenious foreigners, from all parts of the globe, applied for information and instruction. About the same period he became possessed of a very elegant residence near Camberwell, called Grove Hill. Attached to the house were conservatories for his plants, together with a botanical garden; within was a library of rare books, and a museum of natural history. A friend of Dr. Lettsom published a descriptive poem for the express purpose of celebrating the beauties of his villa. The garden, the library, the landscape, are all noticed with enthusiastic applause; after which he concludes with the following lines:—

"Such are the soft enchanting scenes display'd  
In all the blended charms of light and shade,  
At Camberwell's fair grove and verdant brow,  
The loveliest Surrey's lofty hills can show:

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And long may he, whose bold excursive mind  
This sweet terrestrial paradise design'd,  
Long may he view the favourite bow'r he plann'd,  
In towering foliage o'er his race expand:  
Behold them flourish in its graceful shade,  
And in their father's steps delight to tread:  
Then full of years, and crown'd with well-earn'd fame,  
Retire in peace, his bright reward to claim."

Dr. Lettsom was always distinguished for the kindness of his disposition; he was ever a great advocate for the extension of medical aid to servants, and to persons in distressed circumstances. In consequence of this, Dr. Lettsom not only subscribed to, but greatly promoted the General, the Finsbury, and Surrey dispensaries; but being of opinion that physic was of little service where food was wanting, he did every thing within the scope of his fortune and ability to supply the latter as well as the former. He inserted his name at an early period as one of the members of the philanthropic society in St. George's Fields. Here regular work is obtained for a number of persons who might otherwise be employed in disorderly practices, while good morals are both encouraged and cultivated among children, who but for this humane establishment would have devoted their lives to, and probably forfeited them also by, a course of public plunder and private infamy. The society for the discharge of persons imprisoned for small debts in him experienced a bountiful and a steady supporter. This, we believe, originated with the late Mr. Nield of Chelsea, who has given a public testimony of the succour and assistance derived from our amiable quaker on that and a variety of other occasions. The asylum for the support and education of the indigent deaf and dumb, as well as the institution for the relief and employment of the indigent blind, in him found a strenuous patron and a liberal contributor. He was also one of thirty-two gentlemen, consisting of Mr. Alderman Bull, Dr. Oliver Goldsmith, the Rev. Dr. Towers, Dr. Hawes, &c., &c., with whom originated the royal humane society, for the recovery of the apparently drowned or dead.

But Dr. Lettsom did not confine either his beneficence or his exertions to public institutions. In consequence of an extensive practice in the metropolis, many pressing opportunities occurred for the exercise of his humanity. He constantly endeavoured to act as the physician of the mind as well as of the body; for to assuage "the numerous ills that man is heir to," appears to have been an object that occupied not a small portion of his time and attention. The abodes of misery were very familiar to him. The obscure alley was entered; the garret was ascended to; the curtain of want, beggary, and despair, was gently withdrawn by his hand; and when he discovered that sustenance rather than pharmacy was wanting, he not unfrequently prescribed the necessary remedy from the shop of the butcher and baker, instead of that of the apothecary. To patients of a different description, whose hearts were ill at ease, he freely and liberally communicated such mental consolations as they stood in need of. By these means he formed a numerous and respectable acquaintance, and drew a circle of opulent persons around him, who contributed their aid both frequently and freely to those benevolent pursuits which occupied his constant attention.

The following anecdote is from his own pen, and it admirably illustrates the great kindness of his dis-

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position. He says, "About the beginning of December 1780, on going out of my house, I was accosted by a tall thin man, whose countenance exhibited such a picture of distress and poverty as fixed my attention, and induced me to enquire into his situation. He informed me that he was a day-labourer, just recovering from sickness, and that, feeble as he then was, in order to procure sustenance for a sick family at home, he was compelled to seek for work, and to exert himself much beyond his strength; and he added, that he lived in a court called Little Greenwich, in Aldersgate Street. This poor object seemed to feel distress too deeply to be an impostor, and I could not avoid bestowing some means of obviating his present want, for which he retired bowing, with tears in his eyes; but when he got out of sight, his image was present with me: I was then sorry that my generosity had not been equal to my sensibility, and this induced me to attempt finding out his family. He had mentioned that his name was Foy, and by the information he gave me I discovered his miserable habitation. With difficulty I found my way up a dark passage and staircase to a little chamber, furnished with one bedstead; an old box was the only article that answered the purpose of a chair, the furniture of the bed consisted in a piece of old ticken, and a worn-out blanket, which constituted the only couch, except the floor, whereon this afflicted family could recline their heads to rest: and what a scene did they present!

"Near the centre of the bed lay the mother with half a shift, and covered as high as the middle with the blanket. She was incapable of telling her complaints. The spittle, for want of some fluid to moisten her mouth, had dried upon her lips, which were black, as were likewise the gums, the concomitants of a putrid fever, the disorder under which she laboured. At another end of the blanket was extended a girl of about five years old; it had rolled from under this covering and was totally naked, except its back, on which a blister plaster was tied by a piece of packthread crossed over its breast; and, though labouring under this dreadful fever, the poor creature was asleep. On one side of its mother lay a naked boy about two years old; this little innocent was likewise sleeping. On the other side of the mother on the floor, or rather on an old box, lay a girl about twelve years old; she was in part covered with her gown and petticoat, but she had no shift. The fever had not bereaved her of her senses, and she was perpetually moaning out, 'I shall die of thirst; pray give me some water to drink.' Near her stood another girl about four years old, barefooted: her whole covering was a loose piece of petticoat thrown over her shoulders; and to this infant it was that her sister was crying for water.

"I now experienced how greatly the sight of real misery exceeds the description of it. What a contrast did this scene exhibit to the plenty and elegance which reigned within the extent of a few yards only, for this miserable receptacle was opposite to the stately edifice of an honourable alderman, and still nearer were many spacious houses and shops. I have observed that the daughter who was stretched on the floor was still able to speak. She told me that something was the matter with the mother's side, and asked me to look at it. I turned up an edge of the blanket, and found that a very large mortification had taken place, extending from the

middle of the body to the middle of the thigh, and of a hand's breadth; the length was upwards of half a yard, and to stop its progress nothing had been applied. It was a painful sight to behold, and many not less painful exist in this metropolis. I procured medical assistance immediately, and for a trifling gratuity got a neighbour to nurse the family. The churchwarden, to whom I made application, heard their history with concern, and added his humane aid to rescue from death a poor and almost expiring family. I have, however, the pleasure to conclude this relation of their unspeakable distress by communicating their total deliverance from it; which I think may be justly attributed to the timely assistance administered."

But in the midst of a career hitherto distinguished by invariable worth and unbounded prosperity, the domestic happiness of this gentleman received a deadly wound, in consequence of the sudden demise of his eldest son in 1800. Dr. John Miers Lettsom had received an excellent education in his native country, under the auspices of his father, who spared no expense in rendering him both learned and accomplished. Being destined for the medical profession, every opportunity was afforded of obtaining a critical knowledge of this science; and to improve himself still more, he visited several parts of Europe in company with Dr. Sims. He afterwards married, settled in London, and died at his father's house in Sambrook Court, Basinghall Street, in the twenty-eighth year of his age.

Dr. Lettsom in his character of an author may be fairly deemed a voluminous writer, having occasionally connected himself with the English press during a period of nearly half a century. He contributed largely to several periodical works, in which will be found a number of his essays, letters, hints, and remarks. He also introduced the plans and opinions of the late Mr. Nield through the same medium to public notice; and, but for his kindness upon this occasion, the benevolent labours, journeys, and enquiries of that gentleman would have been entirely lost to the public.

He also presented engraved portraits of Mr. Peter Collison, Mr. Cumming, and Dr. Fothergill, to the ninth volume of Mr. Nicholls's "Literary Anecdotes," who terms him "his skilful and invaluable friend." This same gentleman published a memoir of his life, annexed to a collection of his smaller pieces. Prefixed to this is a portrait by Ridley, together with a scene in Yorkshire, a plan of his favourite country seat at Camberwell, &c. Here are also to be found his "Hints respecting the Distresses of the Poor in the years 1794, 1795." He himself took an active part both in visiting and relieving them, during that season of unexampled scarcity, when the expenses of every article of human sustenance were so enhanced as to put it out of the power of a large portion of the community to obtain the necessary degree of subsistence. On this occasion he justly lashes the unfeeling avarice of those who withhold relief by sheltering themselves under the trite remark of "the improvidence of the poor."

In 1787 appeared the first edition of the "Account of the Culture and Use of the Mangel Wurzel, or Root of Scarcity," which the doctor had translated from the French of the Abbé de Commereil. During the preceding year he had obtained a few seeds of the *racine de disette*, beta hebræda, from France,

by means of Sir Richard Jebb. After trying them in his own garden, he calculated that "a square yard of ground will yield fifty pounds in weight of salutary food." He accordingly recommended it to general use, and particularly pointed it out as peculiarly advantageous to such poor persons as had not land sufficient to feed a cow:—"The whole," he observed, "was edible and salutary, affording a supply for the table both in winter and summer. The leaves exceed spinach in the pleasantness of their taste. The stalks and ribs of the large ones, divested of the leafy part and peeled, eat like asparagus, and may be used in soups, which they greatly improve. The leaves tied up in a bag or net, with slices of meat interlaid, and boiled, also make a dish both pleasant and salutary." The public expectation was raised to a high pitch by this description, and no fewer than two thousand four hundred applications were made for the plants and seeds. Disappointment, in respect to many who cultivated the mangel wurzel on improper soils, however, was the consequence; but it is fair to add, that its virtues are now fully ascertained and allowed by irrefragable testimony.

It is extremely painful here to be obliged to remark, that the expenditure of this gentleman at length so far exceeded his income as to encroach on the capital, and render it absolutely necessary, for the sake of his creditors, to sacrifice almost every thing which it had been the ambition of the early portion of his life to obtain, cherish, and preserve. Accordingly his charming villa, his coins, his medals, his books, were all disposed of, either by public sale or private agreement!

At length, surrounded by the wreck of his former fortunes, and little better than a wreck of his former self, he was seized with a mortal disease in the seventy-second year of his life. For some time previous to this event he had been attending a patient whose case proved fatal. Being desirous that the body should be opened and examined, he himself performed the chief part of the operation on the 22nd of October 1815, and is supposed to have received a sudden chill from the coldness of the apartment. On his return he became worse, and was then visited by Dr. Babington, together with Mr. Norris. His disease now began to assume an alarming appearance, notwithstanding which he prevailed on a gentleman to attend daily at the miserable house just alluded to; and seemed greatly affected lest he should not be able to appear at the anniversary of the philosophical society of London, in the success of which institution he took the most lively interest. On the 30th he appeared in an improved state; but on the succeeding day great debility, accompanied by delirium, ensued, which terminated his existence on the 1st of November, 1815.

We cannot close the life of this benevolent gentleman without giving an extract from one of his most popular works, entitled "An Essay on Religious Persecution." He says, "In the great and important truths of religion, as they respect the moral government and infinite goodness of a supreme being, and the adorable and humble relation between the Creator and the creature, mankind seem generally united. It is in its subordinate points that the greatest asperity has been maintained, as if they were solely essential to the happiness of mankind; whereas a just consideration of the universality of the Almighty's goodness, who permits all sects to exist

peaceably under his moral agency, would dispel prejudice, and substitute forbearance and concord. For which sect dares to arrogate to itself the only true religion, and thus exclude the judgment and principles of 2999 other societies? By whose agency and permission do all these societies exist, and find happiness in their respective tenets?—By the wisdom of the Creator. Well, indeed, might it be applied to the narrowness or bitterness of a sectary, 'Thou canst see the mote in thy brother's eye, but wilt not contemplate the beam in thy own.'

"The more we scrutinize into natural objects, and reflect upon their existence and formation, the more forcibly are we compelled to conclude that Infinite Wisdom has been pleased to create and constitute such an incalculable variety around us that no two things were ever made alike. In vain would be the labour of that man who should attempt to find two seeds, or two leaves, exactly similar; like the plodding individual who, with the point of his pen, made a million of dots on paper, in hope, but a vain hope it proved, of finding two of equal form and dimensions; hence, if the finger of the Supreme Architect has been pleased to impress on his own works an endless variety, not only in the outward creation, but likewise in the sentient principle, is it not impious to persecute for difference of opinion or modes of adoring him, whose ways are said to be past finding out?

"If any act of his intellectual creatures could add to his felicity, perhaps no combined operation of ours could afford a more acceptable oblation than his diversified creation, moving in different paths to the altar of praise and thanksgiving, and ultimately uniting in one centre of adoration. Of his intellectual creatures, on this globe alone, fifty thousand die every day; immense as this number is, how diminutive must it appear were contemplation to carry the mind to regions without number in the expanse of the heavens! And what sectaries then dare to limit the infinity of his love, and presumptuously arrogate the title of a chosen few to themselves! What idea have they of that Being who is equally good as powerful! If fifty thousand souls of this globe, this grain of sand in the visible creation, daily pass from time to eternity, are there not mansions prepared in our Father's house sufficient for their reception?"

LEUCIPPUS, the founder of the atomic school in Greek philosophy, and teacher of Democritus. By some he is said to be a native of Abdera; by others, of Elea; and by others, of the island Melos. To settle a contest between reason and sensible experience, which had been mainly excited by the Eleatic school, he invented his system, which he opposed to that of the Eleatics. The more ancient Eleatics denied the reality of motion, vacuity of space, and plurality of matter, reducing all that exists to a single, eternal, and immutable substance. Leucippus, on the contrary, assumed the infinity of space. In this space there are, according to his views, an infinite quantity of particles of matter, too minute to be perceptible to the senses. In themselves they are indivisible, thence the name atoms; for, if an infinite divisibility were ascribed to them, they would at last disappear into nothing. Now, these atoms move from eternity in infinite space, and, by their union and separation, form the origin and end of things. Since unity can never become plurality, nor plurality become unity, the atoms cannot, by their



connexion, produce a true unity, but mere aggregations. In substance all the atoms are similar, but of an infinite variety of shapes, by which is explained the variety of bodies formed by them. Atoms are moreover distinguished by their local situation and the order in which they are compounded. Situation and order are the fundamental properties of the atoms; from their union and separation arise properties of the second order, such as hardness, softness, colour, sound, smell, &c. As far as can be deduced from the imperfect notices which we have, Leucippus explained the origin of the world by the motion of atoms in the following manner:—From the infinity of atoms, some broke loose, and, becoming confused, produced a rotary motion, by means of which similar particles were associated with similar particles, while the dissimilar were repelled. From the necessary inequality of the velocity of the bodies, the smaller were driven to the outside, and formed, as it were, an envelope around a kernel. The grosser bodies of this envelope sunk downwards, and, by their mutual collisions, attenuated the envelope. The bodies that sunk downwards compose the earth; the envelope itself was finally inflamed, and gave rise to the stars. To fire he ascribed round atoms. The atoms composing the other elements—water, air, and earth—were distinguished merely by magnitude. Fire, as the most subtile, the lightest and most fluid element, he made the soul of the world, the principle of life, sensation, and thought. These last modifications, however, according to Leucippus, were not always founded in the nature of atoms, but merely in the mode of their aggregation. The intellectual substance (consisting of particles of fire) is diffused through the whole body. Men and animals inhale it with the atmosphere, and hence life ceases with the end of respiration. There is nothing said in his system respecting the soul of the universe, a providence, or a Deity.

LEUWENHOEK, ANTHONY, a celebrated natural philosopher, born at Delft, in Holland, in 1632. His skill in grinding optical glasses led the way to the making of microscopical observations, which procured him no small degree of fame. In 1680 he was chosen a fellow of the royal society, and in 1698 he entertained the czar Peter the Great, then at Delft, with an exhibition of his experiments. He appears to have passed the whole of his life at his native place, devoting his time to microscopical researches, chiefly relating to anatomy. He died in 1723. A Latin translation of his works in the Dutch language was published between 1695 and 1719, under the title of "*Arcana Naturæ Detecta*," and reprinted at Leyden in 1722. His industry was great, but preconceived opinions sometimes led him to erroneous conclusions.

LEVAILLANT, FRANCIS, a celebrated traveller, born at Paramaribo, in the Dutch colony of Guiana (Surinam), who from childhood displayed a passion for the study of natural history, particularly for ornithology. His desire for extending his knowledge by travelling in the most distant lands was increased in Europe. In Amsterdam he found a patron in the person of Temmink, the great ornithologist, who warmly encouraged his plans, in the hope of obtaining through him great accessions to his excellent collections in natural history, particularly ornithology—a hope which was not disappointed. Levaillant first proceeded to the Cape of Good Hope, whence he advanced into the interior of Africa. The speci-

mens which he collected on this occasion were entirely lost. The ship in which they were embarked for Holland was attacked by the English, and burned in the course of the action. Supported by Temmink, Levaillant renewed his labours, and, with a tolerably large caravan, directed his course to the countries on the north of the colony. Insurmountable obstacles prevented him from pursuing his adventurous researches so far into the interior as he wished. The fruits of his labours were, however, important. He was not less fortunate in a second excursion. Levaillant died at Paris, in November 1824. It has been objected to his accounts, that they are often improbable, though this cannot be satisfactorily shown. His readers are interested by his lively descriptions, and by an attractive philosophical originality. His accounts of his first and second excursions were published in French in 1789 and 1796. He also left some works on natural history, and some separate treatises.

LEWIS, JOHN, a learned antiquary and historian, who was born at Bristol in 1675, and educated at Exeter college, Oxford, but received the degree of M. A. at Cambridge. He afterwards entered holy orders, and obtained several valuable benefices. His principal works are, "*The History and Antiquities of Feversham Abbey*," an "*Exposition of the Catechism of the Church of England*," and a "*History of the Isle of Thanet*;" in addition to which he published several minor works. Mr. Lewis died in 1746.

LEWIS, MATTHEW GREGORY.—This talented English writer was born in 1773. He was the son of a gentleman of good property, who held the lucrative office of under-secretary of war. He was sent to Westminster school for his education; on quitting which foundation he went abroad. During his travels he visited Germany, and while there composed his celebrated romance of "*The Monk*," a work by which he himself was ever afterwards designated. For the story on which it is founded, he was, however, indebted to his native country; it having originated in a tale in "*The Guardian*." This publication, which appeared soon after his return to England, attracted no small degree of attention. The pruriency of several of the passages was greatly condemned by some, while others, overlooking this defect in the first production of a very young man, praised him on account of his early genius. It was deemed prudent, however, to call in all the copies possible to be obtained; as many parts of the story did not comport with our manners, were not deemed proper for the youth of either sex, and seem but little adapted to the pen of a legislator.

Nearly at the same time Mr. Lewis determined to obtain a seat in parliament, and he was accordingly returned for the borough of Hindon, where he was utterly unknown. But if his mind was fired with ambition on this occasion, he experienced nothing but disappointment; for he had not been formed by nature or education to exhibit that popular species of eloquence which finds admirers either on one side or another of the house of commons. He accordingly sat during a whole parliament without attracting public notice, or even endeavouring to render himself distinguished. At the dissolution, therefore, he retired from a situation in which the expense proved both great and certain, while no possible advantage could be expected.

Mr. Lewis had no sooner retired from his political duties than he applied himself to those of a far different but more congenial kind. Having, as has already been observed, failed in the house of commons, he now courted applause in the theatre, and the ex-member for Hindon, in 1797, obtained great success in Drury Lane by his "Castle Spectre," a musical drama, which drew crowded and applauding houses. He afterwards composed several tragedies and comedies, and on the loss of the gallant Sir John Moore, published a poetical tribute to his memory. On the death of his father, Mr. Lewis came into the possession of very considerable plantations in the West Indies, besides a large sum of money. The former of these bequests imposed a duty upon him, and he accordingly determined to fulfil it in a manner highly honourable to himself. On this occasion, perhaps, the ardour of his imagination proved highly favourable to the best interests of humanity. He was now the master of several hundred slaves, daily subjugated to the whips of their black drivers, who were urged, perhaps by the cruelty, the caprice, or the malevolence of a white task-master insensible to pity, and hardened by long residence under a scorching sun, and the contagion of example, in the grossest insensibility. Was he to remain a co-partner with these men in guilt? Was he to trust a "gang," as it was called, of negroes entirely to their management and discretion? Was he to be a participator, although both a distant and unconscious one, in their crimes? Actuated by these generous ideas, he determined to trust no longer to the interested reports of others. Instigated by the noblest feelings, he resolved to encounter all the inconveniencies of a long voyage, and all the dangers of an unhealthy season, in compliance with what he deemed an imperative duty! Mr. Lewis accordingly embarked in 1817 for Jamaica, and, after a residence of some time there, took his passage for England. But the climate had already inflicted a mortal disease, and he died in the spring of 1818, while passing through the Gulf of Florida.

Of the writings of this gentleman, besides "The Monk," we may enumerate "The Bravo of Venice," "The Castle Spectre," "Tales of Wonder," "Romantic Tales," "Feudal Tyrants," and a tragedy entitled "Venoni." In addition to which he published several other popular works.

LEWIS, MERIWETHER, a celebrated American explorer, who was born near the town of Charlottesville, in Virginia, in August 1774. His father, a man of independent fortune, died when he was yet a child. He very early gave proofs of that bold and enterprising disposition for which he was subsequently so distinguished; and at the age of eighteen he relinquished academic studies, and engaged in the pursuits of a farmer, with which he continued to occupy himself until he was twenty. General Washington called out a body of militia in consequence of the disturbances in the western parts of the country, produced by discontent at the excise taxes, when young Lewis enrolled himself in it as a volunteer, and from that situation was removed into the regular service. In 1803 President Jefferson proposed to congress to send some competent person on an exploring expedition to the western part of our northern continent, who might ascend the Missouri, cross the Stony mountains, and descend the nearest river to the Pacific. Congress having approved the proposition,

and voted a sum of money for carrying it into execution, Captain Lewis, who had then been nearly two years with Mr. Jefferson as his private secretary, was chosen for that purpose. The following testimony of Mr. Jefferson gives an idea of his fitness for that task:—"Of courage undaunted; possessing a firmness and perseverance of purpose which nothing but impossibilities could divert from its direction; careful as a father of those committed to his charge, yet steady in the maintenance of order and discipline; intimate with the Indian character, customs, and principles; habituated to the hunting life; guarded, by exact observation of the vegetables and animals of his own country, against losing time in the description of objects already possessed; honest, disinterested, liberal, of sound understanding, and fidelity to truth so scrupulous, that whatever he should report would be as certain as if seen by ourselves;—with all these qualifications, as if selected and implanted by nature in one body for this express purpose, I could have no hesitation in confiding the enterprise to him." That there might be some person with him to assume the conduct of the expedition in case of accident to himself, William Clarke was appointed, at Lewis's request, to accompany him, and received a commission as captain. It was highly successful, and occupied three years, the party engaged in it having set out in the summer of 1803, and returned in the autumn of 1806. Lewis was soon afterwards made governor of the territory of Louisiana, and Clarke a general of its militia, and agent of the United States for Indian affairs. On the new governor's arrival at St. Louis, the seat of administration, he found the country torn by dissensions; but his moderation, impartiality, and firmness, soon brought matters into a regular train. He was subject to constitutional hypochondria, and, while under the influence of a severe attack of this disorder, put an end to his life in 1809.

LEWIS, FRANCIS, a patriotic merchant, who was born in 1715, in South Wales, and educated at Westminster school. He chose, however, mercantile pursuits; converted his patrimony into merchandise at the age of twenty-one, and sailed for New York, whence he proceeded to Philadelphia. Here he remained for two years, and then returned to New York. In the disputes between the mother country and the colonies he sided zealously with the latter. In 1775 he was unanimously elected to the continental congress from New York. His commercial knowledge and habits rendered him particularly serviceable to that body. He suffered much, in the course of the revolutionary war, by the devastation of his estate, and by personal imprisonment, having fallen into the hands of the British. Through the influence of Washington, he was exchanged before the end of the contest. Mr. Lewis died in 1803, in his eighty-ninth year. His latter days were passed in comparative poverty, the fortune which he had acquired by trade having been, in a great part, sacrificed on the altar of patriotism.

LEWIS, WILLIAM, a physician and writer, who was for many years a member of the royal society. He had the honour of delivering several courses of lectures before the members of the royal family, and died after a long illness at Kingston in Surrey, on the 21st of January, 1781. His principal works were, "An Experimental History of the Materia Medica," and "The Philosophical Commerce of the Arts."



LEYDEN, JOHN, a poet, antiquary, and orientalist, who was born at Denholm, Scotland, in 1775, of parents in humble circumstances, and bred up to such country labour as suited his condition. In his earliest youth he displayed the greatest eagerness for the acquisition of knowledge, but enjoyed few opportunities of gratifying it. His predominant desire for learning, however, determined his parents to prepare him for the church, and he was entered at the college of Edinburgh in 1790 for the purpose of commencing his professional studies. Here, besides attending to theology, he cultivated medical studies, and, in addition to the learned languages, acquired French, Spanish, Italian, German, the ancient Icelandic, Arabic, and Persian. After remaining five or six years in Edinburgh, he became private tutor to two young gentlemen, whom he accompanied to St. Andrew's, and in 1799 published his history of African discoveries, which has since been continued and enlarged by Hugh Murray. At this time he was also the author of many poetical effusions in different departments, which appeared in the "Edinburgh Magazine," and which, by rendering him known to the lovers of literature, introduced him into the best society in the Scottish capital. In company he displayed the rudeness and independence which his early life and education were fitted to produce in a man of strong feelings and vigorous genius, united with personal boldness and much bodily power and activity. In 1800 he began to preach, and although popular as a pulpit orator he was not satisfied with his own discourses. In 1801 and 1802 he assisted Walter Scott in procuring materials and illustrations for his "Minstrelsy of the Scottish Border," and republished the "Complaynt of Scotland," with a learned preliminary dissertation, notes, and a glossary. Having manifested a strong desire to set out on an expedition to explore the unknown regions of Africa, his friends, to prevent the execution of this project, procured him an appointment in India, which, however, could only be held by a person who had taken a surgical degree, and this he actually obtained after six months' unremitting application. While in India, he devoted himself to the study of oriental literature, but did not long survive the influence of the climate and his over-exertions in his studies. He died in 1806.

LHUYD, EDWARD, a native of South Wales. He was educated at Jesus college, Oxford, where he took the degree of M.A. in 1701. He was a friend of Dr. Plot, whom he succeeded as keeper of the Ashmolean museum, and had the use of all Vaughan's collections. With incessant labour he employed a considerable part of his life in searching into Welsh antiquities; collected a great deal of ancient and valuable matter from their manuscripts; transcribed all the old characters of the monasteries that he could meet with; travelled several times over Wales, Cornwall, Scotland, Ireland, Armoric Bretagne; compared their antiquities, and made observations on the whole; but died in July 1709, before he had digested them in the form he intended. The death of this antiquary prevented the completing of many excellent plans. He communicated many observations to Bishop Gibson, whose edition of the "Britannia" he revised, and published "Archæologia Britannica," giving a valuable account of the languages, and customs, and original inhabitants of Great Britain, from collections and observations in his travels through

Wales, Cornwall, Bas Bretagne, Ireland, and Scotland. Lhuyd, at the end of his preface to the *Archæologia*, promises an historical dictionary of British persons and places mentioned in ancient records. It appears to have been ready for press, though he could not name the time of publication. His collections for a second volume, which was to give an account of the antiquities, monuments, &c., in the principality of Wales, were numerous and well chosen; but, on account of a quarrel between him and Dr. Wynne, then fellow, afterwards principal of the college, and bishop of St. Asaph, he refused to buy them, and they were purchased by Sir Thomas Seabright of Beachwood in Hertfordshire.

LHUYD, HUMPHREY, a learned antiquary of the sixteenth century, who was born at Denbigh, devoted himself to the study of medicine. He passed nearly all his days within the walls of Denbigh castle, practised there as a physician, and died in 1570. He wrote and translated several works relative to history and antiquities; in particular, the history of Wales, from Caradoc of Langarvan, &c., but died before it was finished. Sir Henry Sidney, lord president of Wales, employed Dr. David Powel to finish it, who published it in 1584.

LICHTENBERG, GEORGE CHRISTOPHER, one of the greatest natural philosophers and wittiest writers that Germany has produced. He was born in 1742 at Ober-Ramstadt near Darmstadt, and received from his father instruction in physics, but went after his death to the academy at Darmstadt. He was strong and well formed till eight years of age, but at this time the effects of the carelessness of his nurse became visible in a distortion of the spine. In 1763 he went to Göttingen, where he applied himself to astronomical observations. He made observations upon the earthquake of 1767, and observed, with Kästner, the transit of Venus over the sun's disk, June 19, 1769, as also the comets of 1770, 1771, and 1773, the orbit of which last he described and presented to the academy of sciences of Göttingen. He also constructed lunar charts, in which the spots are indicated in the order in which they are successively covered by the earth's shadow.

In 1770 he was offered a professorship at Göttingen, which he entered upon in his twenty-eighth year. In this year he went to London. Lichtenberg ascertained by observation, in 1772 and 1773, the situations of Hanover, Osnabrück, and Stade. He afterwards undertook to publish, with illustrations, the papers left by Tobias Mayer, and added a lunar chart with a description of lunar spots, but only one volume appeared. He visited England again in 1774, and wrote upon Garrick and the English stage. He subsequently published an excellent commentary upon Hogarth's engravings. In 1778 he returned to Göttingen. From this period he lectured upon experimental philosophy. His lectures were of great value, and he was ranked as a discoverer in physics, from his observations upon the figures developed upon electrified substances, which he learned to reproduce and exhibit, and which still retain his name. He also attacked with much wit, in several publications, the system of physiognomy to which Lavater had given such currency, but he was subsequently reconciled to Lavater. Other productions which he thought censurable felt the lash of his wit. His taste for drawings illustrative of character made him a great admirer of Hogarth, and he for a long time

supplied the Göttingen "Souvenir" with miniature drawings of the heads of Hogarth, accompanied by very witty and ingenious observations. The favourable reception of these led to the publication of a minute explanation of Hogarth's plates, with perfect miniature copies of them by Riepenhausen, of which he published four numbers himself: the seven next to the eleventh were published by Böttiger, and the last by Bouterwek. In the last years of his life Lichtenberg became hypochondriac and misanthropic, so much so indeed that he shut himself up in his chamber, and would see no one. He died of a pulmonary inflammation in 1799. He was an original thinker, to whom no subject of a scientific character was uninteresting. Scientific spirit and poetic talent were united in him in a singular degree, and produced the most peculiar and striking results; but the highest principle of the human mind—faith in something divine—was in his speculative moments disregarded, and a superstitious belief in dreams, predictions, and presentiments, was admitted in its stead.

**LICHTENSTEIN, MARTIN HENRY CHARLES**, a linguist and natural philosopher, who was born at Hamburgh in 1780. At the age of twenty-two he received from the Dutch general Janssen, who was appointed governor of the Cape of Good Hope, the situation of instructor and physician to his son. He arrived at the Cape at the end of the year 1802, and spent seven months in exploring the interior of the colony. Upon the breaking out of the war he received in 1804 the post of surgeon-major to a battalion of Hottentot light infantry, and after a few expeditions was named in 1805 as one of a commission to visit the distant tribe of Bushwanas. Two months after his return the colony was conquered by the British, and he returned to Europe with General Janssen, and to Germany in 1806. In 1810 he went to Berlin, and published there his journal, of which the first two volumes appeared in 1811. In the same year he also became a professor in the newly erected university. In 1819 he travelled through England, Holland, Switzerland, and France, studied their most celebrated scientific institutions for natural history, and formed connexions which enabled him to augment greatly the museum of the university with which he was connected.

**LIDDEL, DR. DUNCAN**, a learned professor of mathematics, who was born at Aberdeen in 1561, and received the rudiments of his education at the university of that city. He afterwards went to Frankfort, where he remained three years, and then went to Helmstadt, and soon after his arrival was appointed under professor of mathematics; and shortly after was promoted to the principal and more dignified mathematical chair, which he occupied for nine years. In 1596 he obtained the degree of M.D., and was admitted a member of that faculty. By his teaching and his writings he became the principal support of the medical school at Helmstadt, and was employed as first physician at the court of Brunswick. Having been several times elected dean of the faculties both of philosophy and physic, he was in the year 1604 selected pro-rector of the university. But neither academical honours, nor the profits of an extensive practice abroad, could make Dr. Liddel forget his native country. In the year 1600 he took a final leave of the Academia; and, after travelling for some time through Germany and Italy, he at

length settled in Scotland. He died in the year 1613, in the fifty-second year of his age. By his last will he bestowed certain lands purchased by him near Aberdeen upon the university in that city, for the education and support of six poor scholars. Among a variety of regulations and injunctions for the management of this charity he appoints the magistrates of Aberdeen his trustees, and solemnly denounces the curse of God on any person who shall abuse or misapply it. Dr. Liddel published a work to refute a ridiculous story then current of a poor boy in Silesia, who, at seven years of age, having lost some of his teeth, brought forth, to the astonishment of his parents, a new tooth of pure gold. Jacobus Horstius, doctor and professor of medicine in the Academia Julia, at the same time with Dr. Liddel, had published a work which he dedicated to the emperor Rodolphus II., to prove that this wonderful tooth was a prodigy sent from heaven to encourage the Germans then at war with the Turks, and foretelling from this golden tooth the future victories of the Christians, with the final destruction of the Turkish empire and Mahometan faith, and a return of the golden age in 1700, preparatory to the end of the world. The imposture was soon after discovered to be a thin plate of gold, skilfully drawn over the natural tooth by an artist of that country, with a view to excite charity. Dr. Liddel was the author of several valuable works on medical science.

**LIGHTFOOT, JOHN**, a learned English divine, who was born in March 1602, at Stoke-upon-Trent, in Staffordshire. After having finished his studies at a school on Morton Green, near Congleton, in Cheshire, he was removed in 1617 to Cambridge. Shortly after he had taken the degree of B.A. he left the university, and, entering into holy orders, became curate of Norton-under-Hales, in Shropshire. Sir Rowland Cotton, who was his constant hearer, made him his chaplain, and took him into his house. This gentleman, being a perfect master of the Hebrew language, engaged Lightfoot in that study, who soon became sensible that without that knowledge it was impossible to attain an accurate knowledge of the scriptures. He therefore applied himself to the study of it, and in a short time made a great progress. He subsequently married, and settled at Hornsey, where he published his "Miscellanies, Christian and Judaical." These first fruits of his studies were dedicated to Sir Rowland Cotton, who in 1631 presented him to the rectory of Ashley, in Staffordshire, where he remained till he was nominated a member of the assembly of divines for settling a new form of ecclesiastical polity. The non-residence which this would necessarily occasion induced him to resign his rectory, and, having obtained the presentation for a younger brother, he came to London in 1642. He was almost immediately made the master of Catharine Hall, in Cambridge, and also presented to the living of Much-Munden, in Hertfordshire. He also had the honour of preaching before the house of commons. In 1655 he entered upon the office of vice-chancellor of Cambridge, to which he was chosen that year, having taken the degree of doctor of divinity in 1652. At the restoration he offered to resign the mastership of Catharine Hall, but a confirmation was granted him from the crown, both of the place and of his living. He closed his long and useful life on the 6th of December, 1675.

**LIEVENS, JOHN**, a painter, who was born at



Leyden in 1607. He displayed an early inclination for the arts, but excelled principally in portrait painting. He came over to England, where he resided three years, and painted the portraits of Charles I., the queen, the prince of Wales, and several of the nobility; after which he returned to Antwerp, where he met with full employment. The sketches by this master are in a slight but masterly style of art; it bears some resemblance to that of Rembrandt, but it is coarser in general and less finished.

LILBURNE, JOHN, a remarkable character in the republican party during the reign of Charles I., who was tyrannically punished by the star chamber court; being put in the pillory, whipped, fined, and imprisoned, for importing and publishing seditious pamphlets, which he had printed in Holland. He suffered in 1637, and in prison was doubly loaded with irons. In 1641 he was released by the long parliament, and from this time he had the address to make himself formidable to all parties. He signalized himself in the parliament army, and was at one time the secret friend and confidant of Cromwell, and at another his avowed enemy and accuser; so that in 1650 Cromwell found it advisable to silence him by a grant of some forfeited estates. He was twice tried for high treason, but acquitted. The last was for returning from exile (having been banished by the parliament) without permission. He died in 1657.

LILLO, GEORGE, a clever dramatic writer, who was born at London in 1693. He was a jeweller by profession, but at the same time strongly attached to the Muses, yet seemed to have laid it down as a maxim, that the devotion paid to them ought always to tend to the promotion of virtue, morality, and religion. In pursuance of this aim Lillo was remarkable for the selection of his subjects. His "George Barnwell," "Fatal Curiosity," and "Arden of Faversham," are all planned on well-known stories; yet they have perhaps more frequently drawn tears from an audience than the more splendid tragedies of the ancient dramatists. In the prologue to "Elmeric," which was not acted till after the author's death, it is said that when he wrote that play he was "depressed by want," and afflicted by disease; but in the former particular there appears to be evidently a mistake, as he died possessed of a considerable estate, besides other effects to a considerable value. His death took place in 1739, in the forty-seventh year of his age.

LILLY, JOHN, a dramatic poet, who was born in Kent about the year 1553, and educated in Magdalen college, Oxford, where he took the degree of bachelor of arts in 1573, and that of master in 1575. From Oxford he removed to Cambridge, but how long he continued there is uncertain. On his arrival in London he became acquainted with some of Queen Elizabeth's courtiers, by whom he was admired as a poet and a wit; and her majesty, on particular festivals, honoured his dramatic pieces with her presence. His first publication was a romance called "Euphuus," which was universally read and admired. This romance introduced a new language, especially among the ladies of the period, who held it in such high estimation, that Whalley, the editor of Ben Johnson's works, says they had all the phrases by heart; and those who did not speak Euphuism were as little regarded at court as if they could not speak French. "Lilly was," says Oldys, "a man of great reading, good memory, ready faculty of application, and un-

common eloquence; but he ran into a vast excess of allusion." When or where he died is not known. Anthony Wood says he was living in 1597, when his last comedy was published. After attending the court of Queen Elizabeth for several years, notwithstanding his reputation as an author, he was under a necessity of petitioning the queen for a small stipend to support him in his old age. His two letters or petitions to her majesty on this subject are preserved in manuscript.

LILLY, WILLIAM, a celebrated English astrologer, who was born in Leicestershire in 1602, where his father not being able to give him any property, he resolved to seek his fortune in London. He arrived in 1620, and lived four years as a servant to a man-tua-maker in the parish of St. Clements Danes; but then moved a step higher, to the service of Mr. Wright, master of the salters' company in the Strand, who not being able to write, Lilly among other offices kept his books. In 1627, when his master died, he



paid his addresses to the widow, whom he married with a fortune of 1000*l*. Being now his own master, he followed the puritanical preachers, and turned his mind to judicial astrology. He was the author of the "Merlinus Anglicus Junior," "The Supernatural Sight," and "The White King's Prophecy." In him we have an instance of the general superstition and ignorance that prevailed in the time of the civil war between Charles I. and his parliament, for the king consulted this astrologer to know in what quarter he should conceal himself if he could escape from Hampton Court; and General Fairfax, on the other side, sent for him to his army to ask him if he could tell by his art whether God was with them and their cause. Lilly, who made his fortune by favourable predictions to both parties, assured the general that God would be with him and his army. In 1648 he published his "Treatise of the Three Suns" seen the preceding winter; and also an astrological judgment upon a conjunction of Saturn and Mars. This year the council of state gave him in money 50*l*. and a pension of 100*l*. per annum. In June 1660 he was taken into custody by order of the parliament, by whom he was examined respecting the person who cut off the head of King Charles I.

When the plague broke out in London he removed with his family to his estate at Hersham, and in October 1666 was examined before a committee of the house of commons respecting the fire of London, which happened in September in that year. After his retirement to Hersham he applied himself to the study of physic, and, by means of his friend Mr. Ashmole, obtained from Archbishop Sheldon a license for the practice of it. He died in 1681 of palsy. His "Observations on the Life and Death of Charles, late King of England," is a work of some merit, Lilly being not only very well informed, but strictly impartial. This work, with the lives of Lilly and Ashmole, written by themselves, were subsequently published in one volume.

LILY, WILLIAM, a learned grammarian, who was born in 1468, at Odiham, in the county of Hants. He was sent early in life to Oxford, where he remained for a considerable period; but after he had taken the degree of B.A. he quitted the university, and went to Jerusalem for the purpose of acquiring a knowledge of the Greek language. At Rhodes he found several learned men who had taken refuge there, under the protection of the knights, after the taking of Constantinople; and here he became acquainted with the domestic life and familiar conversation of the Greeks. He went thence to Rome, and improved himself farther in the Latin and Greek tongues under John Sulpitius and Pomponius Sabinus. On his arrival in England, in 1509, he settled in London, and taught in a private grammar-school, being the first teacher of Greek in the metropolis. In this he had so much success that he was appointed first master of St. Paul's school by the founder, Dr. Colet, in 1510. This laborious and useful employment he filled for the space of twelve years; among his pupils were Thomas Lupset, Sir Anthony Denny, Sir William Paget, Sir Edward North, John Leland, &c. He died of the plague at London in February 1523, and was buried in the north yard of St. Paul's. He was the author of several valuable works.

LINACRE, THOMAS, a learned physician, who was born at Canterbury in 1484, and educated at All Souls' college, Oxford. He then went to Italy, and remained some time at the court of Rome. On his return he was appointed by Henry VII. physician to the young prince Arthur. He was afterwards appointed physician to the king, and, after his death, to his successor Henry VIII. Dr. Linacre founded two medical lectures at Oxford, and one at Cambridge; but that which rendered him most celebrated was his being the founder of the college of physicians in London. He, by an application to Cardinal Wolsey, obtained a patent in 1518, by which the physicians of London were incorporated. Dr. Linacre was the first president, and held the office till his death. Their meetings were in his own house in Knight-rider Street, which house he bequeathed to the college. It is, however, rather a singular fact that Dr. Linacre, at the age of fifty, commenced the study of divinity, entered into orders, and was collated in 1509 to the rectory of Mersham. In the same year he was installed prebendary of Wells, in 1518 prebendary of York, and in the following year was admitted precentor of that cathedral. He died in October 1524, and was buried in St. Paul's. Thirty-three years after his death Dr. John Caius had a monument erected to his memory, with a Latin inscription, which contains the outlines of his life and

character. Erasmus, in his epistles, speaks highly of his translations from Galen, preferring them even to the original Greek. His principal works are, "The Rudiments of Grammar, for the Use of the Princess Mary;" "Buchanan Translated into Latin;" and a translation of several of Galen's works.

LINDSAY, JAMES, an eminent dissenting minister, long known in London for his pastoral labours in Monkwell Street, London. Dr. Lindsay was a native of Scotland, and was educated at Aberdeen. He succeeded Dr. James Fordyce, about the year 1782, as pastor of the congregation at Monkwell Street; in which chapel he preached a sermon on the occasion of Dr. Fordyce's death in 1796, which was printed. He also published "A Sermon on the Influence of Religious Knowledge, as tending to produce a gradual Improvement in the Social State," preached at Monkwell Street, and "A Sermon at Salters' Hall Meeting-house on the Death of the Rev. Hugh Worthington." A most impressive funeral sermon was preached on the occasion of Dr. Lindsay's death, by Dr. Rees, at Monkwell Street chapel.

LINDSAY, SIR DAVID, a celebrated Scotch poet, who was born in the reign of King James IV., at his father's seat, called the Mount, near Cupar in Fife-shire. He was educated at the university of St. Andrew's, and, after making the tour of Europe, returned to Scotland in the year 1514. Soon after his arrival he was appointed gentleman of the bed-chamber to the king, and tutor to the young prince, afterwards James V. From the verses prefixed to his "Dream" we learn that he enjoyed several other honourable employments at court, but in 1533 he was deprived of all his places except that of lion king at arms, which he held to the time of his death. His disgrace was owing to his invectives against the clergy, which are frequent in all his writings. After the decease of King James V. Sir David became a favourite of the earl of Arran, regent of Scotland; but the abbot of Paisley did not suffer him to continue long in favour with the earl. He then retired to his paternal estate, and spent the remainder of his days in rural tranquillity. He died in the year 1553. His poetical talents, considering the age in which he wrote, were not contemptible; but he treats the catholic clergy with great severity, and writes with some humour; but, whatever merit might be formerly attributed to him, he takes such liberties with words, in order to make them rhyme together, that his countrymen have a proverb, when they hear an unusual expression, that "There is nae sic a word in a' Davie Lindsay." Mackenzie states that his comedies were so facetious, "that they afforded abundance of mirth." He is said to have also written several tragedies, and to have first introduced dramatic poetry into Scotland.

LINDSEY, THEOPHILUS, a learned unitarian divine, who was born at Middlewich, in Cheshire, in 1723. Having completed his education, he entered holy orders, and obtained several livings; but as his opinions respecting the Trinity altered as he advanced in life, he resigned his livings and came to London, where, in conjunction with Dr. Disney, he built a chapel in Essex Street. In that edifice he preached for some years. He afterwards resigned the pulpit, but continued writing till a very advanced period of life. His principal works are his "Apology," his "Considerations on the Divine Government," and "On Praying to Christ." In addition to



which he was the author of several other valuable theological works. Mr. Lindsey died in 1802.

LINGUET, SIMON NICHOLAS HENRY, was born in 1736 at Rheims, where his father, who had been professor at the college of Beauvais, was living in a kind of exile, having been banished by a *lettre de cachet*, on account of his participation in the Jansenistic controversy. This circumstance was the origin of Linguet's saying "that he was born under the auspices of a *lettre de cachet*." Having studied law at Paris, in the same college in which his father had been professor, and having obtained the three first prizes of the university in 1751, he attracted the notice of the duke of Deux-Ponts, who was at that time in Paris, whom he accompanied on a journey to Poland. Linguet soon returned to his own country, and, on the breaking out of the war between France and Portugal, went to Spain as secretary to the prince of Beauvais. He there made himself acquainted with the Spanish language and literature, and, during his stay at Madrid, he published translations of some of the works of Calderon and Lope de Vega. His first historical attempt, "*Histoire du Siècle d'Alexandre*," which was dedicated to the King Stanislaus Leszczinski, was published immediately after his return to Paris. His brilliant oratorical powers, and his thorough acquaintance with the law, gave him a great reputation at the bar; but, at the same time, his severe remarks and bold ideas created him many enemies. His controversy with D'Alembert, who at that time had almost the entire control of the academy, prevented him from becoming a member of that body. His fame as an author and lawyer, however, increased, and several cases, conducted with great ability, such as that of the duke d'Aiguillon against the government and the criminal cause of the count de Morangiés, on which he wrote an excellent treatise, raised him to high consideration, but at the same time excited the jealousy of his colleagues, whom he incensed to such a degree, by some of his diatribes, that they formed a sort of conspiracy against him, binding themselves not to plead with him. Even the parliament became engaged in these disputes, and Linguet, whose replies and remarks increased in bitterness, was struck from the list of parliamentary advocates. As a political writer he succeeded no better. His "*Journal Politique*" commenced in 1777, offended the prime minister Maurepas, and was suppressed. Linguet, thinking his personal freedom endangered, went to Switzerland, Holland, and England. He afterwards resided at Brussels, until M. de Vergennes procured him permission to return to France; but, his adversaries finding some new cause of complaint, he was thrown into the Bastille by means of a *lettre de cachet*, where he remained above two years, and was then banished to Rethel for a short time in 1782. He came again to London, and here published a work against arbitrary power, to which he had fallen a sacrifice, but which he had himself defended in an earlier work, "*Théorie des Lois*." He afterwards continued his "*Annales Politiques*" at Brussels, and flattered, with so much address, the emperor Joseph II., who had been pleased with his memoir on the navigation of the Scheldt, that the emperor gave him 1000 ducats, with letters of nobility. But having taken the part of Van der Noot and of the Brabant insurgents, he was ordered by Joseph to leave the Netherlands. In 1791 he again appeared in Paris, and pleaded for the negroes of St. Domingo

at the bar of the convention. At a later period he became an object of suspicion to the terrorists, and, his attempt to escape having failed, he was arrested in June 1794, and condemned to death by the revolutionary tribunal, for having, according to the sentence, flattered the despots of Vienna and London.

LINK, DR. HENRY FREDERIC, professor and director of the botanical garden at Berlin, who was born at Hildesheim in 1769, and educated there. In 1786 he went to Göttingen to study medicine, and in 1788 obtained the prize proposed for the medical students. In 1799 he became ordinary professor of natural history, chemistry and botany, at Rostock. Shortly after which he left Rostock, and became professor in the university at Breslau, and finally went to Berlin as professor of medicine and director of the botanical garden. Among the writings of this naturalist are his "*Observations upon a Journey through France, Spain, and especially Portugal*;" and his work, "*The Primitive World and Antiquity Illustrated by Natural Science*," which contains the result of many years' deep study. All the writings of this ingenious man are equally distinguished by correctness of language and clearness of description.

LINLEY, THOMAS, a distinguished vocal composer, who received the rudiments of his musical education from Thomas Chillcott, organist to the abbey church at Bath; and it was completed afterwards by the celebrated Venetian, Paradisi, a composer whose twelve admirable sonatas would have alone immortalized him had he written nothing else. Linley was for many years the conductor of the oratorios and concerts then regularly performed at Bath, and might with great truth be considered as having restored the music of Handel, and the performance of it, to the notice and patronage of the public, as Garrick restored the plays of Shakespeare. Through his taste and ability as a manager, assisted greatly by the exquisite singing of his two eldest daughters, afterwards Mrs. Sheridan and Mrs. Tickell, music was cultivated generally at Bath and its vicinity, and concerts and oratorios were successfully performed, not only there, but in the metropolis, beyond all former precedent since the death of the illustrious Handel himself. As a singing-master and a composer, Linley possessed a taste and style peculiarly his own, but still modelled on the principles of that pure English school, which, however overshadowed at present by the foreign structure that has been opposed to it, can never be totally eclipsed while there are any feelings of nature and good sense remaining among us.

Linley left Bath to reside with his family in London in consequence of becoming joint patentee with his son-in-law, Mr. Sheridan, of Drury Lane theatre. Here he conducted for many years the musical department, and gratified the public from time to time with many beautiful operas. "*The Duenna*" had been previously brought out at Covent Garden theatre, and was the joint production of Linley and his eldest son. The operas and musical entertainments which Linley set for Drury Lane were "*The Carnival of Venice*," "*Selima and the Royal Merchant*," "*The Camp*," "*The Spanish Maid*," "*The Stranger at Home*," "*Love in the East*," and many minor pieces. They all, particularly "*The Duenna*," "*The Carnival of Venice*," and "*Selima and Azor*," possess proofs of a rich and cultivated fancy, a sound judgment, and scientific construction. Among those

which may be considered as the minor pieces, the music in the first act of the pantomime of "Robinson Crusoe" must not be passed over in silence; it is strikingly original and characteristic. Linley's six elegies were composed at Bath, in the meridian of his life, and it would be difficult to place any compositions of the same description in competition with them, for originality of conception, elegance, and tenderness.

Mr. Sheridan's monody on the death of Garrick was originally recited by Mrs. Yates, the actress at Drury Lane theatre, in the month of March 1679, parts of it having been previously set to music by Linley, and introduced in songs, duets, and choruses, at occasional pauses of the recitation. The style of these, though necessarily funereal, is at the same time tenderly melodious and pathetic in the highest degree. It is greatly to be regretted that this beautiful composition was never published. The posthumous works of Linley and T. Linley were presented to the public not many years after the father's death. The two volumes contain a rich variety of madrigals, elegies, and cantatas, which are unknown, and consequently neglected, only because English music is no longer fashionable, nor compositions indeed of any kind sought after but Italian, or such as are close imitations of the Italian and German schools. Linley died at his residence in Southampton Street, Covent Garden, in 1795, and was buried in Wells cathedral, in the same vault with his beloved daughters, Mrs. Sheridan and Mrs. Tickell. A monument was soon after erected to their memory, near the spot, by William Linley, Mr. Linley's youngest son.

LINLEY, THOMAS, was an accomplished musician, both practical and theoretical. If he was inferior to his father, Thomas Linley, in the purity and pathos of his melodies, he was perhaps superior to him in his knowledge of orchestral effect, and instrumental compositions generally. He was born at Bath in the year 1756, and displayed, at a very early age, extraordinary powers on the violin. When he was eight years old only he performed a concerto on that instrument in public, and at seventeen composed an anthem in full score to the words, "Let God arise," which was sung in Worcester cathedral, at the meeting of the three choirs, on the 8th of September, 1773.

His father soon discovered the extraordinary genius of his son; and with the view, in consequence, of instructing him for the profession, sent him to London to complete his theoretical knowledge under the able tuition of Dr. Boyce. He was in due time sent to Florence, principally to make himself master of his favourite instrument, under the celebrated Nardini. This distinguished instructor, who had been himself a scholar of Tartini's, proud of his pupil, and desirous of his receiving every aid by his associating with the rising genius of the age, introduced him to the great Mozart, then a youth himself, and a warm friendship immediately commenced between them.

On Linley's return from the continent he repaired to Bath to lead his father's concerts and oratorios. In the masterly style of his performance of the concertos of Handel and Geminiani, no English violin player had ever excelled him, and in the neatness and delicacy of his execution he stood unrivalled. His own solos and concertos, which he occasionally introduced, also gave evident tokens of his continental studies, being full of imagination and spirit,

but requiring in almost every bar the touch of the finished master to do justice to their merit. The comic opera of "The Duenna" was brought out at Covent Garden theatre in the year 1776, the music to which was composed and selected by Linley sen. chiefly, but his son contributed also. On the revival of "The Tempest" at Drury Lane theatre he introduced the chorus of spirits that raise the storm, one of the most effective, as well as scientific, compositions in this or any other country; but his best production was "An Ode on the Witches and Fairies of Shakspeare," written by the late Dr. Laurence. It was performed at Drury Lane theatre in 1776, when he led the band himself, and his two sisters, Mary (afterwards Mrs. Tickell) and Maria, sustained the principal soprano parts. This young gentleman was accidentally drowned on the 7th of August, 1778.

LINNÆUS, SIR CHARLES, a celebrated botanist and natural historian, who was born in May 1707, in a village called Roeskull in Smaland, where his father, Nicolas Linnæus, was then vicar. It is said that on the farm where Linnæus was born there yet stands a large lime-tree, from which his ancestors took the surnames of Tillander, Lindelius, and Linnæus; and that this origin of surnames, taken from natural objects, is not uncommon in Sweden. Linnæus, very early in life, obtained some of the highest honours that await the most successful proficient in medical science, for he was made professor of physic and botany in the university of Upsal at the age of thirty-four, and six years afterwards, physician to his sovereign the king Adolphus, who, in the year 1753, created him knight of the order of the Polar Star. His honours did not terminate here, for in 1757 he was ennobled, and in 1776 the king of Sweden accepted the resignation of his office, and rewarded his declining years by doubling his pension, with an addition of landed property settled on him and his family.



The first part of his academical education Linnæus received under Professor Stobæus, at Lund, who favoured his inclinations to the study of natural history. After a residence of about a year he removed in 1728 to Upsal. Here he soon formed a friendship with Artedi, a native of the province of Angermania, who had already been four years a student in



that university, and, like himself, had a strong bent to the study of natural history in general, but particularly to ichthyology. In the year 1731, the royal academy of sciences at Upsal having for some time formed the design of improving the natural history of Sweden, deputed Linnæus to make the tour of Lapland, with the view of exploring the natural history of that arctic region; to which undertaking his reputation, already high as a naturalist, and the strength of his constitution, equally recommended him. He left Upsal the 13th of May, and took his route to Gevalia or Gevels, the principal town of Gesticia. Hence he travelled through Helsingland into Medalpadia, where he ascended a remarkable mountain before he reached Hodwickswald, the chief town of Helsingland. He then proceeded to Lapland, and, after encountering great hardships, returned into West Bothnia. He next visited Pitha and Lula, upon the Gulf of Bothnia; from which latter place he took again a western route, by proceeding up the river of that name, and visited the ruins of the temple of Jockmuck in Lula Lapland or Lap Mark; thence he traversed what is called the Lapland Desert. In this district he ascended a celebrated mountain called Wallevári, in speaking of which he has given an account of his finding a singular and beautiful new plant, *Andromeda tetragona*, when travelling within the arctic circle, with the sun in his view at midnight, in search of a Lapland hut. From hence he crossed the Lapland Alps into Finmark, and traversed the shores of the North Sea as far as Sallero. These journeys from Lula and Pitha on the Bothnian Gulf, to the north shore, were made on foot; and he was only attended by two Laplanders, one his interpreter and the other his guide. He states that the vigour and strength of those two men, both old, and sufficiently loaded with his baggage, excited his admiration; since they appeared quite unhurt by their labour, while he himself, although young and robust, was frequently quite exhausted. In this journey he was wont to sleep under the boat with which they crossed the rivers, as a defence against rain, and the gnats, which in the Lapland summer are not less annoying than in the torrid zones.

Linnæus spent the greater part of the summer in examining this arctic region, and returned to Tornöa in September. He did not take the same route from Tornöa as when he entered Lapland, having determined to visit and examine the country on the eastern side of the Bothnian Gulf: his first stage therefore was to Ula in East Bothnia, from thence to Old and New Carleby. He continued his route through Wasa, Christianstadt, and Biorneburgh, to Abo, a small university in Finland. Winter was now setting in, he therefore crossed the gulf by the island of Åland, and arrived at Upsal in November. In 1733 he visited and examined the several mines in Sweden, and made himself well acquainted with mineralogy, on which subject he gave lectures on his return to the university. The outlines of his system of mineralogy appeared in the early editions of the "*Systema Naturæ*," but he did not exemplify the whole until the year 1768. In the year 1734 Linnæus was sent by Baron Reuterholm, governor of Dalecarlia, with several other naturalists in that province, to investigate the natural productions of that part of the Swedish dominions; and it was in this journey that he first laid the plan of an institution, which was afterwards executed, in a certain degree at least, by himself,

with the assistance of his pupils, and the result published under the title of "*Pan Suecus*," in the second volume of the "*Amœnitates Academicæ*." After the completion of this expedition, Linnæus resided for a time at Fahlun, the principal town in Dalecarlia, where he taught mineralogy, and finally married a lady who resided there. In this journey he extended his travels across the Dalecarlian Alps into Norway, but we have no particular account of his discoveries in that kingdom. In 1735 Linnæus travelled over many other parts of Sweden, some parts of Denmark and Germany, and settled in Holland, where he chiefly resided until his return to Stockholm, about the year 1739. In 1735 he took the degree of M.D., and then published the first sketch of his "*Systema Naturæ*."

In 1736 Linnæus came into England, and visited Dr. Dillenius, a learned professor at Oxford, whom he justly considered as one of the first botanists in Europe. He was introduced to Sir Hans Sloane, by a Latin letter from Boerhave, which is in the British Museum, and has the following complimentary passage:—"Linnæus, who will deliver to you this letter, ought especially to see you, and to be seen by you. They who see you both together, will behold two men whom the world can scarcely equal." "This encomium," says Dr. Pulteney, "however quaintly expressed, yet was in some measure prophetic of Linnæus's future fame and greatness, and proves how intimately Boerhave had penetrated into his genius and ability." This letter procured for Linnæus but a cool reception, which Dr. Pulteney attributes to "the opening of the sexual system, so different from Ray's, by which Sir Hans Sloane had always known plants; and particularly the innovations, as they were then called, which Linnæus had made in altering the names of so many genera." Thus was he prevented from obtaining, what he is supposed to have desired, an establishment in England; "a situation," as Dr. Pulteney remarks, "more favourable to his design than those arctic regions where he spent the remainder of his days."

It is remarkable that Dr. Burton, in his "*Life of Boerhave*," has not mentioned his patronage of Linnæus, though so honourable to both. The only place where he mentions the Swedish naturalist is where he says of Boerhave, "Linnæus confessed him to have formed his genera plantarum in the most accurate manner, being the first and only botanist who took to his assistance all the parts of plants concurring to fructification, and gave so clear a verbal description of them as to render the engraver's art needless."

One of the most agreeable circumstances that occurred to Linnæus during his residence in Holland arose from the patronage of Mr. Clifford, in whose house he lived a considerable part of his time. Among his friends and patrons of that period we may mention Dr. Burman, professor of botany at Amsterdam, to whom he dedicated his "*Bibliotheca Botanica*;" Gronovius of Leyden, the editor of Clayton's "*Flora Virginica*," and who very early adopted Linnæus's system; Baron Van Swieten, physician to the empress queen; Isaac Lawson, one of the physicians to the British army. To these may be added also the names of Albinus and Gaubius.

Early in the year 1738 Linnæus went to Paris, where he was entertained by the Jussieus, at that time the first botanists in France.

On his return he published his "*Systema Naturæ*," "*Fundamenta Botanica*," "*Bibliotheca Botanica*," and "*Genera Plantarum*;" the last of which is justly considered as the most valuable of all his works. The amount of application which had been bestowed upon it, the reader may easily conceive, on being informed that before the publication of the first edition the author had examined the characters of 8000 flowers. The next book Linnæus published during his stay in Holland, was the "*Classes Plantarum*," which is a copious illustration of the second part of the "*Fundamenta*."

About the latter end of the year 1738, or the beginning of the next, he settled as a physician at Stockholm, where he seems to have met with considerable opposition, and many difficulties; but these he at length overcame, and got into extensive practice. By the interest of Count Tessin, who was afterwards his patron, he obtained the rank of physician to the fleet, and a stipend from the citizens for giving lectures on botany. And what at that time was highly favourable to the advancement of his character and fame, was the establishment of the royal academy of sciences at Stockholm; of which Linnæus was constituted the first president, and to which establishment the king granted several privileges.

Linnæus was constituted joint professor of physic and physician to the king with Rosen, who had been appointed in the preceding year on the death of Rudbeck. The two professors agreed to divide the medical departments between them, and their choice was confirmed by the university. Rosen took anatomy, physiology, pathology, and the therapeutic part; Linnæus, natural history, botany, materia medica, the dietetic part, and the diagnosis morborum. During the interval of his removal from Stockholm to Upsal, in consequence of this appointment, Linnæus was deputed by the states of the kingdom to make a tour to the islands of Oeland and Gothland in the Baltic, attended by six of the pupils, commissioned to make such enquiries as might tend to improve agriculture and arts in the kingdom, to which the Swedish nation had for some time directed their attention. The result of this journey was very successful. On his return he entered upon the professorship, and pronounced before the university his oration in October 1741; in which he forcibly displays the usefulness of such excursions, by pointing out to the students that vast field of objects which their country held out to their cultivation, whether in geography, physics, mineralogy, botany, zoology, or economics, and by showing the benefit that must accrue to themselves and their country as rewards to their diligence.

Linnæus was now fixed in a situation which was best adapted to his character, his taste, and abilities, and which seems to have been the object of his ambition. Soon after his establishment he obtained the academical garden which had been founded in 1657. At the time Linnæus was appointed professor of botany, the garden did not contain above fifty plants that were exotic. His correspondence with the first botanists in Europe soon supplied him with a great variety. He received Indian plants from Jussieu of Paris, and from Van Royan of Leyden; European plants from Haller and Ludwig; American plants from the late Mr. Collinson, Mr. Catesby, and others; and a variety of annuals from Dillenius; in short, how much the garden owed to his diligence

and care in a few years may be seen by the catalogue which he subsequently published, in which it appears that the professor introduced 1100 species, exclusively of all the Swedish plants and of varieties, which latter in ordinary gardens amount not unfrequently to one-third of the whole number. The preface contains a curious history of the climate at Upsal, and the progress of the seasons through the whole year.

The celebrity which Linnæus had acquired by his "*Systema Naturæ*," of which a sixth edition, much enlarged, had been published at Stockholm in 1748, had brought a conflux of every thing rare and valuable in every branch of nature from all parts of the globe into Sweden. The king and queen of Sweden had their separate collections of rarities; the former at Ulricksdahl, the latter very rich in exotic insects and shells, at the palace of Drottingholm, both of which Linnæus was employed in arranging and describing.

In the year 1755 the royal academy of sciences at Stockholm honoured Linnæus with one of the first premiums, agreeably to the will of Count Sparree; who had decreed two gold medals to be annually given by the academy to the authors of such papers in the preceding year's "*Stockholm Acts*" as should be adjudged most useful in promoting agriculture particularly, and all branches of rural economy. It appears that Linnæus during a long life enjoyed a good constitution; but about the close of 1776 he was seized with an apoplexy, which left him paralytic; and at the beginning of the year 1777 he suffered another stroke, which very much impaired his mental powers, and after a tedious indisposition he died in January 1778, in the seventy-first year of his age. On his death a general mourning took place at Upsal, and his funeral procession was attended by the whole university, as well professors as students, and the pall supported by sixteen doctors of physic, all of whom had been his pupils. The king of Sweden, after the death of Linnæus, ordered a medal to be struck, of which one side exhibits Linnæus's bust and name, and the other Cybele in a dejected attitude, holding in her left hand a key, and surrounded with animals and growing plants. The same monarch not only honoured the royal academy of sciences with his presence, when Linnæus's commemoration was held at Stockholm, but, as a still higher tribute, in his speech from the throne to the assembly of the states he lamented Sweden's loss by his death. Nor was Linnæus honoured only in his own country; the professor of botany at Edinburgh, Dr. Hope, not only pronounced an eulogium in honour of him before his students at the opening of his lectures in the spring of 1778, but also laid the foundation-stone of a monument, which he afterwards erected to his memory in the botanic garden; which, while it perpetuates the name and merits of Linnæus, does honour to the founder.

The ardour of Linnæus's inclinations for the study of nature appeared from his earliest years, and that application which he bestowed upon it gave him a comprehensive view both of its pleasures and usefulness, at the same time that it opened to him a wide field hitherto but little cultivated, especially in his own country. Hence he was early led to regret that the study of natural history, as a public institution, had not made its way into the universities; in many of which logical disputations and metaphysical the-



ories had too long prevailed, to the exclusion of more useful science. "Availing himself therefore of the advantages which he derived from a large share of eloquence and an animated style, he never failed to display, in a lively and convincing manner, the relation this study has to the public good, to incite the great to countenance and protect it, to encourage and allure youth into its pursuits by opening its sources of pleasure to their view, and showing them how much its agreeable employment would add, in a variety of instances, both to their comfort and emolument;—not to add that the mutual communication and enlargement of this kind of knowledge among people of equal rank in a country situation must prove one of the strongest bonds of union and friendship, and contribute in a much higher degree than the usual perishing amusements of the age to the pleasures and advantages of society."

Linnaeus lived to enjoy the fruit of his own labour, as natural history raised itself in Sweden under his culture to a state of perfection unknown in other countries, and was from thence disseminated through all Europe. His pupils dispersed themselves all over the globe, and with their master's fame extended both botanical science and their own. More than this, he lived to see the sovereigns of Europe establish public institutions in favour of this study, and professorships established in universities for the same purpose; which do honour to their founders and patrons, and which have excited a love for the science, and a sense of its worth, that cannot fail to further its progress, and in time raise it to that rank which it is entitled to hold among the pursuits of mankind.

LINN, JOHN BLAIR, an American poet, was born in March 1777, at Phippenburgh, Pennsylvania. His poetical talents displayed themselves while he was yet a youth at Columbia college, New York, and, before he had reached his seventeenth year, a volume of his effusions, both in prose and verse, was published. After finishing his collegiate course, he commenced the study of law with General Hamilton, but continued in his office only about a year, during which time he brought a tragedy called "Bourville Castle" upon the stage with success. Having removed to Schenectady, and received strong religious impressions, to which he had always been inclined, he entered upon the study of theology, and in 1798 he was licensed to preach, and soon became distinguished for pulpit eloquence. He was installed pastor of the first presbyterian church in Philadelphia in June 1799. The duties of this situation he discharged for the two subsequent years in a manner consistent with the fervour of his piety and the excellence of his mind. He continued however, to cultivate his poetical talents. His "Powers of Genius," a dramatic poem of considerable length, experienced the most flattering success, and in a few months reached a second edition. In the same volume with it were printed various minor pieces. A controversy in which he became engaged with Dr. Priestley was engendered by a publication of the latter on the merits of Socrates, which were placed parallel with those of Jesus Christ. The religious feelings of Mr. Linn prompted him to answer the doctor's pamphlet, which he did in a manner worthy of his cause. The last work on which Mr. Linn employed his leisure hours was a narrative poem, published by his friends under the title of "Valerian" after his death, which took place in August 1804.

LINUS, a celebrated musician of antiquity. The traditions respecting Linus are so contradictory that some have supposed there must have been three distinct persons of that name; one of them the son of Urania and Amphimarus, the son of Neptune; another the son of Apollo and Psamathe daughter of Crotopus king of Argos; and a third the son of Ismenius a Theban. According to Diogenes, Linus the poet was the son of Mercury and Urania. All these accounts are evidently fabulous. The age of Linus is fixed by Archbishop Usher 1280 years before the Christian era. Eusebius speaks of him as having flourished before Moses. Herodotus represents him as being celebrated among the Egyptians from still more remote periods. He is mentioned by Homer in the eighteenth book of the *Iliad*, or at least is understood to be commemorated by a bard introduced among the pictures on the shield of Achilles, and is said to have added the string *lichanos* to the Mercurian lyre. Diodorus Siculus represents him as being the inventor of music and of poetry, or at least as having first introduced these arts into Greece. He is said also to have written treatises on religious rites, and to have composed a work in honour of Bacchus. The most common report of his death is that he taught Hercules to play upon the lyre, and was so enraged at the dulness or inattention of his pupil that he struck him, which so incensed the youthful hero that he seized the lyre and beat out the brains of his master. According to Diogenes Laertius, however, he was killed by Apollo for presuming to boast of equal merit with that deity. It is not for us to decide these nice and unimportant controversies.

Festivals called *Linia* were observed in many parts of Greece in honour of this early musician and bard. Plutarch speaks of dirges as having been performed to his memory, but no authentic account of them remains. It is indeed, as we have seen, a matter of considerable doubt whether the name Linus designates one individual or several; and in the latter case, which seems most probable, it is impossible to distinguish between the incidents to be ascribed to each person to whom the appellation belongs.

LIPPI, LORENZO, a portrait painter, who was born in 1606, and learned the principles of painting from Matteo Roselli. He had also a taste for music and poetry, as well as for painting; and in the latter his proficiency was so great that many of his works were frequently mistaken for those of Roselli. However, growing dissatisfied with the style of that master, he selected that of Santi di Titi, who appeared to have more of simple nature and truth in his compositions than any other artist of the period. At Florence Lippi painted several designs for the chapels and convents, and at the court of Innspruck he painted a great number of portraits which were deservedly admired for the graceful air of the heads, and correctness of outline. He died in 1664.

LIPSIUS, JUSTUS, a learned critic, who was born at Isch, a small village near Brussels, in 1547. After having distinguished himself for his acquirements in literature he became secretary to Cardinal de Granvellan at Rome, where the best libraries were open to him, and he spent much time in collating the MSS. of ancient authors. He lived several years at Leyden, during which period he composed and published what he considered his best works. He was remarkable for unsteadiness in religion, fluctuat-

ing often between the protestants and catholics, but he became finally a bigotted catholic. He died at Louvain in 1606.

LIS, JOHN VANDER, a celebrated painter of landscapes, who was born at Oldenburgh in 1570, but went to Haerlem to become a pupil of Henry Goltzius; and as he possessed great natural talents, he soon distinguished himself in that school, and imitated the style of his master with great success. He adhered to the same style till he went to Italy, where, having visited Venice and Rome, he studied the works of Titian, Tintoretto, Paolo Veronese, and Domenico Fetti. His works soon became admired for their expression, colouring, and the delicacy of his pencil; although it must be acknowledged that he never totally divested himself of the peculiarities to the Flemings. His subjects usually were taken from the sacred writings, or the representations of rural sports, marriages, balls, and villagers dancing, dressed in Venetian habits, all which subjects he painted with great success. His painting of Adam and Eve lamenting the death of Abel, is much admired, not only for the expression, but also for the beauty of the landscape. In the church of St. Nicholas at Venice is another of his paintings, representing St. Jerome in the desert, with a pen in his hand, and his head turned to look at an angel, who is supposed to be sounding the last trumpet. He died in 1629.

LIS, JOHN VANDER, an historical painter, who was born at Breda about the year 1601, and became a disciple of Cornelius Polemburg, whose style he imitated with extraordinary success in the colouring, pencilling, and the choice of his subjects. At Rotterdam there is a painting representing Diana in the bath attended by her nymphs, which is considered his best performance.

LISLE, CLAUDIUS DE, a learned French historiographer, who was born at Vaucouleurs in 1644. He studied in a Jesuits' college at Pontamousson, took his degree in law, and afterwards applied himself entirely to the study of history and geography. To increase his knowledge on those subjects he went to Paris, where the principal lords of the court became his scholars, and among the rest the duke of Orleans, afterwards regent of the kingdom. He wrote, "An Historical Account of the Kingdom of Siam," "A Genealogical and Historical Atlas," "An Abridgement of Universal History," and died at Paris in 1720.

LISLE, SIR JOHN, a brave loyalist in the time of the civil wars, who was the son of a bookseller in London, and received his education in the Netherlands. He signalized himself upon many occasions in the civil war, particularly in the last battle of Newbury; in the dusk of the evening he led his men to the charge in a white dress, that his person might be more conspicuous. The king, who was an eye-witness of his bravery, knighted him on the field of battle. In 1648 he rose for his majesty in Essex, and was one of the royalists who so obstinately defended Colchester, and died defending it. This brave man, having embraced the corps of Sir Charles Lucas, his departed friend, immediately presented himself to the soldiers who stood ready for his execution. Thinking that they stood at too great a distance, he desired them to come nearer; one of them said, "I warrant you, sir, we shall hit you." He replied with a smile, "Friends, I have been

nearer you when you have missed me." He was executed on the 28th of August, 1648.

LISLE, JOHN BAPTIST ISOIRD DE, a voluminous French writer, who was born at Lyons in 1743. He was but little noticed till the publication of his work entitled "*La Philosophie de la Nature*," which, although it procured both imprisonment and fine from its immoral tendency, yet it obtained for its author what he most desired—literary celebrity. He subsequently published several other works, and died at a very advanced age in 1816.

LISLE, WILLIAM DE, a learned French geographer, who was born at Paris in 1675. He became first geographer to the king, royal censor, and member of the academy of sciences. He died in 1726. He published a great number of excellent maps, and wrote many treatises in the memoirs of the academy of sciences.

LISTER, DR. MARTIN, an eminent English physician and naturalist, who was born in 1638 and educated at Cambridge. He afterwards travelled into France, and at his return practised his profession at York and afterwards in London. In 1683 he was created M.D., and became fellow of the college of physicians in London. In 1698 he attended the earl of Portland in his embassy from King William III. to the court of France; of which journey he published an account at his return, and was afterwards physician to Queen Anne. He also published "*Historia Animalium Angliæ*," "*Conchyliorum Synopsis*," and "*Cochlearum et Limachum Exercitatio Anatomica*." Many of his papers appeared in the "*Philosophical Transactions*" and other works.

LITHGOW, WILLIAM, a Scottish traveller, whose sufferings from imprisonment and torture at Malaga, and whose travels on foot over Europe, Asia, and Africa, would, if true, raise him almost to the rank of a martyr. He published an account of his adventures, in which the author deals much in the marvellous, especially with regard to the cruelties which he suffered. By the king's command he applied to Gondamer, the Spanish ambassador, for the recovery of the money and other things of value which the governor of Malaga had taken from him, and for 1000*l.* for his support. He was promised a full reparation for the damage he had sustained; but the minister never performed his promise. At the conclusion of the octavo edition of his *Travels* he informs us that, in his three voyages, "his painful feet have traced over (besides passages of seas and rivers) 36,000 and odd miles, which draweth near to twice the circumference of the whole earth."

LITTLE, WILLIAM, an ancient English historian, who is also known by the name of Gulielmus Neubrigensis. He was born at Bridlington in Yorkshire, in the year 1136, and educated in the abbey of Newborough in the same county, where he became a monk. In his advanced years he composed a history of England, in five books, from the Norman conquest to A. D. 1197, which for veracity and purity of language is one of the most valuable productions of this period.

LITTLETON, ADAM, a descendant of an ancient family in Shropshire, who was born in 1627, and received the rudiments of his education at Westminster school; he then went to Oxford, whence he was ejected by the parliamentary visitors in 1648. Soon after he became usher of Westminster school, and in 1658 was made second master of Westminster



school. After the restoration he taught in a school at Chelsea, of which church he was admitted rector in the year 1664. In 1670 he took the degree of D. D., being then chaplain in ordinary to his majesty. In 1674 he became prebendary of Westminster, of which church he was afterwards sub-dean. Beside his well-known "Latin and English Dictionary," he published several other works. He died in 1694, and was interred at Chelsea.

**LITTLETON, or LYTTLETON, THOMAS**, a celebrated English judge and law authority, born at the beginning of the fifteenth century, at Frankley. Having been educated at one of the universities, he was removed to the Inner Temple, where he studied the law and became very eminent in his profession. In edies; and we mention him merely as a model of bad 1445 he went the northern circuit as judge of assize, and was continued in the same post by Edward IV., the common pleas. In 1475 he was created a knight of the Bath, and continued to enjoy the esteem of his sovereign and the nation until his death, at an advanced age in 1481. The memory of Judge Littleton is preserved by his work on "Tenures," which has passed through a very great number of editions, those from 1539 to 1639 alone amounting to twenty-four. This work is esteemed the principal authority for the law of real property in England, while the commentary of Sir E. Coke is the repository of his learning on the subjects treated.

**LITTLETON, or LYTTLETON, LORD GEORGE**, an elegant English historian and writer, who was born at Hagley in Worcestershire, in 1709. This pleasing spot is represented beneath



He received the rudiments of his education at Eton, but subsequently removed to the university at Oxford, where he distinguished himself both by his classical and poetical acquirements. In his nineteenth year he commenced his continental tour, and on his arrival at Paris he became acquainted with the hon. Mr. Poyntz, then the British minister at the court of Versailles, who employed him in several political negotiations, which he executed with great skill.

The high estimation in which he was held by that gentleman is best shown from the following letter addressed to his father.

"Sir,—I received your two kind letters, in which you are pleased very much to over-value the small civilities it has lain in my power to show Mr. Little-

ton. I have more reason to thank you, Sir, for giving me so convincing a mark of your regard, as to interrupt the course of his travels on my account, which will lay me under a double obligation to do all I can towards making his stay agreeable and useful to him; though I shall still remain the greater gainer by the pleasure of his company, which no services of mine can sufficiently requite. He is now in the same house with me, and, by that means, more constantly under my eye than even at Soissons; but I should be very unjust to him if I left you under the imagination that his inclinations stand in the least need of any such ungenerous restraint: depend upon it, Sir, from the observation of one who would abhor to deceive a father in so tender a point, that he retains the same virtuous and studious dispositions which nature and your care planted in him, only strengthened and improved by age and experience; so that, I dare promise you, the bad examples of Paris, or any other place, will never have any other effect upon him but to confirm him in the right choice he has made. Under these happy circumstances he can have little occasion for any other advice but that of sustaining the character he has so early got, and of supporting the hopes he has raised. I wish it were in my power to do him any part of the service you suppose me capable of. I shall not be wanting to employ him as occasion offers, and to assist him with my advice where it may be necessary, though your cares (which he never mentions but with the greatest gratitude) have made this task very easy. He cannot fail of making you and himself happy, and of being a great ornament to our country, if, with that refined taste and delicacy of genius, he can but recall his mind, at a proper age, from the pleasures of learning, and gay scenes of imagination, to the dull road and fatigue of business. This I have sometimes taken the liberty to hint to him, though his own good judgment made it very unnecessary. Though I have only the happiness of knowing you, Sir, by your reputation, and by this common object of our friendship and affection, your son, I beg you will be persuaded that I am, with the most particular respect,

"Yours, &c.

"S. POYNTZ."

Mr. Littleton during his residence abroad did not enter into the fashionable follies and vices of France and Italy; his time was passed alternately in his library and in the society of men of rank and literature. In this early part of his life he wrote a poetical epistle to Dr. Ayscough, and another to Mr. Pope, which show singular taste and correctness. After continuing a considerable time at Paris, he proceeded to Lyons and Geneva, and from thence to Turin, where he was honoured with great marks of friendship by his Sardinian majesty. He then visited Milan, Venice, Genoa, and Rome, where he applied himself closely to the study of the fine arts, and was, even in that celebrated metropolis, considered a perfect judge of painting, sculpture, and architecture. He soon after returned to his native country, and was elected representative for the borough of Okehampton, in Devonshire; and about the same period he received great marks of friendship from Frederic prince of Wales; and was, in the year 1737, appointed principal secretary to his royal highness, and continued in the strictest intimacy with him till the time of his death. His attention to the public

business did not, however, prevent him from exercising his poetical talent. One evening, while in company with Lord Cobham and several of the nobility at Stowe, his lordship mentioned his intention of putting up a bust of Lady Suffolk in his beautiful gardens, and requested Mr. Littleton to furnish a motto for it. Mr. Littleton directly composed the following couplet:—

"Her wit and beauty for a court were made,  
But truth and goodness fit her for a shade."

When Mr. Pitt, the great earl of Chatham, lost his commission in the guards, Mr. Littleton was in waiting at Leicester House; and, on hearing the circumstance, immediately wrote the following lines:—

"Long had thy virtue mark'd thee out for fame,  
Far, far, superior to a cornet's name;  
This generous Walpole saw, and griev'd to find  
So mean a post disgrace that noble mind;  
The servile standard from thy free-born hand  
He took, and bade thee lead the patriot band."

In the year 1742 he married Lucy, the daughter of Hugh Fortescue, of Filleigh, in the county of Devon, Esq., whose exemplary conduct, and uniform practice of religion and virtue, was a great source of happiness to him. In 1744 he was appointed one of the lords commissioners of the treasury, and during his continuance in that station constantly exerted his influence in rewarding merit and ability. He was the friend and patron of Fielding, Thomson, author of "The Seasons;" Mallet, Dr. Young, Hammond, West, Pope, and Voltaire. On the death of Thomson, who left his affairs in a very embarrassed condition, Littleton took the poet's sister under his protection, and revised the tragedy of "Coriolanus," which that writer had not put the last hand to, and brought it out at the theatre royal in Covent Garden, with a prologue of his own writing. In the beginning of the year 1746 he lost his wife, who died in the twenty-ninth year of her age, leaving him one son and a daughter. The remains of his lady were deposited at Over Arley in Worcestershire; and a monument was erected to her memory in the church at Hagley, which bears the following inscription, written by her husband:—

"Made to engage all hearts, and charm all eyes;  
Though meek, magnanimous; tho' witty, wise:  
Polite, as all her life in courts had been;  
Yet good, as she the world had never seen;  
The noble fire of an exalted mind  
With gentlest female tenderness combin'd,  
Her speech was the melodious voice of love,  
Her song the warbling of the vernal grove;  
Her eloquence was sweeter than her song,  
Soft as her heart, and as her reason strong,  
Her form each beauty of her mind express'd;  
Her mind was virtue by the graces dress'd."

Besides these beautiful lines, Mr. Littleton wrote a monody on the death of his lady, which will be remembered whilst conjugal affection and a taste for poetry exists in this country.

His masterly observations on the conversion and apostleship of St. Paul were written at the desire of Gilbert West, in consequence of Mr. Littleton asserting that, beside all the proofs of the Christian religion, which might be drawn from the prophecies of the Old Testament, from the necessary connexion it has with the whole system of the Jewish religion, from the miracles of Christ, and from the evidence given of his resurrection by all the other apostles, he thought the conversion of St. Paul alone, duly

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considered, was of itself a demonstration sufficient to prove Christianity to be a divine revelation. Mr. West was struck with the thought, and assured his friend, that so compendious a proof would be of great use to convince those unbelievers that will not attend to a longer series of arguments: and time has shown he was not out in his conjecture, as the tract is esteemed one of the best defences of Christianity which has hitherto been published.

In 1754 he resigned his office of lord of the treasury, and was made cofferer to his majesty's household, and sworn of the privy council: previous to which he married, a second time, Elizabeth, daughter of Field-marshal Sir Robert Rich, whose indiscreet conduct gave him great uneasiness, and from whom he was separated by mutual consent a few years after his marriage. After filling the offices of chancellor and under-treasurer of the court of exchequer, he was by letters patent, dated the 19th of November, 1757, in the thirty-first of George II., created a peer of Great Britain, by the style and title of Lord Littleton, baron of Frankley, in the county of Worcester.

Lord Littleton's speeches in both houses of parliament exhibit strong proofs of a genius superior to the generality of mankind, of sound judgment, of incorruptible integrity, of great goodness of heart, and of masterly elocution. But, above all, his oration in the house of commons on the motion for the repeal of the Jew bill, in the session of parliament of 1753, which is well entitled to a place in this work. Lord Littleton commenced his speech with the following words:—

"I see no occasion to enter at present into the merits of the bill we passed the last session for the naturalization of the Jews; because I am convinced, that, in the present temper of the nation, not a single foreign Jew will think it expedient to take any benefit of that act; and therefore the repealing of it is giving up nothing. I assented to it last year in hopes it might induce some wealthy Jews to come and settle among us: in that light I saw enough of utility in it to make me incline rather to approve than dislike it; but that any man alive could be zealous either for or against it, I confess I had no idea. What affects our religion is indeed of the highest and most serious importance. God forbid we should be ever indifferent about that! but, I thought this had no more to do with religion than any turnpike-act we passed in that session; and, after all the divinity that has been preached on the subject, I think so still.

"Resolution and steadiness are excellent qualities; but it is the application of them upon which their value depends. A wise government, Mr. Speaker, will know where to yield as well as where to resist; and there is no surer mark of littleness of mind in an administration than obstinacy in trifles. Public wisdom, on some occasions, must give way to popular folly, especially in a free country where the humour of the people must be considered as attentively as the humour of a king in an absolute monarchy. Under both forms of government, a prudent and honest ministry will indulge a small folly, and will resist a great one. Not to vouchsafe now and then a kind of indulgence to the former, would discover an ignorance of human nature; not to resist the latter at all times, would be meanness and servility.

"Sir, I look on the bill we are at present debating, not as a sacrifice made to popularity for it sacrifices



nothing but as a prudent regard to some consequences arising from the nature of the clamour raised against the late act for naturalizing Jews, which seem to require a particular consideration. It has been hitherto the rare and envied felicity of his majesty's reign, that his subjects have enjoyed such a settled tranquillity, such a freedom from angry religious disputes, as is not to be paralleled in any former times. The true Christian spirit of moderation, of charity, of universal benevolence, has prevailed in the people, has prevailed in the clergy of all ranks and degrees, instead of those narrow principles, those bigotted prejudices, that furious, that implacable, that ignorant zeal, which had often done so much hurt to the church and the state. But from the ill-understood, insignificant, act of parliament you are now moved to repeal, occasion has been taken to deprive us of this inestimable advantage. It is a pretence to disturb the peace of the church, to infuse idle fears into the minds of the people, and to make religion itself an engine of sedition. It behoves the piety as well as the wisdom of parliament to disappoint those endeavours. Sir, the very worst mischief that can be done to religion, is to pervert it to the purposes of faction. Heaven and hell are not more distant than the benevolent spirit of the gospel and the malignant spirit of party. The most impious wars ever made were those called holy wars. He who hates another man for not being a Christian, is himself not a Christian. Christianity, Sir, breathes love, and peace, and good-will to man. A temper conformable to the dictates of that holy religion has lately distinguished this nation; and a glorious distinction it was. But there is latent, at all times, in the minds of the vulgar, a spark of enthusiasm, which, if blown by the breath, a party may, even when it seems quite extinguished, be suddenly revived and raised to a flame. The act of last session for naturalizing Jews has very unexpectedly administered fuel to feed that flame. To what a height it may rise, if it should continue much longer, one cannot easily tell; but take away the fuel, and it will die of itself. It is the misfortune of all the Roman catholic countries, that there the church and the state, the civil power and the hierarchy, have separate interests, and are continually at variance one with the other. It is our happiness that here they form but one system. While this harmony lasts, whatever hurts the church hurts the state; whatever weakens the credit of the governors of the church, takes away from the civil power a part of its strength, and shakes the whole constitution. I trust and believe that, by speedily passing the bill, we shall silence that obloquy which has been so unjustly cast upon our reverend prelates (some of the most respectable that ever adorned our church) for the part they took in the act which this repeals. And it greatly concerns the whole community, that they should not lose that respect which is so justly due to them by a popular clamour kept up in opposition to a measure of no importance in itself. But if the departing from that measure should not remove the prejudice so maliciously raised, I am certain that no further step you can take will be able to remove it; and therefore I hope you will stop here. This appears to be a reasonable and safe condescension, by which nobody will be hurt; but all beyond this would be dangerous weakness in government. It might open a door to the wildest enthusiasm, and to the most mischievous

attacks of political disaffection working upon that enthusiasm. If you encourage and authorize it to fall on the synagogue, it will go from thence to the meeting-house, and, in the end, to the palace. But let us be careful to check its further progress. The more zealous we are to support Christianity, the more vigilant should we be in maintaining toleration. If we bring back persecution, we bring back the anti-christian spirit of popery; and when the spirit is here the whole system will soon follow. Toleration is the basis of all public quiet. It is a character of freedom given to the mind, more valuable, I think, than that which secures our person and estates. Indeed they are inseparably connected together; for where the mind is not free, where the conscience is enthralled, there is no freedom. Spiritual tyranny puts on the galling chains; but civil tyranny is called in to rivet and fix them. We see it in Spain, and many other countries; we have formerly both seen and felt it in England. By the blessing of God we are now delivered from all kinds of oppression. Let us take care that they may never return."

The last speech which added to his reputation, as a senator and an orator, was delivered in the session of 1763, upon a debate concerning the privileges of parliament, in which he supported the dignity of the peerage with a depth of knowledge that surprised the oldest peers present. From this period to that of his death his lordship courted retirement, and in the enjoyment of a select number of friends he had an opportunity of exercising those literary talents for which he was so eminent. He now found leisure to correspond with many of his learned friends, and to finish his "Dialogues of the Dead," a performance containing lessons of the purest morality, conveyed in a style and manner the best calculated at once to charm and instruct the mind. In the month of July 1773 Lord Littleton was suddenly seized with an inflammation in his bowels, which turned to a mortification, and in a few days caused his death. His last moments exhibited a pleasing, though an affecting scene; it was such as the exit of the great and good man alone can present; unimpaired understanding, unaffected greatness of mind, calm resignation, and humble, but confident hopes in the mercy of God, graced the dying accents of the Christian philosopher. A complete collection of all his lordship's miscellaneous works have been published since his death in three volumes, by his nephew, George Ayscough. His "History of Henry the Second" is a very impartial work.

**LIVERPOOL, ROBERT BANKS JENKINSON, EARL OF.**—The administration of this distinguished statesman extended through so long a period of the most stirring portion of English history that it becomes necessary to trace the steps of his political life somewhat in detail, and though the measures pursued by this nobleman and his colleagues were not those which would be sanctioned by public support in the present day, yet even his political enemies concede to him the credit of good intention.

Mr. Jenkinson was born June 7th, 1770, and sent to the Charter House to receive the rudiments of a classical education, from whence he proceeded to Christ Church, Oxford. Mr. Jenkinson paid a visit to the metropolis of France about the period of the breaking out of the revolution. He was at Paris when the bastille was demolished by the mob, and, it is said, was an eye-witness to many of the worst ex-

cesses which the streets of the city exhibited at that time. Nor was he an idle spectator of what was then going forward. He could not but foresee the effect which the atrocities of Paris must have on the peace of his own country; nor could he be unacquainted with the industrious efforts of the revolutionists of France to excite a similar flame in England, as well as all through Europe.



On his return to England he was introduced to parliament as one of the representatives of Rye, and under the avowed patronage of the minister. His election, it is remarkable, took place full twelve months before his age allowed him to sit in the house, and he returned to pass the intervening time in acquiring fresh continental information. In the year 1791, having reached his twenty-first year, he took his seat in the house, and on the 27th of February, 1792, he made his first speech, in opposition to the resolutions of Mr. Whitbread on the question of the empress Catherine persisting in her claim to Ochzakow and the adjoining district. His address manifested a sound knowledge, not only of the subject in dispute between Russia and Turkey at that juncture, but also of the general affairs and prospects of Europe, and the proper duty of England in relation to the continental nations. No doubt was entertained, from this first effort, that Mr. Jenkinson would rise to be a distinguished parliamentary speaker, and an efficient member of the British cabinet.

It is painful to be obliged to admit that, in the debates which soon after took place respecting the slave trade, we find Mr. Jenkinson opposing the abolitionists. His father was one of the chief opponents of the abolition in the house of lords, and that probably influenced the early decision of Mr. Jenkinson on the subject. The nature of his opposition, however, has been much exaggerated, for he never defended the principle of this enormous iniquity.

On the deposition of the king of France, to whom he had been accredited, the British ambassador, Lord Gower, was recalled from Paris; when, on the 15th of December following (1792), Mr. Fox moved an address to the king, praying, "that his majesty would be graciously pleased to give directions that a

minister might be sent to Paris, to treat with those persons who exercised provisionally the functions of the executive government of France, touching such points as might be in discussion between his majesty and his allies and the French nation." Mr. Jenkinson, in the temporary absence of Mr. Pitt (who had vacated his seat in the house of commons by accepting the wardenship of the Cinque Ports), replied to Mr. Fox in a speech of great animation and power:—"On this very day," he exclaimed, "on this very day, while we are here debating about sending an ambassador to the French republic—on this very day is the king of France to receive sentence; and, in all probability, it is the day of his murder. What is it, then, that gentlemen would propose to their sovereign? To bow his neck to a band of sanguinary ruffians, and address an ambassador to a set of murderous regicides, whose hands were still reeking with the blood of a slaughtered monarch, and who, he had previously declared, should find no refuge in this country? No, Sir, the British character is too noble to run a race for infamy; nor will we be the first to compliment a set of monsters who, while we are agitating this subject, are probably bearing through the streets of Paris—horrid spectacle!—the unhappy victim of their fury." Mr. Fox's motion was rejected without a division. The talents and efforts of Mr. Jenkinson on this occasion were warmly complimented, especially by Mr. Burke. From that time he rapidly rose in the consideration of all parties, and began commonly to take a prominent part in combating the arguments of the opposition.

We now approach the period of Lord Liverpool's introduction into the cabinet, and of his first possession of that important share in the public councils which, with the exception of a very short interval, he retained for above a quarter of a century. It will be convenient, therefore, to exhibit in this place a sketch of the general state of the public affairs of this country at the commencement of the year 1801.

Great Britain was still at war with her ancient foe, France. For the direction of this contest, and assisting occasionally in her public counsels, even when opposing them, she possessed, perhaps, as able statesmen as ever appeared in her history; and in no war had more brilliant isolated triumphs attended her arms. But every plan of combining the powers of Europe against the enemy had failed: too many of her parliamentary leaders were determinately the chiefs of a party, and to accomplish its triumphs, not the triumph of the country, they toiled—while the resources, the patient endurance of the people, and characteristic attachment to their political institutions, were never so severely tried. The resources of the enemy, on the other hand, were combined and directed by her ablest modern chieftain, Napoleon Bonaparte, now in the youth and energy of his ambition. If afterwards that energy assumed the character of an unnatural and maniac strength, there was a method in it at this time sufficiently fearful. He had already prostrated before him all the parties of the revolution, and every enemy of revolutionary France but England.

Austria, humbled by the decisive victories of the French at Marengo and Hohenlinden, only attempted a feeble renewal of hostilities at the opening of the year, to be compelled to sign in February the treaty of Lunéville, by which she abandoned to the French almost the whole of Italy; and acknow-



ledged the left bank of the Rhine for the boundary of the republic.

Russia and the northern powers, in the interim, had been urged by the agents of France to renew the principles of the armed neutrality of 1780, that free and neutral ships make free and neutral goods, and denying the right of any belligerent to search neutral vessels. This question, however, always of the first importance to this country, had become now deeply tinged, not only with the general policy of the Russian government towards England, but with the personal character and capricious partialities of the emperor Paul. He had at this time fixed his heart on obtaining Malta; and, in his former alliances with England and Austria, seems at least to have been allowed to entertain hopes of possessing it. He had assumed, therefore, the title of grand master of Malta, and in August 1800 a Russian fleet with troops had sailed from the Black Sea, for the express purpose of taking possession of the island when it should surrender.

In March 1794 Mr. Grey moved an address to the king, expressive of the concern of the house that his majesty should have formed a union with powers whose apparent aim was to regulate a country wherein they had no right to interfere. Mr. Jenkinson, in reply, rapidly sketched the real views of the combined powers, whose object, he insisted, was both real and practicable. On the 10th of April, Major Maitland having proposed to the house of commons to resolve itself into a committee to take into consideration the causes which had led to the failure of the army commanded by his royal highness the duke of York at Dunkirk, and having entered into an elaborate examination and condemnation of the measures of ministers throughout the whole of the preceding year, Mr. Jenkinson contended, in opposition to the major, that no exertions had been wanting on the part of the ministry. It was on this occasion that Mr. Jenkinson observed, "he had no difficulty in saying, that the marching to Paris was attainable and practicable; and that he, for one, would recommend such an expedition." It will be remembered that our young statesman was long twitted in parliament and elsewhere with this memorable suggestion, but it is even less likely to be forgotten that he lived to see the idea realized by the measures of himself and his colleagues.

It is impossible for us closely to follow Mr. Jenkinson through all his laborious exertions in parliament at this, which was one of the most active periods of his life. His reply to Mr. Fox's motion, on the 30th of May, 1794, for putting an end to the war with France, was one of the most powerful of these efforts. In the next session Mr. Jenkinson was absent from his place in parliament, urging a debate of a more interesting character than any in which he had previously engaged; and on the 25th of March, 1795, he married the daughter of the bishop of Derry. In 1796 Mr. Jenkinson participated in the honours of his family so far as to exchange that surname for the second title of his father, Lord Hawkesbury, his venerable parent being at that time created earl of Liverpool.

When the great measure of a legislative union with Ireland was proposed, it received Lord Hawkesbury's entire concurrence. The subject was introduced on the 22nd of January, 1799, by a message from the crown; and in the discussion which

ensued, his lordship expressed his warm approbation of the intentions of government respecting it. We now approach the period of his lordship's introduction into the cabinet, and of his first possession of that important share in the public councils, which, as we have already stated, he retained for above a quarter of a century. The circumstances which attended the temporary retirement of Mr. Pitt from power early in 1801, are too well known to render it necessary for us to say any thing respecting them. In the new ministry, the formation of which was announced on the 14th of March of that year, and at the head of which was Mr. Addington, Lord Hawkesbury was appointed to the important office of secretary of state for the foreign department, and actively engaged in the debates, which ensued on the changes. In one of those debates Mr. Pitt took an opportunity of warmly eulogizing him; and asked the gentlemen on the opposite side of the house, "if they knew any one among them superior to the noble secretary—saving, indeed, one person, unnecessary to name, whose transcendent talents made him an exception to almost any rule."

The great business of the succeeding summer and autumn, however, was the adjustment of preliminaries of peace with France. Of course Lord Hawkesbury, as foreign secretary, was entrusted with the interests of Great Britain in the negotiation which was opened on the subject; a statement of the particulars of which is the province of the historian, not of the biographer; suffice it to say, that on the 28th of March, 1802, the definitive treaty of peace was at length signed at Amiens, between the French republic, the king of Spain, and the Batavian republic, on the one hand, and the king of Great Britain and Ireland on the other.

In the memorable debate on this peace, which occurred on the 13th of May, 1802, Lord Hawkesbury defended the treaty in a speech of great length; and which was considered, at the time, to be much the ablest that had been delivered on the subject in either house of parliament. While France was every month adding to her influence or actual domination over the states of the continent, the first consul endeavoured to divert the attention of the British ministers from his plans, by complaints of the British press. He sent instructions to his ambassador to remonstrate with government upon the remarks of the public writers on his character and conduct, affecting to be totally ignorant of the little redress any ministers of this country could obtain for him in such a case. Lord Hawkesbury is admitted by all parties to have nobly vindicated the public character and liberties of his country in the correspondence that ensued.

The death of Mr. Pitt in 1806 afforded Lord Hawkesbury, who had continued, with distinguished zeal and ability, to manage the duties of his own office, and materially to assist Mr. Pitt in the general concerns of that changing time, the first opportunity that was afforded him of having supreme control in the national councils. His late majesty, in the first instance, honoured him with his confidence and commands with respect to the formation of a new ministry; but Lord Hawkesbury, well knowing the situation and relative strength of public parties, with that sound good sense which always distinguished him, declined the flattering offer. He received, however, a decided proof of the king's at-

tachment, by being appointed to the vacant situation of warden of the Cinque Ports. On the return of Mr. Pitt's friends to power in the following year Lord Hawkesbury resumed his station in the cabinet as secretary of state for the home department; still declining any higher, and especially avoiding the highest office. In the defence of all the great measures of government,—more especially the expedition to Copenhagen and the celebrated orders in council,—he, however, took a prominent and most efficient part.

In 1808 the orders in council and the attack on Copenhagen became the leading topics of discussion in the house of commons. Lord Grenville, in an elaborate speech, attacked the policy of ministers on those points, and called upon them to produce the various data necessary to justify the latter measure. In reply, Lord Hawkesbury contended "that ministers could not be expected to point out the precise quarter and channel from which they had received their information respecting the arrangements at Tilsit; and said, that even if ministers entertained any doubt of their information respecting what passed at that place, it must long since have vanished. The information received through the channel alluded to was corroborated by a variety of other channels wholly unconnected with each other. It was corroborated by the testimony of the government of Portugal, to whom it was proposed to make common cause with the continent against England, and to unite their fleet with that of Spain, of France, and of Denmark, to enable the confederacy to make a general attack on these islands. It was corroborated by the testimony of different persons in Ireland, where all the designs and projects of the enemy were most speedily known, and where it was promised that the combined fleets of Spain, Portugal, and Denmark, should make a descent on both Ireland and Britain, but the principal one on Ireland. A wish had been expressed that we had proceeded to Cronstadt and seized the Russian fleet, leaving the Danish fleet of sixteen sail of the line behind us. Besides, the Russian fleet was not so ready for sea, nor so well calculated in any respect as the Danish fleet to carry the designs of the enemy into execution. Farther, there were many circumstances in the treaty of Tilsit which indisposed the people of Russia against that treaty; and even at the time the seizure of the Danish fleet was known at Petersburg, the emperor Alexander seemed more inclined than before to renew his relations with this country. As to all that was urged against the orders in council, and against the treatment of America, while a negotiation with America was on foot, it was doubtless better to abstain from a discussion that would tend only farther to inflame the minds of the two countries. He lamented the uncalled-for mention of the state of Ireland. The concessions alluded to by the noble baron could not now be thought of. Indeed, even if these concessions were made, still more would be called for, and there would be no end to such demands."

In the latter end of this year Lord Hawkesbury succeeded to his father's title by the death of that nobleman. Lord Liverpool had now been in parliament twenty years, taking in each house successively a leading part in every debate of national importance; and he had been, during more than half that period, in the confidential service of the crown. In

the prime and vigour of his life he had enjoyed, in the unprecedented changes, external and internal, to which the affairs of the country were, during that momentous period, exposed, an unequalled opportunity for experience; had been trained in the practice of the constitution, and had fought some of its hardest battles with each variety of its foes; above all, he had imbibed that spirit of patient confidence in a righteous providence, and in his country's good cause, which peculiarly fitted him to take the helm in her present exigency. On the 8th of June, 1812, his lordship rose in his place in the house of lords, and stated to their lordships that the prince regent had on that day been pleased to appoint him first commissioner of the treasury, and had given him authority for completing the other arrangements for the administration as soon as possible. The only additions to the ministry on the occasion were Lord Sidmouth and Mr. Vansittart, afterwards Lord Bexley.

When Lord Castlereagh resigned his seat in the administration, Mr. Perceval united in name, as he had already done in effect, the two offices of first lord of the treasury and chancellor of the exchequer, and Lord Liverpool consented in this new arrangement to become secretary of state for the war department. In this capacity he nobly exhorted parliament and the country to an energetic perseverance in the vigorous efforts which were then making. On the 13th of June, in particular, after Lord Grey had submitted to the house of lords a motion on the state of the nation, Lord Liverpool, in contrast to the gloomy picture which had been exhibited by the noble earl, insisted that a favourable change was taking place in the posture of our affairs. The result, although not immediate, proved how well founded were his anticipations.

The lamented illness of his majesty George III., the introduction of a regency bill, the insuperable difficulties which beset the prince regent in his endeavours to form a new administration, and his ultimate determination to repose in Mr. Perceval the confidence which his royal father had placed in him, are all too well known to require detail. Nor, although the exertions of Lord Liverpool in the discharge of his parliamentary duties for the two succeeding sessions were unremitting, did any thing occur requiring marked notice. At length an event as unexpected as it was calamitous, the assassination of Mr. Perceval on the 11th of May, 1812, left the ministry in so disjointed a state, that Lord Liverpool yielded to the request of the prince regent to place himself at its head.

Towards the close of the session of parliament, Marquis Wellesley proposed in the house of lords a resolution, to the effect that the house would, early in the next session of parliament, take into consideration the state of the laws respecting the catholics. The previous question was carried by a large majority. In stating his reasons for opposing the original motion, the premier was very explicit. "He would never," he observed, "meet a great question with little shifts and expedients. It ought to be met upon great and general principles. But if, when taken upon great and general principles, he could not see his way to a safe conclusion, he should not be acting justly and manfully if he did not avow that sentiment and act accordingly. Were the religious opinions of the catholics the only obstacle, it would be another affair. But the oath of supremacy,



so far as it included an abjuration of all foreign jurisdiction, spiritual as well as temporal, he considered to be a fundamental part of the settlement of the government at the revolution. It was at that period laid down as an essential principle, that the protestant government was to be firmly established in these realms. He conceived this to mean that the power of the state was to be protestant, and to be so maintained for the benefit of all descriptions of its subjects. If any one political principle were more firmly established than another, he took it to be this:—that the subject of a state should own no allegiance out of that state. He could see no beneficial results from the motion of his noble friend. It was a maxim of his political life,—a maxim confirmed by all he had ever heard, read, or observed,—that, with respect to a great constitutional question, if a stand were to be made, it should be made in limine. Therefore, as he could not clearly see any prospect of a practical conclusion from the present proposition, he thought the true way, in point of principle, and the most manly way, was to resist it in the first instance. He would even go further, and say, that if he were disposed to make concession, he would still oppose the motion, because he would never pledge himself to make any great change in the laws without knowing exactly what that change was to be." An unsolicited concession to the dissenters marked this era of Lord Liverpool's government. Some difference of construction having arisen respecting the right of their teachers to qualify under the existing acts of parliament, a bill was introduced and passed, removing the discretion of magistrates with regard to granting certificates of qualification, and requiring no other oath to be taken than that of allegiance.

The military campaign of 1813 was one of extraordinary activity. Lord Wellington, after repulsing Suchet, gaining the victory of Vittoria, and taking Pampeluna and St. Sebastian, entered France as a conqueror, beat the French with great loss on their own ground, crossed the Nive, and fully established himself in France. The campaign in the north of Europe also opened propitiously, and the subsequent loss of the battle of Leipsic threatened Bonaparte with utter ruin. Administration, and indeed the whole country, now felt the importance of the crisis, and of every possible aid being given to the allies. Parliament met on the 4th of November, and sanctioned loans of large amount to various foreign powers. There was at this time but one opinion, that the hour for the most strenuous exertions was come. Before Christmas, parliament adjourned to a period longer than usual, viz. the 1st of March; and on meeting on that day, adjourned further until the 21st. It was, in fact, to the executive rather than to the legislative body, and to the important movements of our allies, that the eyes of the country were directed. The great events which followed were, the entrance of the allies into Paris, the abdication, by Bonaparte, of the French throne, and his retirement to Elba, and the signature, on the 30th of May, 1814, of the definitive treaty of peace between France and the allied powers.

In the month of March Napoleon returned from Elba, and at once proceeded to Paris. Messages on the subject, from the prince regent, having been sent to parliament, Lord Liverpool moved corresponding addresses, dwelling, in the speeches by which they were introduced, on the peculiar advan-

tages of an attempt to overthrow this dangerous enterprise of the enemy, while the confederacy of the allies was subsisting in entire unanimity, and they were prepared to act in concert. These were not mere words. Never did England make efforts so gigantic, either in a financial or in a military point of view as on this occasion; and the result was the battle of Waterloo.

In a committee of the house of lords, on the 28th of May, 1816, the earl of Liverpool proposed an address to the prince regent on the silver coinage bill, which he prefaced with a statement of the outline of the measures contemplated. After alluding to the elaborate work of his father on the coinage, he remarked, "that it was impossible for him to state his views as to the silver coinage without saying something on the gold coin; and he laid down as the foundation of the measures in contemplation, that gold was in fact the standard or measure of property in this country. This being the case, it was intended to leave the gold coin in its present state; and it was a happiness that we had now arrived at a period when gold might be again allowed to operate as a measure of value on the old principle. With respect to silver, it was only necessary to take care that there should be enough of it for the purposes of change, and that it should not be liable to be melted down. They were therefore to consider first, what was the present price of silver; second, what it was likely to be; third, at what price it should be taken in the new coinage. The present price was 5s. 1½d. per ounce; at the rate of 62s. for the pound of silver, as calculated upon in 1773, the price would be 5s. 2d., so that it was now below the mint price, and therefore might be coined on the old principle. But, as the market price must rise, it would be proper to prevent the melting down of the coin by rendering it an operation of no profit, which would be effected by fixing upon the coin a small seignorage, or raising its value above bullion. This security, he thought, would be obtained by raising its coined value to 5s. 9d., in which case the difference between the mint price of 62s. for the pound, and 68s. or 70s., would pay for the recoinage. The earl then came to the discussion of the most important part of the present measure, which was the arrangements to be adopted in calling in the deteriorated silver coin and substituting the new. This process should be simultaneous; for if the base silver should be suffered to circulate with the good the latter would disappear, since the temptation of melting it down, to be converted into the counterfeit, would be irresistible. He thought that 2,500,000*l.* of new coinage would be sufficient to supply the place of the shillings and sixpences called in, or driven from circulation, which, from the improved machinery of the mint, might be prepared in six or seven months. With regard to the indemnity to be granted to the holders of the old coin, he was disposed to adopt the most liberal principles; and he would propose that all the silver which could be considered as legal tenders by having the proper marks, should be received when called in at the current value. Mere counterfeits could not be received for more than their value as determined by weight and fineness." He concluded by moving an address to the prince regent, thanking him for his message, and assuring him of the desire of the house to concur in its objects.

Lord Lauderdale dissented from the principle of

gold being the best standard for the coinage; he also objected to the expense of calling in the current silver and issuing new coins; but the amendment which his lordship proposed, requesting the prince regent to suspend the plan, was negatived, and the original measure carried into effect with great satisfaction to the public.

In 1817 we find Lord Liverpool making the following remarks on the suspension of the habeas corpus act:—"At the time that a noble friend of his (Lord Sidmouth) was at the head of the treasury, a conspiracy against the life of the sovereign was formed; and though nothing more flagitious and criminal had ever been planned, yet no bills like those now submitted were then brought in because it was regarded as an insulated transaction; and when once the traitors had been seized, tried, convicted, and executed, the conspiracy fell to the ground. He stated these things in order to show that those persons who, from their situations, were best acquainted with the aspect of affairs then, and who reasoned by comparison now, were perhaps more justified in proposing the present measure than some noble lords imagined. But the noble lord must have a precedent like that of 1794. This, however, was not the question; for, if their lordships would refer to their journals, they would find more instances of the suspension of the habeas corpus act which had taken place in peaceable times. With respect to the habeas corpus act he regarded it with as much veneration as the noble baron. He did not regard it as an act of Charles the Second, but venerated it as an anterior and integral part of the constitution. The question was whether there were sufficient grounds to entrust his majesty's ministers with the power they required for the conservation of the state? Domestic treason was worse than foreign treason. There might indeed be circumstances in foreign treason to take away its vital, its deadly stab. They had, according to their report, proofs of a system to overthrow the constitution of the country; and when they saw such a system, with malignant spirits to set it in full motion, was it too much to ask them to entrust the legislature with powers at least adequate to its suppression? He thought the seditious and blasphemous intercourse of the conspirators more dangerous than in 1794; the conspirators of these days borrowed some lessons from the conspirators of those; they acted by word of mouth, by signs, by concealed and indefinable, but understood ways. He felt the full importance of the question; he was prepared to meet it; and he would suffer no odium to frighten him from the stern path of duty. He felt what was more, the necessity of preserving the constitution; of, in fact, the preserving to every man his fire-side; and on these grounds he asked for a very short time the powers which were indispensable to the salvation of the state."

On the death of George III. in 1820 Lord Liverpool was the oldest premier in Europe, and he retained his office under the new sovereign with undiminished éclat.

In the legal proceedings which placed the queen in imminent danger from a bill of pains and penalties, Lord Liverpool appears to have imbibed the conviction of her majesty's guilt; and while he would gladly have avoided the public discussion of the question, he felt that the conduct of the queen left

to his majesty's ministers no alternative but to bring forward the grounds of this conviction. He corrected, we believe, his published speech on the second reading of the bill of pains and penalties. His language was—"Admitting, my lords, that we are so situated that we are in some measure compelled to make a choice between evils, I say that in this case, as in most cases, the straightforward course is the most expedient to pursue. There may be inconveniences, my lords, in going on with this bill; but, if you believe her majesty guilty, you are bound by every just and moral consideration not to stop here. I say, let the consequences be what they may, if you believe her majesty guilty you are bound to agree to the second reading of this bill. A noble earl alluded to the clamour which has been raised on this subject out of doors, and to the public discontent and ferment which the adoption of the measure would create; and the counsel at your lordships' bar very justly adverted to the attempts made by seditious and disaffected men to take advantage of the popular feeling which has been excited, and to convert it into the means of effecting their own infamous purposes. Undoubtedly, my lords, this is too true. Undoubtedly, in times like the present, every public misfortune, every supposed public grievance, is laid hold of with eagerness by those whose object it is to overthrow the constitution of the country. It would be most unjust to lay this at the door of her majesty, or to suffer her cause to sustain any prejudice in consequence of it. \* \* \* Far be it from me to say that any prejudice should be excited against her majesty on that account, which might in the least interfere or weigh in the decision of the great question before your lordships; but, after what the noble earl dropped on the subject of popular clamour, I could not allow this part of the subject to pass entirely without remark. The only observation which I wish to impress on your lordships is this,—that if you believe her majesty guilty, and that if you believe your not proceeding with this bill will give a triumph to guilt, no base principle of fear ought to prevent the firm discharge of your duty." He thus concludes his speech:—"I am content to be judged by your lordships, I am content to be judged by the public at large, as to the whole of my conduct in the course of these proceedings. I appeal to Him who alone knows the secrets of all hearts, and who can alone unravel all the mysteries and intricacies of this great case, if the judgment which I have given is not true—if it is not at least founded on a sense of integrity, and on a most sincere wish to do justice in mercy; not with any disposition to visit the illustrious individual accused with a harsher measure of punishment than necessity requires, but with an anxious desire—a desire which I am sure is entertained by all your lordships—to do justice, in this most important cause, between the crown, the queen, and the country."

In 1821 Lady Liverpool died, and in the following year his lordship married again.

When Earl Grey brought the subject of our foreign affairs under the notice of parliament, the noble earl alluded to what was called "The Holy Alliance." "He (Lord Liverpool) knew not for what particular purpose the noble earl had made that allusion, as it was an alliance to which this country was not a party. Whatever objection the people of other countries might have to that alliance, to us at least its



existence was harmless. The noble earl seemed to think that it was connected with this government in some secret manner. He could assure the noble earl that his apprehensions were unfounded. There was no mystery, difficulty, or doubt about the conduct of the English government. No arrangements had been made with any foreign power except those which were regularly laid before parliament. There never had been any arrangements with this country respecting the operations of foreign powers growing out of the treaty of Paris, or out of any other treaty that had not been laid on their table, and of which noble lords opposite had not full and perfect cognizance."

But we are now approaching the close of Lord Liverpool's public life, for parliament met, pursuant to adjournment, on the 8th of February, 1827, and Lord Liverpool, after first giving notice in the house of lords, that he should move on the following Monday an address of condolence to his majesty on the melancholy loss of his brother, the late duke of York, said "it was his intention to submit to the house, on Monday se'nnight, the views of government on the corn laws."

Lord Lauderdale objecting to this as too short a notice, his lordship added that "he had no intention of precipitating the inquiry or determination of the house, but that after stating the views of government on Monday week he should propose a farther day for the discussion of the subject, giving every reasonable time for the house and the public to consider it." Lord Liverpool was permitted to fulfil but one of these pledges, that is, to move the address of condolence to his majesty. In performing this melancholy duty he very ably reviewed the entire claims of his late royal highness on the public regard, and the peculiar situation in which he stood to the king. "Of nearly the same age they had been educated," he said, "together, and walked, as it were, side by side through life; though of differing opinions in some points, (and what two minds were perfectly one in all things?) their friendship, their brotherly regard and intercourse were never broken in upon until by the present mournful event. Their lordships, he knew, would follow him in the just admiration commanded by the noble duke's services to the country. He (Lord Liverpool) had opportunities of personally knowing the state of the army at the period of his royal highness's assuming the command; he had watched the measures by which it was, in point of fact, formed and constituted the army that had brought to an issue a war which threatened the very existence of the country, and involved all Europe; an army with which his noble friend near him (the duke of Wellington) had been enabled to free the Peninsula, and fight the battle of Waterloo! Never had the great power which his royal highness had to exercise for thirty years been more moderately, impartially, and beneficially administered." He concluded with a warm eulogium on the integrity and urbanity of his royal highness; and the address was carried nemine contradicente.

The earl of Liverpool was in his place in the house of lords on the 15th, and brought down a message from his majesty recommending a farther provision for the duke of Clarence. On Friday the 16th he moved the order of the day for taking the royal message into consideration. "He should not," he said,

"be under the necessity of occupying much of their lordships' time on this occasion; he believed there was a general disposition to agree to the reasonable provision which he should propose, a provision which in due order must commence in another place, but he felt it his duty to apprise their lordships of what was intended, that is, to add to his royal highness's income 3000*l.* a year, and to that of his amiable consort 6000*l.*; 3000*l.* more falling to his royal highness by the death of the duke of York. He could not think that such a provision would be deemed unreasonable in the circumstances in which their royal highnesses were now placed. With respect to her royal highness the duchess of Clarence, though she was comparatively a stranger in the country, all who had witnessed her conduct, and he spoke from his own experience here, would testify how proper was that conduct, and how worthy she was of the provision proposed for her." His lordship concluded by moving an address expressive of the willingness of the house to make a suitable provision for their royal highnesses. This was the last occasion on which this faithful servant of the crown and the country appeared at his post.

His lordship retired to rest at Fife House at his usual hour, and apparently in good health. On the following morning, Saturday the 17th of February, he took his breakfast alone in his library at ten o'clock. At about this hour also he received the post letters. Sometime after, his servant not having as usual heard his lordship's bell, entered the apartment, and found him stretched on the floor motionless and speechless. As soon as his situation would admit he was removed to his seat at Combe Wood. After various fluctuations, although at no time with the slightest prospect of convalescence, the fatal moment at length arrived. The noble earl had for some days been in his ordinary state, and no symptoms calculated to excite immediate apprehension had occurred. On Thursday the 4th of December, 1828, he had breakfasted as usual, when, about half-past nine o'clock, he was attacked with convulsions and spasms. A messenger was instantly despatched to Mr. Sandon, one of his medical attendants, who resided in the neighbourhood; but before that gentleman could arrive his lordship had breathed his last. We subjoin his lordship's autograph at a late period of his life.



**LIVERPOOL, CHARLES JENKINSON, EARL OF,** was the eldest son of Colonel Jenkinson, the youngest son of Sir Robert Jenkinson, the first baronet of the family. He was born in 1727, and educated at the Charter House. He removed to University college, Oxford, where he took the degree of M. A. in 1752. In 1761 he obtained a seat in parliament and was made under-secretary of state. In 1766 he was named a lord of the admiralty, from which board he subsequently removed to that of the treasury. In 1772 he was appointed vice-treasurer of Ireland, and was rewarded with the sinecure of the clerkship of the Pells, purchased back from Mr. Fox. In 1773 he was made secretary at war, and on the dissolution of the administration of Lord North,

joined that portion of it which supported Mr. Pitt, under whose auspices he became president of the board of trade, which office he held in conjunction with the chancellorship of the duchy of Lancaster, given him in 1786. In the same year he was also elevated to the peerage by the title of Baron Hawkesbury, of Hawkesbury in the county of Gloucester, and in 1796 he was created earl of Liverpool. He remained president of the board of trade until 1801 and chancellor of the duchy of Lancaster until 1803. His death took place on the 7th December, 1808, at which time he held the sinecures of collector of the customs inwards of the port of London and clerk of the pells in Ireland. The earl of Liverpool for a long time shared in all the obloquy attached to the confidential friends of the Bute administration, and in a particular manner was thought to enjoy the favour and confidence of George III., of whom it was usual to regard him as the secret adviser. The earl of Liverpool was the author of the following works—“A Discourse on the Establishment of a Constitutional Force in England,” “A Discourse on the Conduct of Great Britain in regard to Neutral Nations, during the Present War,” “A Collection of Treatises, from 1646 to 1673,” “A Treatise on the Coins of the Realm, in a Letter to the King.”

**LIVIA, DRUSILLA.**—This Roman lady was the wife of the emperor Augustus, and the daughter of Livius Drusus Claudianus, who lost his life in the battle of Philippi, on the side of Brutus and Cassius. She was first married to Tiberius Claudius Nero, by whom she had two sons, viz. Drusus and Tiberius. When she fled with her husband to Italy before the triumvir Octavianus, she narrowly escaped being made prisoner by him who afterwards became her husband. From that place she went with her son to Antony in Achaia, and when her husband was reconciled to Augustus, returned to Rome. Here her personal and mental charms made such an impression on the triumvir, that he repudiated his wife Scribonia in order to marry her, in the 715th year of Rome. Livia knew how to use her power over the heart of Augustus for the attainment of her ambitious purposes, and effected the adoption of one of her sons as successor to the throne. At her instigation, Julia, the only daughter of Augustus, was banished. Ancient writers, too, almost universally ascribe to her the deaths of the young Marcellus, of Lucius Cæsar, and the banishment of Agrippa Posthumus. Augustus, having no longer any near relatives, yielded to her requests in favour of Tiberius. In the emperor's will Livia was constituted the first heiress, was received into the Julian family, and honoured with the name of Augusta. She was also made chief priestess in the temple of the deified Augustus, and many coins were struck in her honour. But Tiberius proved himself very ungrateful to his mother, to whom he was indebted for every thing, and would not allow the senate to bestow upon her any further marks of respect. He did not, however, treat her in public with disrespect; but when he left Rome, in order to gratify his lusts in an uninterrupted solitude, he fell into a violent dispute with her, did not visit her in her last sickness, would not see her body after her death, and forbade divine honours to be paid to her memory.

**LIVINGSTON, BROCKHOLST.**—This American lawyer was born in the city of New York in November 1757. He entered Princeton college, but in

1776 left it for the field, and became one of the staff of General Schuyler, commander of the northern army. He was afterwards attached to the suite of General Arnold, with the rank of major, and shared in the honour of the conquest of Burgoyne. In 1779 he accompanied Mr. Jay to the court of Spain as his private secretary, and remained abroad about three years. On his return he devoted himself to the law, and was admitted to practice in April 1783. His talents were happily adapted to the profession, and soon raised him into notice, and, ultimately, to eminence. He was called to the bench of the supreme court of the state of New York in 1802, and in November 1806 was transferred to that of the supreme court of the United States, the duties of which station he discharged with distinguished faithfulness and ability until his death, which took place during the sittings of the court at Washington, in March 1823, in the sixty-sixth year of his age.

**LIVINGSTON, ROBERT**, an eminent American politician, who was born in the city of New York in November 1746. He was educated at King's college, and graduated in 1765. He studied and practised law in that city with great success; but about the commencement of the American revolution he lost the office of recorder on account of his attachment to liberty, and was elected to the first general congress of the colonies. In 1780 he was appointed secretary of foreign affairs, and throughout the war of the revolution signalized himself by his zeal and efficiency in the revolutionary cause. At the adoption of the constitution of New York, he was appointed chancellor of that state, which office he held until he went, in 1801, to France, as minister plenipotentiary, appointed by President Jefferson. He was received by Napoleon Bonaparte, then first consul, with marked respect and cordiality, and, during a residence of several years in the French capital, the chancellor appeared to be the favourite foreign envoy. He conducted, with Mr. Munroe, the negotiation which ended in the cession of Louisiana to the United States, took leave of the first consul in 1804, and made an extensive tour on the continent of Europe. On his return to Paris as a private citizen, Napoleon, then emperor, presented to him a splendid snuff-box, with a miniature likeness of himself, painted by the celebrated Isabey. It was in Paris that he formed a friendship and close personal intimacy with Robert Fulton, whom he materially assisted with counsel and money to mature his plans of steam navigation. In 1805 Mr. Livingston returned to America, and thenceforward employed himself in promoting the arts and agriculture. He introduced into the state of New York the use of gypsum and the Merino race of sheep. He was president of the New York academy of fine arts, of which he was a chief founder, and also of the society for the promotion of agriculture. He died in March 1813, with the reputation of an able statesman, a learned lawyer, and a most useful citizen.

**LIVY, ANDRONICUS**, a comic poet, who lived at Rome about 240 years before the Christian era. He was the first who turned the personal satires and fescennine verses, so long the admiration of the Romans, into the form of a proper dialogue and regular play. Though the character of a player, so valued and applauded in Greece, was considered vile and despicable among the Romans, Andronicus acted a part in his dramatical compositions, and engaged the



attention of his audience by repeating what he had laboured after the manner of the Greeks. Andronicus was the freedman of M. Livius Salinator, whose children he educated. His poetry was grown obsolete in the age of Cicero, whose delicacy and judgment would not even recommend the reading of it.

**LIVY, TITUS.**—This celebrated Roman historian was born at Padua. Few particulars of his life have been handed down to us; but on his appearing at Rome he acquired the favour of Augustus, and there he long resided. Some have supposed (for there is not any proof of it) that he was known to Augustus before, by certain philosophical dialogues which he had dedicated to him. Seneca says nothing of the dedication, but mentions the dialogues, which he calls historical and philosophical; and also some books written expressly on the subject of philosophy. Be this as it may, there is little doubt but that he began his history as soon as he was settled at Rome; and he seems to have devoted himself so entirely to the great work he had undertaken as to be perfectly regardless of his own advancement. The tumults and distractions of Rome frequently obliged him to retire to Naples, not only that he might be less interrupted in the pursuit of his destined task, but also enjoy that retirement and tranquillity which he could not have at Rome, and which yet he seems to have sought after; for he was dissatisfied with the manners of his age, and states that “he should reap this reward of his labour in composing the Roman history, that it would take his attention from the present numerous evils, at least while he was employed upon the first and earliest ages.” He read part of this history, while he was composing it, to Mæcenas and Augustus; and the latter formed so high an opinion of him that he appointed him superintendent of the education of his grandson Claudius, who was afterwards emperor. After the death of Augustus, Livy returned to the place of his birth, where he was received with great honour and respect, and died there in the fourth year of the reign of Tiberius, aged above seventy. A monument was erected to this historian in the temple of Juno, where was afterwards founded the monastery of St. Justina. There in 1413 was discovered a Latin epitaph to Livy, the translation of which is as follows:—“The bones of Titus Livius of Patavium, a man worthy to be approved by all mankind; by whose almost invincible pen the acts and exploits of the invincible Romans were written.”

The history of Livy, like other great works of antiquity, is transmitted down to us both mutilated and imperfect. Its books were originally a hundred and forty-two, of which are extant only thirty-five. The epitomes of it, from which we learn their number, all remain except those of the 136th and 137th books. Livy's books have been divided into decades. The first decade, beginning with the foundation of Rome, is extant, and treats of the affairs of 460 years. The second decade is lost, the years of which are seventy-five. The third decade is extant, and contains the second Punic war, including eighteen years. It is reckoned the best part of the history, as it gives an account of a very long war, in which the Romans gained many advantages. The fourth decade contains the Macedonian war against Philip, and the Asiatic war against Antiochus, which occupies the space of about twenty-three years. The first five books of the fifth decade were found at Worms by

Simon Grynæus in 1431, but are very defective; and the remainder of Livy's history, which reaches to the death of Drusus, in Germany, in 746, together with the second decade, are supplied by Freinshemius.

Never man, perhaps, was furnished with greater advantages for writing a history than Livy. Besides his own genius he had access to the very best materials,—such, for instance, as the memoirs of Sylla, Cæsar, Labienus, Pollio, Augustus, and others, written by themselves. “What writers of memorials,” says Lord Ealingbroke, “what compilers of the *Materia Historica* were these! What genius was necessary to finish up the pictures that such masters had sketched! Rome afforded men that were equal to the task. Let the remains, the precious remains, of Sallust, of Livy, and of Tacitus, witness this truth. What a school of public and private virtue had been opened to us at the resurrection of learning if the latter historians of the Roman commonwealth and the first of the succeeding monarchy had come down to us entire! The few that are come down, though broken and imperfect, compose the best body of history that we have; nay, the only body of ancient history that deserves to be an object of study. It fails us indeed most at that remarkable and fatal period where our reasonable curiosity is raised the highest. Livy employed forty-five books to bring his history down to the end of the sixth century and the breaking out of the third Punic war; but he employed ninety-five to bring it down from thence to the death of Drusus; that is, through the course of 120 or 130 years. Appian, Dion Cassius, and others, nay, even Plutarch included, make us but poor amends for what is lost of Livy.” Speaking then of Tully's orations and letters as the best adventitious helps to supply this loss, he says that “the age in which Livy flourished abounded with such materials as these: they were fresh, they were authentic: it was easy to procure them; it was safe to employ them. How he did employ them in executing the second part of his design we may judge from his execution of the first; and I own I should be glad to exchange, if it were possible, what we have of this history for what we have not. Would you not be glad, my lord, to see in one stupendous draught the whole progress of that government from liberty to servitude; the whole series of causes, and effects, apparent and real, public and private?”

The encomiums bestowed upon Livy by both ancients and moderns are great and numerous. He not only entertains like Herodotus, but he also instructs and interests in the deepest manner. But his great probity, candour, and impartiality, are what have distinguished Livy above all historians; for neither complaisance to the times, nor his connexions with the emperor, could restrain him from speaking well of Pompey; so well as to make Augustus call him a Pompeian. This we learn from Cremutius Cordus, in Tacitus, who also states, to the emperor's honour, that this offered no interruption to their friendship. But whatever eulogies Livy may have received as an historian, he has not escaped censure as a writer. In the age wherein he lived, Asinius Pollio charged him with Patavinity; which Patavinity has been variously explained by various writers, but is generally supposed to relate to his style of writing. The most common is, that this noble Roman, accustomed to the delicacy of the language spoken in the court of Augustus, could not bear with certain provincial idioms

which Livy, as a Paduan, used in many parts of his history.

Though we know nothing of Livy's family, yet we learn from Quintilian that he had a son, to whom he addressed some excellent precepts in rhetoric. An ancient inscription speaks also of one of his daughters, named Livia Quarta; the same, perhaps, that espoused the orator Lucius Magius, whom Seneca mentions; and observes, that the applauses he usually received from the public in his harangues were not so much on his own account as for the sake of his father-in-law. Learning perhaps never sustained a greater loss in any single author than by the destruction of the latter and more interesting part of Livy. Several eminent writers have indulged an expectation that the entire work of this noble historian might yet be recovered. It has been said to exist in an Arabic version; and even a complete copy of the original is supposed to have been extant as late as the year 1631, and to have perished at that time in the plunder of Magdeburgh. That munificent patron of learning, Leo X., endeavoured to rescue from oblivion the valuable treasure which his bigotted predecessors had expelled from every Christian library.

**LLOYD, CHARLES.**—This learned divine was born in September 1784, at West Wycomb. He received the rudiments of his education at Eton, and afterwards removed to Christ Church, Oxford, where he remained for a considerable period. Having taken his degree, he entered holy orders, and in 1819 was selected to succeed the bishop of Durham as preacher of Lincoln's Inn. He was shortly after made chaplain to the late archbishop of Canterbury, and he was presented by his grace to the living of Bersted in Sussex. In 1822 he was appointed regius professor of divinity on the death of Dr. Hodgson, and returned to Oxford.

In 1827 Dr. Lloyd was advanced to the see of Oxford on the death of Bishop Legge, but he seldom appeared in the house of lords, and never spoke until the 2nd of April, 1829, when the second reading of the Roman catholic relief bill was moved by the duke of Wellington. After a speech delivered by the archbishop of Canterbury in opposition, and seconded by the primate of Ireland, Bishop Lloyd rose to support the bill. The main point on which he insisted was the necessity of the measure, and he combated the notion that the introduction of Roman catholics into the houses of parliament would be an irreligious act, bringing down God's judgment upon the nation, declaring that he had received no new lights, and referring to the opinions which he had expressed before his advancement to the bench. As the subject is one of great interest we give the following extract from his speech:—

"My lords, I hope I have not diminished the dangers of the Irish church; they are assuredly very great; but the question now before us is, not whether the church of Ireland is in danger, but whether the measure now proposed by his majesty's government is calculated to diminish or increase that danger. My lords, after what I have heard with great sorrow from the primate of that church, I will not venture to express a strong opinion on the subject; but this I must say, that I think I can see in this measure some faint gleam of hope, and hail the dawning of a brighter day. My lords, I hope that this measure will carry English capital into Ireland, and that protestants will go along with it. I hope

that those who have hitherto lived out of their country in consequence of its troubles and disturbances, will many of them return thither, and encourage every thing that is peaceable and good. I hope that the protestant ministers will now find a more willing audience, and their instructions a readier admission into the hearts of those who hear them.

"But, my lords, I will say no more on that point. This is the only part of the subject which has for some years past pressed on my mind, and made me hesitate as to the propriety of measures similar to the present; and let not, I beseech you, my doubting hopes influence your judgments on this momentous part of the question now before your lordships. Give to the church of Ireland your most solemn and serious consideration. Do not, I entreat you, treat with scoffs, or levity, or disrespect, the fears, perhaps the too just fears, of those who are alarmed and agitated for her safety. In the aristocracy of England the church of England has hitherto found her firmest guardians and supporters; here let the church of Ireland find them too. On your care, and vigilance, and religion, let the united church of England and Ireland securely rest. Preserve her against the intrigues of the cunning, the lust of the avaricious, the violence of profligate and rebellious men. Preserve her inviolate against that day (a day which shall assuredly come) when Ireland shall at last be converted to a holier doctrine and a purer faith. Preserve her inviolate against that day when the sons of Ireland, returning from a longer than Assyrian captivity, shall find that the temple of the Lord has been already built, and the foundations have been long since laid; and if ye shall do this, whatever may be the event of your deliberations (as the event is assuredly in the hands of Providence), still posterity shall say,—that posterity of whose judgment we have been not unkindly or ungenerously reminded,—posterity will say that the peers of England, when they admitted the lay members of the catholic body into the communion of the legislature, still did not put God out of the question, but went about Sion, and marked well her bulwarks, that they might tell them that come after."

On the 2nd of May, 1829, the bishop went to the dinner given by the royal academicians at Somerset House. He returned home unwell, having, as he afterwards stated himself, been inconvenienced by a current of air in which he sat. The illness, which after death was incontestably proved to be inflammation of the lungs, was at first considered trifling, and afterwards pronounced hooping-cough; but at length it exhibited dangerous symptoms, and terminated fatally on the 31st of May, 1829.

**LLOYD, DAVID**, a British historian of the seventeenth century, who was educated at Oriel college, Oxford. He held several valuable preferments in North Wales, where he died in 1691. His principal works are, his "Lives of the Statesmen and Favourites in England since the Reformation," and "A Life of General Monk."

**LLOYD, NICHOLAS**, a learned English writer of the seventeenth century, who was born in Flintshire, and educated at Wadham college, Oxford. He was rector of Newington St. Mary, near Lambeth, in Surrey, till his death, which took place in 1680. His "Dictionarium Historicum" is a valuable work, to which Hoffman and Moreri are greatly indebted.

**LLOYD, ROBERT**, an English poet, who was born in 1733. His principal work is entitled "The



Actor," which gave rise to the celebrated "Rosciad" of his friend Churchill. He was subsequently employed in writing for the periodicals and magazines of the time, but through inattention to his pecuniary affairs he died in the Fleet Prison, in 1764.

LLOYD, WILLIAM, a learned English writer, who was born in Berkshire in 1627. He was educated under his father, who was rector of Sonning, and vicar of Tyle-hurst in Berkshire; then went to Oxford and took orders. In 1660 he was made prebendary of Ripon, and in 1666 chaplain to the king. In 1667 he took the degree of doctor of divinity, in 1672 he was installed dean of Bangor, and in 1680 was consecrated bishop of St. Asaph. He was one of the six bishops who, with Archbishop Sancroft, were committed prisoners to the Tower of London, for subscribing a petition to the king against distributing and publishing his declaration for liberty of conscience. Soon after the revolution he was made almoner to King William and Queen Mary: in 1692 he was translated to the bishopric of Lichfield and Coventry, and in 1699 to the see of Worcester, where he remained till his death, which took place in 1717, the ninety-first year of his age. Dr. Burnet gives him an exalted character, and his works are highly esteemed.

LOBEIRA, VASCO, author of the celebrated romance of "Amadis de Gaul," was born at Porta, in Portugal, in the fourteenth century. In 1386 he was knighted on the field of battle, at Aljubarrota, by King Joam I. He died at Elvas, where he possessed an estate, in 1403. The original of his celebrated romance was preserved in the library of the duke of Aveiro, who suffered for the conspiracy against Joseph I.; but whether still in existence or not, is doubtful. This romance has been claimed for France, it having been asserted that Lobeira was only a translator; but Dr. Southey has succeeded in refuting that pretension.

LOBEL, MARTIN DE, was born at Lille in 1538, and studied medicine at Montpellier, travelled through Italy, Switzerland, Germany, became physician to the prince of Orange, and was, at a later period, invited to England, as botanist, by King James. He died in 1616, at Highgate, near London. His chief works are "Stirpium Adversaria Nova," with engravings; "Plantarum seu Stirpium Historia, cum Adversariorum Volumine," with engravings. After him, a genus of plants has been called Lobelia. All the species are poisonous; some very much so.

LOCK, MATTHEW, an eminent English musical composer, of the reign of Charles II. He was a native of Exeter, and became chorister in the cathedral of that city. He was employed to compose the music for the public entry of King Charles II., and not long after was appointed composer in ordinary to that monarch. Dramatic music was that in which he chiefly excelled, but there are likewise extant many valuable compositions for the church. Amongst others is a morning service, composed for the chapel royal, in which the prayer after each of the commandments is set in a different way. This was deemed by many persons an inexcusable innovation, and, on the whole, was so much censured that he was compelled to publish the entire service in score, with a vindication by way of preface.

Lock involved himself in almost continual broils. About the year 1672 he was engaged in a controversy with Mr. Salmon, on the subject of a book written by

him, and entitled "An Essay to the Advancement of Music, by casting away the Perplexity of Different Cliffs, and uniting all sorts of Music into one Universal Character." Lock could not refrain from attacking this work. Accordingly he published "Observations upon a late Book, entitled an Essay," &c. Salmon answered it in "A Vindication of an Essay to the Advancement of Music from Mr. Lock's Observations." The subject matter of this dispute is not of sufficient importance to demand from us any detail of the arguments; suffice it to say, that, under a studied affectation of wit and humour, the pamphlets, on both sides, are replete with invective and abuse.

The musical world is indebted to Lock for the first rules that were ever published in this kingdom on the subject of thorough-bass. A collection of these were inserted in a book entitled "Melothesia," which also contains some lessons for the harpsichord and organ, by himself and other masters. It is well known that Lock was the composer of the music to Shakspeare's plays of "Macbeth" and "The Tempest," as altered by Sir William Davenant, and, in conjunction with Draghi, to Shadwell's opera of "Psyche." He was also author of a collection of airs, published in 1657, entitled "A Little Concert of Three Parts, for Viols and Violins." He died in the catholic persuasion in 1677.

LOCKE, JOHN.—This eminent English philosopher and metaphysician was born at Wrington in Bedfordshire in 1632. His father was not in affluent circumstances, and tenanted a small house represented in the subjoined sketch.



Young Locke was early sent to Westminster school, and afterwards entered at Christ Church college, where he took his degree in arts, and commenced the study of physic. But the strength of his constitution being found unequal to the fatigues of the medical profession, he accepted an offer of being secretary to Sir William Swan, who was appointed envoy to the court of Brandenburg in 1667. This employment continuing only a year, he returned to Oxford, and was pursuing his medical studies, when he accidentally became acquainted with Lord Ashley, afterwards the celebrated earl of Shaftesbury. His lordship being advised to drink the mineral waters at Acton, for an abscess in his breast, he wrote to a physician at Oxford, to provide him with a quantity

against his arrival in that city. This gentleman being absent, the commission devolved on Mr. Locke, who so much interested Lord Ashley by the urbanity of his manners, and superior understanding, that he invited him to his house. Having by his medical skill been instrumental in saving this nobleman's life, he would not allow him to leave his family, nor practise, except among a few particular friends. In this elegant retirement he formed the plan of his great work, "The Essay on Human Understanding." But he was at this moment prevented from making any considerable progress in this undertaking by another employment in the service of his patron, who, being created earl of Shaftesbury, and made lord chancellor the following year, appointed him secretary of the presentations. He held this place till November 1673, when the great seal being taken from his master, he became implicated in his disgrace; but his lordship being still president of the board of trade, he continued his post of secretary, which he held till the commission was dissolved, in 1674, when his public employments were at an end. He then visited Montpellier for the benefit of his health. Lord Shaftesbury being again called into office, he sent for Mr. Locke; but the disgrace of this nobleman, who was obliged to fly into Holland, again involved him in difficulties, and obliged him to share the exile of his illustrious patron.

During Mr. Locke's residence in Holland he was accused at court of having written certain tracts against the government of his country, which were afterwards discovered to be the production of another person; and upon that suspicion he was deprived of his studentship of Christ Church. Mr. Nicoll, in speaking of him at this period, says, that "being observed to join in company with several English malcontents at the Hague, this conduct was communicated by our resident there to the earl of Sunderland, then secretary of state; who acquainting the king therewith, his majesty ordered the proper methods to be taken for expelling him from the college, and application to be made for that purpose to Bishop Fell, the dean. In obedience to this command, the necessary information was given by his lordship, who at the same time wrote to our author, to appear and answer for himself on the 1st of January ensuing; but immediately receiving an express command to turn him out, was obliged to comply therewith, and, accordingly, Mr. Locke was removed from his student's place on the 15th of November, 1684." This account, however, is not correct. All that Lord Sunderland did, was to impart his majesty's displeasure to the dean, and to request his opinion as to the proper method of removing Mr. Locke. The dean's answer contains the following particulars of Mr. Locke, and of his own advice and proceedings against him. "I have," says the dean, "for divers years had an eye upon him; but so close has his guard been on himself that, after several strict inquiries, I may confidently affirm there is not any man in the college, however familiar with him, who had heard him speak a word either against or so much as concerning the government; and although very frequently, both in public and private, discourses have been purposely introduced to the disparagement of his master, the earl of Shaftesbury, his party and designs, he never could be provoked to take any notice, or discover in word or look the least concern: so that I believe there is not a man in the world so

much master of taciturnity and passion. He has here a physician's place, which frees him from the exercise of the college and the obligations which others have to residence in it; and he is now abroad for want of health."

Thus far we might suppose the dean had advanced enough in behalf of the innocence of Mr. Locke. What follows, however, will be read with regret, that so good a man as Bishop Fell should have given such advice:—"Notwithstanding this I have summoned him to return home, which is done with this prospect, that if he comes not back, he will be liable to expulsion for contumacy; and if he does, he will be answerable to the law for that which he shall be found to have done amiss. It being probable that, though he may have been thus cautious here, where he knew himself suspected, he has laid himself more open at London, where a general liberty of speaking was used, and where the execrable designs against his majesty and government were managed and pursued. If he don't return by the 1st of January, which is the time limited to him, I shall be enabled of course to proceed against him to expulsion. But if this method seems not effectual or speedy enough, and his majesty, our founder and visitor, shall please to command his immediate remove, upon the receipt thereof, directed to the dean and chapter, it shall accordingly be executed." In consequence of this a warrant came down to the dean and chapter in these words: "Whereas we have received information of the factious and disloyal behaviour of Locke, one of the students of that our college, we have thought fit hereby to signify our will and pleasure to you, that you forthwith remove him from his student's place, and deprive him of all rights and advantages thereunto belonging, for which this shall be your warrant," &c. And thus one of the greatest men of his time was expelled the college at the command of Charles II. without, as far as is known, any form of trial or inquiry. After the death of Charles II., a celebrated quaker, who had known Locke at the university, used his interest with King James to procure a pardon for him, and would have obtained it if Locke had not said that he had no occasion for a pardon since he had not been guilty of any crime.

In 1685, when the duke of Monmouth was making preparations in Holland for his unfortunate enterprise, the English envoy at the Hague had orders to demand Locke and eighty-three other persons to be delivered up by the states-general. As his natural temper was timorous, not resolute, and he was far from being fond of commotions, he immediately concealed himself, which his friends at Amsterdam enabled him to do. So highly was he respected, that one of the magistrates declared that although they could not protect him if the king of England should demand him, yet he should not be betrayed, and his landlord should have timely notice. While at Amsterdam, Mr. Locke formed a weekly assembly, consisting of Limborch, Le Clerc, and others, for conversation upon important subjects, and had drawn up in Latin rules to be observed by them; but those conferences were much interrupted by the frequent changes he was obliged to make of his places of residence. After being employed for some years on his great work, the "Essay concerning Human Understanding," he finished it in Holland about the end of 1687. He made an abridg-



ment of it himself, which his friend Le Clerc translated into French, and inserted in the "Bibliothèque Universelle" for January 1688. This abridgment created a very general wish for the publication of the whole. The revolution of 1688 at length restored Locke to England, to which he returned in the fleet which conveyed the princess of Orange. He now endeavoured to obtain his studentship of Christ Church,—not that he had any design to return to college, but only that this would amount to a public testimony of his having been unjustly deprived of it. But when he found that the society could not be prevailed on to dispossess the person who had been elected in his room, and that they would only admit him a supernumerary student, he desisted from his claim.

He was now at full liberty to pursue his speculations, and accordingly, in 1619, published his celebrated "Essay on Human Understanding," and the same year his "Two Treatises on Government," in which he fully vindicated the principles upon which the revolution was founded. His writings had now procured him such a high reputation, and he had merited so much of the new government, that it would have been easy for him to have obtained a very considerable place; but he contented himself with that of commissioner of appeals, worth about 200*l.* per annum. He was offered to go abroad in a public character, and it was left to his choice whether he would be envoy at the court of the emperor, the elector of Brandenburg, or any other, but he declined it on account of his ill health.

About this time Locke's attention was directed to the state of the coin, which had been so much clipped as to want above a third of its real value; and although his sentiments on the subject were at first disregarded, the parliament at length took the matter into consideration. Mr. Locke, therefore, published "Some Considerations of the Consequence of the Lowering of the Interest and Raising the Value of Money," and shortly followed it by two more on the same subject in an answer to objections. He had weekly interviews with the earl of Pembroke, then lord keeper of the privy seal; and when the air of London began to affect his health, he went for some days to the earl of Peterborough's seat near Fulham, but was obliged afterwards entirely to leave London, at least during the whole of the winter season. As Oates formed the principal seat of his literary labours for the remainder of this philosopher's life, we place in the subsequent column a sketch of the mansion as it appeared at that time.

The air in the neighbourhood of this residence was so good that it restored him in a few hours after his return at any time from town, although quite spent with fatigue. Besides this advantage here, he found in Lady Masham, the daughter of Dr. Cudworth, a friend and companion. She was also so much devoted to Mr. Locke that, to ensure his residence there, she provided an apartment for him of which he was wholly master; and took care that he should live in the family with as much ease as if the whole house had been his own. He had too the additional satisfaction of seeing this lady educate her son upon the plan which he had laid down as the best method of education, and, what pleased him still more, the success of which was such as seemed to give a sanction to his judgment in the choice of that method, which he published in 1693, under the title of "Thoughts

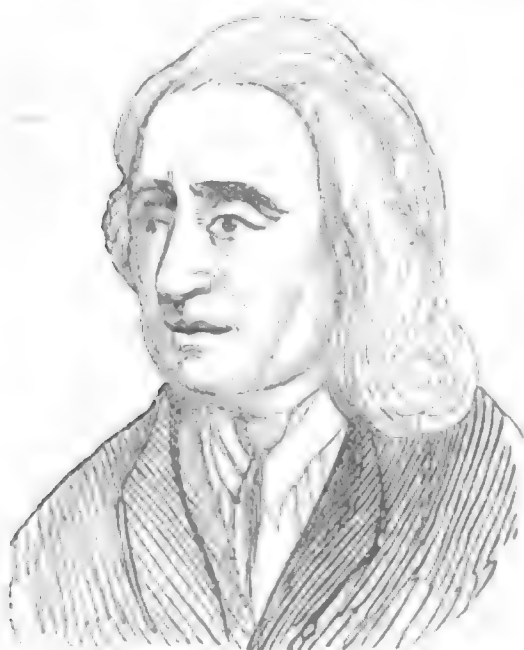
concerning the Education of Children," and afterwards improved considerably.



In 1695 he published his treatise of "The Reasonableness of Christianity, as delivered in the Scriptures." In this his argument is to prove "that the Christian religion, as delivered in the scriptures, free from all corrupt mixtures, is the most reasonable institution in the world." On the appearance of this work, Mr. Locke found an opponent in Dr. John Edwards, who considered his principles as verging towards Socinianism; and a defender in Samuel Bold. Some time before this Toland published his "Christianity not Mysterious," in which he endeavoured to prove that there is nothing in the Christian religion contrary to or above reason; and in explaining some of his opinions used several arguments drawn from Locke's "Essay on the Human Understanding." Some Socinians also about this time published several treatises, in which they affirmed that there was nothing in the Christian religion but what was rational and intelligible; and Locke having asserted in his writings that revelation delivers nothing contrary to reason, this induced Dr. Stillingfleet, the learned bishop of Worcester, to publish a treatise in which he vindicated the doctrine of the Trinity against Toland and the Socinians, and likewise opposed some of Mr. Locke's principles, as favourable to the above-mentioned writings. This produced a controversy, in the course of which Locke endeavoured to show the perfect agreement of his principles with the Christian religion, and that he had advanced nothing which had the least tendency to scepticism, which the bishop had charged him with.

In 1695 Mr. Locke was appointed one of the commissioners of trade and plantations, a place worth 1000*l.* per annum. The duties of this post he discharged with great ability and diligence until 1700, when the increase of his disorder obliged him to resign it. On this occasion he acquainted no person with his intention until he had given up his commission into the king's hand. His majesty, who knew his worth, was very unwilling to part with him, and said he would be well pleased with his continuance in office, although he should give little or no attendance, and certainly would not wish him to remain in town one day to the detriment of his health. But the year 1700 he lived altogether at Oates, and applied himself without interruption entirely to the study of the holy scriptures; and in this employment he found so much pleasure that he regretted his not having devoted more of his time to it in the former

part of his life. On one occasion, in answer to a young gentleman who asked him the shortest and surest way for a person to attain a true knowledge of the Christian religion, he replied, "Let him study the holy scripture, especially the New Testament. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter." In 1703 he suffered much from his disorder, but the pangs of bodily complaint were alleviated by the kind attentions of Lady Masham; still he foresaw that his dissolution was not far distant, and he could anticipate it without dread, and speak of it with perfect calmness and composure. After receiving the sacrament at home in company with some friends, he told the minister "that he was in perfect charity with all men, and in a sincere communion with the church of Christ, by what name soever it might be distinguished." He lived some months after this, which he spent in acts of piety and devotion. On the day previously to his departure he said, "he had lived long enough, and was thankful that he had enjoyed a happy life; but that after all he looked upon this life to be nothing but vanity," or, as he expresses a similar sentiment in a letter which he left behind him for his friend Mr. Anthony Collins, one that "affords no solid satisfaction but in the consciousness of doing well, and in the hopes of another life." He had no rest that night, and begged in the morning to be carried into his study, where, being placed in an easy chair, he had a refreshing sleep for a considerable time. He then requested Lady Masham to read aloud some of the psalms, to which he appeared for some time exceedingly attentive; he at last requested her to desist, and shortly after expired, on the 28th of October, 1704.



The moral, social, and political character of this eminent man is sufficiently illustrated by the foregoing brief account of his life and labours; and the effect of his writings upon the opinions, and even fortunes of mankind, is the best eulogium on his mental superiority. In the opinion of Dr. Reid, he gave the first example in the English language of writing on abstract subjects with simplicity and perspicuity. No author has more successfully pointed out the danger of ambiguous words, and of having

indistinct notions on subjects of judgment and reasoning, while his observations on the various powers of the human understanding, on the use and abuse of words, and on the extent and limits of human knowledge, are drawn from an attentive reflection on the operations of his own mind. In order to study the human soul he went neither to ancient nor to modern philosophers for advice, but like Malebranche he turned within himself, and after having long contemplated his own mind, he gave his reflections to the world. Locke was a very acute thinker, and his labours will always be acknowledged with gratitude, in the history of philosophy; but at the same time it must be remembered, that in attempting to analyze the human soul, as an anatomist proceeds in investigating a body, piece by piece, and to derive all ideas from experience, he has unintentionally supported materialism. His declaration that God, by his omnipotence, can make matter capable of thinking, has been considered dangerous in a religious point of view. Locke's great work, his "Essay on the Human Understanding," which he was nineteen years in preparing, owes its existence to a dispute at which he was present, and which he perceived to rest entirely on a verbal misunderstanding, and considering this to be a common source of error, he was led to study the origin of ideas, &c. The influence of this work has rendered the empirical philosophy general in England and France, though in both countries philosophers of a different school have appeared. Henry Lee and Norris were among his earliest opponents. In France, Jean Leclerc distinguished himself particularly as a partisan of Locke; and Gravesande spread his philosophy by compendiums in Holland. Amidst the improvements in metaphysical studies, to which the essay itself has mainly conducted, it will ever prove a valuable guide in the acquirement of the science of the human mind.

Locke's next great work, his two "Treatises on Government," was opposed by the theorists of divine right and passive obedience, and by writers of Jacobitical tendencies; but it upholds the great principles which may be deemed the constitutional doctrine of his country. It was a favourite work with the statesmen of the American revolution, by whom it is constantly appealed to in their constitutional arguments. We have seen that his "Reasonableness of Christianity" maintains that there is nothing contained in revealed religion inconsistent with reason, and that it is only necessary to believe that Jesus is the Messiah. His posthumous works also have caused him to be considered by some as a Socinian. Besides the works already mentioned, Locke left several MSS. behind him, from which his executors, Sir Peter King and Mr. Anthony Collins, published in 1706 his "Paraphrase and Notes upon St. Paul's Epistles to the Galatians, Corinthians, Romans, and Ephesians," with an essay prefixed for the understanding of St. Paul's epistles, by a reference to St. Paul himself. In 1706 the same parties published "Posthumous Works of Mr. Locke," comprising "A Treatise on the Conduct of the Understanding," "An Examination of Malebranche's Opinion of Seeing All Things in God." We subjoin this distinguished philosopher's autograph.

*John Locke*



**LOCKMAN, JOHN**, a dramatic writer of considerable talent, who was born in 1698. His principal works are, a musical drama, entitled "*Rosalinda*," and "*David's Lamentations*." He was also employed in compiling for the "*General Historical Dictionary*." He died on the 2nd of February, 1771.

**LODER, FERDINAND CHRISTIAN VON**, an anatomist and philosophical writer, who was born at Riga in 1753, and studied medicine at Göttingen. In 1778 he took the degree of doctor of medicine and surgery, and was immediately appointed professor in the medical faculty at Jena. He then travelled two years in France, Holland, and England, and formed an acquaintance with the most distinguished men of science. In 1782 he returned to Jena, where he established an anatomical theatre, a lying-in hospital, and a cabinet for the natural sciences. He likewise founded a medico-chirurgical clinicum, in which Hufeland and others assisted. He then became physician to the grand-duke of Weimar, and delivered lectures on several branches of medicine. In 1803 he entered the Prussian service, and was appointed ordinary professor of medicine in the university of Halle. In 1806 he declined an invitation to enter the service of the king of Westphalia, to whom Halle then belonged, and went to St. Petersburg. The emperor Alexander appointed him one of his physicians in 1810, after he had been raised to the dignity of a noble by the king of Prussia. Loder settled in Moscow in 1812, was charged with making provision for the wounded, and when the French occupied the city, he established hospitals for 600 officers and 31,000 privates, in different towns, the direction of which he held for eight months. In 1813 the great military hospital at Moscow was entrusted to him, but in 1817 he resigned this trust, though he continued to be active in the service of the hospitals. In 1818 he was employed in instituting an anatomical theatre at Moscow, at the expense of the imperial treasury. Six days in the week, for ten months in the year, he lectured in Latin, besides devoting much of his time to the church, the schools, the practice of medicine, and public affairs. Besides his translation of Park, Johnson, &c., and many academical dissertations and programs in Latin, at Jena and Halle, he has written "*Anatomisches Handbuch*," "*Anfangsgründe der Medic. Anthropologie und Gerichtl. Arzneiwissenschaften*," "*Journal für die Chirurgie, Geburtshülfe und Gerichtliche Arzneikunde*," "*Tabulæ Anatomice*," and other works.

**LODGE, WILLIAM**, a clever engraver of the seventeenth century, who was the son of a merchant at Leeds, where he was born in July 1649, and inherited an estate of 300*l.* a year. From school he was sent to Jesus college, Cambridge, and thence to Lincoln's Inn, where his studies appear to have ended. He afterwards went abroad with Thomas Lord Bellasis in his embassy to Venice, and meeting with Barri's "*Viaggio Pittoresco*," he translated it, and added heads of the painters of his own engraving, and a map of Italy. While on his travels he drew various views, which he afterwards etched. Returning to England, he assisted Dr. Lister of York in drawing various subjects of natural history, inserted in "*The Philosophical Transactions*." He died at Leeds in August 1689, and was buried in Harwood church. Besides the portraits above mentioned, there are several views by this artist etched in a slight but spirited style from his own designs.

**LOFFT, CAPEL**, a miscellaneous writer of eminence, who was born on the 14th of November, 1751. On account of the delicacy of his health his father did not till 1759 send him to Eton. He, however, distinguished himself at school by his classical attainments, and in 1769 removed to Peter-house college, Cambridge, which he left without taking a degree. In the same year he was admitted a member of Lincoln's Inn.

Having acquired a tolerable knowledge of shorthand, Mr. Lofft attended assiduously as a student in the court of king's bench. At that time Lord Mansfield, Sir W. D. Grey, afterwards Lord Walsingham, and Sir William Blackstone, were on the bench; men whom it must be ever arduous to equal, and whom it is rather improbable that posterity should see excelled. In 1774 Mr. Lofft began and nearly finished an irregular ode, entitled "*The Praises of Poetry*." This was published in the end of the same year. In 1774 he also attempted a tragedy, the title of which was "*Timoleon*." In 1775 he began to learn Hebrew; at the same time he made some progress towards learning the Saxon language.

Mr. Lofft was called to the bar in 1775. In the following year he published "*Cases*, chiefly in the King's Bench, from Easter Term 1772 (when he commenced his attendance in Westminster Hall) to Michaelmas Term 1774." At this time Mr. Lofft entered warmly into the American controversy. He published three tracts on the subject; namely, "*View of the Several Schemes respecting America*," "*Dialogue on the Principles of the Constitution*," and "*Observations on Mr. Wesley's Calm Address*." He also published a short letter addressed to the king with the hope of contributing to prevent hostilities. About 1776 Mr. Lofft wrote several books of an heroic poem in blank verse, which, in conformity to Cowley, he entitled "*Davideis*." He also published in the papers a letter, opposing subscriptions for raising troops without consent of parliament; and he wrote and afterwards published "*Remarks on the Historical Letters of Mrs. Macaulay*." He also translated the "*Athalie*" of Racine. In 1779 Mr. Lofft published his "*Collection of Maxims*," much enlarged, and reduced in part to a system of principles of general and municipal law, in two volumes, under the title of "*Principia cum Juris Universalis tum præcipue Anglicani*;" and at the same time a translation in part, with an improved arrangement, under the title of "*Elements of Universal Law*." Mr. Lofft was about this period a frequent attendant and speaker in the debating societies at Coachmakers' Hall, the Westminster Forum, &c., in which places questions of the greatest political importance were often ably discussed. He also wrote much in the "*General Advertiser*" on the question of parliamentary reform, and in opposition to the American war; and was one of the earliest members of the society for constitutional information, which was formed on the 1st of April, 1780.

At the time of the riots in the year 1780, Mr. Lofft exposed himself to some risk in the commencement by deprecating tumult. When the riots were at their height he published a letter in the "*Courier*," under his usual signature, Drusus, the object of which was to recal his countrymen from violence and outrage, and to check the desolating fury which then insulted and shook the metropolis. Early in the year 1780 Mr. Lofft published "*Eudisia*; a Poem on the Uni-

verse," in blank verse. In February 1781 his uncle, Mr. Edward Capel, died, and left Mr. Loft in the limitation of succession to his estates in Suffolk, after the death of Mr. Robert Capel, who was unmarried and without issue, and who himself died in the same year. In consequence of these occurrences Mr. Loft took up his residence at the family house at Troston, in Suffolk, which, with very short absences, he continued to inhabit for many years. Here he cultivated the same studies and pursuits as he had done in London. In March 1783, by request of the duke of Grafton, the lord-lieutenant of the county, he consented to act as a justice of the peace, and his name was accordingly inserted in the commission. In the same year he published "Observations on a Dialogue on the Actual State of Parliaments," and on a tract entitled "Free Parliaments."

In 1784 he published a "Translation of the First and Second Georgics of Virgil," and in 1785 an "Essay on the Law of Libels."

In 1788 and 1789, and at subsequent periods, Mr. Loft took some part in the exertions made for obtaining an abolition of negro slavery. In consequence of these exertions he was elected an honorary member of the society instituted for that purpose in Philadelphia, having been nominated by his friend Caleb Lowndes, from whose correspondence with Mr. Loft many valuable extracts, illustrative of the state of politics, agriculture, and manufactures in America, were published in "The Annals of Agriculture."

In the winter of 1789, efforts being then making for the repeal of the Corporation and Test Acts, Mr. Loft attended meetings held in London for that purpose, and early in the following year published a tract in support of its justice and policy. In the end of 1788 he wrote, and in the beginning of 1789 he published, "Three Letters to the People of England on the Question of the Regency;" the appointment to which he conceived to rest in the two houses of parliament in case of the temporary inability of the king to exercise the functions of royalty, or to appoint a regent. In the same year, 1789, he published "Observations on the First Part of Dr. Knowles's Testimonies; addressed to a Friend." This friend was the late Rev. Robert Garnham, a man eminently qualified in learning, critical abilities, intellectual endowments, and virtue. In December 1790, although at that time in a very anxious and agitated state of spirits, Mr. Loft published "Remarks on Mr. Burke's Letter on the Revolution of France." This in the year 1791 he enlarged and accompanied with "Observations on Mr. Burke's Appeal."

In November 1798 Mr. George Bloomfield put into his hands his brother's MS. of "The Farmer's Boy." The zealous kindness of Mr. Loft on this occasion was described in our memoir of the Suffolk poet, for which see BLOOMFIELD. Instantly perceiving the merits of the poem, he revised the manuscript, and then sent it to his friend Thomas Hill, Esq., in consequence of whose recommendation it was purchased on very liberal terms by Messrs. Vernor and Hood, the publishers. On its appearance Mr. Loft (who had furnished a preface comprehending some account of the author) again exerted himself in its favour, and to his efforts a portion of the extensive popularity which it obtained was doubtless attributable. To Mr. Loft Bloomfield was subsequently indebted for many other acts of friendship.

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During the whole of this period Mr. Loft was laboriously engaged in his duty as a justice of the peace, usually many hours every day. But in the year 1800 he exerted himself, with the under-sheriff, to obtain delay of execution in the case of an unhappy young woman under sentence of death. Her case was of a very extraordinary nature; and from the circumstances of it and her behaviour after conviction, it appeared to Mr. Loft and to others, that there was ground to request and hope a pardon, if time could be gained. The execution was delayed. A petition, to which the duke of Grafton gave his concurrence, was most numerously and respectably signed. The event, however, was, that the prisoner at last suffered, with exemplary composure and magnanimity; and that at the summer assizes of 1800 the removal of Mr. Loft from the commission, without being in any manner called upon to account for his conduct, was officially announced to him. On being deprived of his magisterial functions, Mr. Loft resumed his practice as a barrister, and for some time attended the assizes and the session circuit with considerable success.

When the income tax was in operation, Mr. Loft became one of the commercial commissioners to superintend its execution. In doing so he exhibited no inconsistency; for although he had always greatly disapproved of the tax, yet, being adopted by the legislature, he felt that he ought not to decline a duty which the appointment of the grand jury of the county had entrusted to him, and the just performance of which he thought of more than ordinary concern to individuals and the public. Dismissed from magisterial duties, Mr. Loft returned to poetry, which those duties had in a great measure obliged him to relinquish, to the cultivation of flowers and plants, and to the contemplation of the heavens. On the occurrence of the dispute as to the proper termination of the century, he espoused in the "Gentleman's Magazine," "Monthly Mirror," &c., that side of the question which considered the eighteenth century as having terminated on the 31st of December, 1800. There are perhaps, few men living who have contributed with so bountiful a hand to the various magazines, journals, and other periodical publications of the day. In 1810 Mr. Loft also published a pamphlet "On the Revival of the Cause of Reform," in 1812, "Aphorisms from Shakspeare, Arranged according to the Plays, &c., with a Preface and Notes;" and in 1814, "Laura; or an Anthology of Sonnets on the Petrarchan Model, and Elegiac Quatuorzains, English, Italian, Spanish, Portuguese, French, and German; original and translated: great part never before published: with a Preface, critical and biographical; Notes, and an Index."

Mr. Loft, in the year 1816, repaired to the continent. He went first to Brussels, and thence to the neighbourhood of Nanci. In the year 1820 he proceeded to Switzerland, and lived for some time at Lausanne, and afterwards at the baths at Allier, near Vevay. In the autumn of 1822 he went to Turin, where he resided until the spring of 1824, when he removed to Montcallier, at which place he died on the 26th of May, 1824.

LOFTUS, DUDLEY, a learned oriental scholar, who was born in 1618 at Rathfarnham, near Dublin, in a castle built by his ancestor, and educated in Trinity college, where he was admitted a fellow-commoner in 1635. About the time he took his first degree in arts, the extraordinary proficiency

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he had made in languages attracted the notice of Archbishop Usher, who advised his father to send him to Oxford, where he might improve his oriental learning, a matter which that worthy prelate considered as highly important in the investigation of the history and principles of the Christian religion. He was accordingly sent to Oxford, and the fruits of his learned labours afterwards appeared in a Latin translation of "The Armenian Psalter," and a Coptic version of "The New Testament." He also compiled a "History of Christ," from the Syriac, besides several other valuable works. His death took place in 1695.

LOGAN, JAMES, was born at Lurgan, in Ireland, in 1674, of Scottish parents, and at the age of thirteen years, having learned Latin, Greek, and some Hebrew, was put apprentice to a linen-draper in Dublin; but, the country being involved in much confusion by the war of the revolution of 1688, he returned to his parents at Bristol, where he devoted all the time which he could command to the improvement of his mind. In his sixteenth year, having happily met with a small book on mathematics, he made himself master of it without any instruction. Having, also, further improved himself in the Greek and Hebrew, he acquired the French, Italian, and Spanish languages.

He was engaged in a trade between Dublin and Bristol, when William Penn made proposals to him to accompany him to Pennsylvania, as his secretary, which he accepted, and landed in Philadelphia in the beginning of December 1699. In less than two years William Penn returned to England, and left his secretary invested with many important offices, which he discharged with fidelity and judgment. He filled the offices of provincial secretary, commissioner of property, chief justice, and, upon the demise of Governor Gordon, governed the province for two years as president of the council. He had for a long time earnestly solicited from the proprietary family a release from the fatiguing care of their business; but, even after this release, he was constantly consulted and appealed to in difficulty; and the quiet and good government of the province for a number of years was due to his prudence and experience. He lived about twenty years at Stenton, enjoying literary leisure, corresponding with eminent men in various countries, and engaged in collecting that library which he bequeathed to the public. He was also the author of several learned works. His "*Experimenta Meletemata de Plantarum Generatione*" entitles its author to be ranked among the earliest improvers of botany. It was written in 1739. The aborigines, of whose relations with the government of Pennsylvania he had the chief management, paid an affecting tribute to his worth, when, in his old age, they entreated his attendance on their behalf at a treaty held in Philadelphia in 1742, where they publicly testified by their chief, Cannassatego, their satisfaction for his services, calling him a wise and good man, and expressing their hope that, when his soul ascended to God, one just like him might be found for the good of the province and their benefit. He was a man of uncommon natural and acquired abilities, of great wisdom, moderation, and prudence, well acquainted with the world and mankind, as well as with books, of unblemished morals, and inflexible integrity. He died at Stenton, near Philadelphia, in 1751, having just completed his seventy-seventh year.

LOHENSTEIN, DANIEL CASPAR VON, a

German poet of the Silesian school, who was born in 1635, in Silesia, and died in 1683 at Breslau. He wrote a great deal, particularly tragedies and comedies; and we mention him merely as a model of bad taste. His bombast is to the furthest extravagance, and, as an instance of aberration from taste, is not uninteresting in the history of the human mind. His dramatic extravaganzas are collected in his "*Trauer und Lustgedichte*."

LOIZEROLLES, M. DE.—This French gentleman was a barrister at the time of the revolution, and was arrested with his father in 1793, on suspicion, and conveyed with him to the prison of St. Lazare. Two days before the fall of Robespierre, the messengers of the revolutionary tribunal arrived at the prison with a list of the prisoners who were to be tried, and called for Loizerolles, the son. The young man was asleep, but the father, with a heroic wish to sacrifice his life for the preservation of his son, allowed himself to be taken to the conciergerie, and appeared before the judges. The clerk, perceiving the error in point of age, substituted the name of François for John, the word father for son, and the age of sixty-one for twenty-two; and thus the father was led to the scaffold, though no charge or crime was alleged against him! M. Loizerolles, jun., celebrated this act of paternal affection in a poem, in three cantos, with historical notes.

LOKMAN.—The name of this Arabian sage figures in the proverbs and traditions of that ancient people. According to tradition Lokman was a scion from the stock of Ad, and was once sent with a caravan from Æthiopia to Mecca, to pray for rain in a time of great drought. But God's anger destroyed the whole family of Ad, except Lokman, the only righteous one: whereupon the Creator of the world gave him his choice to live as long as the dung of seven gazelles, which lay in an inaccessible hole in a mountain, should last, or for a period equal to the lives of seven successive vultures. Lokman chose the last, and lived for an almost incalculable length of time. There is also in the Koran an account of a Lokman surnamed the Wise; sometimes, also, called Abu-Anam, or the father of the Anams. This one—whether identical with the former or not, is not for us to determine—lived in David's time, and is represented as similar in many respects to the Phrygian Æsop; and the Arabians have a great variety of fables by him, which, however, are formed upon the model of those of Æsop, and of which the whole style and appearance are such that they cannot be referred to so early a date as the first century of the Hegira. This person had also a life of remarkable duration (according to some 300, according to others 1000 years), which coincidence in the accounts of them affords good grounds for the conjecture, that the Lokman of the Koran, and the one whom tradition ascribes to the race of Ad, are one and the same person, whose history in the course of ages has been thus fancifully adorned. The fables of Lokman were for the first time made known to Europe through the press by Erpenius, in 1615. They were first published in Arabic with a Latin translation, were afterwards appended to an Arabic grammar, published by Erpenius at Leyden, and have since gone through many editions, none of which, however, are free from errors. Among the oriental nations, these fables, owing to their laconic brevity and tasteless dress, are held in little respect, and, on the whole, are not worthy of the reputation

which they have for a long time sustained with us. In 1799, during the occupation of Egypt by the French, Marcel superintended an edition of "*Fables de Lokman*," at Cairo, which was republished in Paris in 1803; but the best is that prepared by Caussin, in 1818, for the use of the pupils at the *collège royale*.

LOLLI, ANTONIO, a celebrated violinist, was born in 1728, or, according to some, in 1740, at Bergamo, in the Venetian territory. In 1762 he was in the service of the duke of Wurtemberg. He afterwards went to Russia, and his performance pleased the empress Catharine II. so much that she presented him with a bow on which she had herself written the words, "This bow, made by Catharine, with her own hands, is intended for the unequalled Lolli." In 1775 he travelled in England, France, and Spain. In Madrid, besides other perquisites, he received 2000 reals from the director of the theatre for each concert. In 1789 he returned to Italy, and died at Naples in 1794. Lolli endeavoured to unite the excellences of the schools of Nardini and Ferrari. He had acquired an astonishing facility on his instrument. He was called the musical rope-dancer. None of his predecessors had attained such perfection on the finger-board; but, at the same time, he lost himself in wild and irregular phantasies, in which he often neglected all time, so that the most practised player could not accompany him.

LOMENIE DE BRIENNE, STEPHEN CHARLES, a celebrated cardinal, archbishop, and minister of state, who was born at Paris in 1727, and embraced the clerical profession, in which his active spirit, and the powerful influence of his connexions, enabled him to rise rapidly, although his connexion with the free-thinkers of the age could not have been very agreeable to the court and the clergy. In 1754 he published, with Turgot, "*Le Conciliateur, ou Lettres d'un Ecclésiastique à un Magistrat*," which was intended to quiet the difficulties then existing between the parliament and clergy, and which was afterwards several times republished by Condorcet, Dupont de Nemours, and others. In 1758 he was at Rome, in the capacity of conclavist of Cardinal de Luynes, in the conclave which raised Clement XIII. to the papal throne. In 1760 he was appointed bishop of Condom, and, three years after, received the archbishopric of Toulouse, in which situation he obtained the praise of those who were opposed to the old hierarchical and monkish establishments. While he attempted to reduce the power and wealth of the monasteries he was liberal in assisting all who were in need; he caused the Garonne to be united with the canal of Caraman by a lateral canal, which still bears his name; he established institutions for education, also hospitals, and several scholarships at the military school at Toulouse.

In 1770 he was made a member of the academy, and when Beaumont, the archbishop of Paris, died, he would have obtained that elevated situation, but for his attempts at a general reform of the monasteries, which the bigots at court could not forgive. At the first breaking out of the discontents in France Brienne was among the most active. He was the first to raise his voice against the administration of Colonne; and, after the dismissal of that minister, the partisans of Brienne induced Louis XVI. to place him as his successor at the head of the finances. His brother, the count de Brienne, was at the same time appointed minister of war. The new financier cer-

tainly fell short of the most moderate expectations; and, if some excuse is found for him in the almost inextricable confusion which reigned in the affairs of France at this period, still his warmest defenders must allow that, for once at least, they were deceived in him. The confusion increased daily, and the minister, whose ambition had raised him to the rank of prime minister, at this stormy period showed himself destitute of ability and resources. Complaints were soon raised against him on all sides, and in August 1788 the king found himself compelled to dismiss him, and to appoint Necker in his place; who, however, as is well known, was himself unable to quell the storm. Brienne had previously been nominated archbishop of Sens, in place of the cardinal De Luynes, and, to console him for the loss of his place as minister, Louis gave him some abbey, and obtained for him from Pius VI. a cardinal's hat. Brienne also took a journey to Italy, but without visiting Rome, and returned in 1790 to France, to make arrangements for the settlement of his debts, which, notwithstanding his immense income, were so considerable as to compel him to dispose of a portion of his valuable library. The cardinal de Lomenie, as he was now called, took the oath prescribed to the clergy by the constitution, and in March 1791 he asked his dismissal from the college of cardinals, a favour which Pius willingly granted. Brienne had hoped by this step to save himself from the persecutions of the revolutionary party, but he was arrested at Sens in November 1793, was released, and subsequently again arrested, and upon the morning of the 16th of February, 1794, was found dead in his prison. The ill treatment and abuse which he had suffered from his brutal guards, together with indigestion, had brought on an apoplexy, of which he died in the sixty-seventh year of his age. His brother, the minister of war, Athanasius Louis Marie de Lomenie, count de Brienne, whose successor in the ministry was De la Tour du Pin, fell the same year beneath the axe of the executioner.

LONG, EDWARD, a writer, who was born at St. Blaire, in Cornwall, in 1734. On the death of his father he went to Jamaica, where he filled the post of private secretary to his brother-in-law, Sir Henry Moore, then lieutenant-governor of the island; and was afterwards appointed judge of the vice-admiralty court. Mr. Long's ill health compelled him to leave the island in 1769, and he never returned to it, but passed the remainder of his life in retirement, devoting his leisure to literary pursuits, and particularly to the completion of his "*History of Jamaica*," which was published in 1774. His high station in the island afforded him every opportunity of procuring authentic materials, which he digested with ingenuity and candour, although perhaps a little too hastily. He saw its imperfections, however, and had been making preparations for a new edition at the time of his death. He was also the author of several other works. In 1797 he resigned his office of judge of the vice-admiralty court, and died in March 1813.

LONG, ROGER.—This ecclesiastic was master of Pembroke Hall in Cambridge, and Lowndes's professor of astronomy in that university, and the inventor of a remarkably curious astronomical machine, which is thus described by himself:—"I have, in a room lately built in Pembroke Hall, erected a sphere of eighteen feet diameter, wherein above thirty persons may sit conveniently; the entrance into it is



over the south pole by six steps; the frame of the sphere consists of a number of iron meridians, not cut complete semicircles, the northern ends of which are screwed to a large round plate of brass with a hole in the centre of it; through this hole, from a beam in the ceiling, comes the north pole, a round iron rod about three inches long, and supports the upper part of the sphere to its proper elevation for the latitude of Cambridge; the lower part of the sphere, so much of it as is invisible in England, is cut off; and the lower or southern ends of the meridians, in truncated semi-circles, terminate on, and are screwed down to a strong circle of oak, of about thirteen feet diameter; which, when the sphere is put into motion, runs upon huge rollers of *lignum vitæ*, in the manner that the tops of some windmills are made to turn round. Upon the iron meridians is fixed a zodiac of tin painted blue, whereon the ecliptic and heliocentric orbits of the planets are drawn, and the constellations and stars traced: the Great and Little Bear and Draco are already painted in their places round the north pole; the rest of the constellations are proposed to follow: the whole is turned round with a small winch with as little labour as it takes to wind up a jack, though the weight of the iron, tin, and wooden circle, is about a thousand pounds. When it is made use of, a planetarium will be placed in the middle thereof. The whole, with the floor, is well supported by a frame of large timber." Dr. Long published "A Treatise on Astronomy," and "An Answer to Dr. Galley's Pamphlet on Greek Accents." He died December 16th, 1770.

LONG, THOMAS, a learned divine of the church of England, who was born at Exeter in 1621, and became a servitor of Exeter college, Oxford, in 1638. In 1642 he took the degree of B. A., but soon after left the university, and obtained the vicarage of St. Lawrence Clist, near Exeter. After the restoration he was made prebendary of Exeter, which he held until the revolution, when, refusing to take the oaths to the new government, he was ejected. He died in 1700. Wood characterizes him as "well read in the fathers, Jewish and other ancient writings," and he appears also to have made himself master of all the controversies of his time in which subjects of political or ecclesiastical government were concerned, and took a very active part against the various classes of separatists. His principal works are, "An Exercitation concerning the Lord's Prayer in the Public Worship of God," his "History of the Donatists," and his "Vindication of the Primitive Christians in Point of Obedience." He died at a very advanced age.

LONGCHAMP, RICHARD, a distinguished English ecclesiastic, who was born in 1191, and, though only a farmer's son, rose by his talents to the rank of joint regent of England with the bishop of Durham, during the absence of Richard the First at the crusade. He was also legate from the pope, and chancellor of England. Longchamp very soon arrogated to himself the whole power vested in him and the bishop of Durham, with other lords whom the king had joined in the commission, and conducted himself with so much insolence and extravagance that he drew on himself the envy of the nobles and the hatred of the people. His attendants are said to have been so numerous that they consumed three years' revenue of any religious house in which he lay for one night. Prince John, the king's brother, upon whose ambitious projects the bishop, who was

firmly attached to Richard, was a considerable check, joined with the nobles against him, and he was summoned before the lords spiritual and temporal at St. Paul's church. He did not attend, but withdrew into the Tower, where he was besieged by Prince John, assisted by the earls and barons, and the citizens of London. After he had held out one night, he desired leave to go out of the kingdom, which was granted him upon condition that he should give up his castle. He gave sureties for the performance of this engagement, and went to Canterbury, and then to Dover, where he spent some time with Matthew de Clere his brother-in-law, constable of the castle. He then went to the sea-side disguised in a female's dress, with a piece of cloth under his arm, and a yard in his hand, to wait for a ship to convey him abroad; but being suspected to be a man by some persons who saw him, his hood was pulled off his head, and he was discovered. The people, justly offended at the recollection of his wicked administration, dragged him along the sands, and at last threw him into a cellar at Dover, where he was secured from farther violence. The council of the realm sent for him, and he was brought prisoner to the Tower, where he was examined, deprived of his offices, and banished. King Richard afterwards restored him, and he died as he was going to Rome in 1197.

LOMONOSOFF, MICHAEL WASILOWITZ.

—This learned Russian may be justly called the creator of the modern poetical language of his country, and the father of Russian literature. He was born in 1711, near Cholmogory, in the government of Archangel, where his father was a fisherman, whom he assisted in his labours for the support of the family, and in winter a clergyman taught him to read. A poetic spirit and a love of knowledge were awakened in the boy by the singing of the psalms at church and the reading of the Bible. Without having received any instruction, he conceived the plan of celebrating the wonders of creation and the great deeds of Peter I. in songs similar to those of David. But, hearing that there was a school at Moscow, in which scholars were instructed in Greek, Latin, German, and French, he secretly left his father's house, and went to the capital to seek that instruction which his inquisitive spirit demanded. He was then sent to Kiev, and in 1734 to the newly established academy of literature at St. Petersburg, where he studied natural science and mathematics. Two years later he went to Germany, studied mathematics under Christian Wolf, in Marburg read the German poets, and studied the art of mining at Freyberg. On his journey to Brunswick he was seized by Prussian recruiting officers, and obliged to enter the service; but, having made his escape, he returned, through Holland, to St. Petersburg, where he received a situation in the academy, and was made director of the mineralogical cabinet. Soon after, he published his first celebrated ode on the Turkish war and the victory of Pultawa. The empress Elizabeth made him professor of chemistry in 1745, and in 1752 he received the privilege of establishing a manufactory for coloured glass beads, &c. As he had been the first to encourage an attempt at mosaic work in Russia, the government confided to him the direction of two large pictures in mosaic, intended to commemorate the deeds of Peter I. In 1760 the gymnasiums and the university were put under his inspection, and in 1764 he was made counsellor of state. He died in

April 1765. Catharine II. caused his remains to be deposited with great pomp in the monastic church of Saint Alexander Newski. Besides odes and other lyric pieces, he wrote "Petreide," a heroic poem on Peter I., in two cantos, which is the best work of the kind that Russia has yet produced. Lomonosoff also wrote a Russian grammar, and several works on mineralogy, metallurgy, and chemistry. His grammar, and his "Sketch of Russian History," have been translated into German and French.

LONDONDERRY.—See STEWART.

LONGHI, JOSEPH, a clever engraver, born in 1768, in the States of the Church. He went during the political disturbances in Italy to Milan, where he greatly distinguished himself, and surpassed in drawing the celebrated Morghen. He was master of every species of engraving, but subjected technical science to the true object of the art. In the style which combines etching with the application of the burin, he surpassed the most distinguished of his predecessors. In this department are his *Philosopher*, from Rembrandt, and *Dandolo*, from Mettrini. His *Magdalen*, after Correggio, represents with an almost indescribable exactness the softness and transparency of tint admired in the original. His *Galatea Floating in a Shell*, from a painting by Albano, is equally excellent. Raphael's *Vision of Ezekiel* he has also engraved in a masterly style. His original pieces, as, for instance, *Pan pursuing Syrinx*, from the first book of Ovid's *Metamorphoses*, have been much admired. His Raphael's *Marriage of the Holy Virgin* is worthy of the original, and is one of the finest engravings of our times. Some fragments, which have been published, of his "History of the Art of Engraving," have also given him a reputation as a writer on this subject. Eugene Beauharnais, when viceroy of Italy, appointed Longhi professor at the academy of art in Milan, where he received from that prince the order of the iron crown.

LONGINUS, CASSIUS, a Platonic philosopher and celebrated rhetorician, who lived about the middle of the third century. According to some accounts, he was born at Emesa, in Syria; according to Rubken, Athens was his birth-place. Greek literature was the principal subject of his studies. At Alexandria and Athens he attended the lectures of the most distinguished scholars. He studied the Stoic and Peripatetic systems of philosophy, but subsequently became an ardent adherent of the Platonic, and annually celebrated the birth-day of its founder by a banquet. His principal attention was directed, however, to the study of grammar, criticism, eloquence, and antiquities. At the invitation of Queen Zenobia he went to Palmyra to instruct her in Greek learning and to educate her children. He was likewise employed by her in the administration of the state, by which means he was involved in the fate of this queen. For, when Zenobia was taken prisoner by the emperor Aurelian, and could save her life only by betraying her counsellors, Longinus, as the chief of them, was seized and beheaded, A. D. 275. He suffered death with all the firmness of a philosopher. Of his works, among which were some philosophical ones, none is extant, except the "Treatise on the Sublime," and this is in a state of mutilation. Longinus is usually called Dionysius, but this has arisen from the negligence of editors. The manuscript copy of the "Treatise on the Sublime," in Paris, and one in the Vatican, bear the inscription in

Greek, by Dionysius or Longinus, which appeared in the first printed copies as Dionysius Longinus.

LONGUS, the author of a Greek pastoral romance, the subject of which is the loves of Daphnis and Chloe, who lived in the time of Theodosius the Great. Nothing is known of the circumstances of his life, nor is he mentioned by any of the ancients. His work is interesting by its poetical spirit, graphic description, and style. The earlier editions, of which Villoison's is the best, do not contain the work in so complete a state as that of Courier. He supplied, from a Florentine manuscript, an important chasm, but, having taken a copy of it, was careless enough to render the page of the manuscript which contained that narration illegible by an enormous ink-spot.

LOOS, DANIEL FREDERIC, a distinguished die-sinker, who was born at Altenburg, in Saxony, in 1735. Stieler, the royal die-cutter, took him as an apprentice, but kept him back from jealousy. Loos, however, finally went to Dresden, where he worked at the mint, but his merits were here also kept secret by his employer. After many vicissitudes, Loos was employed in the Prussian service at Magdeburg, but was unable to maintain his family, and lived for some time in poverty in Berlin. His merit was at last acknowledged, and in 1787 he became member of the academy of fine arts, and produced a great number of medals. Purity of style and drawing were not so much required in medals as at present in Germany, but his successors have hardly surpassed him in technical skill. Loos died in 1818.

LOPE, DE VEGA, a celebrated dramatic poet, who was born at Madrid in 1562. While a child he displayed a lively taste for poetry, made verses before he knew how to write, and, as he himself avers, had composed several theatrical pieces when scarcely twelve years of age. About this time he ran away from school with a comrade, for the purpose of seeing the world, but was stopped in Astorga, and sent back by the authorities of the place to Madrid. Lope early lost his parents, but was enabled by the assistance of Avila, bishop of Alcala, to complete his studies. He afterwards found a patron in the duke of Alva at Madrid. Encouraged by Mæcenas, whose secretary he became, he composed his "Arcadia," a heroic pastoral in prose and verse, of which Montemayor had given an example in his "Diana." The "Arcadia" is an idyl in five acts, in which the shepherds with their *Dulcineas* speak the language of Amadis, and discuss questions of theology, grammar, rhetoric, arithmetic, geometry, music, and poetry. Inscriptions are also introduced upon the pedestals of the statues of distinguished men in a saloon, in which a part of the action takes place. This work proved the various acquisitions of the author. Conceits and quibbles are frequent in this, as in Lope's other writings. In general, he is one of those writers who set a dangerous example of that false wit, a taste for which extended almost all over Europe. Marino particularly introduced it into Italy, and acknowledged with lively expressions of admiration that Lope had been his pattern.

After the publication of his "Arcadia," Lope married. He appears, however, to have cultivated the poetic art with increasing zeal, for a nobleman of rank having made himself merry at Lope's expense, the poet revenged himself upon this critic, and exposed him to the laughter of the whole city. His opponent challenged him, and was dangerously wounded



in the encounter, and Lope was obliged to flee to Valencia.

After his return to Madrid, the loss of his wife rendered a residence in that place insupportable to him. In 1588, therefore, he served in the invincible armada, the fate of which is well known. During this expedition he wrote "*La Hermosura de Angelica*" ("*The Beauty of Angelica*"), a poem in twenty cantos, which continues the history of this princess from the time in which Ariosto left it. By this work he hoped to do honour to his country, in which, as he learned in Turpin, the succeeding adventures of the heroine occurred. In addition to the peril of rivalry with Ariosto, the difficulty of success was increased by the appearance of a poem upon the same subject by Luis Borhono de Soto, under the title, "*Las Lagrimas de Angelica*," which passed for one of the best poems in the Spanish language, and was honourably mentioned in "*Don Quixote*." In 1590 Lope returned to Madrid and again entered the married state. In 1598 he obtained one of the poetical prizes offered on the occasion of the canonization of St. Isidore. This prize poem he published with many other poems, under the name of "*Tomé de Burguillos*." About this time he also composed a great number of plays for the theatre. His literary fame increased, and his domestic situation made this the happiest period of his life. But he lost his son, and soon after his wife, and had only a daughter left.

He now sought consolation from religion, and became a priest and secretary of the inquisition. His devotion, however, did not interfere with his poetical studies, and he still endeavoured to maintain the distinguished rank which he had taken upon the Spanish Parnassus, and to repel the attacks of his foes and his rivals, among whom Luis de Gongora y Argote was the most distinguished. Lope, who had been attacked in his satires, and who was indignant at the corruption of taste produced by him, allowed himself to ridicule his obscure and affected style, and that of his pupils, although in his poem "*Laurel de Apollo*" he acknowledges the talents of Gongora. But Gongora's corrupt taste infected even his opponents, and it must be confessed that Lope's last works are not entirely exempt from it. Another yet more distinguished assailant was Cervantes, who publicly advised him in a sonnet to leave the epic poem upon which he was then engaged, "*Jerusalem Conquistada*," unfinished. Lope parodied this sonnet, and published his poem, the weakest of his performances. He accompanied it with many remarks, which are all found in the last edition of 1777. Cervantes acknowledged his merits, however, in the following words:—"A distinguished poet, whom no one in verse or prose surpasses or equals." Cervantes died soon after in poverty, in the very city in which his rival lived in splendour and luxury, and in the possession of the public admiration. How differently has posterity judged of these two poets! For 200 years the fame of Cervantes has been increasing, while Lope is neglected in his own country. About the time of Cervantes' death, the enthusiasm of the Spaniards for Lope approached to idolatry, and he himself was not wise enough to reject it. The number of his poetical productions is extraordinary. Scarcely a year passed in which he did not print a poem, and in general scarcely a month, nay, scarcely a week, in which he did not produce a piece for the theatre. A pastoral, in prose and verse, in which he celebrates

the birth of Christ, established his supremacy in this branch; and many verses and hymns on sacred subjects bore testimony to his zeal for the new calling to which he had devoted himself.

Philip IV., who greatly favoured the Spanish theatre, when he ascended the throne in 1621, found Lope in the possession of the stage, and of an unlimited authority over poets, actors, and the public. He immediately loaded him with new marks of honour and favour. At this time Lope published "*Los Triunfos de la Fé*," "*Las Fortunas de Diana*," novels in prose, imitations of those of Cervantes; "*Circe*," an epic poem, and "*Philomela*," an allegory, in which, under the character of the nightingale, he seeks to revenge himself upon certain critics, whom he represents under that of the thrush. His celebrity increased so much that, suspicious with respect to the enthusiasm which had been shown for him, he printed the work "*Soliloquios a Dios*," under the assumed name N. P. Gabriel de Padecopeo, an anagram of Lope de Vega de Carpio, which likewise obtained great applause. He afterwards published a poem on the subject of Mary Stuart, viz. "*Corono Tragica*," "*The Tragic Crown*," and dedicated it to Pope Urban VIII., who had also commemorated the death of this queen. The pope wrote an answer to the poet with his own hand, and conferred on him the title of doctor of theology; he also sent him the cross of the order of Malta, marks of honour which at the same time rewarded his zeal for strict catholicism, on which account he was also made a familiar of the inquisition. All this contributed to support the enthusiasm of the Spaniards for this "wonder of literature." The people for whom he wrote, without regard to criticism (for he says in his strange poem "*Arte de Hazer Comedias*," that the people pay for the comedies, and consequently he who serves them should consult their pleasure), ran after him whenever he made his appearance in the street, to gaze upon this prodigy of nature, as Cervantes called him. The directors of the theatre paid him so liberally, that at one time he is said to have possessed property to the amount of more than 100,000 ducats; but he was himself so generous and charitable that he left but little.

Until 1635 he continued without interruption to produce poems and plays. At this period, however, he occupied himself with religious thoughts, and devoted himself strictly to monastic practices, and died in August the same year. The princely splendour of his funeral, of which the duke of Susa, the most distinguished of his patrons, and the executor of his will, had the direction, the great number as well as the tone of the panegyrics which were composed for this occasion, the emulation of foreign and native poets to bewail his death and to celebrate his fame, presented an example altogether unique in the history of literature. The splendid exequies continued for three days, and ceremonies in honour of the Spanish Phoenix were performed upon the Spanish stages with great solemnity. The number of Lope's compositions is astonishing. It is said that he printed more than 21,300,000 lines, and that 800 of his plays have appeared on the stage. In one of his last works he affirmed that the printed portion of them was less than those which were ready for the press. The Castilian language is indeed very rich, the Spanish verses are often very short, and the laws of metre and rhythm are not rigid. We may, however, doubt the pretended number of Lope's works, or we must admit, that if

he began to compose when thirteen years of age, he must have written about 900 verses daily, which, if we consider his employments, and the interruptions to which as a soldier, a secretary, the father of a family, and a priest, he must have been subject, appears inconceivable. What we possess of his works amounts to only about a fourth of this quantity. This, however, is sufficient to excite astonishment at his fertility. He himself informs us that he had more than a hundred times composed a piece and brought it on the stage within twenty-four hours. Perez de Montalvan asserts that Lope composed as rapidly in poetry as in prose, and that he made verses faster than his amanuensis could write them. He estimates Lope's plays at 1800, and his sacramental pieces at 400. Of his writings, his dramatic works are the most celebrated. The plots of those that approach nearest to the character of tragedy are usually so extensive that other poets would have made at least four pieces of them. Such, for instance, is the exuberance found in "*La Fuerza Lastimosa*," which obtained the distinction of being represented in the *seraglio* at Constantinople. In fertility of dramatic invention and facility of language, both in prose and verse, Lope stands alone. The execution and the connexion of his pieces are often slight and loose. He is also accused of making too frequent and uniform a use of duels and disguises (which fault, however, his successors committed still more frequently), and of freedom in his delineations of manners. Some have attributed to him also the introduction of the character termed *gracioso* upon the Spanish stage. In those irregular pieces, which Lope composed for the popular taste, we find such bombast of language and thought, that we are often tempted to conclude that he intended to make sport of his subject and his hearers. The merit of the elaborate parts of his tragedies consists particularly in the rich exuberance of his figures, and, according to the Spanish critics, the purity of his language. In judging of his boldness in treating religious affairs, we must take into consideration the character of the nation and the nature of the Spanish stage. Many foreign dramatic writers, we may add, have imitated Lope, and are indebted to him for their best pieces and touches. Schlegel in his lectures on the drama says of Lope—"Without doubt, this writer, sometimes too much extolled, sometimes too much undervalued, appears in the most favourable light in his plays; the theatre was the best school for the correction of his three capital faults, viz. defective connexion, prolixity, and a useless display of learning."

LOTICHIUS, PETER, a poet, who was born at Saalmünster, in Hanau, in 1528, and studied philosophy, the ancient languages, rhetoric, and poetry under Melissus, Camerarius, and Melancthon; served in the forces of the Smalcaldic league; travelled in France and Italy as the tutor to some rich young men; during this time he studied medicine at the most celebrated universities of both countries, and afterwards received a doctorate at Padua. He died very young, while professor of medicine at Heidelberg in 1560. His Latin poetry, particularly his elegies, give him a place among the first modern Latin poets.

LOUIS.—The name of many of the most distinguished monarchs who have filled the throne of France. Of these, however, our limits only allow us to take those most celebrated in the annals of history. Louis IX., of France, was the eldest son

of Louis VIII. and Blanche of Castile. He was born in 1215, and baptized at Poissy (for which reason he sometimes wrote himself Louis of Poissy), came into possession of the government in 1226, and remained under the guardianship of his mother, who was at the same time regent of France. This is the first instance of the guardianship and regency being united in one person. The queen had, with the assistance of the pope, brought into subjection the independent barons, who, always at war with each other, disturbed the tranquillity of the kingdom. Louis successfully pursued the enterprise of his mother, summoned to his council the most able and virtuous men, put an end to the abuse of the ecclesiastical jurisdiction, composed the disturbances in Brittany, preserved a wise neutrality in the quarrels of Gregory IX. and Frederic II., and was always intent upon promoting the happiness of his subjects. The wise management of his states enabled him to levy a powerful army against Henry III. of England, with whom the great men of the kingdom had united themselves. Louis had the good fortune in 1241 to defeat his adversary twice in the course of six days, and to force him to a disadvantageous peace.

In the year 1244, when sick of a dangerous disorder, he made a vow to undertake a crusade to Palestine; and neither his mother nor wife was able, four years after, to prevent him from fulfilling this vow. He embarked with his wife, his brothers, and the French chivalry, landed at Damietta, and in 1249 conquered that city. He afterwards twice defeated the sultan of Egypt, to whom Palestine was subject. He himself performed prodigies of valour, particularly in the battle of Massura, in 1250. But famine and contagious disorders soon compelled him to retreat; his army was almost entirely destroyed by the Saracens, and himself and his followers carried into captivity. The sultan demanded for the ransom of the king and his lords the restoration of Damietta and 1,000,000 gold byzantines. But Louis answered, "A king of France cannot allow himself to be bartered for gold." He offered, however, to restore Damietta, as the ransom of his own person, and to pay the sum demanded for his followers. The sultan was so well pleased with this answer that he contented himself with 800,000 byzantines (about 100,000 marks of silver), and concluded a truce of ten years. It was not till the year 1254 that Louis returned to France, and in the interval Queen Blanche, who had ruled the kingdom in an exemplary manner, had died. Louis again turned his attention to the administration of the laws, which, until this time, had been left entirely to the caprice of the barons. The subjects could now appeal from the decision of their lords to four royal tribunals, and learned men were introduced into the parliaments, whose members had till now been composed of barons frequently so ignorant as to be unable to write. Louis likewise diminished the taxes, which had exhausted the wealth of the subjects. In 1269 he drew up a pragmatic sanction, which secured their rights to the chief or cathedral churches. He nevertheless repressed, when occasion required, the arrogant pretensions of the clergy. The high character which Louis IX. bore among his contemporaries may be seen from this circumstance, that Henry III. and his nobles in 1268 selected him for the arbiter of their disputes. After he had united to his dominions several French pro-



vinces which had hitherto been under the dominion of England, he determined in 1270 to undertake another crusade. He sailed to Africa, besieged Tunis, and took its citadel; but a contagious disorder broke out, to which he himself, together with a great part of his army, fell a sacrifice. The instructions which he left in writing for his son show the noble spirit which inspired this king; a spirit which, if it had not been infected with the religious bigotry of the times, would have rendered his administration the greatest of blessings. In 1297 he was canonized by Boniface VIII. Louis XIII. afterwards obtained from the pope that the festival of Saint Louis should be celebrated in all the churches in August 1270.



A statue in freestone was erected to the memory of this monarch in the abbey of Royaumont, of which we give a view in the above engraving.

Louis XI., king of France.—This monarch lived at a period when old principles were giving way to new, and whose life, therefore, becomes an epoch. But Louis XI. is a subject of great interest, not only as a representative of his age, but in his individual character. A person more ready for crime, if conducive to his ends, or a greater devotee, not for the purpose of deceiving others, but to quiet himself, is not to be found in history. The life of such a sovereign can hardly be treated satisfactorily within the limits to which we are confined, because it is not particular events, but the policy of his government and the character of his measures, which render him remarkable. A full view of his life would be a history of France during the fifteenth century; we can give only the outlines. Louis XI. was the son of Charles VII., and was born at Bourges on the 3rd of July, 1423. He was educated in a simple manner, under the eyes of his mother, Mary of Anjou, one of the most virtuous women of her time. At an early age he married Margaret of Scotland, who died

seven years afterwards. Active, bold, and cunning, he was the reverse of his well-disposed but imbecile father, of whose ministers and mistress, Agnes Sorel, he soon showed himself a decided enemy. In 1440 he left the court and put himself at the head of an insurrection at Niort, known under the name of *la Praguerie*. Charles defeated the rebels, and executed some, but pardoned his son, whom he even trusted in 1442 and 1443 with the command against the English and Swiss. Louis conducted himself with valour and prudence, and his father became entirely reconciled to him; but having soon entered into new conspiracies, Louis was obliged to flee to Dauphiné, which Charles left at his disposal. Contrary to the will of his father, he married the daughter of the duke of Savoy, and entertained a treasonable correspondence with the king's court; he is even said to have been accessory to the death of Agnes Sorel. His father however obliged him to flee to Burgundy, and he lived five years at Genèp in Hainault, in a dependent condition. He repeatedly appeared disposed to return when the king's death seemed to be at hand, but with the restoration of his father's health always declined so doing.

Charles VII. died in 1461, having, from fear of being poisoned by his son, hardly ventured to eat any thing, and thus lost his life by excessive care of it. Louis now hastened to Rheims to be crowned. He promised pardon to all who had used force against him in the service of his father, excepting seven, whom he did not name. He swore not to increase the taxes, and immediately broke his oath. The ministers of his father were dismissed, and men of the lower orders—barbers, tailors, &c., assumed their places. Insurrections broke out at Rheims, Alençon, &c., in consequence of his imposition of new taxes, in violation of his oath; but they were soon quelled and followed by many executions. Louis now made a tour through the south of his dominions, supported the king of Arragon in his usurpation of Navarre, and obtained the cession of Rousillon and Cerdagne. His policy became more and more evident. Whilst he pretended to reconcile contending parties, he secretly instigated them against each other; and whenever he had a meeting with a foreign prince, he corrupted his courtiers by bribes, and established secret correspondences with them: instances of this are to be found in his conduct as arbitrator between Castile and Arragon in 1463, at his meeting with Henry IV. of Castile, on the Bidassoa, and, at an earlier period, at the court of the duke of Burgundy and the count of Charleroi.

His vassals rebelled against him on account of his treatment of Francis II., duke of Brittany, whom he attempted to deprive of his rights. The duke being taken by surprise, had promised every thing required of him, but encouraged the dukes of Lorraine, Bourbon, Alençon, Nemours, Burgundy, and the king's brother, the duke of Berri, to conclude the *ligue du bien public*, which in 1465 began open hostilities. The Burgundians besieged Paris, and the king could force his way to his capital only by means of the battle of Montlhéry. But Louis extricated himself on this, as on other occasions, by artful treaties, which he never observed longer than he was compelled to. He consented to yield Normandy to his brother, part of Picardy to Burgundy, &c.; but no sooner was the league dissolved, than he declared that Normandy could not be severed from France,

and forced his brother to seek refuge in Brittany. The duke, however, was too weak singly to maintain the struggle against the king, and signed a sort of capitulation just as Charles the Bold, the young duke of Burgundy, approached with an army to his relief. Louis, who might have risked a battle with Charles, preferred negotiation; which, however, proceeding slowly, he requested a passport from the duke of Burgundy, and actually went to visit him at Peronne. He had just before secretly instigated the people of Liege to rise, and promised them aid. Charles, having discovered this act of treachery, was furious with rage, and hesitated three days (during which he kept the king in prison) as to what course he should adopt. Nothing but the aversion of Charles to take the life of a king, and the greatest presence of mind on the part of the latter, who asserted his innocence under the most solemn oaths, saved him. He was obliged to accompany Charles to Liege, and to witness the pillage and slaughter of which he had been the cause. A peace was concluded on favourable terms for Charles and his allies; but when Louis returned to Paris he used every artifice to evade its fulfilment. He had promised to cede Champagne to his brother, but persuaded him to take Guienne instead. The duke of Burgundy, irritated at this conduct, secretly concluded an alliance with England and Brittany. Meanwhile, Louis XI. had become the father of a prince (afterwards Charles VIII.), and the duke of Guienne had lost all hope of ascending the throne of France. He therefore renewed his connexions with Burgundy. Louis obtained information of these proceedings, and soon after the duke of Berri died of poison administered in an apricot. It never has been doubted but that the king was the perpetrator of the crime, though he ordered masses to be said for the deceased. The duke of Burgundy openly accused him of the murder of his brother, and also of an attempt on his life, whilst Louis charged Charles with a design of assassinating him. The war broke out between them with renewed fury, but an armistice was soon after concluded, in which the duke of Brittany was included. The king of Arragon, who had also waged war against Louis, was not a party to this treaty, and the French king now turned his arms against that prince, from whom he wrested a large extent of territory. He sent the cardinal Joffroi against the count of Armagnac, who atoned for his constant rebellions by a terrible death. During the armistice, Charles had attacked Neuss with great loss. Louis united with the emperor Frederic III., and the Swiss, and attacked Burgundy in 1475. He concluded a truce of seven years with Edward IV. of England, who had hastened to assist Charles by the promise of a sum of money and a pension, and of marrying the dauphin to an English princess. Burgundy and Brittany soon after concluded another armistice with him, by which St. Quentin was ceded to Louis, and the *connétable* count St. Pol was given up to him.

After the death of Charles the Bold, before Nancy, in 1477, Louis took possession, by force, of a considerable part of his dominions, as vacant fiefs of France, and rejected the proposed marriage of the daughter of Charles, then twenty years old, with the dauphin, who was but ten years of age. Maximilian, son of the emperor Frederic III. obtained the hand of that princess, with a part of her dominions, and defeated the forces of Louis at Guinegate in 1478.

After protracted negotiations, peace was finally concluded, on the 28th of December, 1482, Mary being then dead, and the city of Ghent remaining faithful to her heirs, Margaret and Philip. It was agreed that the dauphin should marry Margaret, and receive the counties of Artois and Burgundy, &c., and that Philip should receive the remaining territories. In 1481, Louis, who had been twice affected by apoplexy, haunted by the fear of death, shut himself up in the castle of Plessis-lès-Tours, endeavoured to conceal the state of his health, loaded himself more than ever with images of saints and relics, continued to commit crimes and ask pardon for them from *sa bonne dame, sa petite matresse*, and died at last, on the 31st of August, 1483. The great object of Louis was the consolidation of France, the establishment of the royal power, and the overthrow of that of the great vassals. He has often been blamed for neglecting to marry the dauphin to Mary of Burgundy, and allowing her to be united to an Austrian prince; also for not taking the opportunity to marry the dauphin to Joanna, daughter of Ferdinand and Isabella, which would have made Charles VIII. heir of Spain and America. But Chateaubriand says, that mere increase of territorial dominion was never the policy of Louis. He refused the investiture of Naples, and, when the Genoese offered to take him for their sovereign, he answered, "The Genoese give themselves to me, and I give them to the devil." His great object was to overthrow the feudal aristocracy, and make himself absolute; and he neglected no opportunity and spared no crime to effect his purpose. The chronicles of the time enumerated four thousand people who perished on the scaffold, or by the gibbet, during his reign. Tristan, his chief hangman, was his favourite, and his ministers and companions were of the lowest classes. His cruelties were often studied. The children of the duke of Nemours were placed under the scaffold, in such a manner that their father's blood flowed upon them; they were then thrown into dungeons, where they were exposed to great suffering, and their teeth were pulled out at intervals. On the other hand, he encouraged commerce as much as the ignorance of his times allowed, was extremely active, and attended to every thing. The contradictory traits of his character occasioned a singular opposition in his tastes and feelings. He was, at the same time, confiding and suspicious, avaricious and lavish, audacious and timid, mild and cruel. "Towards the end of his life," says Chateaubriand, "Louis XI. shut himself up in Plessis-lès-Tours, devoured by fear and ennui. He dragged himself from one end of a long gallery to the other, surrounded by grates, chains, and avenues of gibbets leading to the castle. The only man who was seen in these avenues was Tristan, chief hangman, and companion of Louis. Fights between cats and rats, and dances of young peasant boys and girls, served to amuse the tyrant. It is said that he drank the blood of young children to restore his strength. *De terribles et de merveilleuses médecines*, say the chronicles, were compounded for him. Yet his efforts could not avert death.

Louis XII., king of France.—This monarch, who reigned from 1498 to 1515, was called by his subjects *le père du peuple*. Before his accession to the throne, which took place after the death of Charles VIII., he was duke of Orleans, and first prince of the blood. The lessons of his German mother,



Mary of Cleves, and the misfortunes which he underwent at a later period, corrected the faults of his education, which had been purposely neglected, in compliance with the will of Louis XI.; but, on ascending the throne, he pardoned the wrongs which he had suffered before his accession. "The king of France," said he, "must not revenge the injuries done to the duke of Orleans." He showed himself grateful toward his friends. The ambitious Georges d'Amboise, his minister, archbishop of Rouen and cardinal legate, enjoyed his full confidence. After the death of this minister in 1510, Louis took the reins himself. He re-established discipline in the army, and brought the turbulent students of Paris to order—a task which was not without difficulty, on account of their great number and the privileges which they enjoyed. He much improved the administration of justice, lessened the taxes, and would never consent to increase them, though he was engaged in many wars. The expense of these he supplied by making a number of offices venal, and selling some crown estates. He united the duchy of Brittany for ever with the crown, by marrying, in 1499, the widow of Charles VIII., the beautiful Anne, duchess of Brittany, the object of his love even before his separation from the excellent but extremely plain Jeanne, daughter of Louis XI., whom he had been forced to marry, and who had borne him no children.

In order to enforce the rights which he inherited from his grandmother, Valentina Visconti, to the duchy of Milan, against Louis Sforza, called Moro, he sent in 1499 an army over the Alps, which conquered the duchy of Milan within twelve days; after which Genoa also surrendered to him. In vain did Louis Moro attempt to maintain himself by the assistance of the Swiss; he was taken prisoner in 1500 at Novara, and died in 1510, in confinement, at Loches in France. In 1500 Louis XII. concluded a treaty with Ferdinand the catholic, by which the kingdom of Naples was divided between them. King Frederic of Naples proceeded to France, where Louis gave him a considerable annuity. But Ferdinand possessed himself of the whole kingdom of Naples, and retained it by the treaty of 1505. Louis had promised to marry his daughter Claude to the grandson of the German emperor, Charles of Luxemburg, afterwards Charles V., and to give her Brittany, Burgundy, and Milan, as a dowry. But the estates assembled in 1506 at Tours, begged, on their knees, the father of his people, as they called him, to marry his daughter to Francis, count of Angoulême, of the family of Valois. Louis consented, the estates declared the first contract of marriage void and contrary to the fundamental laws of the realm, and Francis married Claude. Louis now devoted himself particularly to the education of this prince, who was to succeed him, but at first with but little success. The league of Cambray, established by Pope Julius II. against Venice in 1508, involved France in a new war. Louis now commanded the army in person, and was victorious over the Venetians at Agnadello in 1509, where he fought with great bravery. Julius II., however, fearing the power of France in Italy, concluded the holy league with Venice, Switzerland, Spain, and England, against Louis XII. in 1510. In vain did the king, in conjunction with the emperor Maximilian, assemble in 1511 a council at Pisa, in order to reform the church in its head and

members, and to depose Julius II.; the pope laid an interdict on France in 1512, and declared Louis XII. to have forfeited his crown. The French armies could not maintain themselves after the death of their general, Gaston de Foix; they were beaten by the Swiss at Novara in 1513, and retreated over the Alps; after which Maximilian, son of Louis Moro, took possession of Milan, and Genoa made herself independent of France. The Swiss, at the same time, penetrated into France as far as Dijon, and Henry VIII. of England defeated the French in 1513 at Guinegate. Ferdinand the catholic also, in 1512, had taken Upper Navarre, which, until then, belonged, together with Lower Navarre, in France, to the house of Albret. Louis XII. now renounced the provinces on the other side of the Alps and the Pyrenees, became reconciled with Leo X., the successor of Julius II., and concluded in 1514 a general peace with Henry VIII., whose sister Mary he married, after the death of Anne, after which he united his second daughter, Renée, to the arch-duke Charles (Charles V.). From love to his beautiful wife, who was only sixteen years old, Louis, then fifty-three years of age, changed his whole mode of life, to the injury of his health, and thus accelerated his death, which took place in January 1515.

Louis XII. possessed many of the qualities of a good ruler. He was open, honest, economical, just, kind-hearted, and magnanimous; he was a friend of science, and attracted learned men to his country, particularly from Italy, and France owes to him its first scientific collections. He loved to read Cicero's "*De Officiis*," "*De Senectute*," and "*De Amicitia*." France enjoyed, under him, a degree of prosperity and security which it had never possessed before. In regard to the foreign relations of the country, Louis had not sufficient talent to oppose the crafty Julius II., Ferdinand the catholic, and Cardinal Wolsey. His generals, Trivulce, De la Tremouille, Gaston de Foix, Bayard, and others, maintained, even in misfortune, the glory of the French arms.

Louis XIII., who was surnamed the Just in the early part of his reign, but from what cause is not known, was born in 1601. He was the son of Henry IV. and Maria de' Medici, and ascended the throne in May 1610, after the murder of his father. Maria de' Medici, who was made guardian of her son and regent of the kingdom, squandered the treasures of the crown in forming a party for herself, and departed from the principles of her husband, especially by forming a close alliance with Spain. The troops were dismissed, and Sully was obliged to retire from the court. The princes of the blood and the nobles took advantage of the weakness of the kingdom occasioned by these measures; they rose in rebellion with the marshal Bouillon at their head. The government was compelled to yield to their demands, and these concessions led to still greater encroachments upon the rights of the crown and people. France became the prey of internal parties and civil dissensions, which the Florentine Concini, Marshal D'Ancre, prime minister at that time, was utterly unable to suppress. The disturbances rose to the highest, when the king in 1615 married a Spanish princess.

Henry, prince of Condé, abandoned the royal party, and took up arms in conjunction with the Huguenots. The king, too weak to oppose this at-

tack, made peace with the prince, but sent him to the bastille some time after, by which another civil war was kindled, in which however the insurgents had no success, and the marshal D'Ancre, whom the king hated, being murdered, tranquillity appeared to be again restored. But when the king soon after banished his mother to Blois new disturbances arose; for the people, who had hated Maria on account of her tyranny, now took compassion upon her in her misfortunes. The king was obliged to be reconciled to her, and a formal peace was concluded at Angoulême, in 1619, between the contending parties.

But it was hardly signed when it was again broken. Maria, at the instigation of the bishop of Luçon, again took up arms against her son. A new reconciliation took place, only to be followed by new dissensions. During these disturbances the Huguenots rose in arms, with Rohan and Soubise at their head; and a great part of the kingdom rebelled against the king, who now delivered himself up to the guidance of the cardinal Richelieu. After victory had inclined, sometimes to one side, sometimes to the other, and both parties felt deeply the necessity of repose, peace was again concluded between the king and the Huguenots. This also continued no longer than the preceding. Rochelle, the head quarters of the Huguenots, revolted, and was supported by England. The king drove the English to the sea, conquered the island of Ré, and at last Rochelle likewise, which, under the spirited command of the mother of the duke of Rohan, had defended itself for more than a year, and contended with all the horrors of a siege. This siege cost the crown 40,000,000 livres.

Afterwards a war arose with the emperor, who had refused to the duke of Nevers the investiture of Mantua. The united forces of the emperor, Spain, and Savoy, were again defeated by the French at Vegliano in 1630, and the duke of Mantua confirmed in his possessions by the peace of Chierasco. The only brother of the king, Gaston of Orleans, now revolted against him, in conjunction with the queen mother. The insurgents were, nevertheless, defeated; the duke of Montmorenci, in alliance with Gaston, was vanquished in the battle of Castelnaudary, taken prisoner, and executed at Toulouse in 1632. Gaston received a pardon. In the succeeding war with Spain, which continued twenty-five years, during thirteen of which it was waged in Germany, success inclined sometimes to one side, sometimes to the other; yet the king was at last enabled in 1636 to expel from the French dominions the Spaniards who had landed in Provence, and the imperial troops which had penetrated as far as Burgundy. The events of the following year were yet more favourable to France; but the exhausted state of the finances opposed an insuperable obstacle to the progress of the French arms. In this state of misfortune Louis XIII. died, on the 4th of May, 1643. During this war Louis had put his person, his crown, and kingdom, under the protection of the Holy Virgin; a day which was long regarded as a festival in France.

Louis XIV., king of France and Navarre, was born on the 5th of September, 1638, after a barrenness of twenty-two years on the part of his mother. Being, therefore, considered a particular gift of heaven, he was called *Dieu-donné*. He came into the world with several teeth, on which subject Grotius has some jests in his letters. He married, in 1660, Maria Theresa, daughter of King Philip IV., who died

in July 1683, and the same year he secretly married Françoise d'Aubigné, widow of Scarron. Louis XIV. was five years of age when his father, Louis XIII., died, and his mother caused herself to be declared regent and guardian. To Mazarin was entrusted the superintendence of the education of the king, which was much neglected. But, although Louis learned nothing from his teacher (the archbishop Péréfixe), he observed much. A deep impression was made on him during his minority by the commotions of the Fronde, which set so many different characters in action. In September 1651 Louis proclaimed his majority, but Mazarin continued at the head of the government till his death. From this time Louis reigned fifty-four years, without any prime minister, in complete accordance with his own words—*L'état c'est moi!* From Mazarin he had learned an ambitious policy, and a contempt of the parliament. On one occasion, when Mazarin could not effect his purpose, the young king, then but seventeen years of age, entered the hall of the parliament of Paris, booted and spurred, with his whip in his hand, and commanded an edict to be registered. Every thing united to surround him with splendour. History, however, has not confirmed his title of *great*. Louis possessed some royal qualities, perhaps all that are requisite for show. Thus he was enabled to gratify the inclination of the French for theatrical display; he even gave this inclination a permanent direction. His reign was adorned by great statesmen and generals, ecclesiastics, and men of literature and science. The civil wars had produced the same effect which the revolution afterwards produced, of calling forth men of talent and energy, who made the national glory and the splendour of the king the object of their exertions. Louis himself had a taste for a kind of greatness. "This was," as John Müller says of him, "the source of the benefits which he rendered to the arts and sciences, of the disturbances of Europe, of the violation of all treaties, in short, of the remarkable character of his reign. With handsome features and a tall form he united a peculiar dignity of language and manner, and the noble and charming tone of his voice, won the heart, but the loftiness of his whole demeanour inspired respect. The Spanish gravity which he inherited from his mother was tempered by the graces of French politeness. Naturally so grave that even the oldest courtiers never recollected to have heard more than one jest from his mouth, he loved, nevertheless, gaiety in others, applauded Molière's comedies, and laughed at the witty sallies of Madame de Montespan. At his court, which became a model for all the others of Europe, every thing had reference to the king, and tended to augment his dignity. The nearer you approached his person, the higher rose your awe. It was a reverence resembling worship which was paid to the throne, the person of the king, and the pride of the nation. But he possessed, nevertheless, qualities which are requisite for playing well the part of a monarch. "The qualities of his mind," says Grouvelle, "were justness, solidity, constancy, and application. He united therewith habitual discretion and the seriousness which conceals deficiencies. He was naturally silent and inclined to observation." Louis had nothing of the hero, but he possessed the art of ruling those who surrounded him. He was no general, but was able to appropriate to himself the reputation of his generals. Resoluteness and



energy elevated him, at times, above the strictness of courtly etiquette. Early in life he danced in the ballets. But hearing at the theatre when "Britannicus" was performed the verse in which it is said of Nero, as a reproach, *Il excelle à se donner lui-même en spectacle aux Romains*, he never again danced in public. With an excellent memory his judgment was sound; he knew how to say what was suitable at the right time, and with dignity and delicacy; he understood how to punish and reward with words. The following trait shows that even in generosity he had a dash of ostentation. The marquis of Uxelles, having been compelled to surrender Mayence, thirty-two days after the opening of the trenches, threw himself at the feet of the king, whose displeasure he feared, while he related the reasons of the surrender:—"Rise, marquis," said the king, "you have defended the fortress like a man of spirit, and capitulated like a man of sense." He intimated to the aged Boileau, who had retired to Auteuil, and appeared but seldom at court, that when his health permitted him to come to Versailles he would always have half an hour for him. When de Grammont found fault with a madrigal of the king's, Louis was pleased that the courtier, being ignorant of the author, had spoken so freely. Boileau, also, ventured to blame some verses which met the king's approbation, and Louis was by no means displeased. "He understands such things, it is his business," was his remark. Low flattery he repelled: thus he rejected the prize-question of the French academy:—"Which of the virtues of the king deserves the preference?" By the esteem which he manifested for Boileau, Molière, Bossuet, Massillon, &c., he contributed to inspire the higher classes with a respect for the arts and sciences, and a taste for the society of men of learning and genius. But his natural pride often degenerated into haughtiness, his love of splendour into useless extravagance, his firmness into despotism. Determined no longer to tolerate Calvinism in France, he said:—"My grandfather loved the Huguenots without fearing them; my father feared, without loving them; I neither fear nor love them." He evinced his severity, also, in the case of Fouquet, superintendent of finance, from whom he accepted a *fête* when he was on the point of condemning him to perpetual imprisonment in 1661.

He manifested an interest in the advancement of his nation, but, deceived by self-love, he submitted to the influence of others. While he believed himself free and independent, Madame de Maintenon exercised the strongest power over him by her talents, piety, and virtue. His credulity went so far that he assured the nuncio, in 1685, that whole cities, such as Uzes, Nismes, Montpellier, &c., had been converted! While the protestants were robbed of their property and freedom he was engaged in splendid hunting expeditions. Two meritorious naval officers who had taken the liberty to offer some modest suggestions respecting a naval school, were imprisoned for a year and cashiered. The reputation of Louis is the work of his ministers and generals. Feuquières raised the art of war into a science. Louvois introduced discipline into the army. Vauban greatly improved the art of fortification. Men like Estrades and D'Avaux, made diplomacy at home in France. Louis himself was capable of negotiating immediately with ambassadors on matters of state. The splendour of the French court, the boldness displayed in the

cabinet and the field, the fame of the nation in arms and arts, introduced the French language into the courts of Europe; and from the peace of Nimeguen, in 1678, it gradually supplanted Latin as the official language of states. But Colbert was the chief source of the greatness of Louis and France. That ordering, creating, and sagacious spirit originated the great standing armies of Louis, and imposed this burden on all the governments of Europe; at the same time he maintained a hundred ships of the line, and encouraged manufactures, navigation, and commerce; and the first French settlement in the East Indies was founded at Pondicherry. Colbert developed the astonishing resources of France in population, natural riches, and national spirit.

But, after his death in 1683, Louvois and Louis plucked the fruit while they felled the tree. The pride of the king, and the vanity of the nation, seconded the ambition of the despotic minister of war. Notwithstanding all this oppression disaffection never found a rallying point of resistance. Such gratification did the nation experience in the splendour of a cruel and prodigal reign! Five wars, the revocation of the edict of Nantes, the building of Versailles, the hatred of the nations, the battle of La-Hogue, and the deep policy of William III. of England, overthrew the power of Louis in the Spanish war of succession. Favourable circumstances, the opinion of the age, and the consciousness of strength on the part of a people not yet corrupted, were all that preserved from downfall the tottering throne of the falling king. Death rapidly snatched away those who stood nearest him; first his only son, then his grandson, with his grandson's wife and eldest son, the hopes of France. The court intrigues, satiety, devotion, and the religious predominance of Maintenon, together with the influence of his confessor La Chaise, and his far worse successor Tellier, from 1709, made the heart of the aged king indifferent to the state of his dominions. The proud Louis, who imagined himself competent to every thing, who, after the death of his great minister, selected young men whom he could guide at pleasure, was at last so led astray by his confessor Tellier, that he caused the constitution Unigenitus, drawn up according to Tellier's plan by three Jesuits, to be issued as a bull in 1713 by Pope Clement XI., who was equally deceived, thus giving the Jesuit party the triumph over their opponents, and at the same producing commotions, which continued for forty years to agitate the church and state. Louis manifested, however, a strength of mind and firmness in death, as well as in the misfortunes which, in his last years, shook his throne and house; for Heinsius, Eugene and Marlborough humbled the pride of France before the Spanish throne was secured to the grandson of Louis, by the death of Joseph I. and the victory of Villars at Demain. He submitted to all conditions, unless they were dishonourable, but such he rejected with scorn. When Philip was finally established on the throne at Madrid, the partition wall of the Pyrenees was not destroyed, as Louis had hoped, when he said to his grandson on his departure, *Il n'y a plus de Pyrénées*; and France was burdened with a debt of 2,500,000,000 livres. The plan of attaching Spain to France in order to counteract the connexion of England and Holland (which threatened the French commerce, navigation and colonies), exhausted France and laid the foundation of that revolution which was

not to terminate till a century after the death of Louis XIV. Grouvelle says, therefore, of him, with justice:—"We may allow him good qualities but not virtue. The misfortunes of succeeding reigns were, in part, his work, and he has hardly influenced posterity except for its ruin." The same judgment is passed by Madame de Staël, in her "Reflections on the French Revolution." What is called the age of Louis XIV., as compared with Pericles, Augustus, and the Medici, was a result of the impulse which circumstances communicated to the national genius. Louis, who was not himself possessed of a great, comprehensive mind, and who was much and laboriously occupied on trifles, patronized genius only as a necessary instrument for his purposes. At Colbert's suggestion he founded the academy of sciences and that of inscriptions; he improved the French academy, encouraged able writers to raise his reputation and the French language above the hatred of nations, and the sphere of its influence was wider than that of his armies. His nation gave laws to Europe in matters of taste. The tone of French society was a model for the German courts, and corrupted the spirit of the nobility while it destroyed morals.

It is not, however, to be forgotten, that the expulsion of the Huguenots from France also promoted the diffusion of the French language and manners. The great art of pleasing was the soul of all the other arts in France; it even opened to science itself the avenue to the circles of the polished classes. Pascal, who wrote with vigour and delicacy, the sublime Bossuet, and Fenelon, splendid in his humility, the great Corneille who boldly took his flight among the surrounding barbarism, the unique Molière, the inimitable Fontaine, and the calm thinker and spirited satirist Boileau, the friend of the classical Racine, kindled the blaze of light and philosophy in France. "Their electrical shock roused the north from the monotonous studies of its universities." The fine arts were not neglected. Of Lebrun's epoch of art under Louis XIV. we are reminded by thirty-four paintings by this master in the museum of the Louvre. The Flemish school, particularly Teniers, did not please the king. Girardon was distinguished among the sculptors. Lenotre laid out the splendid gardens of Versailles; Perrault built the colonnade of the Louvre, Hardoin Mansard the dome of the invalids. Lulli was the creator of French music. A large proportion of the great monuments of France, which excite the attention of the traveller, had their origin in the reign of Louis. He constructed the wonderful harbours, ship-yards and fortifications at Brest, Rochefort, L'Orient, Havre, Dunkirk, Cette, and Toulon; and at his bidding the canal of Languedoc united the Mediterranean with the ocean.

The most splendid period of the reign of Louis XIV. extended from the peace of the Pyrenees, concluded by Mazarin in 1659, to the death of the great Colbert in 1683. That peace, however, lasted only till 1665, when Louis, on the death of his father-in-law, Philip IV. king of Spain, laid claim to the Spanish Netherlands, by virtue of the right of *devolution*, as it was called, which was a private law in part of the Netherlands, but could by no means be considered the rule of succession to the government of these states. Holland, therefore, concluded in 1668 a triple alliance with England and Sweden for the preservation of the Netherlands, of which alliance,

although Louis was victorious in two campaigns, the peace of Aix-la-Chapelle was the result. Louis retained, indeed, the conquered places in the Netherlands, but was compelled to abandon his intentions on the country at large, and, as he attributed this to the triple alliance, he resolved on a retaliatory war against Holland, having previously succeeded in separating England and Sweden from their connexion with the republic, and uniting them with himself. This war, undertaken without regard to the commerce of France, to which it was very detrimental, and in which Spain, the German emperor, and Brandenburg also engaged against France, continued from 1672 till the peace of Nimeguen, concluded 1678 and 1679, in which Holland lost nothing, while Louis XIV. received from Spain, Burgundy, which the king of Spain had previously held, as an appurtenance to the circle of Burgundy, under the sovereignty of the German empire, and sixteen places in the Netherlands. Louis lost in this war his two greatest generals, Turenne and Condé; the former fell at Sasbach in 1675, the latter retired in 1676 on account of his feeble health. Louis, however, still had Catinat, Crequi, Luxembourg, Schomberg, and Vauban. After the peace of Nimeguen, it would have been politic for Louis to have ceased prosecuting for a while his plans of aggrandizement; but he renewed immediately after the *réunions*, as they were called. In the three treaties of peace a number of places, with all their appurtenances, had been ceded to France, though it had not been decided what really did pertain to them. Louis, therefore, established, in 1680, chambers of *réunions* at Metz and Brisach, whose office it was to accord him, under the form of right, every thing that could be considered in any way as belonging to those places. France in this manner acquired large districts on the borders of the Netherlands and of Germany. Louis would also gladly have obtained Strasburgh, but, as even the chambers of *réunions* could start no formal claim to it, this important place was quietly surrounded by soldiers, and compelled to surrender in 1681 without a blow. Spain and the German empire protested against this act, but both found it expedient in 1684 to enter into a twenty years' truce with Louis XIV., by which this monarch obtained for that time, besides Strasburg, all the places re-united prior to August 1681.

Meanwhile, Colbert had died in 1683. From this time France declined with the same rapidity that it had risen under his administration. The first blow it received was the revocation of the edict of Nantes, in October 1685, after several years' oppressions of the protestant party, by which measure the kingdom lost 700,000 of its most valuable subjects. To this measure the king was led by the united exertions of the two parties of the court, in other respects opposed to each other—the parties of the minister Louvois and of Maintenon, who co-operated with the generally benevolent confessor of the king, Lachaise. Colbert, to his death, had opposed the adoption of violent measures, which might induce the protestants to emigrate. France was soon after involved in a new war. Several circumstances gave Louis XIV. and Louvois opportunity, in spite of the twenty years' truce, to enter the field anew. The war which Louis now waged from 1688 to 1697 against Germany, Holland, Spain, Savoy, and England, was terminated by the peace of Ryswick, in which Louis resigned all



the *réunions*, and, in addition, ceded to Germany, Brisach, Friburg, Kehl, and Philipshurg, besides all the smaller fortresses erected by France on the German side of the Rhine. Although, throughout the war, Louis was conqueror rather than conquered, he was bent on peace. The exhaustion of his kingdom, and especially the fear that a continuance of the war might frustrate his views on the Spanish succession, compelled him to yield. The death of Charles II., king of Spain, to which Louis had long looked forward, took place at the end of 1700. Louis had already concluded treaties of partition with respect to the Spanish succession with England and Holland; but Charles II., by a secret testament, had designated the grandson of Louis, Philip of Anjou, as heir of the whole monarchy, to the disadvantage of the house of Austria, in which the inheritance was legitimately vested. On the enforcement of this testament Louis insisted, after the death of Charles, and was thus involved in the Spanish war of succession, which he precipitated by acknowledging the English pretender, son of James II., in violation of the peace of Ryswick. The finances of Louis were in great distress; he had also lost many of his great men in the cabinet and field; while, on the other hand, his numerous enemies—England, Holland, the emperor and the German empire, Prussia, Portugal, and Spain—could oppose to him two of the greatest generals—Eugene and Marlborough.

France suffered greatly by this war, which was terminated by the treaty of Utrecht in 1713, and those of Radstadt and Baden in 1714, brought about by the concurrence of several circumstances favourable to France, especially by the change that took place in the political system of England in 1710, after Louis had several times proffered peace, without success, on account of the hard terms insisted on by his enemies. Louis made, indeed, some concessions to England, Holland, and Savoy, but saw his grandson acknowledged as king of Spain, under the name of Philip V. This, however, was connected with a renunciation, which should prevent the possibility of any future union of the Spanish and French crowns. The internal prosperity of the kingdom was totally ruined by this war, of which the expenses in the year 1712 alone amounted to 825,000,000 livres. The great army which he kept on foot was what chiefly excited and nourished in Louis the love of conquest. He maintained a larger standing army than any other prince of his time. It rose from 140,000 to 300,000 men. Respecting the policy of Louis XIV., the following is the language of Flaccus:—"The cabinet of Louis XIV., notwithstanding the diversity of talents of his ministers, exhibits, in its most important negotiations with foreign powers, almost always the same character of lofty pretension. The spirit of his policy may be clearly seen in the manner in which he insisted on interpreting the treaties of Münster, of the Pyrenees, and of Nimeguen, and the renunciation of Queen Maria Theresa. The means of imparting validity to such arbitrary explanations were, force of arms, artful diplomacy, expert spies, and corruption. The king expended great sums in securing the favour of sovereigns—Charles II., for example, of England—their ministers and mistresses. Against his enemies he employed, even in times of war, clandestine popular excitements; he encouraged the commotions in Catalonia, Sicily, England, Portugal, and Hungary. More than any king before him

he enlarged the boundaries of the kingdom, especially towards the north, by which means he secured the capital against the accidents of war. Till the battle of La Hogue in 1692, in which the English and Dutch fleet, under Admiral Russel, overcame the French admiral Tourville, he maintained the balance of power on the ocean, and made his flag respected by the natives of Barbary and by the most powerful maritime states. On the continent he held a decided predominance till the peace of Nimeguen, so that he had no reason to fear any coalition of the other powers. To this his connexion with Sweden and some of the small German principalities mainly contributed. He subsequently fell somewhat from his high elevation, but continued to be the first sovereign of Europe, even after his defeats in the Spanish war of succession; for, after he had severed the league formed against him by the peace with England, neither Austria nor the German empire could long offer resistance." To this foreign policy, favoured by the weakness and political errors of his neighbours, was added an arbitrary internal administration. The system of police, organized by D'Argenson, in the last years of the reign of Louis, was, in its effects, as formidable as an inquisition.

Louis XV., was the great grandson of Louis XIV., and son of the duke of Burgundy. He was born in February 1710, and commenced his reign in 1715. The influence of the age of Louis XIV. on the religious and political notions of the cultivated classes, and especially the increasing power of public opinion in France during the reign of Louis XV., are conspicuous. The characteristic of the age of Louis XV. consists in the intellectual development of the nation in the splendour and boldness of new philosophic views, which had so strong an influence on society. From them proceeded a fearful separation of reason from morality, of the passions from rectitude, and of enlightened ideas from the church and state. The immoderate love of pleasure which, from the higher, descended into the lower classes, and was defended or excused by the philosophy of the day, was united with an avaricious selfishness which was awakened by the rash financial schemes of Law and the regent, and connected with fraud, despair, and the bankruptcy of 500,000 citizens. From this love of pleasure and selfishness proceeded most of the faults and vices of the contemporaries of Louis XV. The moral infection spread farther and farther, and ate deeper and deeper into the roots of public spirit and every civil virtue. Louis XIV. left his great grandson and successor with the words, "I have, against my inclination, imposed great burdens on my subjects; but have been compelled to do it by the long wars which I have been obliged to maintain. Love peace, and undertake no war, except when the good of the state and the welfare of your people render it necessary." A much deeper impression should have been made on the mind of the royal child by the conduct of the people who accompanied the hearse of the king with insults and the grossest expressions of joy. But what an idea must the boy of six years have formed from the *lit de justice* (the strongest exertion of despotism) held by the regent to confirm his regency! How different were the views of his father, the noble duke of Burgundy, who intended, in case he ascended the throne, to restore to the people their lost rights! On one occasion, when Louis had recovered from a

violent sickness, his subjects manifested their satisfaction by repeated rejoicings. The court and gardens of the Tuileries were full of men. Villeroy carried the king from one window to another. "See them, my king! your people: all this people belongs to you; all that you see is your property; you are lord and master of it." The instructor of the young king, the prudent and modest Fleury, won the confidence of his pupil in a noble manner. A third, who had, however, less influence on the young king, was his confessor, the Jesuit, Linières. The cardinal Dubois had effected his appointment to this important office against Fleury's wish and the advice of Cardinal Noailles. Fleury, however, acquired the entire confidence of Louis, who, after the death of the regent in 1724, by the advice of his instructor, appointed the duke of Bourbon chief minister of state, who could undertake nothing, however, without the knowledge and consent of the prelate, then seventy-three years old. Till now, the king, who entered upon the government himself in 1723, but had hitherto entrusted the management of affairs to the former regent as first minister of state, had shown no will of his own. A Spanish princess of six years old had been destined for his wife, and had been subsequently sent back to her parents; the marshal Villeroy had been banished from the court, and the king had married Maria Leczynski, the daughter of Stanislaus, the dethroned king of Poland, but he appeared indifferent and submissive in all these proceedings. But when the party of the duke attempted to get rid of the prelate, and the offended Fleury had retired to his country seat, the king insisted on his return with such firmness that the duke found himself obliged to apply to the prelate and solicit his return.

Soon after, in 1726, Fleury was placed at the head of the administration. He declined the title of first minister, but was, in fact, such till his death in 1743. His habit of dissimulation extended itself to the king, in whose private life a great change now took place, probably favoured by Fleury himself. The germ which his application and some generous expressions had manifested, was stifled in sensual pleasures and the luxury of a court life. The peaceful Fleury, who endeavoured to restore order and economy, now gave the enervated monarchy a seven years' tranquillity; but he was not sufficiently enlightened to compose the controversy respecting the bull "Unigenitus."

After the death of Augustus II., king of Poland, in 1733, Louis wished to see his father-in-law chosen successor of Augustus, and declared that the freedom of election should be interrupted by no foreign power; but the emperor Charles VI., having concluded an alliance with the elector of Saxony, and supported his election as king of Poland, Louis's plan was frustrated and a war broke out. After two campaigns, France acquired for Stanislaus, who had fled from Dantzic in danger of his life, the possession of the duchy of Lorraine, by the preliminaries of Vienna in 1735. After the death of Charles VI. in 1740, the project of Marshal Belleisle, to dismember the Austrian hereditary states, plunged the aged cardinal into a war, the success of which was frustrated by the parsimony of the minister. The French armies fought on the side of the elector of Bavaria, who laid claim to the whole Austrian monarchy. England was on the side of Maria Theresa.

The conquest of Bohemia was not accomplished; scarcely could Maillebois, Belleisle, and Broglie, effect the retreat of the wreck of the defeated army from Bohemia and Bavaria, over the Rhine. Still greater were the losses of France by sea; for Fleury had neglected the marine. After his death in 1743, the victories of Count Maurice of Saxony gave new splendour to the French arms; and, by the peace of Aix-la-Chapelle in 1748, France regained her lost colonies.

But the state was more than ever exhausted by an unjust and impolitic war. Louis had himself taken a part in several campaigns, and when he was attacked at Metz by a severe malady, received the appellation of the Well-beloved. The affection felt for him by the French exceeded his deserts; for Louis became from this time more and more unworthy of the public respect, sinking into the grossest indolence and sensuality, and abandoning the management of state affairs to the marchioness of Pompadour. She was, in reality, the ruler, the monarch being absorbed in his orgies or childish amusements and despotic fears. He showed himself without dignity, the sport of petty passions, and the instrument of external influences. The nation, on which so powerless a government could have no effect, followed entirely its restless caprices. Contests of public opinion, bold hopes and new systems, amused and engaged all classes of society. Every one longed for a new and better state; obedience became more and more lax, the wish of change more decided; a few steps more would lead to insurrection. The sensuality of the king put him entirely in the power of the ambitious Pompadour. While she made him lead the shameless life of an eastern monarch, she sacrificed, according to the caprice of the moment, the honour, wealth, and the prosperity of the state, to those who were able to gain access to her by their attractive qualities. She accustomed the king to the *acquits de comptant* or warrants for payment, which exhausted the treasury, and introduced confusion into the accounts. The cost of the *parc-aux-cerfs*, as it was called,—the most abominable instrument of the king's voluptuousness,—was defrayed by such *acquits*, which, according to Lacroix, amounted, eventually, to 100,000,000fr. Louis also loved to play deep, and appropriated for this purpose a private chest, the losses of which he supplied from the public chest. Those who lost to him were indemnified by lucrative public offices. In order to increase this fund he engaged in stock-jobbing and in speculations in grain. The rise and fall of the stocks, and the price of corn, interested him in a manner entirely unbecoming a king. He appropriated a capital of ten millions from his private treasury to this disgraceful traffic, and even allowed the name of M. Mielavand to be introduced into the state almanac of 1774, among the officers of finances as *trésorier des grains pour le compte de S. M.*

To relieve his ennui he printed several books, and was even pleased with the celebrated physiocratical system of his physician Quesnay. He called him his thinker (*penseur*), listened with satisfaction when he censured the policy of his ministers, but never troubled himself about the application of his ideas. Towards women he conducted himself in public with the courteousness of a French chevalier, mingled in their petty quarrels, and played the part of a confidant. He was inquisitive about the intrigues of all the courts of Europe, and to inform himself respect-



ing them, maintained secret agents, of which his ministers in many cases knew nothing. The dignified manly conduct of the dauphin, the virtues of the dauphiness, made no permanent impression on him. He sometimes, however, seemed to feel remorse, especially after the death of the queen. But he soon sought and found solace in his old pleasures. From the year 1769 he was governed by Du Barry, who is said to have cost the royal treasury in five years, 180,000,000 livres.

As Louis became older, his bigotry and apathy increased, while he sank deeper in sensuality. His secret debaucheries dishonoured innocence, and poisoned the domestic happiness of his subjects. The public contempt was expressed in satires, caricatures, and songs, to which the people had already become accustomed under the regency. The hatred of the people gave credence to the most exaggerated accusations, and Louis, from fear and aversion, withdrew himself from the public eye. With this carelessness and apathy of the king, the French levity increased continually; every one was engaged with trifles and selfish plans; the most important affairs of state on the contrary were neglected. France at the same time saw itself involved, in 1754, in a maritime war with England on account of the forts on the Ohio, and, as if this contest was of no importance, rashly took the side of Austria against Prussia in 1756. The shrewd Kaunitz had gained the favour of the vain Pompadour, who was offended by the sarcasms of Frederic II. By her influence the duke de Choiseul was appointed first minister in the stead of the abbé Bernis, and on the 1st of May, 1756, a new alliance was concluded with Austria at Versailles, which was unique in history. The French suffered great losses by sea and land; even their military reputation had declined since the battle of Rosbach, and, after seven unhappy years, they had reason to congratulate themselves when Choiseul concluded a peace with England at Fontainebleau in 1762, and the definitive treaty was settled at Paris in 1763, although France had to relinquish to England, Canada, as far as the Mississippi, Cape Breton, and the islands of Grenada, Tobago, St. Vincent, and Dominica, together with Minorca. Louis remained indifferent to all these events. The first time that he saw Marshal Richelieu after the conquest of Mahon, he turned to that general, who was adored by the whole nation, with the question, "How did you like the Minorca figs?" The celebrated family compact of the Bourbons, by which Choiseul hoped in the course of the war, to unite for ever the policy of Spain, Sicily, and Parma, with the French interest, was of no great benefit to France. After the war, Choiseul's ministry was marked by several often violent reforms; especially by the expulsion of the Jesuits from France in 1764, and by the acquisition of Corsica in 1769. Shortly after, Madame du Barry, in connexion with the chancellor Maupeou, effected the overthrow of the duke de Choiseul, and elevated to his post the duke of Aiguillon. The quarrel of the latter with the parliament at Rennes, which had written against him in a violent tone as former governor of Bretagne, and the refractoriness of all the parliaments, especially with respect to the new oppressive financial edicts, induced the king, in 1771, to banish the members of the parliament from Paris, and soon after to abolish the parliaments entirely, which were first re-established under Louis XV. in 1774, with

certain limitations. The notorious edict which the chancellor Maupeou then issued, called the king the sole and supreme legislature of the kingdom, who permitted parliament indeed to protest against a new law, but after two considerations, might demand unconditional obedience. Thus Maupeou made the absolute will of the monarch a constitutional law. A worthy counterpart of Maupeou was the comptroller-general of finances, the abbé Terrai, who impoverished the country, while he received an income of 1,200,000 livres. In proportion as the king was despised at home, the authority of France was lessened abroad. The partition of Poland took place in 1773, without the knowledge of France. After having sunk into a complete nullity, the king, whom no domestic misfortunes, not even his own attempted assassination in 1757 by a fanatic, Damiens, nor the public misery, could restore to consciousness, died of the small pox, on the 10th of May, 1774, leaving a debt of 400,000,000 livres.

In proportion as the reign of Louis was weak and pernicious to the state, the spirit of the nation rose, awakened by the times of Louis XIV. and by distinguished men in the arts and sciences. In Paris, public institutions arose; palaces and churches were built, &c.; the military school of Paris, and the Champs Elisées were laid out in 1751 by the minister of war, Count D'Argenson; the intendant Trudaine prosecuted with success the construction of roads. The commerce of Lyons and Bourdeaux adorned those cities with regal splendour. Stanislaus Leczynski restored the public prosperity in Lorraine, and Pigal designed a splendid monument, which was executed in Strasburg to the marshal Saxe, who died in 1750. Of the numerous painters of this period, the best were Lemoine and Vernet. But taste degenerated under the influence of a voluptuous court, and art paid homage to luxury. It delighted in empty show, but at the same time carried manufactures to perfection. The ingenious Vaucanson applied his talents to the improvement of the Gobelins manufactory. Louis XV. himself took an interest in the porcelain manufactory established at Sevres by the advice of Madame de Pompadour. At the same time he is said to have suppressed, from humanity, a means of destruction which would have been more formidable than the Greek fire; but this is not historically proved. Enterprising and intelligent men like La Bourdonnaye, the founder of the colonies of the Isle de France and Bourbon, and even his calumniator Dupleix, extended the commerce of France. Louisiana, Canada, especially St. Domingo, and the Lesser Antilles, the colony on the Senegal, and the ports of the Levant, employed the French activity, and enriched the maritime cities. But by the unjust measures of La Bourdonnaye, the state deprived itself of the advantages acquired in the East Indies over England; and while France lost Canada and several islands by the manner in which it carried on the war, it promoted the British power in India. The third estate, however, gradually acquired, by its wealth and intellectual advancement, consequence and influence. Public opinion assumed in the age of Louis XV. the character of levity, frivolity, and boldness, which was afterwards so strongly developed in the revolution.

Striking events, such as the trial of the unfortunate John Calas, and the execution of the young chevalier De Labarre, for sacrilege, brought new

opinions into general circulation. But the evil genius of France willed that the decline of morals and religion, contemporary with the abuses of arbitrary power, with prevalent prejudices and the oppressions of the priesthood, should change the light of truth, just springing up in France, into a destroying fire, and the defensive weapon of knowledge into a two-edged sword; that the egotism of sensuality should gain possession of the territory of reason, and that brilliant wit should be more esteemed than a serious purpose and a solid character. This unhappy concurrence of public misery with general licentiousness, stifled those improved views, and that scientific cultivation which Montesquieu and others, to whom France was indebted for its intellectual influence on the higher classes of society in a great part of Europe, exerted themselves to disseminate. The ignorant, stupified Louis had an abhorrence of all intellectual cultivation. He feared talented writers, and frequently said of them, that they would be the cause of ruin to the monarchy. He, nevertheless, followed, in the first part of his reign, the advice of Cardinal Fleury, who highly esteemed the sciences, and subsequently yielded to the opinion of the court, and especially of Pompadour, who took a pleasure in being denominated the patron of genius, and a judge of the excellent.

The most powerful and permanent influence on the spirit of the nation was exerted by Voltaire, who commenced his splendid career in 1716 with the tragedy of "Œdipus." Louis had an aversion to him, but the marchioness induced him to appoint Voltaire his historiographer and groom of the chambers. Meanwhile, the preference visibly manifested by the court towards the poet Crebillon inspired the author of the "Henriade" with a disgust at residing in Paris. Simultaneously with him, the immortal Montesquieu awoke the powers of reflection and of wit in the nation. His "Lettres Persannes" kindled the spirit of public criticism, and his work "Sur les Causes de la Grandeur et de la Décadence des Romains," like his "Esprit des Loix," became a classic manual for the study of politics. About this time, the interest universally felt in scientific subjects induced Cardinal Fleury and Count Maurepas to persuade the king to ascertain the truth of Newton's opinion respecting the form of the earth by the measurement of a degree in a high northern latitude, and under the equator, which was undertaken in 1735 and 1736, and to patronize Cassini's map of France. After 1749 Rousseau, Diderot, D'Alembert, Duclos, Condillac, and Helvetius are found in the ranks of the great writers of France. The greatest agitation in public opinion was caused by the "Dictionnaire Encyclopédique" of Diderot and D'Alembert, against which the clergy, particularly the Jesuits, and the ministers, rose *en masse*. No less attention was excited by the work of Helvetius, "De l'Esprit." Even the ladies took a very active part in the contest of philosophy. *Bureaux d'esprit* were formed, and from the philosophical circles at the houses of the baron of Holbach and Helvetius there proceeded several works in support of materialism and atheism, especially from 1758 to 1770. The most celebrated of them is the "Système de la Nature." Religion was shamelessly assailed by La Mettrie, D'Argens, and the abbé de Prades, who, banished from France, sought refuge with Frederic II., but whose opinions found reception in France. Condemnation by the *Sorbonne* only ex-

cited opposition, and the boldness of the age loved to defend rash and splendid errors, if they afforded opportunity for the exhibition of acuteness. No work was more destructive of public morals than Voltaire's "Pucelle"—a talented poem, which the licentious spirit of the times of the regency alone could have inspired. But better men, such as Turgot and Malesherbes, laboured, not without the approbation of the better part of the public, to counteract this pestilence, and saved the honour of sound reason. Such a production is Duclos's "Considérations sur les Mœurs," of which Louis XV. himself said, "It is the work of a man of honour." Thomas, Marmontel, and Laharpe remonstrated loudly against atheism. Rousseau roused the most violent anger of the antiphilosophers by his "Emilie." Jesuits and Jansenists united against him, and notwithstanding the general admiration which he received, he was obliged to leave France. Such was the revolutionary spirit of the age of Louis XV. The contempt for the court and royalty produced by his reign, the exhaustion of the state caused by his extravagance, the rise of a critical and liberal spirit, and the corruption of state and church, gave birth to the revolution, and the debased state of the public morals, poisoned by the example of the court, stained it with hideous excesses. The favourite residence of this monarch is delineated beneath.



LOUIS XVI., who was destined to ascend the throne of France on the eve of a great political convulsion, and to atone with his life for the faults and follies of his predecessors, was the grandson of Louis XV., and the second son of the dauphin, by his second wife, Maria Josephine, daughter of Frederic Augustus, king of Poland and elector of Saxony. Louis was born on the 22nd of August, 1754, and in 1770 married Marie Antoinette of Austria. The countess Marsan, governess of the royal family, had a large share in his education, and even after he became king, Louis listened to her representations, of which the abbé Georgel relates a remarkable instance in his memoirs. With the best intentions, but entirely inexperienced in matters of government, this unfortunate prince ascended the throne in 1774. He modestly declined the title of *le Desire*, given him by the nation, which he excused from the tax usual on the occasion. After the death of the dauphin in 1765, his grandfather had intentionally kept him from acquiring the knowledge connected with his destination; and the countess Du Barry sought to revenge herself for the contempt exhibited towards her by the serious, strictly moral prince, whom she hated, by making him ridiculous in the eyes of the king. The ministers, also, secretly spread the opinion that the prince was severe and far removed from

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the indulgent kindness of his grandfather. He was retiring, silent, and reserved, and did not dare to express his benevolent feelings, so that his reserve passed for distrust. He felt himself a stranger at a court where he was surrounded by vice under a thousand glittering forms. As he heeded not flattery, he was indifferent to the courtiers. The duke Choiseul therefore said, that, on the most desirable throne of the world, he was the only king who not only had no flatterers, but who never experienced the least justice from the world. In his countenance, which was not destitute of dignity, were delineated the prominent features of his character—integrity, indecision, and weakness. He was injured, however, by a certain stiffness of demeanour, repulsive to the communications of friendship. His manners had nothing of the grace possessed by almost all the princes of the blood. In confidential intercourse alone, he frequently expressed himself sensibly and ingeniously, but blushed if his observations were repeated. Facility of comprehension, industry, and an extraordinary memory, made him successful in his studies; but, unhappily, they had no immediate relation to the duties and knowledge of a prince. Upright, pious, and indulgent, he was philanthropically disposed, both towards his nation and towards individuals. The virtues of his father, the quiet, domestic life of his mother, had deeply impressed upon him a moral religious feeling. But his example was destined to show how insufficient on a throne are the virtues of a private man.

He chose Count Maurepas as his minister of state, a man of talent and experience, but of little solidity of character, and desirous of shining in epigrams. In the room of the abbé Terrai, he committed the financial department to the enlightened, able, and upright Turgot, who resolved to remedy the abuses of the state by thorough reforms on strict philosophical, and, in some degree, physiocratical principles, and looked upon the privileged orders as the sources of all evil. But the friends of ancient abuses, the high nobility, the court, and the clergy, immediately formed a combination against him. When the parliaments were restored, by the influence of Maurepas, against the judgment of Turgot, the contest of opinion between old and new views more than ever embarrassed the government. The count of Vergennes was at the head of foreign affairs; Count Mury was minister of war, and Sartine, of the marine. The new theories which Turgot proposed in the council of state, had indeed the approbation of the philosophers: even the talented men and women, whom Madame Helvetius, Madame Geoffrin, Mlle. Espinasse, the princess of Beauveau, and the duchess D'Anville, collected around them, took a lively interest in Turgot's liberal plans, which were loudly praised by Joseph II. and Leopold; but his opponents found a support for their resistance in the old parliaments. The most oppressive feudal services, arbitrary exactions, slavery in the mountains of Jura, and the rack, were abolished, and many useful regulations established; but Turgot could not overcome the king's dread of an open struggle with the clergy, the nobility, and parliament. These bodies united against the minister, and the people, who were on his side, could not, without representatives, afford any assistance against such a league. The foes of the minister stirred up the populace, and on the occasion of an edict declaring the corn-trade free, scenes

occurred resembling those which subsequently marked the revolution. The timid and inexperienced Louis believed himself hated by the nation, and was indulgent towards the seditious; finally, by the advice of Turgot and Mury, he acted with vigour, and the disturbances, called in Paris *la guerre des farines*, were quieted after the amnesty of May 1775.

The coronation of the king on the 11th of June, 1775, was followed by the appointment of the virtuous Malesherbes as minister. He was the friend of Turgot. Their united influence might, perhaps, have done much towards reforming the old abuses, but unhappily, the new minister of war, the count of St. Germain, was too violent in his innovations. The corps that were disbanded or diminished, and the offended military nobility, loudly expressed their dissatisfaction at the system of innovation, which was disliked moreover by the higher classes. "The state will perish," was the general cry, and the parliament refused to register five edicts of the king. Louis resolved, indeed, to maintain his authority by a *lit de justice*, on the 12th of March, 1776; but the queen, a princess who was equally superior to her husband in vivacity of understanding and in wit, and loved splendour and pleasure, supported the opposition together with Maurepas, who was Turgot's secret enemy. Her the king could not resist. He hesitated: the deficit produced by the payment of debts and the expenses of the coronation in 1775 inspired him with distrust of Turgot's philosophical views. Malesherbes gave in his resignation, and Turgot was obliged to follow his example. The privileged party was victorious, but the hatred of the third estate, and the desire of all enlightened and well disposed persons for a thorough reform was increased. They did not wish to overthrow the whole system until the North American revolution threw a firebrand into this inflammable mass. The day on which Louis concluded the treaty with the United States in 1778 decided his fate; for the war to which it gave rise from 1778 to 1782, and which cost France, according to Audouin, 1,400,000,000 livres, accustomed the nation and army to republican ideas, and produced a cureless deficit; this, a meeting of the states-general; and this, the fall of the monarch and monarchy. Louis himself was averse to engaging in this war, but he was out-voted in the council of state, the ministers hoping to establish French commerce on the overthrow of the English.

After Turgot's removal, the extravagance of the court increased: while Louis refused himself any great expenditures he yielded too easily to the tastes of the queen and the princes of the blood. Luxury and splendour made the expenses of the court very great; they played high, they built, they exhibited races, they gratified every whim, and Louis's dissatisfaction, which often withdrew him from these entertainments, was regarded as the indication of an ordinary mind. The regularity of his manner of life, in which study and domestic pleasures were intermingled with business, made no impression on the gay spendthrifts. Louis did not possess the art of inspiring the court and princes with respect. He paid the debts of Count Artois. The queen also gave herself up to her love of gayety. Taste and love of the arts, clothed in all the humours of the fashion, reigned in the festivals of Versailles and Petit Trianon. Maurepas either did not see whither all this must lead, or, with his characteristic levity, yielded

to necessity. Pleasure was his element. He remained the directing minister till his death in 1781, sharing the confidence of the king with the talented queen, and with every one who could deceive the monarch under the appearance of zeal for the common welfare. The changes in the ministry of the finances, which was committed in turn to Clugny, Taboureaux, Necker, Joly de Fleury, and D'Ormesson, increased the confusion. The existence of great abuses was notorious; but the extirpation of their deep-rooted causes was impossible. The dismissal of Necker, who had become an object of great dislike by his vain *compte rendu*, was considered as a public misfortune by the third estate, whose favour Necker exerted himself to acquire. Thus, long before the revolution, a real anarchy prevailed in public opinion, which penetrated even to the council of state.

After the peace of Versailles in 1783, which brought some advantages—not however sufficient to repay the expense incurred—the frivolous Calonne, liberal in promises, few of which were redeemed, was appointed minister of finance. In foreign affairs, for example, in the dispute about the Scheldt, Vergennes maintained, though not without sacrifice of money, the honour of the French crown; but the commercial treaty of 1786 with England was deemed the greatest error of his administration, although it was a consequence of the peace of Versailles. He was also blamed for having rejected the closer connexion proffered by Joseph II., and for thus causing the approximation of Austria to Russia. The king himself betrayed weakness in dismissing the minister before the accomplishment of his plans which he had at first approved. Louis took pleasure in literary occupations, and engaged with fondness in public enterprises. He framed, with much sagacity, the plan and instructions for Lapérouse's voyage round the world in 1786, and several passages in those instructions express, in a touching manner, the benevolent feelings of this artless prince. He often lamented Lapérouse's unhappy fate with the words, "I see very well that I am not fortunate." His kindness of disposition made him particularly interested for the poorer clergy. He followed, however, the maxim of Louis XV. not to give bishoprics or rich benefices to any but nobles. He drew a line of division equally unjust, and far more pernicious with respect to the army, in which military rank was confined exclusively to the nobility. The third estate could not speak out; so much the more bitterly and violently did the populace complain of the court and higher classes, when, in consequence of the infamous affair of the necklace, the process against the cardinal prince of Rohan was commenced in 1785. The libel of the branded countess De la Motte and her husband, disseminated the grossest calumnies against the innocent queen, which were but too easily credited by the people. By this means the throne was disgraced in public opinion; and the duke of Orleans, the implacable enemy of the queen, was accused of using the infamous La Motte as the tool of his hatred. In this fermentation of public sentiment, Calonne persuaded the king to convene the notables in order to find some resources for the exhausted treasury. Unhappily, the count of Vergennes died on the 13th of February, 1787, and on the 22nd of February the king opened the assembly with a speech, which was not favourably received. The deficit which the comptroller-general had stated at 112,000,000 francs, but

which was estimated at more than 140,000,000, rendered Calonne's plans suspected. An opposition was formed, and Calonne received his dismissal. Parliament refused the imposition of two new taxes, which would have been burdensome to the large landed proprietors, and demanded the convocation of the estates. The nation heard the proposition with exultation; the court trembled. Louis ventured on a *lit de justice*, but the parliament declared it void. The king banished the parliament to Troyes, and thus war was declared between the throne and nation. The government, moreover, had acted without dignity in regard to the contest of the Dutch patriots with the hereditary stadtholder in 1787, and thus entirely lost the respect of the people. The king himself manifested a good nature, bordering on weakness, to his nearest connexions, who, like the duke De Coigny, consented only with the greatest reluctance to the restrictions of the royal household. A negotiation was finally commenced with the parliament; it returned; the measures on both sides became more violent; the rebellion broke out in Brittany in June 1788; the nobility and the officers of the regiment Vassigny, then, for the first time, dared to carry arms against the commands of the king. Even the clergy loudly demanded the convocation of the estates. The weak prime minister, Brienne, opposed in all his projects, resigned, and Necker entered the council in 1788 as minister of finances. Louis convened a second time the notables to settle the form of the estates and the manner of voting. On the 5th of May, 1789, the states-general met. Amidst the conflicts of the privileged orders and the new opinions, the king remained gentle and timid, deserted and alone. "God forbid," said he to the nobility, who would not unite with the third estate, "that a single man should perish for my sake." His sole object, which he pursued with earnestness of purpose, was the common weal; but around him every thing vacillated; how could he show firmness? The democrats hated him as a king; the emigrants and the aristocrats, who remained in France, deemed him incapable of governing. He himself made the greatest sacrifices to the state, even such as endangered his personal security, for instance, the disbanding of his body guard. He could not, nevertheless, escape the most envenomed calumny. Among other things it was reported, that by a secret act he had protested against every thing which had been extorted from him in limitation of the ancient royal prerogatives. Meanwhile, even amid the grossest calumnies, a flattering word was sometimes heard. When Louis XVI. attended the national assembly in February 1790, the national guard of Versailles caused a gold medal to be struck, on which was represented a pelican feeding its young with its blood. The device was *Français, sous cet emblème adorez votre roi!* The 12th, 13th, and 14th of July, 1789—the night of the 4th of August—the horrors of the 5th and 6th of October—the flight of the king in June 1791, intercepted at Varennes, when Louis from his hesitation to use force, prevented the success of Bouillé's plan for his escape, and at the same time excited public opinion against himself by the declaration which he left behind—the acceptance of the constitution of September 1791, which declared his person inviolable—the attack of the populace of Paris on the royal palace on the 20th of June, 1792, when Louis with equal firmness and dignity rejected the demands of the in-



surgents, and on the 22nd openly declared that violence would never induce him to consent to what he considered hurtful to the general welfare—the catastrophe of the 10th of August, to which Louis submitted, because he had not the courage to overcome the danger—his arrest in the national assembly to which he had fled for refuge—finally, his trial before the convention, where he replied to the charges with dignity and presence of mind;—these were the most important events in the history of the king. He exhibited, under these circumstances, the courage of innocence and a strength of mind before unknown in him. As a prisoner of the municipality of Paris, in the Temple, he was denied till shortly before his death, pen, ink, and paper. His usual employment was instructing his son and reading. He read almost every day portions of Tacitus, Livy, Seneca, Horace and Terence; in his native language, chiefly travels. On the evening before his death, he found that he had read 157 volumes in the five months and seven days of his imprisonment. He evinced himself a loving husband and an affectionate father, and in his private capacity no candid man can withhold from him his esteem. On the 15th of January, 1793, Louis was declared guilty of a conspiracy against the freedom of the nation and of an attack on the general security, by a vote of 690 out of 719; on the 17th of January he was condemned to death, the law requiring for condemnation two thirds of the votes having been repealed on the 16th during the trial, and a bare majority declared sufficient. After repeated countings it was found that 366 votes were given for death, making, consequently, a majority of five in 727. On the 21st of January, 1793, he was guillotined in front of his former palace, in his thirty-ninth year, the appeal to the nation proposed by his advocates, Malesherbes, Tronchet, and Desèze, having been rejected on the 19th by 380 votes out of 690. He died with the courage of Christian faith. His last words, which asserted his innocence and forgave his judges, were drowned in the rolling of drums and in the cry *Vive la republique!*



Even in his youth Louis manifested a sensibility unusual in the higher classes. He needed not the sight of misery; when he heard it spoken of, he shed

tears, and hastened to relieve it. Unknown, he alleviated misfortune in the cottage and garret. When he was first saluted at court as dauphin, after the death of his father, the duke of Burgundy, he could not restrain his tears. Still greater was his grief at the death of Louis XV. "O God," he cried, "shall I have the misfortune to be king!" His favourite maxim was, "Kings exist only to make nations happy by their government, and virtuous by their example." The establishment of the *mont de piété*, the *caisse d'escompte*, the abolition of feudal services, of torture, and of slavery in the Jura, are only some of his benevolent measures. He caused the state prisons to be examined, and liberated the unhappy victims of despotism. Louis declared that he would never sign beforehand a *lettre de cachet*. His great object was the happiness and love of his people. On his journey to Cherbourg in 1786, where he had undertaken the construction of the celebrated harbour in 1784 to which he had appropriated 37,000,000 livres, he received the most unequivocal marks of the love of the French. He wrote at the time to the queen, "The love of my people has touched me to the heart; think you not that I am the happiest king on earth?" And in his will he says, "I forgive from my whole heart those who have conducted themselves towards me as enemies without my giving them the least cause, and I pray God to forgive them. And I exhort my son, if he should ever have the misfortune to reign, to forget all hatred and all enmity, and especially my misfortunes and sufferings. I recommend to him always to consider that it is the duty of man to devote himself entirely to the happiness of his fellow men—that he will promote the happiness of his subjects only when he governs according to the laws—and that the king can make the laws respected and attain his object, only when he possesses the necessary authority." In the same spirit he wrote to Monsieur, afterwards Louis XVIII., "I submit to Providence and necessity, in laying my innocent head on the scaffold. By my death, the burden of the royal dignity devolves upon my son. Be his father, and rule the state so as to transmit it to him tranquil and prosperous. My desire is, that you assume the title of a regent of the kingdom; my brother Charles Louis will take that of lieutenant-general. But less by the force of arms than by the assurance of a wise freedom and good laws, restore to my son his dominions usurped by rebels. Your brother requests it of you, and your king commands it. Given in the tower of the Temple, January 20, 1793." Louis was buried in the Magdalen churchyard, Paris, between the graves of those who were crushed to death in the crowd at the Louvre, on the anniversary of his marriage in 1774, and the graves of the Swiss who fell on the 10th of August, 1792, in his defence.

LOUIS XVII. was the second son of Louis XVI. and of Maria Antoinette, and was born at Versailles on the 27th of March, 1785, and in 1789, after the death of his elder brother, received the title of dauphin. He was four years old when his mother presented him to the seditious populace of Paris, and carried him to the capital on the terrible 5th and 6th of October. Confined with his parents and his aunt Elizabeth in the Temple, his innocent gaiety and affectionate disposition were the chief solace of the unhappy prisoners. On the death of Louis XVI. he was proclaimed king by the royalists, and his uncle assumed

the title of regent. He was soon after separated from his mother, sister, and aunt, and delivered in 1793 to a shoemaker by the name of Simon, a fierce Jacobin, of a gross and ferocious disposition, who, with his wife, treated the young Capet with the most unfeeling barbarity. Reproaches, blows, scanty food, the damps and filth of a dungeon, and a sleep broken by menaces and abuse, were the lot of the innocent child. He was even compelled to drink strong liquors and join in the obscene songs, and repeat the atrocious language of his tormentor. He survived this treatment only till the 8th of June, 1795, when he died at the age of ten years and two months. He was buried in the common grave in the cemetery of St. Marguerite, where his remains could not be distinguished in 1815.

LOUIS XVIII. was the third son of the dauphin, the son of Louis XV. He was born in November 1755. At the accession of his brother Louis XVI., in 1774, he received the title of Monsieur, and after his death became regent of France. After the death of his nephew in 1795, from which time he reckoned his reign, he took the name of Louis XVIII., king of France and of Navarre; but, with the exception of England, the states of Europe did not acknowledge him as king of France before the taking of Paris in March 1814. His brother, Monsieur, count of Artois, as lieutenant-general, became the head of the provisional government in Paris. Immediately after, Louis XVIII. began his reign by his manifesto from St. Ouen, in May 1814. During the reign of his brother he had taken but little interest in the intrigues and the pleasures of the court, and had principally occupied himself with books; his wife had followed a different course. It is said that in his youth Louis had much taste for poetry, and was the author of several tolerably good poems. He translated also some volumes of Gibbon's History, and applied himself to the study of the Roman poets and philosophers. The history of his emigration he has related in an agreeable manner in a work which appeared at Paris in 1823. In the first assembly of the notables in 1787 he was at the head of the first of the seven *bureaus*, and appeared on the side of the opposition against Calonne, *contrôleur-général des finances*; at least the latter was most violently attacked by the *bureau*, under the presidency of the count of Provence. The people therefore looked upon him with favour, and saluted him with cries of joy, when he received from the king order to compel the registration of some edicts by the *cour des comptes*. His brother, the count of Artois, afterwards Charles X., on the other hand, who did not belong to the opposition, was loaded with reproaches. At the second assembly of the notables in November 1788 he alone declared himself for the double representation of the third estate. During the revolution it was as impossible for him as for the king to escape the attacks of calumny. After the destruction of the *bastille* the king, accompanied by his two brothers, entered the hall of the national assembly, and declared that he counted upon the love and the fidelity of his subjects, and had therefore given orders to the troops to withdraw from Paris and Versailles. But the people of Paris had already proscribed the count of Artois, who therefore left the kingdom with his two sons. He was followed by the princes of Condé and Conti, and the dukes of Bourbon, Enghien, and Luxembourg: Monsieur remained. As the people

were clamorous for the execution of the marquis of Favras, who had sought means for the escape of the king, and had attempted a counter revolution, in which the count of Provence had taken part, the latter went to the *hôtelle de ville* in Paris the day after the arrest of the marquis to defend himself in person. He asserted that the only connexion he had ever had with the marquis was that he had bargained with him for 2,000,000 of livres wherewith to pay his debts. The people believed that this money was to have been appropriated to the levying of troops. The marquis was condemned to death by the *châtelet*, and hanged in February 1769.

At last the violence of the factions in Paris induced the king, in June 1791, to attempt to escape to the frontier of the kingdom. Louis took the road to Montmedy, and the count of Provence that of Mons. The former was arrested at Varennes, the latter reached Brussels in safety. From Coblenz he protested against the decrees of the national assembly and the restraints put upon the freedom of the king. When the king, in October 31, 1791, called upon him to return, the princes issued a declaration that they regarded the constitution as the work of rebels, and that the king held the throne merely in trust, and was obliged to leave it to his posterity as he had received it. In January 1792 the legislative assembly therefore declared the count of Provence to have forfeited his right to the succession. The two brothers of the king, at the head of 6000 cavalry, now joined the Prussian army. After the death of Louis XVI., Monsieur, who had previously been residing at Hamm, in Westphalia, lived at Verona, under the name of count of Lille. In 1795 he was here proclaimed by the emigrants, king of France and of Navarre. The calamities which afterwards befel him he bore with dignity and resolution. In the following year, when the Venetian senate, through fear of Bonaparte, obliged him to leave Verona, he declared himself ready to do so, but required that the names of six princes of his house should first be struck from the golden book of the republic, and that the armour, which his ancestor Henry IV. had given it, should be restored. He now led a wandering life, supported by foreign courts, especially the English, and some friends of the house of Bourbon. He first went to the army of Condé, on the Rhine, to serve as a volunteer, but was afterwards obliged to leave it, and went to Dillingen, in Suabia. In 1796, as he was standing at a window with the dukes of Grammont and Fleury, a musket ball was fired at him, which grazed his temple. "Never mind it," said he immediately to the alarmed dukes, "a blow on the head that does not bring a man down is nothing." When the count D'Avary exclaimed, "If the ball had struck a line deeper," Louis replied, "then the king of France would have been called Charles X." From thence he went to Blankenburg, a small town in the Hartz, where he lived under the protection of the duke of Brunswick, and carried on a correspondence with his friends in France, especially with Pichegru. After the peace of 1797 he went to Mittau, where he celebrated the marriage of the duke of Angoulême with the daughter of Louis XVI. When Paul I. refused to permit him to reside any longer in his states the Prussian government allowed him to remain in Warsaw. While here Bonaparte, in 1803, attempted to induce him to renounce his claims to the throne; but he answered to the messenger of the first consul,



"I do not confound M. Bonaparte with his predecessors; I esteem his valour and his military talents, and thank him for all the good he has done my people. But, faithful to the rank in which I was born, I shall never give up my rights. Though in chains, I shall still esteem myself the descendant of St. Louis. As successor of Francis the First, I will at least say like him—'We have lost all except our honour.'" The princes concurred in the answer of the king.

In 1805, Louis, with the consent of the emperor Alexander, returned to Mittau; but the peace of Tilsit obliged him to leave the continent, and he at last took refuge in England in 1807. His brother, the count of Artois, had lived in Great Britain, principally in Edinburgh, from 1796. Louis had taken several steps to procure the restoration of his family in France. With this view, he had written to Pichegru, and given him full powers. His letter of May 1796 is a proof of the great confidence which he had in this "brave, disinterested and modest" general, to whom, as he then thought, "was reserved the glory of restoring the French monarchy." When the army of the prince of Condé, in which, since 1798, the duke of Berri had commanded a cavalry regiment of nobles, first in Russian, and afterwards in English pay, had been by circumstances gradually broken up, and had obtained from the Russian emperor the liberty of residing in Volhynia, the princes of the Bourbon family ceased to take an active part in the operations of the war. Louis XVIII., until the conclusion of the great struggle, remained in England, where he lived at Hartwell in Buckinghamshire, in a very simple manner, occupying himself partly with the Roman classics, especially Horace, of whom he translated much, and retained in memory a large part, and partly with political studies. That he resembled in character his unfortunate brother, we know from several examples of his kind feelings. Soon after the disastrous expedition of the French to Russia, he wrote to the emperor Alexander a letter, recommending the French prisoners of war, as his children, to the magnanimity of that monarch, and he refused to join in the rejoicings in England, for he could not but mourn the death of so many Frenchmen.

When the allies invaded France, the count of Artois went to Basle. His eldest son, the duke of Angoulême, had gone to join Wellington. They published a proclamation from Louis XVIII. to the French, dated Hartwell House, 1st February, 1814, which induced a party, first in Bordeaux, and afterwards in Paris, to declare for the Bourbons. The king promised entire oblivion of the past, the support of the administrative and judicial authorities, the preservation of the new code, with the exception of those laws which interfered with religious doctrines; security to the new proprietors against legal processes; to the army, all its rights, titles and pay; to the senate, the support of its political rights; the abolition of the conscription; and, for himself and his family, every sacrifice which could contribute to the tranquillity of France. Soon after the dissolution of the congress of Chatillon, the count of Artois entered Nancy. But the duke of Angoulême first saw the lilies of the Bourbons planted on French ground at Bordeaux, on the 12th of March, 1814.

The restoration of the Bourbons was a subject first brought strongly home to the French, at the time of the entrance of the allies into Paris, by the

declaration of the emperor Alexander, that they would treat neither with Napoleon nor with any member of his family. Talleyrand, Jaucourt, the duke of Dalberg, Louis, and De Pradt contributed not a little to this in an interview with Alexander, the king of Prussia, Schwartzberg, Nesselrode, Pozzo di Borgo, and Liechtenstein, by the assurance that the restoration of the Bourbons was the wish of a large majority of the nation. The senate now appointed a provisional government under the presidency of Talleyrand, which gave the authority of a law to the resolve of the senate for the deposition of Napoleon, and published in "The Moniteur" the project of the constitution, according to which the Bourbons were to be recalled to the throne. A decree also entrusted the government to the count of Artois until the moment when Louis, called to the throne of France, should accept the constitution drawn up for the kingdom. Louis XVIII. now left Hartwell, and reached London, whence the prince regent accompanied him to Dover. From Dover, the duke of Clarence conducted him to Calais. With Louis landed also the duchess of Angoulême, the prince of Condé, and his son, the duke of Bourbon. Upon landing, he pressed the duchess of Angoulême to his heart, and said, "I hold again the crown of my ancestors; if it were of roses, I would place it on your head; as it is of thorns, it is for me to wear it." The memory of his landing upon French ground is perpetuated by a Doric column of marble erected at Calais, and the trace of his first footstep is carefully preserved in brass. The king remained some days in Compiègne, where, as at St. Ouen, he received deputations from the authorities at Paris. He was welcomed at St. Ouen by the emperor of Austria, and at Compiègne by the emperor of Russia. From St. Ouen he issued that remarkable proclamation, by which he accepted the most essential part of the constitution of the senate in twelve articles, but submitted the whole, as being too hastily drawn up, to the revision of a committee of the senate and legislative body. On the 2nd of May Louis made his entrance into Paris. In compliance with the will of his unhappy brother, who had commanded forgiveness, he solemnly declared "that all examinations into opinions and votes, until the time of the restoration, are forbidden. The same oblivion is made the duty of the courts of justice and of the citizens." He formed his ministry of members of the former provisional government, and of zealous royalists, such as the chancellor D'Ambray. One of his first ordinances related to the continuance of the oppressive taxes, which the state of the kingdom rendered necessary. It had been promised that they should be abolished, but it was only possible to ameliorate the mode of their collection. He afterwards concluded peace with Austria, Russia, England, Prussia, Spain, Portugal, and Sweden, at Paris on the 30th of May, 1814, and caused a constitution to be drawn up.

Although his ministry too little understood the spirit of public opinion, yet by prudence and firmness it was able to restrain the disaffected. It inclined however to the old prejudices, and fulfilled none of the just expectations of the nation, with regard to the freedom of the press and the prevalence of liberal ideas. The old royalists, as well as the partisans of the empire, had been deceived in the dreams of their pride and their covetousness. The former thirsted for revenge and aspired to regain their lost advan-

tages. The latter, including the soldiers of Napoleon, 100,000 of whom had returned from captivity, were indignant at the disgrace of the French arms. After the proclamation of peace, Louis caused his chancellor, D'Ambray, in his presence, to lay before the legislative body and the senators the constitution of the kingdom (*la charte constitutionnelle*), it having been already approved by nine senators and nine deputies, after it had been drawn up by the three ministers, D'Ambray, Montesquieu, and Ferrand. It was unanimously accepted as the will of the king, and recorded. The chamber of deputies, which was established by this instrument, requested the king to take the surname of "the desired," *Louis le Désiré*. When the chamber was occupied with fixing the civil list, Louis answered the deputies, "Let them attend to the state and neglect me." The king appointed from the new and old nobility, from the senators and marshals, 151 members of the chamber of peers; fifty-three of the former senators, among whom were twenty-three foreigners, who were not appointed peers by the king; others were excluded, as Caulaincourt, Fesch, Fouché, Grégoire, Roderer, Siéyes. They retained, however, their property, and the widows of those who had died received pensions.

It was not to be expected that men who had voted for the death of Louis XVI. could now be peers of France. The king gave his full confidence to his ministers, M. de Blacas, and the chancellor D'Ambray. The latter and the five secretaries of state, (the minister of foreign affairs—Talleyrand—of the interior, of war, of the finances, of the navy), and the directors-general of the police and the post-office, together with the state counsellors and the *maîtres des requêtes*, formed the king's council, to which were admitted distinguished men of the old and new nobility, and the former state officers, together with some whose only claim was, that they had shared the sufferings of Louis. The new relations with foreign powers were regulated by Talleyrand with his usual ability, and not without dignity and a proper regard to the pride of the nation. His diplomacy now professed great magnanimity and respect for the rights of the people. On the other hand, the minister of the interior, Abbé Montesquieu, did not succeed in gaining the public opinion in favour of the Bourbons. Still less did the minister of war, General Count Dupont, succeed in gaining the favour of the army, which hated him. His successor, Soult, contributed much by his severe measures to excite the anger of the army against the king. The personal mildness of Louis XVIII. and his love of justice were often betrayed, in spite of the judgment which he frequently showed, into imprudent and inconsistent measures. He was accused of surrounding himself with the leaders of the Chouans, and with emigrants, and admitting them, in preference to all others, into the royal guard. The army was exasperated by the diminution of the pensions of the members of the legion of honour, and the severity which had placed so many officers upon half-pay. The chamber of peers, composed mostly of the old nobility, and attached to their old prejudices, often thwarted the better views of the chamber of deputies. The chancellor D'Ambray showed great weakness in favouring the privileged classes, and was careless in the duties of his office. The count Blacas, little acquainted with France, was hated by all parties. The censorship of the ministers limited the freedom

of the press, while libels were promulgated against men who had displeased the government. Merely in consequence of a political re-action, thirty honourable names were struck from the list of members of the national institute. Hired or fanatical writers maintained that the sale of the national domains was invalid, and that the crimes of the revolution were not to be pardoned. The restoration of tithes and the old privileges was openly talked of in the country. The ordinance of Blacas with regard to the Sunday police excited so much ill feeling in Paris, that it was found necessary to repeal it. The prohibition of masked balls during Lent caused still greater dissatisfaction; and the obstinacy of the curate of St. Roch, who opposed the burial of a celebrated actress in consecrated ground, exasperated the people against the priests. In short, every thing appeared to confirm the warning of Lally-Tollendal. —"But one more act of madness was wanting to France, and that we now have; we see the throne of the king shaken by his friends." Against the *pure*, or, as they were afterwards called, *ultra* royalists, were united the republicans and the military and constitutional royalists.

In the midst of all this Napoleon returned from Elba. To understand the events of March 1815, it is necessary to call to mind what the majority of the nation expected of Louis XVIII. The nation wished, 1. to have its political liberties secured, or the right of being represented by deputies chosen by the people; 2. the personal liberties of individuals, or security from prosecutions for imaginary crimes, or contrary to the legal forms; 3. the equality of citizens in the eye of the law, and the rights of all to obtain any civil and military dignity by merit and talents; 4. the abolition of feudal services; 5. the right in criminal accusations, to be judged by a jury; 6. the independence of the judiciary upon every other power in the state; 7. the right of levying taxes by their representatives, and on all in proportion to their property; 8. the right of every individual to exercise any means of gaining a living which did not interfere with the rights of other citizens; 9. the right of every one to communicate his thoughts to his fellow citizens by public writings, being responsible only to the law; and, 10. the right of every one to perform divine worship in his own way without molestation. But instead of satisfying the demands of the nation, the Bourbons, it was maintained by the parties above mentioned, had sought to destroy public opinion, and had thus lost the attachment of the French. The following grievances were particularly complained of: 1. the abolition of the national colours; 2. the surrender of all the fortresses beyond the ancient frontiers of France to the allies by Monsieur, as lieutenant-general, April 23, 1814 (with these fortresses he had given up 13,000 cannons, and had thus caused the loss of Belgium, and of the left bank of the Rhine); 3. the royal declaration whereby the new constitution had been imposed upon the nation by virtue of the royal pleasure and prerogative, while it ought to have been proposed to it for acceptance (from the form used for this purpose it would follow, that every successor of the king might abrogate or alter the charter at will); 4. the stain upon the national honour from the king's declaration that he owed his crown to the prince regent of England; 5. the exclusion of many respectable members of the senate from the chamber



of peers, and the filling their places by others, who for twenty years had borne arms against France; 6. the neglect to abolish the *droit réuni*, and other vexatious taxes; 7. the restrictions on the freedom of the press; 8. the persecutions of the holders of the national domains, and the expressions of the minister, Count Ferrand, on this subject in the chamber of deputies; 9. the libels against those who had taken part in the revolution, although these were forbidden by the constitution; 10. the exclusive appointment of the old nobility to embassies; 11. arbitrary taxes imposed without the consent of the legislature; 12. the great influence of priests, &c.

It ought to be observed however, on the other hand, that Louis XVIII. had provided for the personal security of the subject by the independence of the tribunals and the responsibility of the ministers; though the law on the latter point had not yet gone into effect when the revolution of March began. But the ministers should have forgotten their old ideas, and ruled in a popular manner. Henry IV. had, when he ascended the throne, changed his religion, and thus obtained the love of his people. Napoleon at Elba was fully informed of the troubles in France and the divisions at the congress. His appearance in France on the 1st of March, 1815, was like a thunder-bolt to the army and the nation. The state of popular feeling was entirely unknown to Louis. Those who surrounded him, as ignorant as himself, still deceived him with accounts of the devotion of the army, and of desertion among the soldiers of Napoleon. The defection of Labédoyère and Ney finally opened the eyes of the king, but it was too late. He was obliged to flee from Paris in the night of March the 20th, after having dissolved the two chambers on the 19th. On the evening of March 22 he reached Lille, whence he issued several decrees, forbidding all levies and contributions for Napoleon, and disbanding the rebellious army. Twenty-four hours after he was obliged to leave Lille to avoid falling into the hands of his enemies, and went by Ostend to Ghent. The duke and duchess of Orleans, the old prince of Condé, the count of Artois, and the duke of Berry, hastily left Paris. The duke of Bourbon remained in Vendée, and the duke and duchess of Angoulême in the south of France. Their object was to awaken a popular sympathy in favour of the king.

An army was indeed formed in Vendée, and the duke of Angoulême levied troops, but deserted by a part of them, and surrounded by the generals of Napoleon, he was obliged to conclude the capitulation at Pont d'Esprit, in consequence of which he embarked at Cette for Barcelona. The duchess of Angoulême, whose fortitude had been the subject of admiration, showed at Bordeaux the courage of a heroine. The city and the people were devoted to her, but the troops favoured the advance of General Clauzel, and the duchess was obliged to embark for England. Besides the ministers and several officers, Marshal Berthier, Victor, Marmont, and the duke of Feltre, followed the king. The number of his followers amounted at last to a thousand. While in Ghent, he issued an official paper, the "Journal Universel," which contained several pieces by Chateaubriand. In the meanwhile Talleyrand, at Vienna, was actively engaged in the cause of the king, and Louis was included in the league against Napoleon. When the allies invaded France, Louis XVIII. re-

turned and went to Cambray. He here proclaimed a general amnesty, with the exception of traitors, and promised to avoid all the faults he had committed in 1814 from ignorance of the new spirit of the nation, and to dismiss Blacas. In the meanwhile the chambers convoked by Napoleon had appointed an executive commission under the presidency of Fouché, and deputies who were to negotiate with the allies upon the basis of their independent right to choose a form of government; but the allies would not consent to this. Blucher and Wellington besieged Paris, and Fouché, who had already induced Napoleon to leave France, put a stop to the shedding of blood by the capitulation of Paris. Louis was thus again restored to the throne of France, and the Prussians and English entered Paris, and Louis followed under the protection of Wellington.

The king immediately appointed his new ministry, at the head of which was Talleyrand, and in which Fouché was minister of police. The most declared partisans of Napoleon now lost their places; the former chamber of deputies was dissolved, and a new one summoned. Among the most decided measures by which the king sought to support his throne, was the ordinance for disbanding the army according to the wishes of his allies; which Macdonald effected with great prudence. To form a new army 4000 officers were appointed in part of those who had escaped the conscription; and according to the edict of May 1818, of the half-pay officers of the army of 1815 only those were appointed who had served for fifteen years or more, and consequently all French soldiers since 1803 were made incapable of service. Yet the constitution of 1814 had secured to all officers the preservation of their rank and their pensions. An ordinance of July 1815 designated the rebels who were excluded from the amnesty. According to this, nineteen generals and officers, Ney, Labédoyère, the brothers Lallemand, Erlon, Lefevre, Desnouettes, Ameilh, Drouot, Brayer, Gilly, Mouton Duvernet, Grouchy, Clauzel, Laborde, Debelle, Bertrand, Cambronne, Lavalette, and Savary, were to be arrested and brought before a court-martial. Thirty-eight others were exiled according to a resolution of the chambers, including Soult, Carnot, Excelmans, Bassoano, Vandamme, Lamarque, Lobau, Barrère, Arighi, Regnault de St. Jean d'Angely, Real, Merlin, De Douay, Hulin, the poet Arnauld, Colonel Bory de St. Vincent, Mellinet, and others. Twenty-nine were degraded from the peerage, as Lefebvre, Suchet, Augereau, Mortier, Cadore, Piacenza, &c. A few exculpated themselves by proving that they had not received from Napoleon a seat in the new chambers. Of the rebels, towards whom many circumstances recommended mercy, Labédoyère, Ney, and Mouton Duvernet, were shot. Lavalette escaped from prison; Drouot and Cambronne were released; the greater number took refuge in flight; some, like Debelle, were pardoned; others, as Dejean the son, Laurence, Gamon, Alquier, Duboisdubai and Grandpré received in 1818 permission to return.

In the meanwhile the royalists, who called themselves rectilignes, obtained greater influence. The princes were dissatisfied with Fouché's appointment to the ministry. At the same time he made himself obnoxious to the allies by his reports to the king on the new state of France. Talleyrand and Fouché, though devoted to the cause of the king, were looked upon by the royalists as men who ought not to be

admitted to authority in the new system of things. Thus a change in the ministry took place in September 1815. Fouché was dismissed, and in order to please Russia the duke of Richelieu was made minister of foreign affairs in his place. Decazes became minister of police, Corvetto of the finances, and Clarke, duke of Brabant, minister of war, &c. The ultra royalists now raised their heads. The state of things before 1789 alone appeared legitimate in their eyes. The election of the deputies was made accordingly, and many of those elected were but twenty-five years old, though forty was the legal age. A change of the constitution was openly talked of. On the other hand, the partisans of the fallen government, excited by the ultras, began to form conspiracies; but for their speedy punishment prevotal courts were introduced, which, however, were abolished in 1818. Decazes discovered several conspiracies, among which, however, that under Didier alone broke out, in May 1816, in the vicinity of Grenoble. The numerous arrests attracted attention, and several foreigners, as the English who had favoured Lavalette's escape, Lord Kinnaird, in his "Letter to Lord Liverpool," and the Polish Count Sierakowski, complained of the arbitrary conduct of the French police. It excited great dissatisfaction that the duke of Richelieu, as minister, in the trial of Ney had availed himself of the extreme rigour of the law in procuring his condemnation. Among the princes the duke of Orleans alone used a milder tone. When an address of thanks to the king, written by Chateaubriand, was read in the house of peers, the duke proposed to change the passage in which traitors were given up to the justice of the king, so as to recommend the persons there named to the mercy of the king. The censors of the press would not allow his speech to be printed; and the duke, for whom a party was already forming, though without his own consent, soon after came to England.

Richelieu now concluded with the allied powers the treaty of November 1815, which embarrassed the finances of the kingdom, since from December 1815 France was bound to pay 140,000,000 francs yearly toward 700,000,000, which had been the expenses of the war, with 130,000,000 for the support of the army of occupation. A violent dispute soon after arose in the chamber on the subject of the law of amnesty. The ultra royalists in 1816 proposed some changes, which extended and rendered more severe the first propositions of the king. All the relations of Napoleon were, under pain of death, banished from France; they lost the property conferred upon them, and were obliged to sell what they had bought. Those, also, who had voted for the death of the king, and those who in 1815 had received offices of honours from Napoleon, or had acknowledged the additional act to the constitution, were banished from the kingdom, and forfeited all their civil rights, and the titles, estates, and pensions which had been conferred on them. Of 366 who had voted for the king's death, 163, who were still living, were banished from France. Three only, Tallien, Milhaud, and Richard, were allowed to remain. If violent measures were taken against the real or suspected anti-Bourbonists the public authorities did but little to restrain the commotions at Nismes, and the department of Gard, where political and religious fanaticism had caused the persecution and murder of the protestants in 1815 and 1816. One voice only was heard in the chamber

in the cause of the protestants, that of the noble D'Argenson; but Tréstaillons, who was universally known to be a murderer, remained unpunished. The victory in the chambers gradually inclined to the royalists, who were called *exagérés*, or white Jacobins. The king therefore closed the session in April 1816, after a law prohibiting divorces had been passed. Laine, the former president of the chamber of deputies, was appointed minister of the interior, and, with Corvetto, Richelieu, and Decazes, formed in the ministry the constitutional majority; the minister of the marine, Dubouchage, appeared to join them, so that the chancellor, D'Ambray, and the minister of war, Feltre, alone possessed the confidence of the ultras.

In the midst of continual seditions in France, the majority of the ministers, supported by the influence of the Russian ambassador, Pozzo di Borgo, and of Wellington, succeeded in obtaining from the king the ordinance of September 1816, by which he dissolved the chamber of deputies, and ordered that the new members should all be of the lawful age of forty. At the same time he declared that the constitution should be subjected to no alteration. This victory of the constitutional party gave a check, for a time, to the ultra royalists, to whom Louis XVIII. himself did not appear to be enough of a royalist, and silenced, for some time, their *Vive le roi, quand même*! The organ of that party, Chateaubriand, in his work "De la Monarchie selon la Charte," reproached the government with having taken away personal liberty and the liberty of the press. He was even bold enough to maintain that that ordinance was contrary to the wishes of the king. The elections for the new chambers were such that the constitutionalists could raise their voices. They spoke in vain, though with great talent and boldness, for the freedom of the press and a jury. The law of censorship of November remained in force. The state of the people, in the general dearness of all articles, and the weight of the taxes, needed every possible alleviation and the king's spirit of order contributed greatly to this. From 1814 to 1816 the arrears amounted to more than 83,000,000 of francs, which had increased the budget of expenses for 1817 to 1,088,000,294 francs, being 699,000 more than in 1816; while the revenue for 1817 could not be estimated higher than 774,000,000, so that a deficit of 314,000,000 was to be covered. Recourse was had to loans; the same thing took place in 1818.

The diminution of the standing army, and its entire dissolution in consequence of the congress of Aix, were, therefore, fortunate events. Among the events of the administration of Louis XVIII., it must, however, be remarked, that the national institute was restored in 1816 with its former four academies, although the best institutions, as that of the decennial prizes, were not retained. The attempt to bring Hayti to submission, by the offer of favourable conditions, utterly failed, and the concordate was not effected with the pope. Louis was himself inclined to use mild measures. On the day of St. Louis, therefore, in 1818, when the bronze statue of Henry IV. was erected in Paris, which had been paid for by private subscription, several persons arrested for political offences were pardoned. He allowed, also, some of the exiles who had voted for the death of the king, as Cambacérès, Raboud, and fifteen members of the convention, to return. As, however, he gave way to the inclinations of the emigrant party on several



occasions, the nation conceived suspicions that the Bourbons could not sincerely forgive. The king neglected to give full security in their property to the possessors of the national domains, by a particular edict. At the same time, the constitutional party was strengthened by the passing of laws which contradicted the articles of the charter. The liberals, therefore, obtained for a time their superiority, and Louis named, December 29, 1818, his third, and November 19, 1819, his fourth ministry, under Decazes.

For some time the government of Louis had the support of public opinion; but, after the assassination of the duke of Berry, on the 14th of February, 1820, the party of the ultras again raised its head, Richelieu took the place of Decazes, the law of election was altered, the censorship of newspapers was introduced, personal freedom limited, &c. All this gave more power and influence to the extreme royalists. The party of anti-Bourbonists, which thought that the welfare of France required a dynasty not belonging immediately to the Bourbon line, remained still a large one, while the party of the princes, which showed a very great and very natural predilection for Louis, was supported by the ultras, who sought to form in all Europe a general coalition against liberal principles. The white conspiracy, as it was called, detected in 1818, showed that it was the object of the ultra royalists to destroy the constitution. They had given to the ambassadors of foreign powers a paper—written, as it is said, by the baron de Vitrolles—to attract their attention to the dangers which menaced the reign of the Bourbons, that their troops might not be withdrawn from France, but a change made in the French ministry. This note, the giving of which was, according to the French laws, treasonable, caused so much dissatisfaction that Chateaubriand, in his "*Remarques sur les Affaires du Moment*," denies having had any thing to do with it. That party had in view to form a new ministry, of which Villèle, Chateaubriand, Donadieu, and others, were to be members. All examination into this business was, however, prevented, and the generals Canuel, Chapdelaine, with H. H. Joannis, Romilly, De Sorgis, &c., who had been already arrested as accomplices, were released in August 1818 from the secret prison. By the ordinance of the following July, however, the baron Vitrolles was struck off the list of ministers of state and members of the privy council of the king. But Louis allowed what was called the theocratic party, in union with the friends to old privileges, to gain continually more influence in the internal management of the kingdom. This was shown by the prosecutions against the writers who complained of abuses in the public administration, and especially of the measures of the secret police, by which those who were suspected of being political enemies were enticed to manifest their feelings by deeds. An instance of this kind was the punishment of the deputy Köchlin. By the change in the law of elections in June 1820, the system of the strict royalists was triumphant; Villèle was placed at the head of the ministry. But the strength of the king, who had for several years been unable to walk, now entirely failed him. His last triumph was the campaign in Spain in 1823. In August 1824 it became evident that his disease was mortal, and he died on the 16th of September, 1824. Louis XVIII. possessed much intellectual cultivation and sagacity, but, en-

feebled by disease, he had not sufficient strength of character to restrain the ultras, nor did he understand new France.

LOUIS III., called, in German history, the Child, was born in 893, and succeeded his father, the emperor Arnulph, when six years old. In his minority, Archbishop Hatto, of Mentz, administered the government, and carried the monarch about with him wherever the affairs of the empire required the presence of the regent. During the course of his reign Germany was desolated by the Hungarians, and torn asunder by civil discord. He assumed the imperial title in 908, but was never crowned. He died in 911 or 912, and with him ended the royal line of Charlemagne.

LOUIS IV., the Bavarian, and emperor of Germany, was the son of Louis the Severe, duke of Bavaria. On the death of Henry VII., five electors were in favour of Louis, while the others supported Frederic duke of Austria. The two rivals being both crowned, a war ensued, and Frederic was made prisoner, in the sanguinary battle of Mühldorf. In 1315 Louis had expelled his brother, Rodolph, who opposed his election, from the palatinate, but after the death of the latter had formed a convention with his sons, by virtue of which their patrimony was restored to them, and the electoral dignity was to belong alternately to Bavaria and the palatinate. The vacant Mark of Brandenburg he conferred, in 1322, on his eldest son. In his disputes with Pope John XXII., against whom he was joined by the Visconti party in Italy, he maintained the dignity of the German crown, and set up the antipope Nicholas V. In 1346 Clement VI. excommunicated him, and succeeded in causing five electors to set Charles of Luxemburg, king of Bohemia, on the imperial throne. In the midst of this dispute Louis died, in 1347.

LUCIEN BONAPARTE was the third son of Charles Bonaparte, and was born at Ajaccio in 1772. The effective assistance which he rendered to Napoleon on some of the most important occasions in the early period of his career, and the misunderstanding which, at a later period, took place between the two brothers, render Lucien an object of much interest. We cannot enter minutely into these particulars, which will form subjects of study for the future historian, but must confine ourselves to a short biographical notice. Lucien Bonaparte received his education at the college of Autun, in Burgundy. At the commencement of the revolution, he embraced with enthusiasm the party of the people. He became engaged to Mademoiselle Boyer, whose brother was a land-owner and innkeeper at St. Maximin, in the department of the Var. The marriage took place in 1795. In the same year he was appointed to a place in the commissariat of war. In March 1797 he was chosen deputy of the department of Liamone to the council of the five hundred, and in the following July he appeared for the first time in the tribune. He opposed the regulation for shutting up the shops on the 10th day of each decade, as arbitrary; attacked with energy those who had wasted the public money; and, on the anniversary of the establishment of the republic, exhorted his colleagues to bind themselves by an oath to die for the constitution of the year III; though he soon after co-operated in overthrowing its supporters, Merlin, La Réveillère, and Treilhard. His influence soon increased, and he formed a party, which afterwards promoted the views of his brother. Not long before the memorable 18th

Brumaire, he became president of the council, and prepared the proceedings of that day. Being unable to appease the agitation caused by General Bonaparte's entrance into the assembly, he abandoned his seat, laid aside the badges of his dignity, mounted his horse, rode at full speed through the ranks of the assembled troops, and exhorted them to save their general, whose life was in great danger. After the consular government was established, Lucien was made minister of the interior. While in this station, in 1799, he encouraged with great zeal the arts, sciences, and public instruction. He established a second *prytaneum* at St. Cyr, and organized the prefectures. In October 1800 he went as ambassador to Madrid, where, by his address and captivating demeanour, he soon gained the entire confidence of King Charles IV., of the queen, and the prince of peace, and supplanted the British influence at the court of Madrid. He was also active in the creation of the kingdom of Etruria, and in the cession of Parma to France. In September 1801, Lucien, with the prince of peace, signed, at Badajoz, the treaty of peace between Spain and Portugal; and by virtue of a secret preliminary treaty, the prince-regent paid thirty millions of francs, which were equally divided between Spain and France. On his return to Paris he became a tribune, and advocated the plan of the establishment of the legion of honour, of which he was appointed grand-officer. Shortly after the institute chose him member of the class of political and moral sciences, and he received the senatorship of Treves; after which he took possession of the donations made to the legion of honour in the departments of the Rhine and in Belgium. Lucien, whose first wife died in 1802, having married at the end of the year 1803 the beautiful widow of the banker Joubertou, against the will of Napoleon, withdrew to Italy in 1804, and purchased the villa de' Nemori, in the neighbourhood of Rome, where he devoted himself to his family, and to the arts and sciences. Whether this marriage alone, or, as has been asserted by many, his disapprobation of Napoleon's policy, was the cause of the misunderstanding between the brothers, we have not the means of determining. At a meeting of the two brothers at Mantua, in November 1807, the emperor proposed to him the marriage of Lucien's eldest daughter, then twelve years of age, with the prince of Asturia; but the proposal was rejected. Mademoiselle Tascher was next offered to Prince Ferdinand, but the prince refused her because he wished to connect himself with Napoleon's family only. By this opposition Lucien excited the anger of the emperor, and became desirous to repair to the United States, in order to remain undisturbed. He applied to Mr. Hill, the English ambassador at the Sardinian court, for passports from the English government, and, having received satisfactory assurances from him, embarked at Cività Vecchia with his family, a retinue of thirty-five persons, and his personal property. A storm compelled him to put into Cagliari; but the English agent at that place denied him passports, and he was not even permitted to land. On leaving the harbour, his vessel was seized, and Mr. Adair, who was then proceeding to Constantinople as British ambassador, caused him, at Mr. Hill's suggestion, to be conveyed to Malta, where Lucien assigned to the London cabinet, as the sole motive for his departure to America, the wish

to live there in safety as a private individual. He was not however permitted to repair thither, but was brought to England in December of the same year, where he was treated with respect. Lord Powis at first gave up to him his seat of Stonehouse, at Ludlow; he then removed to a seat which he had purchased in Worcester, where he remained under *surveillance*, having an English colonel for a companion.

Some time after, the question was moved in parliament whether Lucien Bonaparte, as he had actually believed that he had obtained English passports, was to be considered as a prisoner of war. After protracted debates, he was declared a prisoner of war on the ground that he had not renounced the dignity of French senator, but no alteration was made in his treatment. Napoleon's downfall, in 1814, restored him to liberty, and he returned to Rome. While in London he published his epic poem, "*Charlemagne, ou l'Eglise Délivrée*." Napoleon's opinion of this poem may be found in Las Cases' "*Mémorial*." When Napoleon had regained possession of the French throne, after his return from Elba, Lucien, at the suggestion of the pope, proceeded to meet the emperor, in order to obtain an order that Murat, who then occupied Rome, should evacuate the States of the Church with the exception of a military road through the Mark of Ancona. This order he obtained at an interview with Napoleon. All the other requests which he made in favour of the pope were also granted, after which he remained in Paris. Lucien then had to enter the chamber of peers, where he sat, not among the princes, but among the other peers. The second class of the national institute, of which he was a member, sent a deputation to welcome him. In this deputation was Suard, who, in February 1815, had made the proposal, received with dissatisfaction by all the members, to exclude Lucien from their body because he bore the name of Bonaparte. The second restoration of Louis XVIII. compelled him to return to Rome; but the Austrian general, Count Bubna, caused him to be confined in the citadel of Turin, where he was treated with respect. The allies restored him his freedom, and on the mediation of the pope, though the papal see was obliged to pledge itself that neither he nor any one of his family should leave the States of the Church, he afterwards lived in Rome, or on his estates in the neighbourhood, among which the Ruffinella became the seat of the most refined taste. In 1817 Lucien solicited passports for himself and one of his sons to the United States, which were however refused by the ministers of the allied powers. His son Charles Bonaparte was finally permitted to go to the United States, and lived there for some time with his uncle Joseph, whose eldest daughter he married. He published, whilst in the United State, his splendid work on American ornithology, and was elected member of the philosophical society at Philadelphia, and that of natural history. Distinguished as were Lucien's talents as an orator, his poetical powers were far less splendid. In 1819 he published at Rome a second heroic poem, in twelve cantos, "*La Cynéide, ou la Corse Sauvée*," in which he celebrates the expulsion of the Saracens from Corsica.

LOUISA, AUGUSTA WILHELMINA AMELIA.  
—This princess, who was a daughter of Charles, duke of Mecklenburg-Strelitz, was born in March 1776 at Hanover, where her father was commandant. When



six years old she lost her mother, and her grandmother at Darmstadt took charge of her education. In 1793 the king of Prussia, then prince royal, saw her at Frankfort, when she and her sister were presented to his father. The prince was immediately struck with her uncommon beauty, and was soon after betrothed to her. Prince Louis of Prussia was betrothed on the same day to her sister, the present queen of Hanover. On the 24th of December, 1793, the princess Louisa was married to the crown prince at Berlin, and when her husband ascended the throne in 1797, she became, in her exalted station, the model of a wife, a mother, and a queen, who alleviated misery wherever she could, and promoted merit. In 1806, when Prussia was suffering severely under the burdens of war, this princess became still more popular; indeed her beauty and grace, her benevolent and pure character, her sufferings and her fortitude, rendered her an object almost of adoration. She died in 1810.

**LOUTHERBOURG, or LUTHERBURG, PHILIP JAMES**, a landscape painter of eminence, who was born at Strasburg in 1740. He studied under Tischbein, and afterwards under Casanova, and displayed great talents in the delineation of battles, hunting scenes, &c. After having been admitted a member of the academy of painting at Paris, where he first settled, he removed in 1771 to London, where he was employed in the decorations of the opera-house, and also at Drury Lane theatre. He subsequently contrived an exhibition, called the *Eidophusikon*, somewhat on the plan of the diorama, which, however, did not prove a very profitable speculation. In 1782 he was nominated a royal academician; and, as a landscape painter, he possessed deserved celebrity. He also painted some historical pictures, as the Victory of Lord Howe, and the Siege of Valenciennes. His character was eccentric, and he was so far infatuated with the reveries of animal magnetism as to have accompanied the impostor Cagliostro to Switzerland. He afterwards returned to England, and died near London in 1812.

**LOUVEL, PIERRE LOUIS**, the assassin of the duke of Berry. He was the son of a catholic mercer, and was born at Versailles in 1783. From his youth upwards he was of a gloomy and reserved disposition, and impatient of contradiction, but industrious and temperate. He often changed his master, and oftener his residence. From all circumstances, it is evident that he was fanatical and eccentric. He hated the Bourbons, and wished to extirpate the family, the duke of Berry in particular, because he was expected to continue the line. On the 13th of February, 1820, about eleven o'clock in the evening, when the prince was conducting his wife from the opera to the carriage, Louvel pressed towards him, seized him by the left shoulder, and stabbed him with a knife in his right side. Upon the first cry of the prince, the soldiers of the guards pursued the murderer, who was apprehended and conducted into the guard-room of the opera-house. He was examined in the presence of the minister Decazes, and immediately avowed, that six years previous he had formed the resolution of delivering France from the Bourbons, whom he considered the worst enemies of the country; that after the duke of Berry, he had intended to murder the rest, and finally the king. His trial was conducted by the chamber of peers. The investigations continued three months, and 1200 witnesses were

examined in order to discover accomplices. At length Bellart, the attorney-general, declared in the indictment that none had been discovered. Louvel was then placed at the bar of the chamber of peers. The chancellor D'Ambray, president of the chamber, examined him. Louvel declared that no personal offence had induced him to commit the murder, but only an exasperation created by the presence of the foreign troops as early as 1814; that in order to distract his thoughts, he had travelled and visited the island of Elba, but in that place had no conference with Napoleon or his attendants; that after Napoleon's return from Elba, he was taken into service as saddler in the imperial stables, and hence had obtained this station in the royal stables. No political party, no individual, had persuaded him to commit this act. He had read no newspapers nor pamphlets. He admitted that his deed was a horrible crime, but stated that he had determined to sacrifice himself for France. Louvel's defenders alleged a *monomania*, or an insanity consisting in a fixed idea, and appealed to the dying request of the prince for the pardon of his murderer. Louvel then read his defence. The high court of justice condemned him to death. After a long delay, he admitted the visit of a clergyman, but on the day of his execution, which took place on the 7th of July, 1820, he paid no attention to his words, directing his eyes over the multitude which witnessed his execution in silence.

**LOUVET DE COUVRAY, JOHN BAPTIST**, a French advocate, who was a distinguished actor in the revolution. At the commencement of the political commotions he joined the popular party, and displayed a decided aversion to royalty and nobility. He published a romance entitled "*Émilie de Valmont, ou le Divorce Nécessaire*," in support of the prevalent opinions relative to marriage, and spoke at the bar of the national assembly in favour of a decree of accusation against the emigrant princes. In 1792 he was chosen a deputy to the convention, when he attached himself to the party of the Girondists, and voted for the death of Louis XVI., with a proviso that execution should be delayed till after the acceptance of the constitution by the people. He was denounced by the terrorists, and included in an order of arrest issued in June 1794. Having escaped from the capital, he retired to Caen with several of his colleagues, and employed himself in writing against the Jacobins. He was then declared an outlaw; on which he fled to Brittany, and thence to the department of the Garonne. At length he separated from his companions and returned to Paris, where he kept himself concealed till after the fall of Robespierre. He subsequently published an account of his adventures during the time of his proscription, entitled "*Notices sur l'Histoire et le Récit de mes Périls*," a work written in a romantic style, which has been translated into English and other languages. Louvet recovered his seat in the convention in March 1795, and he occupied the presidency in June following. He was afterwards a member of the council of five hundred, which he quitted in May 1797, and died at Paris in August of that year.

**LOUVOIS, FRANCOIS MICHEL LETELLIER, MARQUIS OF**.—This celebrated French minister of war to Louis XIV. was son of the chancellor Letellier. He was born at Paris in 1641, and was early made a royal counsellor through the influence of his father; but he displayed so little in-

clination for business, and so great a love of pleasure, that his father threatened to deprive him of the reversion of the secretariship in the war department, which had been conferred on him at the early age of thirteen. From this moment young Louvois abandoned his habits of dissipation, and devoted himself to business. After 1666 he had the whole management of the ministry of war, and soon exercised a despotic control over his master and over the army. His extensive knowledge, his decision, activity, industry, and talents, rendered him an able minister; but he cannot aspire to the praise of a great statesman. He was too regardless of the rights of human nature, too lavish of the blood and treasure of France, too much of a despot to deserve that honourable appellation. His reforms in the organization of the army, his manner of conducting the wars of his ambitious master (if they were not rather his own), and, above all, his successes, render his administration brilliant. But, justly appreciated, Louvois must be considered as the evil genius of the showy but disastrous reign of Louis XIV. While the king was flattered with the idea of having formed the young minister, and of directing his government in person, every thing was in fact done by Louvois, and according to his views. The generals were all required to communicate immediately with him; and although Turenne would not submit to this order, yet the king showed all his letters to his minister, and answered them according to his suggestions. Bold and grasping schemes, which could be executed only by the unwearied activity and industry of Louvois, were proposed by him for the purpose of rendering himself necessary to Louis, who, he was conscious, disliked him personally. Hence, notwithstanding the solemn renunciations of all claims to Franche-Comté and the Spanish Netherlands, war was undertaken to get possession of them. The war of 1672 against Holland was begun at the instigation of Louvois, and would have been finished much sooner had he not, contrary to the wishes of Condé and Turenne, insisted upon occupying the fortresses, and thus given the Dutch time to open their sluices. The victories of Turenne in 1674 and 1675 were gained by a disobedience of the orders of the minister of war; but the desolation of the palatinate was commanded by him. The system of re-union, as it is called, was now adopted, and Louvois took possession of Strasburg in the time of peace in 1680. On the death of Colbert, of whom he had been the enemy, his influence became still greater, and one of its most fatal effects was the revocation of the edict of Nantes, the *dragonnades*, and the consequent flight of so many peaceful and industrious Calvinists. Louvois was now superintendent of the royal buildings, and on occasion of a dispute with the king about the size of a window, in which the latter had spoken severely to him, "The king," said the minister, "begins to meddle with every thing; we must give him something to do; he shall have a war;" and a pretext was soon found. The system of re-union had united the European powers in the league of Augsburg, and it was determined to seize on Philipsburg, one of the bulwarks of Germany. This was done with so much secrecy as to prevent the place being relieved. The French arms were successful, but disgraced by the horrid burnings and devastations committed by the direction of Louvois. The palatinate was reduced to a wilderness in mid-

winter. The war was conducted with great ability by Louvois, but his arrogance had long rendered him odious to Louis. The king's dislike had been increased by the cruel devastations of the palatinate, and when the minister proposed to him to complete the desolation by the burning of Treves, he refused his consent. Louvois replied, that to spare his majesty's conscience, he had already despatched a courier with orders to that effect. Louis, filled with indignation, was prevented from striking his minister only by the interference of Madame de Maintenon. Soon after, on presenting himself at the royal council, he discovered, or fancied he discovered, in the countenance and words of the king, marks of severity, and was obliged by faintness to retire to his hotel, where he died within half an hour. Whatever may be our feelings at the arrogance, cruelty, and despotism of Louvois, we cannot deny him the merit of having organized the brilliant but useless victories of the reign of Louis.

LOVAT, SIMON FRAZER, commonly called Lord, a Scottish statesman, who was born in 1667. He was educated in France among the Jesuits, and, returning to his native country, he entered into the army, and in 1692 he was a captain in the regiment of Tullibardine. After having committed some acts of violence in taking possession of his hereditary estate, he fled to France, and gained the confidence of the pretender, which he made use of on his return to Scotland, in order to ruin his personal enemies. He again went to France, where he was imprisoned in the Bastille, and was liberated only on condition of taking religious orders, in pursuance of which engagement he is said to have become a Jesuit. In 1715 he a second time betrayed the pretender, and was rewarded by the government of George I. with the title of Lovat, and a pension. He now led a quiet life, uniting in his own person the contradictory characters of a catholic priest and a father of a family, a colonel and a Jesuit, a Hanoverian lord and a Jacobite laird. Notwithstanding the favours he had received, he engaged in the rebellion in 1745; and after having displayed his usual craft and audacity, he was finally seized, tried, condemned, and executed in April 1747, at the age of eighty. Notwithstanding his age, infirmities, and a conscience supposed to be not wholly void of offence, he died, says Smollett, like a Roman, exclaiming, "Dulce et decorum pro patriâ mori."

LOVE, JAMES, a dramatic writer and actor, who was born in London and educated at Cambridge. He made his first appearance as an author in a defence of Sir Robert Walpole, who had been severely satirized in a publication entitled "Are these Things so?" Mr. Love replied in a work called "Yes, they are: What then?" This procured him a handsome present from Sir Robert. He afterwards became an actor, and wrote several popular dramas for the stage. He died in 1774. The real name of this gentleman was Dance, but he is only known in his public life as Mr. Love.

LOVELACE, RICHARD, a poet of the seventeenth century, who was born about 1618, and educated at Oxford. On leaving Oxford he repaired to court, entered the army, and became a captain. He expended the whole of his estate in the support of the royal cause, and after entering into the French service in 1648, returned to England, and was imprisoned until the king's death, when he was set at



liberty. His condition was at this time very destitute, and strongly contrasted with Anthony Wood's gay description of his handsome person and splendid appearance in the outset of life. He died in great poverty in an obscure alley in 1658. His poems, which are light and elegant, but occasionally involved and fantastic, are published under the title of "Lucasta," under which name he complimented Miss Lucy Sacheverell, a young lady to whom he was attached, who, on a false report of his death, married another person. Colonel Lovelace, who for spirit and gallantry has been compared to Sir Philip Sidney, also wrote two plays, "The Scholar," a comedy, and "The Soldier," a tragedy.

**LOWENDAL, ULRICH FREDERICK WOLDEMARE, COUNT OF.**—This distinguished military leader was the great grandson of Frederick III., king of Denmark. He was born in 1700 at Ham-burgh, and began his military career in Poland, where he became captain. In 1716 he served in Hungary, and distinguished himself at the battle of Peterwar-dein, and at the sieges of Temeswar and Belgrade. He next took part in the wars in Sardinia and Sicily, and was present at all the battles from 1718 to 1721. During peace he studied gunnery and engineering, and was made field-marshal and inspector-general of the Saxon infantry in the service of Augustus, king of Poland. The death of this monarch gave him an opportunity of distinguishing himself by his valiant defence of Cracow. Having entered the service of the empress of Russia, she was so well satisfied with his conduct in the Crimea and Ukraine that she appointed him commander of her forces. In 1743 he was made lieutenant-general in the French service, and at the sieges of Menin, Ypres, and Fribourg, was conspicuous for his courage and skill. In 1745 he commanded the corps of reserve at the battle of Fontenoy, in which he took an honourable share. After having taken many strong places in Flanders, he obtained possession of Bergen-op-Zoom by storm in September 1747. This place till then had been considered impregnable, and was occupied by a strong garrison, and covered by a formidable army. The following day he received the staff of marshal. He died in 1755. Lowendal was thoroughly acquainted with engineering, geography, and tactics, and spoke Latin, German, English, Italian, Russian, and French, with fluency. With these accomplishments he combined modesty and amiableness of disposition, though a devotee of pleasure, like the marshal Saxe, his most intimate friend, whom he also resembled in his application to military studies.

**LOWMAN, MOSES,** a learned divine, who was born at London in 1680, and educated at the universities of Leydon and Utrecht. He subsequently settled at Clapham, where he died at a very advanced age. His principal works are "A Dissertation on the Civil Government of the Hebrews," and "An Argument from Prophecy to prove that Jesus is the Messiah."

**LOWRY, WILSON,** an English artist, who was distinguished for his great skill in the art of engraving. He was the son of a portrait painter of Whitehaven, where he was born on the 24th of January, 1762. He is said to have reached the age of fifteen before he displayed any decided partiality for the profession in which he afterwards distinguished himself. Early in life he was induced to leave his paternal home, in company with a youth of his own age. They had formed a resolution to support themselves

by house-painting; and, after wandering about the country for a little time, they went to London, and were there actually employed in the business on which they had fixed. About the age of eighteen, Mr. Lowry, after visiting Warwick, Shrewsbury, and other large towns, where he maintained himself by engraving, and teaching drawing, repaired for the second time to the metropolis; and being the bearer of a letter of introduction to Alderman Boydell, he received him with great kindness, and was ever after his warm friend.

He subsequently commenced the study of surgery, but after several years' sedulous attendance at the lectures and hospital, he gave the plan up and recommenced his old occupation of engraving, in which he soon raised himself to eminence. Some of the finest etchings for the topographical publication of Hearne and Byrne were by Mr. Lowry; among others, the view of Holyrood House, the Round Tower at Ludlow, and the ancient Market Cross at Glastonbury. These plates were at least equal, if not superior, to any similar productions of that period. His style of etching picturesque antiquities was evidently formed on a keen preception of, and sensibility to, the beauties of the style of the elder Rooker, and of the analogy between that style and its archetype in nature.

Not content, however, with the uncertain and imperfect modes of execution then existing, Mr. Lowry bent all the powers of his mind to the invention of such mechanical means as might ensure evenness of texture and clearness and precision of line upon copper, especially in the representation of architectural subjects, machinery, apparatus, &c. In this desirable object he completely succeeded, and the merit of his invention has long been universally acknowledged. About the years 1790 or 1791, Mr. Lowry completed, principally with his own hands, and of wood, his first ruling machine, possessing the property of ruling successive lines, either equidistant, or in just gradation from the greatest required width to the nearest possible approximation.

In 1798 he invented the diamond points for etching, the durability of which, as compared with steel points, and the equality of tone produced, have rendered them highly important to the art of engraving. In 1799 he improved upon his ruling machine, and constructed a new one, capable of drawing lines to a point, as well as parallel lines, and of forming concentric circles. In 1800 he invented a simple instrument for describing parts of circles, of which the radius is so large as to preclude the use of even beam compasses. In 1801 he invented a machine for drawing ellipses on paper or copper. In 1806 he invented a machine for making perspective drawings; and so great was its accuracy, that, after having finished with its aid an elaborate drawing of the west front of Peterborough cathedral, on taking the actual measurements of the building, they were found to agree exactly with all the parts of the drawing. Besides these important inventions, Mr. Lowry constructed an instrument to place over a vanishing point, to which lines were to be drawn on copper, a variety of compasses, with micrometer screws, moveable points for the insertion of diamonds, &c.; and not very long before his death he completed two new ruling machines, of singular simplicity and accuracy. Mr. Lowry at length, by the inventions which have just been described, and by the taste and skill with which

he adapted them to his purpose, established himself, without a rival, in the peculiar walk of art to which he principally devoted his attention. The first production of his on which he employed his ruling machine was a plate which occurs in the third volume of Stuart's "Athens." It is a sort of Corinthian capital. Some time afterwards he executed several plates for Murphy's "Description of the Church of Batalha, in Portugal." After the completion of this publication, Mr. Lowry executed several plates for Murphy's "Travels in Portugal," among the best of which may be ranked a View of the Bath at Cintra, and a View of the Temple of Diana at Evora. Mr. Lowry was then engaged by Mr. Peter Nicholson to execute the plates of his book on Grecian and Roman architecture. Unfortunately, the inferior ink with which the plates were printed prevented him from receiving the full praise to which he was entitled; for no one can have an adequate idea of the exquisite beauty of the engraving who has not seen the proof impression which Mr. Lowry had struck off for himself before the plates were sent to the publishers. For a year or two after this Mr. Lowry was principally employed in engraving scientific subjects, for such works as Tilloch's "Philosophical Magazine," and "The Journal of the Society of Arts, Manufactures, and Commerce." Towards the latter end of the year 1800 Messrs. Longman and Co. resolved to publish, under the name of "Dr. Rees's Cyclopædia," a work which, in every respect, should surpass all publications of a similar nature that had preceded it, and Mr. Lowry was engaged to engrave the plates and machinery. In his efforts to do justice to the publishers of the work, he was warmly seconded by their liberality, of which he always expressed a grateful sense. On his part, nothing could exceed the enthusiasm with which he devoted himself to the undertaking. It was one of the excellent qualities of Mr. Lowry's character, never to be satisfied but by the nearest possible approximation to perfection. At his recommendation, original drawings were made for most of the plates; and if he thought he had reason to suspect that any of those drawings were inaccurate, he would never transfer them to copper, until, at whatever expense of time, he had ascertained their truth or had made the corrections which his knowledge suggested and enabled him to effect.

For nearly twenty years "Rees's Cyclopædia" occupied the greater part, but not the whole of Mr. Lowry's time. Among other works in which he was employed, were several of the plates in Wilkins's "Magna Græcia," almost all the plates in Wilkins's "Vitruvius," and some of those which adorn Nicholson's "Architectural Dictionary." About the month of June 1820, the last plates of the Cyclopædia were finished. Mr. Lowry was shortly after engaged to engrave the plates for Crabbe's "Technological Dictionary." Towards the latter end of 1821 Messrs. Mawman and Rivington secured his services for the "Encyclopædia Metropolitana," and in this work he was chiefly employed until his last illness. Whoever might be called upon to pronounce a judgment on Mr. Lowry's engravings would find it difficult to decide whether, in the extreme accuracy of the drawing or in the beauty of the mechanical execution, lay their chief merit. It may, perhaps, be said that the correctness of the drawing is owing to the draftsman and not to the engraver. This is true to a certain extent in all other cases, but it is not true in the

case before us. Very few drawings were brought to Mr. Lowry in which his penetrating judgment could not discover some error; and, as we have already observed, he exercised the right of supplying whatever deficiencies he observed. Besides, many of his plates were drawn, as well as engraved, by himself, although he did not always affix his name as the delineator. All those plates in "Rees's Cyclopædia" which are without the name of any draftsman, were drawn either by Mr. Lowry or by his daughters. His engravings in Leslie's "Treatise on Light and Heat" are among his most finished specimens, and were also drawn by him.

It will, doubtless, be interesting to the reader to know what was Mr. Lowry's opinion of the comparative merit of his own works. He esteemed, as the most perfect specimen which he had ever produced, an engraving in Nicholson's Architecture, with the following title: "From the Doric Portico at Athens;" declaring that, if he were to receive a thousand pounds for the attempt, he could not do a single line of it better. Next to this he ranked two plates in the same publication, with the following titles,—"From the Temple of Apollo at Cora," "From the Coliseum at Rome."

Mr. Lowry was confined to his house for some months previous to his death, by a complaint under which he had laboured for several years, and which terminated fatally on the 23rd of June, 1824. Mrs. Lowry has obtained considerable reputation as a teacher of mineralogy and the elements of mathematics.

LOWTH, ROBERT, a distinguished English prelate, who was born at Buriton in 1710. He received his education at Winchester school, whence he was elected in 1730 to New college, Oxford, of which he was chosen a fellow in 1734, and in 1741 was elected professor of poetry in the university of Oxford. In 1753 he published his "De Sacra Poesi Hebræorum Prælectiones Academicæ," which has been translated into English, French, and German. The best edition is that of Leipsic, 1815, with notes by Michaelis Rosenmüller, &c. In 1754 he received the degree of D. D. from the university of Oxford by diploma, and in 1755 went to Ireland as chaplain to the marquis of Hartington, appointed lord lieutenant, who nominated him bishop of Limerick, which preferment he exchanged for a prebend of Durham, and the rectory of Sedgfield. In 1758 was published his "Life of William of Wykeham," which in 1762 was followed by "A Short Introduction to the English Grammar." In 1765 a misunderstanding took place between Doctors Lowth and Warburton, the latter of whom took offence at certain passages in the Prælectiones respecting the book of Job, which he believed to be aimed at the theory of his "Divine Legation of Moses." Warburton, in an appendix concerning the book of Job, added to the second edition of his "Divine Legation," indulged in the acrimony by which he was distinguished, and thereby produced a reply from Dr. Lowth in a "Letter to the right reverend the Author of the Divine Legation of Moses," which has become memorable at once for the ability and severity of its criticism. The ultimate silence of the Warburtonians gave the victory to their antagonists. In 1766 Dr. Lowth was appointed bishop of St. David's, whence, in a few months afterwards, he was translated to the see of Oxford. In 1777 he succeeded to the diocese of London, and the



next year published the last of his literary labours—"Isaiah, a New Translation, with a Preliminary Dissertation and Notes." Rosenmüller says he understands and expresses the Hebrew poet better than any other writer. On the death of Archbishop Cornwallis, the primacy was offered to Dr. Lowth, but he declined that dignity in consequence of his age and family afflictions. He died in November 1787.

LOWTH, WILLIAM, a distinguished divine, who was born in London in 1661, and received his early education at Merchant Tailors' school. He subsequently went to Oxford, where he took his degree in 1688, and then entered holy orders. Through the interest of the bishop of Winchester he obtained, besides other church preferments, the rectory of Buriton, where he remained till his death, which took place in May 1732. He is best known in the literary world as the author of "A Vindication of the Divine Authority of the Old and New Testament."

LOYOLA, IGNATIUS, a member of the Roman catholic church, who was the founder of the society of Jesuits. He was born in 1491 in the castle of Loyola, in the Spanish province Guipuscoa. Till his twenty-ninth year he served in the army, was distinguished for bravery, gallantry, and vanity, and made indifferent verses. At the siege of Pampeluna by the French, he was wounded in both legs, one of which being crooked after the cure, he caused it to be broken again for the purpose of having it made straight. During the siege he had shown great valour and firmness, and when the commander wished to surrender in consequence of want of provisions, he alone opposed it. As soon as the soldiers saw him fall they surrendered. During his sickness, Ignatius beguiled his time with books, and as there were no romances in the house, he read a Spanish translation of the life of the Saviour, by Landolphus, a Carthusian, and a volume of the lives of the saints. His imagination was highly excited by these books. What others had done, as was recorded in those biographies, he thought he might do also, as he afterwards said himself. He determined to live a life of abstinence, penitence, and holiness. The virgin he thought appeared to him with the holy infant in her arms, both regarding him with looks of benign complacency and encouragement. His brother, Martin Garcia, observed the change which had taken place in him, and endeavoured to dissuade him from his purpose, entreating him to remember his illustrious birth, and the reputation which he had already obtained; but Ignatius was firm.

Leaving his brother at a sister's house in Onate, he proceeded to Navarretta, where he collected some debts, and, having paid his servants and all his creditors, gave the rest for the restoration of the picture of the virgin, and proceeded alone upon his mule to Montserrat. A Moor overtook him, who, in their conversation, uttered an opinion respecting the virgin which appeared to Ignatius blasphemous; and while the Moor, luckily for himself, pricked forward, Loyola deliberated whether it was not his duty to follow and stab him. The Moor had gone to a village off the road, and Ignatius let his mule choose his own way, with the intention of killing the infidel if the mule should carry him to the village; but it was not so ordered, and he arrived at Montserrat. Here he consecrated his arms to the virgin, declared himself her knight, and proceeded to the hospital at Manresa, a small place not far from Montserrat, where he

fasted rigorously, scourged himself, neither cut his nails nor combed his hair, and prayed seven hours a day. He begged his bread, bread and water being his only food, and, eating very sparingly, he gave what remained to others. In the condition to which he was thus reduced, visions haunted him and tempted him. Recollections arose of his birth and breeding, his former station, his former habits of life,—these compared with his present situation in a hospital, in filth and in rags, the companion of beggars! This temptation he at once quelled and punished by drawing closer to the beggar at his side, and courting more familiarity with him. He then shrunk from the prospect of living in this painful, and, as he could not but feel it to be, beastly life, till the three-score and ten years of mortal existence should be numbered: could he bear this? The question he thought came from Satan: to Satan he replied triumphantly, by asking him if it was in his power to ensure life to him for a single hour; and he comforted and strengthened himself by comparing the longest span of human life to eternity.

It is affirmed that at this time he was entranced from one Sunday to another, lying all that while so apparently lifeless that certain pious persons would have had him buried if others had not thought it necessary first to ascertain whether he were dead, and, in so doing, felt a faint pulsation at the heart. He awoke from this ecstasy as from a sweet sleep, sighing forth the name of Jesus. Orlandini says it is a pious and probable conjecture, that, as great mysteries were revealed to Paul when he was wrapt in the third heaven, so during these seven days the form and constitution of the society which he was to found were manifested to Ignatius. It is pretended that he retired from Manresa to a cave in a rock not far from that city. The cave was dark and not unlike a sepulchre, but for this incommensurateness, as well as for its solitude and the beauty of the narrow vale where thorns and brushwood concealed it, the more agreeable to him. Having remained some ten months at Manresa, a city which his biographers say he undoubtedly regards with peculiar favour in heaven, as the cradle of his Christian infancy and the school of his first evangelical discipline, he determined upon going to Jerusalem, less from the desire of seeing those places which had been hallowed by the presence of our Lord than in the hope of converting some of the infidels who were masters of the holy land, or of gaining the palm of martyrdom in the attempt, for of this he was most ambitious. A dangerous passage of five days brought him to Gaëta, from whence he proceeded to Rome on foot. This was a painful and perilous journey. It was seldom that he was admitted into a town or under a roof for fear of the plague, his appearance being that of a man who, if not stricken with the disease, had recently recovered from it; and for the most part, he was fain to lie down at night in a porch, or in the open air. He reached Rome, however, where there was either not the same alarm, or not the same vigilance. At Venice he begged his bread, and slept on the ground, till a wealthy Spaniard, recognising him for a countryman, took him to his house, and afterwards introduced him to the doge, from whom he obtained a free passage to Cyprus. From Jaffa he proceeded with other pilgrims to Jerusalem in the usual manner; and when they alighted from their asses, on the spot where the friars were waiting with the cross to receive them, and when they

had the first sight of the holy city, all were sensible of what they deemed an emotion of supernatural delight.

He now began his return to Spain more unprovided even than he had left it. No difficulty occurred in re-crossing to Cyprus. He had obtained a good character from his fellow-pilgrims, and they having taken their passage from that island in a large Venetian ship, besought the captain to give him a passage, as one for whose holy conversation they could vouch. The Venetian captain was no believer in such holiness, and he replied, that a saint could not possibly want a ship to convey him across the sea, when he might walk upon the water, as so many others had done. The master of a smaller vessel was more compassionate; and this, though so much less seaworthy than the other that none of the other pilgrims embarked in her, reached Italy safely after a perilous voyage, while the other was wrecked. He had been warned of the danger to which he would be exposed in travelling from Ferrara to Genoa, where the French and Spanish armies were in the field, by both which he must pass, with the likelihood of being apprehended as a spy by both. Some Spanish soldiers, into whose company he fell, pointed out another route. But Ignatius liked to put himself in the way of tribulation; the more suffering, the greater merit, and consequently the more contentment; and he was contented accordingly; when, upon attempting to enter a walled town, which was in possession of the Spaniards, he was seized and searched as a spy. The journey to Jerusalem, notwithstanding all the hardships which he endured in it, had so greatly improved his health, that he thought the relaxation of austerity in his course of life, which had been enjoined him as a duty, had ceased to be allowable, having now ceased to be necessary. He did not, indeed, resume his former mode of apparel in its full wretchedness; but he clad himself as meanly as he could, and cut the soles of his shoes in such a manner as to let the gravel in, and also to prepare for himself a further refinement of discomfort, for the fragments of sole which he had left were soon worn away, while the upper-leather remained, and thus he contrived to walk in winter with his bare feet on the earth, and yet no one suspected that he was thus purposely afflicting himself.

In 1524 he returned to Barcelona, and after a residence of two years he went to the university of Alcalá, where he found some adherents; but the inquisition imprisoned him for his misconduct, which appeared strange, and rendered him suspected of witchcraft. He was not delivered from the prison of the holy office until 1528, when he went to Paris to continue his studies, the subjects of which, indeed, were only works of an ascetic character. Here he became acquainted with several Spaniards and Frenchmen, who were afterwards celebrated as his followers; as Lainez, Salmeron, Bovadilla, Rodriguez, St. Pierre, Favre, and others. They conceived the plan of an order for the conversion of heathens and sinners, and, on Ascension day in 1534, they united for this great work in the subterranean chapel of the abbey of Montmartre. Some of these men had not yet finished their theological studies, and, until this should take place, Ignatius returned to Spain. They then met again in 1536 at Venice, whence they proceeded to Rome, and received the confirmation of their society from Pope Paul III. They took the triple vow of chastity, obedience, and poverty, in the

presence of the papal nuncio Veralli at Venice. The account of the origin of their name, given by Lainez, adopted by the society, and recorded by them upon a marble tablet, is, that, Ignatius, losing his bodily senses, saw himself surrounded with the full splendour of heaven; saw the Father beholding him with an aspect full of love, the Son bearing his cross, and pointing to the marks of his passion; heard the Father earnestly recommend him to the Son; saw himself benignantly accepted by the Son, and heard these words from the lips of the Son, *Ego vobis Romæ propitius ero*. Therefore it was, according to Lainez, that he gave his order the name of the Society of Jesus. In 1541 Ignatius was chosen general of the society, but Lainez, his successor, must be considered, even from the commencement, as the person who gave to the order the organization by which it has astonished the world, though Ignatius by his ardent zeal may have given it a great impulse. Ignatius continued his abstinence and penances during life. Even when general, he used to perform the meanest labours in his church in Rome, and died in July 1556, exhausted by fatigues. Forty-three years after, he was declared *beatus* by Paul V., and Gregory XV. canonized him. There are two works of Loyola, his "Constitution of the Order," in Spanish, praised by Cardinal Richelieu as a master-piece; and his "Spiritual Exercises," also in Spanish; a work the first plan of which was drawn up in the hospital at Manresa.

LUBIENIETSKI, STANISLAUS, a Polish gentleman, who was born at Cracow in 1623, and educated by his father with great care. He became a celebrated Socinian minister, and took great pains to obtain a toleration from the German princes for his Socinian brethren. His labours, however, were ineffectual, being himself persecuted by the Lutheran ministers, and banished from place to place; until at length he died, with his two daughters, from poison, his wife narrowly escaping, in 1674. We have of his writing "A History of the Reformation in Poland," "A Treatise on Comets," with other works in the Latin language.

LUBIN, EILHARD, a learned German, who became professor of poetry in the university of Rostock in 1595, and ten years after was promoted to the professorship of divinity. He wrote notes on Anacreon, Juvenal, Persius, &c., and several other works; but that for which he became most celebrated was a treatise on the nature and origin of evil, entitled, "Phosphorus de Causa Prima et Natura Mali," in which we have a curious hypothesis to account for the origin of moral evil. He supposed two co-eternal principles; not matter and vacuum, as Epicurus did, but God and Nihilum, or Nothing. This being written against by Grawer, was defended by Lubin; but after all he is deemed better acquainted with polite literature than with divinity. He died in 1621.

LUCANUS, MARCUS ANNÆUS, a Latin poet, born at Corduba in Spain. He was the son of Annæus Mela, the youngest brother of Seneca, and was taken to Rome from the place of his nativity at the age of eight months. At Rome he was educated under the stoic Cornutus, so celebrated by his disciple Persius the satirist. In the close of his education Lucan is said to have passed some time at Athens. On his return to Rome he rose to the office of quaestor before he had attained the legal age. He was afterwards enrolled among the augurs, and married a

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lady of noble birth. Lucan had for some time been admitted to familiarity with Nero, when the emperor was contending for poetical honours by the public recital of a poem he had composed on Niobe. Lucan had the imprudence to repeat a poem on Orpheus in competition with that of Nero; and, what is more remarkable, the judges of the contest were just enough to decide against the emperor. From that period Nero became the prosecutor of his successful rival, and forbade him to produce any poetry in public. The well-known conspiracy of Piso against the tyrant soon followed; and Tacitus, with his usual sarcastic severity, concludes that Lucan engaged in the enterprise from the poetical injuries he had received,—“a remark which does little credit to the candour of the historian, who might have found a much nobler and a more probable motive for his conduct in the generous ardour of his character, and his passionate adoration of freedom. In the sequel of his narration, Tacitus alleges the following charge against this poet: The historian asserts that Lucan, when accused of the conspiracy, for some time denied the charge; but corrupted at last by a promise of impunity, and desirous to atone for the tardiness of his confession, accused his mother Atilla as his accomplice. This circumstance is so improbable in itself, and so little consonant to the general character of Lucan, that some writers have treated it as a calumny invented by Nero to vilify the object of his envy. But the name of Tacitus has given such an air of authority to the story, that it may seem to deserve a more serious discussion, particularly as there are two subsequent events related by the same historian which have a tendency to invalidate the accusation so injurious to our poet. The events are, the fate of Annæus and the escape of Atilla, the two parents of Lucan. The former died in consequence of an accusation brought against him after the death of his son, by Fabius Romanus, who had been a friend of Lucan, and forged some letters in his name with the design of proving his father concerned in the conspiracy. These letters were produced to Nero, who sent them to Annæus from a desire (says Tacitus) to get possession of his wealth. From this fact two inferences may be drawn, according to the different lights in which it may be considered:—If the accusation against Annæus was just, it is clear that Lucan had not betrayed his father, and he appears the less likely to have endangered by his confession the life of a parent to whom he owed a still tenderer regard.—If Annæus was not involved in the conspiracy, and merely put to death by Nero for the sake of his treasure, we may the more readily believe that the tyrant who murdered the father from avarice, might calumniate the son from envy. But the escape of Atilla affords us the strongest reason to conclude that Lucan was perfectly innocent of the abject and unnatural treachery of which Tacitus has supposed him guilty. Had the poet really named his mother as an accomplice, would the vindictive and sanguinary Nero have spared the life of a woman whose family he detested, particularly when other females were put to death for their share in the conspiracy? That Atilla was not in that number the historian himself informs us in the following remarkable sentence:—“The information against Atilla, the mother of Lucan, was dissembled; and, without being cleared, she escaped unpunished.”

Lucan's firmness and intrepidity of character are forcibly displayed in the picture of his death which

Tacitus himself has given us. He was condemned to have his veins cut; and while his blood issued in streams, perceiving his feet and hands to grow cold and stiffen, and life to retire by little and little from the extremities, while his heart was still beating with vital warmth, and his faculties in no shape impaired, recollected some lines of his own, which described a wounded soldier expiring in the manner that resembled this. The lines themselves are believed to have been the last words he ever uttered. The following translation is by Rowe:—

“Now the warm blood at once, from every part,  
Ran purple poison down, and drain'd the fainting heart.  
Blood falls for tears; and o'er his mournful face  
The ruddy drops their tainted passage trace.  
Where'er the liquid juices find a way,  
There streams of blood, there crimson rivers stray.  
His mouth and gushing nostrils pour a flood,  
And e'en the pores ooze out the trickling blood;  
In the red deluge all the parts lie drown'd,  
And the whole body seems one bleeding wound.

No single wound the gaping rupture seems.  
Where trickling crimson wells in slender streams;  
But, from an op'ning horrible and wide,  
A thousand vessels pour the bursting tide:  
At once the winding channel's course was broke,  
Where wand'ring life her mazy journey took;  
At once the currents all forgot their way,  
And lost their purple in the azure sea.”

Rowe.

Such was the death of Lucan before he had completed his twenty-seventh year. His wife, Polla Argentaria, is said to have transcribed and corrected the first three books of the “Pharsalia” after his death. The veneration which she paid to the memory of her husband is recorded by Martial; and more poetically described in that elegant production of Statius, called “Genethliacon Lucani,” a poem said to have been written at the request of Argentaria. The author, having invoked the poetical deities to attend the ceremony, touches with great delicacy and spirit on the compositions of Lucan's childhood, which are lost, and the “Pharsalia,” the production of his early youth: he then pays a short compliment to the beauty and talents of Argentaria, laments the cruel fate which deprived her so immaturity of domestic happiness, and concludes with an address to the shade of Lucan. The severest censures on Lucan have proceeded from those who have unfairly compared his language to that of Virgil: but how unjust is such a comparison! it is comparing an uneven block of porphyry, taken rough from the quarry, to the most beautiful superficies of polished marble. How differently should we think of Virgil as a poet if we possessed only the verses which he wrote at that period of life when Lucan composed his “Pharsalia!” In the disposition of his subject, in the propriety and elegance of diction, he is undoubtedly far inferior to Virgil; but if we attend to the bold originality of his design, and to the vigour of his sentiments,—if we consider the “Pharsalia” as the rapid and uncorrected sketch of a young poet, executed in an age when the spirit of his countrymen was broken, and their taste in literature corrupted,—it may justly be esteemed as one of the most noble productions of the human mind.

LUCAS, CHARLES, an Irish patriot, who was born in 1713, in the county of Clare. After completing his education he took the degree of M. D. and became a practising physician. His first political publication of importance was a pamphlet which he entitled “The Complaints of Dublin.” It contained a statement of what he conceived to be the grievances of his fellow-citizens, which he presented to Lord Harrington, the then lord lieutenant, by

whom though Lucas was politely received, the matter nevertheless ended in nothing. In this and some other publications he gave the results of his investigations of the ancient records and charters of the city, and endeavoured to arouse the citizens of Dublin to seek legal redress. These exertions naturally made him universally popular with those whose cause he had so warmly espoused, and in defence of whose interests he for several years maintained an arduous and persevering contest. On the death of Sir James Somerville, the representative of the city in parliament, which took place in August 1748, both Lucas and Latouche being put in nomination for the vacant seat, a difference of interests was created between them, and the election was carried on with all the excitement and violence of party spirit. In several of Dr. Lucas's speeches, and more especially in many powerful and energetic addresses which he published about this period, he animadverted in strong and unguarded language upon the conduct of the government. But though it may be admitted that this was sufficiently deserving of reprehension, yet nothing could warrant the perfidious advantage which was taken of his unsuspecting rashness, in placing in the hands of the lord lieutenant's secretary, Mr. Weston, for the purpose of justifying himself, copies of some of his publications which had been most censured. It seems that it was determined at any rate to get rid of Lucas, who was both feared and hated; and accordingly, when brought before the house of commons on the ground of having published some seditious pamphlets, it would perhaps have been impossible to have proved him the author (for the printer could not be found, and no other evidence was to be had), when Mr. Weston "produced the very papers which Lucas had left at the castle, which of course could not be denied by him, had he been disposed to take refuge that way." After some opposition the publications were voted criminal, Lucas was ordered to be taken into custody, and the attorney general directed to prosecute him. In consequence of this, Lucas conceived it most prudent to retire to England; and accordingly he appears to have resided here, and to have followed his professional avocations with considerable profit and credit for some time. "An Essay on the Bath Waters," which he published in London in 1756, appears to have added not a little to his character and fame as a physician. Here he became acquainted with Dr. Johnson, by whom he was much valued and esteemed. The following energetic passage occurs in a review by Johnson of the essay to which we have alluded:—"The Irish ministers drove him from his native country by a proclamation, in which they charged him with crimes which they never intended to be called to the proof, and oppressed him by methods equally irresistible by guilt and innocence. Let the man thus driven into exile for having been the friend of his country, be received in every other place as a confessor of liberty; and let the tools of power be taught in time, that they may rob, but cannot impoverish."

The most remarkable of Dr. Lucas's publications, namely, his "Translation of the Great Charter of Dublin," appeared in 1749; to which is prefixed a dedication, in which, at considerable length and with great ability, he traces the political history of the city of Dublin.

At length, by the intervention of some influential persons, Dr. Lucas was enabled to return to Ireland;

and at the election which took place upon the accession of George III. he was elected for the city of Dublin, which he thenceforward continued to represent while he lived.

It is said that in the house of commons his influence and importance were considerably diminished by his impetuosity, and perhaps also from the comparatively humble rank in life from which he had originally sprung. Certain it is, however, that he advocated with much power and ability, and in some degree took a leading part in bringing forward many popular measures which were discussed in the Irish parliament at that period; that he was constantly assailed by the newspapers under the influence of ministers, is a sure proof that he was in no small degree formidable to them. He was much considered and regarded by many estimable persons of his contemporaries, and among the rest by Lord Claremont, who also thought very highly of his professional abilities, and often declared that he had received more benefit from the advice of Lucas than from all his other physicians.

During the latter part of Lucas's life he suffered much from impaired health; and this seems not to have been diminished by discovering that his unremitting exertions in the service of the public were frequently foiled and rendered abortive. Almost worn out by the disappointments which too constantly attend our most zealous labours, he declared in one of his addresses to his constituents—"I dare not neglect, much less desert my station, but I wish by any lawful or honourable means for my dismissal." His appearance in the house of commons at this period is described by a contemporary to have been very dignified and imposing; "his infirmities, for he was always carried into and out of the house, being so enfeebled by the gout that he could scarcely stand for a moment; the gravity and uncommon neatness of his dress; his gray venerable locks blending with a pale but interesting countenance, in which an air of beauty was still visible, altogether excited attention; and I never saw a stranger come into the house without asking who he was."

He died in November 1771, and his remains were honoured with a public funeral, which was attended by the lord mayor and other members of the corporation in their dresses of ceremony, and also by many distinguished men of his party in the house of commons, as well as private friends. Soon after his decease a subscription was raised among the merchants and citizens of Dublin, and others who appreciated the unspotted character he had sustained, through life, of steady and incorruptible patriotism, for the purpose of erecting a statue to his memory, which has been accordingly placed in a conspicuous niche on the west staircase of the royal exchange. It represents Lucas in a striking and dignified attitude, in the act of addressing an assembly; in his right hand he holds a roll, on which is inscribed "Magna Charta."

LUCAS, JACOBS, an eminent artist, who was born at Leyden in 1494. He received his first instructions in the art of painting from his father, Hugues Jacobs, but completed his studies in the school of Cornelius Engelbrecht. It is said that a few years before his death he made a tour into Zealand and Brabant; and during his journey a painter of Flushing, envious of his great talents, gave him poison at an entertainment; which, though very slow,



was too fatal in its effect, and put an end to his life after six years' languishing under its influence. Others attribute his death to his incessant industry. The superiority of this artist's style manifested itself in his early youth. His tone of colouring is good, his attitudes (making a reasonable allowance for the stiff German taste) are well chosen, his figures have a considerable expression in their faces, and his pictures are very highly finished. He endeavoured to proportion the strength of his colouring to the different degrees of distance in which his objects were placed; for in that early time the true principles of perspective were but little known, and the practice of it was much less observed.

This artist painted not only in oil, but also in distemper and upon glass. Nor was he less eminent for his engraving than for his painting. He carried on a correspondence with Albert Dürer, who was his contemporary; and it is said, that as regularly as Albert Dürer published one print, Lucas published another, without the least jealousy on either side, or wish to depreciate each other's merit. And when Albert came into Holland upon his travels, he was received by Lucas with great cordiality. His style of engraving, however, differed considerably from that of Albert Dürer, and seems evidently to have been founded upon the works of Israel van Mechlen. His prints are very neat and clear, but without any powerful effect. The strokes are as fine and delicate upon the objects in the front as upon those in the distances; and this want of variety, joined with the feebleness of the masses of shadow, give his engravings, with all their neatness, an unfinished appearance, much unlike the firm substantial effect which we find in the works of Albert Dürer. He was attentive to the minutiae of his art. Every thing is carefully made out in his prints, and no part of them is neglected. He gave great character and expression to the heads of his figures, but on an examination of his works we find the same heads too often repeated. He engraved on wood as well as on copper, but his works on the former are by no means numerous. They are, however, very spirited, though not equal, upon the whole, to those of his friend Albert Dürer. Of his engravings the following may be mentioned as among the principal:—1. Mahomet Sleeping, with a Priest Murdered by his side, and another figure stealing his sword, said to be one of his most early productions; the Crucifixion on Mount Calvary; the Wise Men's Offering; Return of the Prodigal Son; his own portrait; and David Playing before Saul; this is a very fine print, the expression of Saul's countenance, in particular, is admirable.

LUCAS, RICHARD, D.D., a learned English divine, who was born in 1648, and studied at Oxford; after which he entered into holy orders, and was for some time master of the free school at Abergavenny. He subsequently became vicar of St. Stephen's, Coleman Street, in London, and lecturer of St. Olave's in Southwark; and in 1696 was installed prebendary of Westminster. He published several works, particularly, "Practical Christianity," "An Enquiry after Happiness," several sermons, and a Latin translation of "The Whole Duty of Man." He died in 1715.

LUCIAN, a celebrated Greek author, who was born at Samosata, in the reign of the emperor Trajan. He studied law, and practised some time as an advocate, but subsequently became a rhetorician. He

lived to the time of Marcus Aurelius, who made him register of Alexandria in Egypt. Lucian was one of the best writers of antiquity. His dialogues and other works are written in Greek. In these he had joined the useful to the agreeable, instruction to satire, and erudition to elegance; and we every where meet with that fine and delicate raillery which characterizes the Attic taste. Those who censure him for impiety have reason on their side, if religion consisted in the theology of the pagan poets, or in the extravagant opinions of philosophers; for he throws so much ridicule on the vices of the gods and philosophers that he covers them with contempt.

LUCRETIUS, CAIUS TITUS, a celebrated Latin poet, who is believed to have been born 95 B. C., and studied the Epicurean philosophy at Athens. He is said to have been made insane by a philtre, and in his lucid intervals to have produced several works, but to have committed suicide in his forty-fourth year. We possess of his composition a didactic poem, in six books, "De Rerum Natura," in which he exhibits the principles of the Epicurean philosophy with an original imagination and in forcible language. The unpoetical subject of the poem must of itself make it on the whole a failure; but parts, notwithstanding, such as the description of human misery, the force of passions, the terrible pestilence of Greece, &c., demonstrate that Lucretius was possessed of great poetical talents.

LUCULLUS.—This Roman leader was the conqueror of Mithridates. Being chosen *edilis curulis* at the same time with his brother Marcus Licinius, he displayed in the Marcian war both ability and courage. In the civil wars of Sylla and Marius, he sided with the former. In the year of the city 679, he was appointed consul and commander of the army which was to proceed to Cilicia against Mithridates. Having already served against Mithridates with an inferior command during his questorship, he was acquainted with that country. He first sought to restore the ancient discipline which the Roman soldiers had forgotten among the voluptuous Asiatics. Mithridates had already made a victorious beginning of the campaign by a naval battle with the consul Aurelius Cotta, the colleague of Lucullus. Lucullus was therefore compelled to hasten the attack of his land forces. But when he approached the army of Mithridates and ascertained its strength, he deemed it judicious to avoid a decisive battle, and contented himself with cutting off the king's communications. Mithridates now advanced with a considerable force to besiege the city of Cyzicum, the key of Asia, then in possession of the Romans. Lucullus, however, defeated his rear-guard on their march thither, and compelled the king to give up his attempt. Lucullus now advanced to the coasts of the Hellespont, prepared a fleet, and vanquished the squadron of Mithridates near the island of Lemnos. This victory enabled him to drive all the other squadrons of Mithridates from the Archipelago. The generals of Lucullus subdued, meanwhile, all Bithynia and Paphlagonia. Lucullus again, at the head of his army, conquered the various cities of Pontus, and although overcome by Mithridates in a battle, he soon acquired such advantages that he finally broke up the hostile army, and Mithridates himself sought protection in Armenia. Lucullus now changed Pontus into a Roman province, and on Tigranes refusing to surrender Mithridates to the Romans, Lucullus

marched against Armenia, and vanquished Tigranes. Mithridates, however, contended with various fortune till Lucullus was prevented from continuing the war against him effectually, by the mutiny of his soldiers, who accused him, perhaps not unjustly, of avarice and covetousness. In Rome the dissatisfaction of the soldiers towards Lucullus was found well grounded; he was deprived of the chief command and recalled. He was received, however, by the patricians with every mark of respect, and obtained a splendid triumph.

From this time Lucullus remained a private individual, spending in profuse voluptuousness the immense riches which he had brought with him from Asia, without however entirely abandoning the more noble and serious occupations of a cultivated mind. During his residence as a questor in Macedonia, and as general in the Mithridatic wars, he had become intimate with the most distinguished philosophers. His principal instructor was the academician Antiochus, who accompanied him in some of his campaigns. Lucullus was therefore most interested in the Platonic system. After his return he pursued the study of philosophy, induced many scholars to come to Rome, and allowed them free access to his house. He also founded, by means of Tyrannion, whom he had taken prisoner in the Mithridatic war, an extensive library, which was free to every one, and of which Cicero made great use. His example also induced other distinguished Romans to draw learned men to Rome at their expense. At last he is said to have lost his reason in consequence of a philtre, administered by his freedman Callisthenes, so that it was necessary to place him under the guardianship of his brother. He soon after died in his sixty-sixth or sixty-eighth year.

LU DEN, HENRY, a writer of eminence, who was born at Lockstadt, in the duchy of Bremen, in 1780, and studied at Göttingen. In 1806 he was made extraordinary professor of philosophy at Jena, and in 1810 professor of history. Besides numerous historical, philosophical, and political treatises in periodical publications, he has written the lives of Thomasius, Grotius, and Sir W. Temple, and other valuable works. In his "*Nemesis, a Political and Historical Journal*," he attacked the statements of Kotzebue with great success.

LUDLOW, EDMUND, a distinguished leader of the republican party in the civil wars of Charles I., who was born about 1620 at Maiden Bradley, in the county of Wilts, and received his education at Oxford, whence he removed to the Temple, in order to study the law. He served with distinction in the parliamentary army, and when "the self-denying ordinance" took place he remained out of any ostensible situation until chosen member for Wiltshire in the place of his father. At this time the machinations of Cromwell becoming visible, he was opposed by Ludlow with firmness and openness. With a view of establishing a republic he joined the army against the parliament, when the latter voted the king's concessions a basis for treaty, and was also one of Charles's judges. With a view of removing him Cromwell caused him to be nominated general of horse in Ireland, where he joined the army under Ireton, and acted with great vigour and ability. When Cromwell was declared protector Ludlow used all his influence with the army against him, on which account he was recalled and put under arrest. Although he refused to enter into any engagement not

to act against the government he was at length allowed to go to London, where, in a conversation with Cromwell himself, he avowed his republican principles, and, refusing all security or engagement for submission, he retired into Essex, where he remained until the death of the protector. When Richard Cromwell succeeded he joined the army party at Wallingford House, and was instrumental in the restoration of the long parliament, in which he took his seat. The restoration was now rapidly approaching, and, finding the republicans unable to resist it, he quitted the country, and proceeded to Geneva, whence he afterwards, with many more fugitives of the party, took refuge at Lausanne, where Lisle was assassinated by some English royalists. Similar attempts were made on the lives of Ludlow and others; but his caution, and the vigilance of the magistracy of Berne, protected him, and he passed the remainder of his life at Vevay, with the exception of a brief visit to England after the revolution, from which he was driven by a motion in parliament for his apprehension, by Sir Edward Seymour, the leader of the Tory party. He closed his life in exile in 1693, being then in his seventy-third year. Ludlow was one of the purest and most honourable characters on the republican side, without any fanaticism or hypocrisy.

LUDOLPH, JOB, a very learned writer of the seventeenth century, was born at Erfurt, in Thuringia. He travelled much, and was master of several languages; visited libraries, searched after antiquities every where, and corresponded with learned men of all nations. He published "*A History of Ethiopia*," and other curious books.

LUDOLPH, HENRY WILLIAM, a nephew of Job Ludolph, who was born at Erfurt in 1655. He came over to England as secretary to M. Lenthe, envoy from the court of Copenhagen to that of London; and, being recommended to Prince George of Denmark, was received as his secretary. He enjoyed this office for some years, until he was incapacitated by ill health, when he was discharged with a handsome pension. After he recovered he went to Russia, where he was well received by the czar. On his return to London in 1694 he wrote a grammar of the Russian language. He then travelled into the east to obtain information of the real state of the Christian church in the Levant; the condition of which induced him, after his return, with the aid of the bishop of Worcester, to print an edition of the New Testament in the vulgar Greek, to present to the Greek church. In 1709 Mr. Ludolph was appointed by Queen Anne one of the commissioners to manage some charitable institutions, and he died early the following year.

LUKE, the author of one of the gospels, which is distinguished for fulness, accuracy, and traces of extensive information; also of the Acts of the Apostles, in which he gives a methodical account of the origin of the Christian church, and particularly of the travels of the apostle Paul. Though these two books were designed merely for his friend Theophilus they soon attained a canonical authority, and were publicly read in the churches. Concerning the circumstances of the life of this evangelist nothing certain is known, except that he was a Jew by birth, was a contemporary of the apostles, and could have heard accounts of the life of Jesus from the mouths of eye-witnesses, and was for several years a compa-



nion of the apostle Paul in his travels; so that, in the Acts of the Apostles, he relates what he himself had seen and participated in. The conjecture that he was a physician is more probable than the tradition which makes him a painter, and which attributes to him an old picture of Christ, preserved at Rome. On account of this latter tradition, however, he is the patron saint of painters, and a celebrated academy of these artists at Rome bears his name.

**LUKE OF LEYDEN**, one of the founders of modern painting in the north, who stands by the side of Dürer, Holbein, and Kranach, at the head of the old German school of art. He was born at Leyden in 1494, and enjoyed in early life the instruction of his father, Hugo Jacob, and afterwards that of Cornelius Engelbrechtsen, an eminent painter, and scholar of Van Eyk. At the early age of nine he began to engrave, and in his twelfth year astonished all judges by a painting in water colours of St. Hubert. In his fifteenth year he produced several fine works of art, designed and engraved by himself, among which the Trial of St. Anthony, and the Conversion of St. Paul, in regard to composition, characteristic expression, drapery, and management of the graver, are models. After this he executed many paintings in oil, water colours, and on glass; also a multitude of engravings, which spread his fame over the whole continent. He formed a friendly intimacy with the celebrated John of Mabuse and Albert Dürer, who visited him in Leyden. His unremitted application injured his health, and his anxious friends persuaded him to travel through the Netherlands. But his hypochondria was not removed. He imagined himself poisoned by envious painters, and hardly left his bed for almost six years, during which time he laboured uninterruptedly, and rose to the highest rank in his art. He died in 1533, in his fortieth year. This artist is excellent in almost all parts of his art, though he could not entirely divest himself of the taste which characterized the childhood of painting. His designs are striking, ingenious, and varied; his grouping judicious and natural; character appears in all his figures, particularly in the heads, though this character cannot be called noble. The situations and attitudes of his figures are very various, which is the more remarkable from the great number of persons often found in his paintings. His drawing is correct, yet not ideal, but fashioned after the models of the country in which he lived. His drapery is indeed mostly arranged with truth, but without taste, heavy, and deformed by many small folds. His colouring is pleasing and natural, but the aerial perspective is neglected, and there is a certain harshness, not to be mistaken, peculiar to that period of the art. Notwithstanding his high finish he painted easily. His engravings and wood cuts bear evidence of a most careful and steady management of the graver. They are very rare, and highly prized, particularly those in which he selected the same subjects with Albert Dürer, in order to compete with him. The friends often shared their ideas and compositions, but Luke ranks below Dürer. The fullest and most beautiful collection of engravings by this master is in the library at Vienna. His paintings are scattered about in many galleries; the principal in Leyden, Vienna, Dresden, Munich, and in the Tribuna at Florence.

**LULLY, RAYMOND**, a distinguished scholastic of the thirteenth century, author of the method called

*Ars Lulliana*, taught throughout Europe during the fourteenth, fifteenth, and sixteenth centuries. He was a native of the island of Majorca, and after having been attached to the gay court of James I. of Arragon, he became filled with pious feelings, and at about the age of thirty retired to a solitude, and, for the purpose of converting infidels, began to study theology. Encouraged by visions, he undertook the task by studying the Eastern languages, and invented his new method, or "*Ars Demonstrativa Veritatis*," for the purpose of proving that the mysteries of faith were not contrary to reason. He then visited Rome and France, in the schools of which he taught; and while at Montpelier composed his "*Ars Inventiva Veritatis*," in which he develops and simplifies his method. Passing over into Africa for the purpose of convincing the Mohammedan doctors of the truth of Christianity, he narrowly escaped with his life; and on his return to Europe wrote his "*Tabula Generalis*," a sort of key to his former works, and in 1298 obtained from Philip the Fair a professorship at Paris. From this period dates the establishment of his doctrine in Europe. His "*Ars Expositiva*," and "*Arbor Scientiæ*," are his other principal works on this subject. A second visit to Africa for the purpose of converting the disciples of Averroës, resulted in his banishment from that region; but he returned a third time, and was stoned to death about 1315. The Lullian method was taught and commented on for several centuries in Europe.

**LULLY, JEAN BAPTISTE**, a talented musician, who was born at Florence of obscure parents in 1634. As a child he exhibited a passionate fondness for music. The chevalier Guise, who had been commissioned by Mlle. de Montpensier to send her an Italian page, struck with his talent, engaged him, and despatched him to Paris in his tenth year. The lady, however, was so little pleased by his appearance that she sent him into her kitchen, where he remained some time in the humble capacity of an under-sculion. His musical talent becoming accidentally known to a gentleman about the court, his representations procured him to be placed under a master. He now rose rapidly till he obtained the appointment of musician to the court. His performance soon attracted the notice of the king, by whose direction a new band, called *les petits Violons*, was formed, and Lully placed at the head of it, in 1660; about which period he composed the music to the then favourite amusements of the court, called *ballets*, consisting of dancing, intermixed with singing and recitative. In 1670 Lully was made joint-director of the French opera, established the preceding year on the plan of that at Venice, which situation he filled till his decease in 1687. Lully contributed much to the improvement of French music, and is said to have been the inventor of the overture.

**LUTHER, MARTIN**.—The family name of this distinguished German divine was Lauther. His father was a poor miner, and the son, who was destined by Providence to spread the tenets of the Reformation by attacking a church that had successfully opposed the encroachments of the mightiest sovereigns in Europe, and ultimately to work a change next in importance to the introduction of Christianity itself, commenced his career as a humble mendicant. Luther received the rudiments of his education at Magdeburg, and there, according to the best authorities, he was so scantily supplied with the necessaries of life

that he was compelled to perambulate the town, and beg his bread from day to day.

The Franciscans had founded a school at Issenach, which, under the superintendence of John Trebonius, was in high reputation in that part of Germany; this induced a great many scholars to repair thither, and Luther remained at this school four years. His application to his studies was indefatigable, and his proficiency was what might be expected from the union of such labour and such talents, under the direction of so able a master. He excelled all his school-fellows in the proficiency he had made in Greek and Roman literature, and the exercises which were prescribed were written with greater facility and accuracy.



After having laid a good foundation for the farther cultivation of classical learning, he repaired to the university of Erfurt in the end of 1501 or beginning of 1502. The European universities were at that time in a most deplorable state. The Aristotelian logic was what solely occupied the attention of the students. Every thing else was neglected as of little or no importance; and had their diligence been directed to the study of the genuine works of Aristotle, their time would have been spent to better advantage. But they had so perplexed the doctrines of that philosopher, and rendered his text so obscure by bad translations and foolish commentaries, that hardly a vestige of what he taught remained.

Notwithstanding Luther's dislike to the school logic, he prosecuted the study of it with uncommon success. Resembling all men of generous tempers, he was naturally fond of applause, and his proficiency in this art was the chief avenue by which it could be obtained. So deep an impression had he made, that the whole university admired his genius. The master under whom he studied was Jodocus, an enthusiastic admirer of Aristotle. And Luther, in a letter to Spalatin, says that he believed he was the means of hastening the death of this doctor by treating the scholastic theology so rudely. He was created master of arts in 1503. Being elated with his success at the university, and the reputation he had there acquired, they urged him to study law, imagining that this was the most likely way to obtain both honours and wealth. To please them he began

to study law, but soon relinquished the task. It is probable that it was with reluctance he proposed to follow the profession of law, but an event of a very affecting nature induced him immediately to abandon it. There was a young man of the name of Alexius, with whom he was united by the closest ties of friendship. In an excursion to the country, they were overtaken by a thunder-storm, and Alexius was struck dead by the side of Luther, who was unhurt. Such sudden dispensations of Providence are much calculated to inspire the mind of every person with awe and dread: to one of natural sensibility, even though destitute of the principles of religion, they produce a powerful effect; but to a careful observer of divine providence, whose thoughts are constantly directed to the contemplation of the ways of the Almighty, they lead to a series of the most serious and devout reflections. Sudden death, by what circumstances soever accompanied, naturally excites sympathy; but to one of Luther's character, and in his peculiar situation at this time, every thing contributed to excite the strongest emotions. He was more forcibly impressed than he had ever been before with the uncertainty and vanity of all terrestrial enjoyments; he therefore determined to consecrate his time and talents to devout meditation, and to live sequestered from the world and its temptations. He vowed on the spot, that if God were pleased to deliver him from his present perilous situation, he would enter into a monastery, and dedicate his powers, both of body and mind, to the service of God. He seems to have considered this alarming incident as an express intimation from the Almighty to become a monk. As he was remarkable for showing respect to his parents, he took an early opportunity of informing them of his resolution. They were of a very different opinion, attempted to dissuade him from entering on a monastic life, and even warned him not to be deluded by the devil. Luther, however, determined to fulfil his vow; and accordingly, in the year 1505, became a member of the Augustin monastery at Erfurt. Many years afterwards he gave a full exposition of all the circumstances attending this extraordinary part of his history, in the dedication to his father of the "Treatise on Monastic Vows."

It may not be improper to mention some of Luther's habits at this time before he commenced a new course of life. He was a lively and interesting companion, to whom no one could be indifferent; possessed an admirable ear for music, of which he was passionately fond; he had a good voice, performed upon several instruments, and occasionally amused himself in composing music: indeed, tradition has ascribed to him what is commonly called the "Old Hundredth Psalm tune." When his views of divine truth became more clear and consistent, he confined himself to the cultivation of sacred music; and at a late period of life he was accustomed to sing a hymn after supper with his family and visitors. Notwithstanding that he naturally possessed a great flow of spirits, what not unfrequently happens to persons of that temper, he was subject to melancholy, from which he was generally relieved by music. From a letter written by him to Linccius, in which he jests upon the subject, we learn that, for the sake of exercise, he amused himself by practising the art of a turner.

Luther was constitutionally of a very ardent dis-



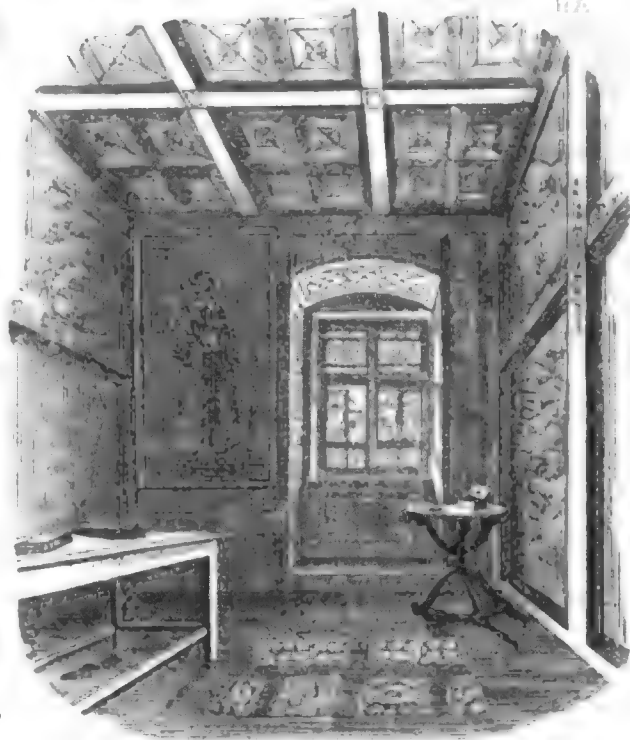
position, and had no idea of only executing imperfectly whatever he attempted. The zeal for his order was so immoderate that he wished to be called Augustin instead of Martin. He sent to his father the ring which he received upon being created master of arts. Upon assuming the peculiar garb of an Augustinian or Blackfriar, he also sent to him the clothes he had been accustomed to wear; and, as the cultivation of literature was esteemed a reproach by his illiterate associates, the works of no author being studied except those of Augustin, he left all his books behind him except Plautus and Virgil.

Luther's being a friar did not prevent him from taking orders. He was ordained upon the Sabbath, in May, 1507, and on the same day performed mass. About the same time one of the most important events happened which ever occurred during the whole course of his life, and to which his subsequent splendid career may be in a great measure ascribed. He accidentally found a Latin Bible in the library belonging to the convent. Though he had resided two years in the monastery, yet so little value was attached to it, that it had never attracted his own attention nor that of any of his brethren. When he examined its contents he was perfectly confounded. He had received as liberal an education as his country could afford. So great was his ignorance, however, that he did not know that the whole of scripture was not read to the people. He now saw that by far the greatest part of the scripture was not read. It is probable that all the acquaintance he had with the word of God was derived from the breviary; his surprise, therefore, may be more easily conceived than described.

It was Luther who, in monkish times, first saw, and clearly pointed out, upon what foundation all religious truth is placed, as well as showed the necessity of carefully studying what was contained in the Bible. In the language of Chillingworth, it was he who first proclaimed this inestimable truth—"The Bible, the Bible is the religion of protestants." He had only access to the Latin Vulgate; but, imperfect as his sources of information were, he made the best use of them he could. He devoured with avidity the sacred volume, and though he had no opportunity of deriving assistance from the labours of others, it is astonishing what progress he made. His perseverance was indefatigable, and we are informed by Melanethon, that not unfrequently he would spend a whole day in meditating upon a passage he did not understand, or which he believed to contain a revelation of some of the most important truths of the gospel. So great was his application to the study of the scriptures at this time, which he accompanied by a careful perusal of Augustin's voluminous works, that his health was materially injured. For seven successive days he paid no regard to the hours appointed for divine service by the canons in the monastery. As every relict of this extraordinary man must be interesting at the present period, we furnish in the next column a sketch of his study at Erfurt, which was for many years preserved exactly as it was tenanted by the great reformer.

Luther's fame had now spread very extensively, and Staupitz, who was always consulted by the elector, entertained a high opinion of Luther's talents. By his means Luther was translated to Wittenberg, and created professor of philosophy in 1508. He discharged the duties of his office with great applause,

and taught the dialectics and physics of Aristotle with increasing reputation.



Though Luther had left the monastery at Erfurt, he notwithstanding still continued his connexion with the Augustinians. There were seven Augustinian convents in Saxony, subject to the direction of a vicar general. Some dissension had taken place between this man and the friars. The monks thought it necessary to refer the cause to the pope, and that for this purpose one of their own order should undertake a journey to Rome. So great was Luther's influence among his brethren, that in 1510 they selected him as a fit person to execute the mission. He had never been at Rome, and besides his anxiety to promote the interests of his order, he was very desirous of visiting the holy city. He had not the most distant idea of the licentiousness that infected all ranks in the city of Rome. When he saw the real state of the case, he was exceedingly shocked. The following is a translation of Luther's own account of it:—

"I saw," said he, "the pope and the pope's court, and had an opportunity of observing the morals of the Roman clergy. There I celebrated mass, and saw others celebrate it, but with such indecency, that as often as I think of it I am immoderately shocked. Among other things, I have seen courtesans, at the very altar, behave in the most irreverent manner, acting improperly, and laughing. I have heard some repeat these words over the bread and the wine on the altar. 'Thou art bread, and thou shalt remain bread—thou art wine, and thou shalt remain wine.' Such behaviour could not fail to disgust every one of ordinary moral feeling, especially when uttered by priests who professed to believe in the real presence. When he performed divine service with the utmost devotion, the Italian clergy laughed at him; and they themselves celebrated mass so rapidly, that before Luther had come to the Gospel (that is, to that part of the service so called, and which Luther read at the time the priest was engaged), the service was

concluded: he then exclaimed, "Holy Father, holy Father, dismiss, dismiss."

All his biographers mention, that his progress in scripture knowledge was so evident to his friends, and his study of the Bible so unwearied, that they agreed he would produce some change in the religious world. Such an occupation was in those days a complete novelty, and gave him a decided superiority over every one with whom he had to contend. "This kind of knowledge was so rare," said Mosheim, "that when Luther arose there could not be found, even in the university of Paris, which was considered as the first and most famous of all the public schools of learning, a single person qualified to dispute with him, or oppose his doctrine, upon a scripture foundation."

He had executed his commission at Rome with such address, that he not only received the thanks of the Augustinians, but at their urgent solicitation he was prevailed on to take the degree of doctor of divinity. This he did upon the festival of St. Luke (18th October), though he wished to decline it. The necessary expense was defrayed by the elector of Saxony, a singular proof how highly he was respected by that prince; and, it may be added, how distinguished a figure he had made as a public professor. During the course of the same year in which he took his degree of doctor in divinity (1512), he was preferred to a chair much more congenial to his wishes. He was appointed professor of divinity in the same university. The elector frequently heard him preach, and greatly admired his pulpit talents. Luther came better prepared to discharge the duties of the professorship of divinity than most of his contemporaries. The study of divinity was fully in as bad a state as philosophy. They were both polluted by the same means. The plain doctrines and precepts of the Bible were completely concealed by the jargon of what was called logic. The streams of the sanctuary were deserted; hardly any one was acquainted with the scripture, or was aware of the inestimable treasure it contained. The theological lectures at that time consisted of nothing else than a dry syllabus of doctrines, which had very little tendency to benefit mankind.

We are told, that about this time he studied with the most unremitting application the Hebrew and Greek languages, being thoroughly persuaded of the necessity of an acquaintance with the scriptures in the originals, in order to obtain correct sentiments respecting the doctrines of the gospel. The history of our reformer is pretty accurately known after he attacked the sale of indulgences in 1517, but previous to that ever memorable era the documents are very scanty. The progress of his knowledge was, according to his own account, slow, and it would seem that it was with considerable reluctance he abandoned some of the leading doctrines of popery. From a letter addressed to Spalatin, secretary to the elector of Saxony, and preserved in his works, we are informed what his sentiments were respecting the perspicuity and integrity of the canon of scripture. He had espoused an opinion which in those days was esteemed a heresy, that the sense of divine revelation was to be ascertained by a calm and careful examination into the grammatical construction of the words, and that the meaning was one and not manifold. His reverence for the fathers was considerably higher than it was a few years afterwards.

We have now reached that part of the history of Luther's life, when, from being comparatively in an obscure situation, he suddenly arrested the attention of all Europe, and laid the foundation of a revolution which caused the immense fabric of the popish hierarchy to totter, and established in a considerable number of the European states in the course of time the principles of political liberty, religious toleration, and, what was of much more importance, just views respecting the gospel of the grace of God.

Luther was at first satisfied with speaking against new abuses only, but he afterwards began to study the origin and foundation of indulgences, and passing from the new to the ancient, from the building to the foundation, he perceived the iniquity of the traffic. So timid was he at first, and so little design had he in his opposition, that he promised to be silent, provided the abettors of indulgences would do the same. Their not acceding to this moderate proposal was fatal to their cause. His diligence and ingenuity were roused. He was not only instigated by a love to truth, but from motives of self-defence he entered keenly into the dispute; and in proportion as his inquiries advanced, he perceived the fallacy of the arguments upon which they were pretended to be founded. Unexpectedly to Luther, his theses were well received, and this gave him encouragement in his investigation. Disposed to behave respectfully to his superiors, he in 1518 submitted what he had written to the bishop of Brandenburg, his diocesan, and requested him, if he was offended at any thing contained in his writings, to blot it out or even to burn the whole. This requisition was accompanied with a commentary on his propositions. Luther, in the letter he addressed to him, took the greatest pains to assure him that he was only a seeker after truth; that he was anxious not to affirm any thing dogmatically; and that he only speculated upon some points concerning which it was common for the schoolmen to dispute. Nay, they disputed about the plainest truths in order to show their acuteness, whilst he was actuated by a very different motive—the love of truth. Through the mediation of an abbot, Luther was prevailed upon to delay for a short time the publication of his "Resolutions," in which work he strongly attacked Tetzall, the agent for the sale of indulgences.

As Luther had shown the most dutiful respect to his diocesan, so he determined, as an Augustinian, to exhibit equal submission to Staupitz, his provincial, who had patronised him at an early period, and to whom he was indebted for the situation he now held. Fifteen days, therefore, after he had written to the bishop, he inclosed the same resolutions in a letter to Staupitz, and requested him to transmit them to the pope, that the malevolent misrepresentations of his enemies might be obviated. He expressed great anxiety that Staupitz would not expose himself to danger on his account, and added, that he wished to be alone responsible for his own opinions. The conclusion of this letter is very remarkable:—"To those of my friends who would alarm me for the consequences, I have nothing else to say than what Reuchlin said: 'He who is poor has nothing to fear, he can lose nothing.' I possess no property, neither do I desire any. There remains to me only a frail body, harassed by continual illness, and if they take away my life by open violence or stratagem, they make me but little poorer. I am satisfied with my



Redeemer and propitiation, the Lord Jesus Christ, whom I shall praise as long as I exist. If any one be unwilling to join me in these praises, what is that to me? Let him raise his voice after his own fashion. The Lord Jesus will save me for ever."

Luther had not only to defend himself from the attacks of those who were bigotted admirers of the church and of papal authority, but he learned about this time that some of his own brethren, the Augustinians, were hostile to his opinions. He determined therefore to seize the first opportunity that offered of vindicating himself. This presented itself in the month of May 1518. Accordingly, he disputed publicly at Heidelberg with M. Laurentius Beyerus, a monk of his own order. There was a general assembly of Augustinians held in that city at that time. Luther's opinions and habits were then so monastic, that he went thither on foot to show his contrition. The elector of Saxony gave him a letter of introduction to the prince palatine, which is supposed to have been intended to operate as a safe conduct or to protect him both on his journey and during his residence at Heidelberg. He was treated with great kindness by Laurentius, bishop of Wurtzburg, who favoured Luther's endeavours at reformation, but died soon afterwards. The principal subject of discussion was "Justification by Faith." The *paradoxes*, as they were called (or assertions contrary to appearance), amounted to forty; twelve related to philosophy, and twenty-eight to divinity. Though Luther and Beyerus sustained the principal parts in the disputation, yet a great many others engaged in it. The most distinguished of those was Martin Bucer, who afterwards became one of the most eminent champions of the reformation. He took notes of what passed, and represents Luther as having acquitted himself with great ability as well as gentleness in defending the paradoxes.

Luther's writings were first transmitted to Rome in 1518. The controversy had hitherto been chiefly confined to Germany; but upon the arrival of his books at Rome, the abettors of the holy see awoke from their lethargy, caught the alarm, and a reply was attempted by Sylvester a Priorio, a Dominican, and master of the pope's palace. It is almost impossible to imagine any thing more contemptible than this answer. The work is called a dialogue, though for what reason it is impossible to say, as it is not written in that form, and consists of a tissue of assertions respecting the very worst and most absurd tenets of popery, and adducing in confirmation of his assertions, the authority of the angelical doctor, Thomas Aquinas. Luther replied, and with a very unsparing hand lashes Priorio, holds up to ridicule his arguments, and warns him, if he be disposed to enter the lists again, he had need to look for better arms, otherwise he should treat him and his Thomas very roughly. Sylvester, still confident of the goodness of his cause, replied, which made Luther lose all patience. If his former animadversions were severe, those contained in his answer to this are ten times more so. The whole fraternity of Dominicans were now exasperated to an excessive degree against Luther. James Hoogstraet, an inquisitor, proposed a summary method of getting quit of Luther—viz. instead of reasoning with him, to cut him off by fire and sword.

In consequence of the terror with which the victorious arms of Selim I. had inspired the European

nations, it had been resolved to encourage all Christian princes to unite against the Turks. The subject was to be deliberately discussed at the diet of Augsburg, and for this purpose the pope sent Cardinal Thomas de Vio de Gaète, surnamed Cajetan, to Germany. The death of Selim, however, rendered this nugatory; and finding it impossible to obtain a grant of the tenths that had been decreed, his chief employment respected the Saxon reformer. Cajetan prevailed upon Maximilian to write a letter to the pope condemning Luther's theses. Nothing could be more agreeable to Leo's wishes, or apparently better calculated to nip in the bud the endeavours of the reformer. Inattentive as Leo had been to the cause of Luther, he of a sudden awoke from his sleep. The Dominicans employed every argument they could invent to induce him to exert his power in suppressing the heresy. Before Leo had received the emperor's letter, Luther was summoned to appear at Rome within sixty days. It is probable that this summons was presented to him upon the 7th of August. This measure, so unexpected on the part of Luther, excited considerable alarm. He had perhaps received some intelligence of the machinations that were going forward at Augsburg, but from the manner in which he expressed his uneasiness, it is apparent that he was not aware of their real extent. Luther was at a loss what course to follow. He at last resolved to apply to Spalatin, who had always befriended him at the court of Frederick. He proposed two methods to evade the summons—either that the elector should refuse him a safe-conduct, or not grant him permission to leave Wittenberg.

Meanwhile the court of Rome did not relax its diligence. Exasperated against Luther, bent on his destruction, and vainly supposing that with him the cause of the reformation would also die, Leo wrote to the legate at Augsburg, informed him what he had done, and gave instructions what line of conduct he was to adopt till he should receive farther orders.

Whilst these transactions were going forward in Germany, the inveterate malice of Luther's enemies at the court of Rome instigated the pontiff to exert every nerve to overwhelm him in ruin. Application had been made to the Germanic ecclesiastical and secular authorities to contribute their assistance in effecting this; but as Luther was an Augustinian monk, means were employed to render him hated by his superiors, that he might be an outlaw in the utmost latitude of the expression. For this purpose Leo wrote to Gabriel, grand vicar of the order, and urged him to prevent Luther from disseminating new doctrines in Germany, and not to proceed languidly in the business.

Very little was done in regard to Luther for about the space of a month. Neither party, however, was idle. The pope was busily engaged in devising means by which he might accomplish the destruction of the reformer; whilst he, on the other hand, though he remained quiet at Wittenberg, discharging his public duty as a professor with fidelity and increasing reputation, did not permit any opportunity to escape that might be turned to his own advantage, or by which his safety might be preserved from papal vengeance. Sensible of the strong hold he possessed in the affections of his colleagues, and of their willingness to render every assistance in their power, he applied to the university, and requested them, as a body, to mediate between the pope and

him. This was instantly complied with. They, however, judged it most expedient, in the first instance, to solicit the good offices of Charles Miltitz, a German, and chamberlain to the pope. They entreated him to use his influence to obtain from Leo the favour of Luther being tried in Germany by judges not liable to suspicion, and where he had security that his personal safety would not be violated. They also praised his moral character. Upon the same day, 25th September, they wrote a letter to Leo, in which the same sentiments were expressed respecting Luther, and a similar request preferred.

Luther's patron, the elector, was the only person from whom he could expect any effectual protection in this critical emergency. Frederick in his public conduct still professed submission to the Holy See, and had been, only at the short interval of two or three years before, an enthusiastic admirer of papal supremacy. The natural soundness of his understanding, aided by political reason; the rapaciousness of the church against which all his subjects exclaimed; the partiality of his favourite ministers for the new doctrine, combining with Luther's arguments, and the brilliant victories he had gained over all his opponents, seem to have alienated his affection from the catholic church. So equivocal, however, does the conduct of this prince appear, that it is uncertain whether it was the effect of inclination or convenience that he did not at this time suffer Luther to be sacrificed by his enemies. What brooded on the mind of Luther, as has already been mentioned, was the terror of being carried to Rome. The consequences of that pilgrimage he knew well, but he was also unwilling to risk his personal safety in the hands of Cajetan, who was a Dominican inquisitor. He had the dreadful example of John Huss before him, and of the never-to-be forgotten perfidy which his enemies reckoned it no ignominy to employ. Whilst he was labouring under this embarrassment, in order to comfort and soothe his mind, and give him the courage necessary for such an enterprise, the elector promised that he would not suffer him to be carried to Rome, and would give him letters of recommendation to the senate, and some of the principal inhabitants of the city of Augsburg. Knowing his poverty, and consequent inability to defray the expense which would necessarily attend such a journey, he furnished him with a small sum of money for that purpose. Thus poorly equipped for such an expedition, he was under the necessity of appearing to disadvantage, not only before the legate, but the whole of his countrymen also, whose eyes were now fixed upon him. Luther says, "That all the Germans, tired with the explications that were given, the scandalous sale of justice, and the infinite impostures of the church, waited the issue of so interesting a business with minds full of suspense, as I had attacked what neither any bishop nor divine had in times past dared to touch. The voice of the populace cherished me, because the arts and quackery of the church of Rome with which they had filled and harassed the whole world, had already become detestable in the sight of all." He who had the courage to oppose so powerful a body as the church, and to whom the eyes of his countrymen were directed, was literally a pauper, and went to Augsburg on foot. At a late period of his life he condemned his rashness in setting out upon such an expedition, and venturing in the midst of his enemies

without obtaining a safe-conduct. This course he adopted in consequence of the command of the elector, who, it would appear, conceived that he was safe enough without it, and that Cajetan would never attempt to offer any violence to his person. The poverty of this extraordinary man at this time must appear surprising when contrasted with the opulence of those whom he opposed. When he reached Nuremberg he was under the necessity of borrowing a friar's cowl from his friend Linccius, a divine of his own order, that he might make a respectable appearance before the legate. At the distance of three German miles from Augsburg he obtained a humble mode of conveyance, and entered that city upon Friday, the 8th of October.

Though Luther's finances were so exceedingly moderate that he was under the necessity of being indebted to others for his support at Augsburg, yet he did not remain long in obscurity. Cajetan looked forward with great eagerness to his appearance. Relying upon his own dexterity in argument, no less than on the authority with which he was invested as the pope's legate, he never doubted of success. Had he been better acquainted with the undaunted spirit of his opponent, and the footing upon which he placed the controversy, he would have been less confident. He was, however, fully aware of the necessity of exercising the utmost precaution in so critical a conjuncture. It is probable that he had never examined Luther's arguments against indulgences. Be that as it may, he held them in great contempt. But as the reformer was protected by one of the most powerful of the Germanic princes, and his opinions had been received with open arms by all ranks, it was deemed expedient that a person of address should in the first instance hold a conversation with Luther, who might be able to report to the legate in what tone of temper the reformer was, and how he acquitted himself in discourse.

The accomplishment of these measures was confided to Urban, an Italian, who was in Cajetan's train, and well versed in all the intrigues of the court of Rome. Shortly after Luther's arrival at Augsburg, this personage found means to be introduced to him, and was, indeed, the first individual with whom he had an interview. Urban conversed freely on the object of Luther's journey, but cautiously avoided giving the least hint of any commission he had received from his master. He was extremely desirous of obviating Luther's suspicions in regard to his personal safety, and employed the most soothing words in order to induce him to confide in the cardinal. Nothing was omitted which he imagined would have a tendency to prevail upon him to appear before the legate, and banish every idea of bad faith from his mind. Luther was at this time entirely ignorant of the commission Cajetan had received from the pope to be judge in his cause, and received no intimation of this circumstance till his return to Nuremberg on his road home.

By means of Luther's faithful friends, the Augustinians, Maximilian was prevailed upon to grant Luther a safe-conduct, though contrary to the inclination of the cardinal. In a letter, however, afterwards written to the elector of Saxony, Cajetan wished to make it appear that it was obtained only in consequence of his permission. The church considered it as an invidious act on the part of the emperor to extend his protection to a monk, when, according to



the principles of the ecclesiastical law, then recognised in Europe, he had no jurisdiction over him.

Fortified by the safe-conduct which he had received from Maximilian, he ventured into the presence of the legate, in the confidence that how much soever Cajetan might be disposed, he durst not employ any personal violence in direct opposition to the assurances of safety he had received from a prince whose friendship the pope wished to cultivate. Whether the cardinal had discovered any inclination to treat Luther harshly is not known; but upon the same day that he appeared the imperial senate thought proper to communicate the intelligence to him, that the reformer had received a safe-conduct, and at the same time recommended that no harsh measure against him should be resorted to. Luther had several theological disputes with the papal envoy, which ended in the triumph of the reformer; but he ultimately found it advisable to quit Augsburg in the middle of October, being mainly prompted by a fear that his enemies would seize him on the road home, and procure his transmission to Rome. In 1521 Leo signed a bull in which he formally excommunicated Luther. From this sentence its object made his appeal in the face of the Christian world to a general council. Soon after the emperor Charles V. offered him a safe-conduct if he would present himself at the diet of Worms, and there explain his opinions. Luther's friends, apprehensive of treachery, strenuously advised him to decline this invitation; but he replied that go he assuredly would, were he to meet with as many devils in the diet as there were tiles on the roofs of the houses in the town. His entry into Worms, where thousands thronged around the car in which he was borne through the streets, was like the triumphal procession of a conqueror. Neither the threats nor the persuasions of the emperor were able to prevail upon him to offer his submission; and an edict of outlawry was issued against him. It was now thought necessary that his friends should interpose to protect his person; and accordingly the elector Frederic of Saxony, whose subject he was, and who had already become strongly attached to his doctrines, secretly admitted him into his castle at Wartburg, near Eisenach. In this asylum he remained nearly ten months, during which time his chief employment was the translation of the New Testament into his mother tongue. The emperor having then returned to Spain, Luther came forth from his concealment, and in the year 1522 published his translation—a work which at once gave a greater impulse than any thing else could have done to the progress of the reformation, and established a new era in the history of the German language. The dialect in which it was composed, being that of Luther's native province, has since become the literary language of all Germany, or that in which all books are written, although up to this time another dialect had enjoyed that honour.

In 1523 Luther threw off his cowl which he had hitherto continued to wear; and this year also he, for the first time, dispensed the sacrament of the Lord's supper at Wittenberg according to the mode used in the reformed churches. In 1524 he published the Pentateuch in German, and in 1525 his translation of the Psalms. This year also, on the 27th of June, he married Catherine de Boren, a lady of noble family, who with eight of her companions had

some time before run away from the convent of Nimptsch, near Grimuna, of which they were members, having been induced to take that step by the perusal of some of Luther's writings. Luther had six children by his wife, the descendants of some of whom survived in Germany till the latter part of the last century. It was in 1529, at a diet of the empire held at Spire, that the adherents to the reformation delivered that protest against the proceedings of the meeting from which they became first known by the name of protestants, now the common designation of all the sects of Christians dissenting from the church of Rome. The next year the celebrated confession or declaration of their belief, drawn up by Melancthon, was presented to the emperor at Augsburg by the protestant leaders, Luther directing the whole proceeding from his retreat at Cologne, although the sentence of banishment under which he lay prevented him from being present at the ceremony. The remainder of the great reformer's life was spent in maintaining and extending by his preaching and his writings that formidable resistance against the pretensions of the Roman see in which he had taken the lead. The close of Luther's life is so simply but graphically depicted by his attached friend and pupil Justus Jonas, that we furnish a literal translation of his letter to the elector of Saxony on the occasion:—

"Most Serene Elector,—I present to you my most humble and ready service. It is with a very sorrowful heart that I communicate the following information to your highness. Although our venerable father in Christ, Dr. Martin Luther, felt himself unwell before he left Wittenberg, and on his journey to this city, and complained of his weakness when he arrived in this place, he nevertheless was present at dinner and supper every day in which we were engaged in the business of the counts. He ate and drank tolerably well, and humorously observed, that in his native country they knew well what he ought to eat and drink. His sleep, also, and rest could not be complained of. His two youngest sons, Martin and Paul, and I, with one or two men-servants, slept in his bed-chamber, and sometimes also M. Michael Cœlius, minister at Aisleben. We put him to bed after having every night warmed it. On account of his infirmity he had been accustomed to this. Luther, for the three weeks he remained here, regularly bade us good night, in the following words:—'Pray to God that the cause of his church may prosper, for the council of Trent is vehemently enraged against it.' The physician who attended caused the medicines to which he had accustomed himself at home to be brought from Wittenberg. His wife also sent some others of her own accord. Even at this time the business of the counts of Mansfield required to be attended to every other day, or sometimes at the interval of two days; he assisted Wolfgang, Prince Anhalt, and John Henry Count Schwarzburg, and transacted business for one or two hours. But yesterday, being Wednesday, the 17th February, by the persuasion of Prince Anhalt and Count Schwarzburg, and at our earnest request and recommendation, he remained in his study till mid-day and did no business, and walked through the room in his undress. He sometimes looked out of the window and prayed so earnestly that we who were present could perceive it. He was always pleasant and cheerful; he, however, said to Cœlius

and me, 'I was born and baptized at Aisleben; what if I should remain and die here?' That same day he did not sup in his study, but in the parlour, and during the time of it expounded various remarkable passages of scripture. He once or twice said in the course of his conversation, 'If I shall effect concord between the proprietors of my native country, I shall return home and repose myself in my coffin, and yield my body to be eaten by worms.' Before supper, indeed, he had begun to complain of a great uneasiness at his breast, and had given orders that it should be rubbed with a warm cloth, and when he had found a little ease he supped in the parlour as has been mentioned, and said, 'To be alone affords no pleasure.' He ate well, was cheerful, and even jocular. When supper was ended, he again began to complain of an oppression at his breast, and asked for a warm linen cloth. He forbade us to send for medical assistance, and slept on a couch for almost two hours and a half. Cœlius, the landlord, Drachstedius, and his wife, whom we called in, the town clerk, Luther's two sons, and myself, sat by him, watching him till half after eleven. He then requested that his bed in his own bed-chamber should be warmed, which was done with great care, and he was conducted to it. Myself, his two sons, Ambrosius, whom he brought from Wittemberg, and other servants, lay down in the same bed-chamber; Cœlius was in the adjoining room. At one o'clock A. M. he awoke Ambrosius and me, and desired him to warm the room, which was done. He then said to me, 'Oh Jonas, how ill I am! I feel a very great weight at my breast; I shall certainly die at Aisleben.' I answered, 'Reverend father, God, our heavenly Father, will assist you by Christ whom you have preached.' In the mean time Ambrosius made haste, and conducted him out of bed into the chamber. He went without any assistance, and passing the threshold said, 'Into thy hands I commit my spirit.' There he began to walk, but in a short time asked for warm linen cloths. We immediately sent for two physicians from the city, who came instantly. We also caused Count Albert to be awakened, who, together with his wife, came to his assistance. The latter brought some cordials and other medicines. But Luther began to pray, saying, 'O my heavenly Father, eternal and merciful God, thou hast revealed to me thy Son our Lord Jesus Christ; I have preached him, I have confessed him, I love him, and I worship him as my dearest Saviour and deliverer, whom the wicked persecute, blame, and blaspheme—receive my soul.' He then three times repeated the words of the psalm, 'Into thy hands I commit my spirit; God of truth, thou hast redeemed me.' Also, 'God hath so loved the world.' Whilst the physicians and we applied the most salutary medicines, he began to be silent and to faint, nor did he answer us, though we called aloud to him and shook him. When the countess again gave him a little cordial, and the physicians insisted that he should answer, in a feeble tone of voice he said to Cœlius and me, yes or no, according as the question required to be answered. When we both cried out, 'Dearest father, do you verily confess Jesus Christ the Son of God our Saviour and Redeemer?' He then answered so distinctly as to be heard, 'Yes.' Afterwards his forehead and face became cold, and although we shook him and called him by name, he returned no answer, but with his hands clasped gently breathed and groaned; and

thus (which with a very sorrowful heart, and many tears, we lament) he fell asleep."

Luther died February the 18th, 1546, and it is but justice to add, that he was as highly distinguished for his moral qualities as for his theological learning. His life was remarkable for its innocence and purity; most punctilious in every thing which related to his conscience, and rigid in acting strictly as his deliberate judgment prescribed; yielding to no authority without evidence, which his enemies termed obstinacy: he possessed great simplicity, and much of the milk of human kindness. Of a warm temper, he uniformly treated his wife and family with affection and tenderness. He delighted in his little domestic society, and entered with great ardour into their innocent amusements. But he was not distinguished by the exercise of the softer virtues alone. No power could control the energies of his mind—the prospect of no danger could appal him. As the "servant of God, he, single handed, maintained the cause of truth;" and in comparison with it, the most powerful monarchs and high-sounding titles were, in his scale, considered as unworthy of the most trifling concession.

LUTTI, BENEDITTO, an eminent painter, who was born at Florence in 1666. He was the disciple of Antonio Dominico Gabiani, and his merit was judged equal to that of his master. The emperor knighted him, and the elector of Mentz, together with his patent of knighthood, sent him a cross set with diamonds. Lutti was never satisfied in finishing his pictures, yet though he often retouched them they never appeared laboured. He died in 1724.

LUXEMBOURG, FRANCIS HENRY DE MONTMORENCI, DUKE OF, marshal of France. This nobleman was born in 1628, and was the posthumous son of the count de Bouteville, who was beheaded in the reign of Louis XIII. for fighting a duel. He served, when young, under the prince of Condé, and in 1662 he was made a duke and peer of France. In 1672 he commanded during the invasion of Holland, and having gained the battle of Senef, in 1674, he was created a marshal of France. In the war of France against England, Holland, Spain, and Germany, he won the three great battles of Fleurus, Steinkirchen, and Neerwinden. He died in 1695.

LUYNES, CHARLES D'ALBERT, DUKE DE, favourite and premier of Louis XIII., and constable of France. He was born in 1578, and descended from a noble Florentine family which had been banished from Florence. Having become one of the pages of Henry IV., he was the playmate of the dauphin, whose favour he soon won by consulting all his caprices. When Louis ascended the throne, he appointed Luynes his grand falconer, and Marshal D'Ancre, who was all-powerful at court, showing some jealousy of his influence, the favourite soon effected his disgrace. The marshal was assassinated, and Luynes obtained a grant of all his immense estates, and succeeded to all his places and charges. In 1619 his estate of Maille was erected into a duchy, under the title of Luynes. He next supplanted Mary of Medici, mother of the king, whom he caused to be exiled; and the whole administration was now in his hands. In 1621 the dignity of constable of France was revived for him. Though the feeble king often complained of his cupidity and arrogance, though the whole court was intriguing against him, and the nation indignantly called for his disgrace, Luynes died



in 1621, without having experienced any visible loss of favour or influence.

LUZAC, JOHN, a distinguished philologist, jurist, and publicist, who was born at Leyden in 1746. His parents were French protestants, who had left France to avoid religious persecutions. After completing his studies, under Valckenaer and Ruhnken, he declined the chair of jurisprudence offered him at Leyden, and that of Greek at Groningen, and went to the Hague to prepare himself for the bar. In 1772 he returned to Leyden, to assist in editing the "Leyden Gazette," which was read by all European scholars and statesmen at that time on account of the valuable character of its materials. From 1775 he had almost the entire direction of that journal. His editorial and professional labours did not prevent him from the assiduous study of ancient literature. He corresponded with the most distinguished personages of the time, and received the most flattering marks of esteem from Washington, Jefferson, Adams, the emperor Leopold, and Stanislaus king of Poland. In the midst of these various occupations he accepted the Greek chair in the university of Leyden, to the regular duties of which he added private lectures and exercises for deserving students. In 1795 he published an address, "De Socrate Cive," accompanied with learned and judicious notes, and dedicated to John Adams, whose eldest son had studied under his direction. During the revolutionary troubles which succeeded in Holland, Luzac, who was no less a friend of order than of liberty, was forbidden to continue his lectures on history in 1796, but was permitted to continue his instructions in Greek literature. He refused to accede to this arrangement, and was therefore entirely suspended from his professorial functions. On this occasion Washington wrote to him, assuring him of his esteem, encouraging him to hope for justice when the ferment of the moment should be over, and professing that America was under great obligations to the writings and conduct of men like him. In 1802 he was restored to his former post, with an increase of salary and powers. He continued actively engaged in his literary labours till 1807, when he was killed by the explosion of a vessel with gunpowder aboard, in the harbour of Leyden. His "Lectiones Atticæ," a defence of Socrates, was published in 1809 by Professor Sluiter.

LUZERNE, ANNE CESAR DE LA, a French diplomatist, who was born at Paris in 1741. After having served in the seven years' war, in which he rose to the rank of colonel, he abandoned the military career, resumed his studies, and, turning his views to diplomacy, in 1776 was sent as envoy extraordinary to Bavaria, and distinguished himself in the negotiations which took place in regard to the Bavarian succession. In 1778 he was appointed to succeed Gérard as minister to the United States, and conducted himself, during five years in which he remained there, with a prudence, wisdom, and concern for their interests, that gained him the esteem and affection of the Americans. In 1780, when the American army was in the most destitute condition and the government without resources, he raised money on his own responsibility, and without waiting for orders from his court, to relieve the distress, he exerted himself to raise private subscriptions, and placed his own name at the head. In 1783 he returned to France, having received the most flat-

tering expressions of esteem from congress; and in 1788 was sent ambassador to London, where he remained till his death in 1791. When the federal government was organized, the secretary of state addressed a letter to the chevalier De la Luzerne, by direction of Washington, for the purpose of making an express acknowledgment of his services, and the sense of them entertained by the nation.

LYCOPHRON, a learned grammarian, who was born at Chalcis in Eubœa. He lived at Alexandria 280 years B. C., under Philadelphus, whose favour he won by the invention of anagrams. He is said to have died of a wound inflicted by the arrow of an antagonist, with whom he was contending on the merits of the ancient poets. Of all his writings there remains but one tragedy, "Cassandra," which is written in iambics, and bears the marks of learning acquired by patient industry; it is therefore very difficult, and filled with obscure allusions. It is, properly speaking, a continued soliloquy, in which Cassandra predicts the fall of Troy, and the fate of all the heroes and heroines who shared its ruin. It affords some information of value respecting antiquities and mythology.

LYCURGUS, a celebrated Spartan lawgiver, who is supposed to have lived in the latter half of the ninth century before the Christian era. Plutarch, whose "Life of Lycurgus," and "Laws and Customs of the Lacedemonians," we must be content to follow through some portion of our history of this extraordinary man, appears to have collected and preserved most of the information on those subjects which had escaped the ravages of time. He wrote, too, at a period when, though Sparta with the rest of Greece had been reduced to the condition of a Roman province, yet her institutions still retained some of their influence, and curiosity would naturally be excited to learn the history of her lawgiver. It appears from Horace that *patiens Lacedemon* was a theme among the courtiers of Augustus. Livy also, in the same age, had celebrated her rigid discipline, and described the city as distinguished, not by magnificent buildings, but by a well-ordered government. Yet so little had been done to separate truth from fiction in the Spartan story, that Plutarch commences his account of her lawgiver by the confession that he has "nothing to relate that is certain or incontrovertible; for there are different accounts of his birth, his travels, his death, and especially of the laws and form of government which he established."

Eunomus, the father of Lycurgus, was of the family of Procles. He lost his life in a popular commotion, leaving his share in the kingdom to Polydictes, the elder son, on whose decease, after a short reign, the royalty descended on Lycurgus. Yet he no sooner understood that the deceased king's widow was likely to become a mother than he declared that the regal authority would belong to her issue should it prove a son, and in the mean time he administered the government under the title of Prodicos, by which the Lacedemonians denominated the guardians of a minor king.

The widowed queen, in whom ambition appears to have prevailed over moral sentiment and natural affection, now made to Lycurgus the inhuman proposal of procuring the destruction of the child, if he would promise to espouse her on thus succeeding to the royalty. He abhorred the suggestion, yet disguised his resentment, and persuaded the cruel mo-

ther, from a regard to her own life, to abandon the present destruction of her child, promising that he would take care to destroy it immediately on the birth.

Having thus diverted the queen from her design, he gave strict orders to her attendants that if she were delivered of a girl the child should be committed to the care of the woman; but if of a boy, that he should be immediately brought into his presence, however he might be engaged. The infant proving to be a son, was carried to Lycurgus, who was then at supper with the magistrates, to whom he is reported to have said, "Spartans, see here your newborn king," naming him Charilaus, because of the joy and admiration of his own magnanimity and justice, testified by all present towards so faithful and disinterested a guardian.

"Thus," says Plutarch, "the reign of Lycurgus lasted only eight days. But the citizens had a great veneration of him on other accounts; and there were more that paid him their attentions, and were ready to execute his commands out of regard to his virtues, than those that obeyed him as guardian of the king, and director of the administration." There were, however, some who opposed his advancement as too high for so young a man, particularly the relations and friends of the queen-mother. He therefore took the resolution of travelling into other countries, till his nephew should be grown up and have a son to succeed him in the kingdom. The guardianship of the infant king was now probably assumed by Leonidas, brother of the queen, whose violent hostility to Lycurgus must have contributed to his resolution of becoming a voluntary exile.

The visit of Lycurgus to Crete appears to have had great influence in assisting his future plans of legislation for Sparta. Minos, the king of Crete, was famed for his jurisprudence; and his laws, which he professed to have received from Jupiter, remained in vigorous exercise to the time of Plato, more than 1000 years after the death of the legislator. Here Lycurgus associated also with Thales, whom he persuaded to settle in Sparta. He was a poet, famed likewise for political wisdom, then generally recorded in traditionary verse, to which he procured the attention of the people by the attractions of his lyre. From Crete, Lycurgus passed into Asia, desirous to compare the Ionian expense and luxury with the Cretan frugality and hard diet. There, in the reputed country of Homer, and amidst the scenes on which his genius had conferred immortality, he is reported to have discovered the entire poems of the bard, of which only a few detached pieces had been known in Greece. "Observing," says Plutarch, "that many moral sentences, and much political knowledge, were intermixed with his stories, which had an irresistible charm, he collected into one body, and gladly transcribed them in order to take them home with him; for his glorious poetry was not yet fully known in Greece, only some particular pieces were in a few hands, as they happened to be dispersed."

The proverbial wisdom of the Egyptians scarcely failed to attract the attention of Lycurgus, who could not indulge his personal security from enemies at home without seeking to acquire among foreign states all the information which could enable him on his return to improve the institutions of his own country. Nothing therefore is more probable than

the opinion, that during his travels, which appear to have extended through ten, or probably a greater number of years, he visited Egypt to examine those remarkable laws and customs which were early celebrated among the nations of antiquity. "He was most pleased," says Plutarch, "with their distinguishing the military men from the rest of the people;" a regulation which he is said to have adopted at Sparta, though it is not easy to comprehend what distinction could exist among a people who, as to the free citizens, if they are correctly described, were all military. So indeed were many of the Helots, who accompanied their masters in battle though their valour was frequently so ill requited. The accounts of the visits of Lycurgus to Libya and Spain, and his interview with the gymnosophists of India, appear to rest, according to his biographer, on insufficient authority. His inquiries into the institutions of foreigners were, however, suddenly terminated by the situation of his own country, probably long before the period which he had proposed for his return. This he had intended to defer till the infant king should have attained to manhood and become a father, a period during which time might lessen the number of his enemies, and abate the rancour of those who survived. But here we must revert to the earlier history of Sparta.

Laconia, of which that city was the capital, is said to have been re-peopled about 1100 years before the Christian era, after having been reduced to a desert by the devastations of intestine war. Two kings of great power, the sons of Aristodemus, then shared the regal authority. This divided rule, uncontrolled as it afterwards became by a senate, appears to have little promoted the public tranquillity. The nominal authority indeed still descended in the two branches of the royal family, yet it was perpetually disputed, till at length that tumult occurred which proved fatal, as we have seen, to the father of Lycurgus. Previous to his departure from Sparta he had administered the government only a few months, but in that time his abilities had become known to his fellow-citizens, who now, more sensible of his merit, sent deputations to him in conjunction with the kings to solicit his return. At length Lycurgus determined to revisit his country, and, as the only remedy he could devise for the existing evils, to new-model the government. Influenced by the superstitious notions of his time, or rather perhaps by the policy of encouraging them, he deferred the execution of his great design till he had visited the far-famed oracle of Delphos. The Pythia, who was no doubt prepared for his reception, saluted him as the beloved of the gods, and rather a god than a man,—so great was either the reputation of Lycurgus to command this testimony, or so great his art in procuring it. Returning with this sanction from the oracle, he soon engaged in his design the principal citizens, of whom Arithmiades was his chief supporter. They agreed, to the number of twenty-eight, to assemble armed in the public square lest any other citizens should oppose him. None of this description appeared, and Lycurgus proceeded to accomplish the suggestions of his extraordinary mind, aided by the lights which his travels had afforded him. He found the royal authority in the possession of Charilaus, his nephew, and Archelaus, who had both attained it by hereditary descent. But this authority was undefined, and frequently disputed,



while the people passed by rapid transitions from the suffering of tyrannical oppression to the indulgence of licentious anarchy. Lycurgus now undertook to remedy both these evils, and to secure the liberty of the citizens by tempering its exercise, while by limiting the sovereign power he consolidated and confirmed it.

Archelaus does not appear to have resisted his projects, or to have expressed any alarm; but Charilaus, remarkable for the gentleness of his disposition, and still a youth, was terrified by the appearance of armed citizens, and, apprehending a design against his person, took refuge in the Chalcoicos, or brazen temple of Minerva; but he was soon satisfied, accepted their oath, and joined in the undertaking.

Lycurgus now established a senate consisting of twenty-eight members, and nominated to that office those citizens who had been the first promoters of his design. Plutarch quotes the opinion of Aristotle that they were only twenty-eight, because two of Lycurgus's friends had deserted him through fear, though he himself concludes that this number was chosen that, with the kings, the whole body might consist of thirty members. Of these no one must be under sixty years. This election, determined according to Plutarch by the shouts of the people, was for life, and the senators were not responsible. Both these regulations are censured by Aristotle. He especially considers it as prejudicial to the public weal that those should continue to possess a control over their fellow-citizens who had survived their capacity of forming a wise and equitable decision. Plutarch applauds this establishment of a senate as an intermediate body, which, "like ballast, kept the state in a just equilibrium; the senators adhering to the kings whenever they saw the people too encroaching, and supporting the people whenever the kings attempted to make themselves absolute."

"Lycurgus had this institution so much at heart that he obtained from Delphi an oracle in its behalf called *rhetra*, or the decree. This decree, which was couched in very uncommon terms, recognised the establishment of a senate of thirty persons, including the two kings. It also directed that the people should be occasionally summoned to an assembly between Babyca and Cnacion, and that they should have the determining voice." These boundaries are supposed to describe a spot where they held their assemblies, "having neither halls nor any kind of building for that purpose. Lycurgus thought these things of no advantage to their counsels, but rather a disservice, as they distracted the attention and turned it upon trifles, on observing the statues and pictures, the splendid roofs, and every other theatrical ornament. The people thus assembled had no right to propose any subject of debate, and were only authorized to ratify or reject what might be proposed to them by the senate and the kings."

Of these popular assemblies there were two descriptions. One, which was held once a month, was called the lesser assembly. This consisted exclusively of the citizens of Sparta. They decided on all questions respecting the regal succession; the choice or removal of magistrates; the punishment to be inflicted on public criminals; and all important questions of internal policy or religious rites. The larger assembly comprehended, with the citizens of Sparta, the deputies from the cities of Laconia, and those of their allies, and even from any nations who came to

implore their succour. In these assemblies of the people, no one was allowed to give an opinion till he had completed his thirtieth year, and he might lose the privilege by misconduct. When any subject which engaged the attention of the assembly had been sufficiently discussed, one of the Ephori called for their voices, or ascertained their opinion by the numbers on a division.

The Ephori were five in number, like the *Quinqueviri* at Carthage. They were annually chosen by the people in their general assemblies, and designed to be a check on both the senate and the kings, thus possessing a power not unlike the tribunitial authority in Rome. In the exercise of this power, they were obliged to be unanimous. It was among the duties of the Ephori not only to preside in the assemblies of the people, and collect their suffrages, but also to proclaim war and negotiate peace; to decide on the number of troops to be embodied, and to appoint the funds for their maintenance. They appear, indeed, at length to have engrossed nearly the whole power in the administration of the government; yet, according to Herodotus (Erato), the kings still possessed an authority and distinction scarcely consistent with such a power in the Ephori.

The priesthoods of the Lacedæmonian and celestial Jupiter were assigned to the kings. They had the power also of making hostile expeditions whenever they pleased; nor might any Spartan obstruct them without incurring the curses of their religion. In the field of battle their post was in the front, when they retired in the rear. They had one hundred chosen men as a guard for their persons (three hundred according to others). When on their march, they might take for their own use as many sheep as they pleased, and had the chine and skin of all that were sacrificed. Such were their privileges in war. In peace they had many distinctions. In the solemnity of any public sacrifice the first place was reserved for the kings, to whom not only the choicest things were presented, but twice as much as to any other person. In the public games they sat in the most distinguished place, appointed the *Præneni* (entertainers of ambassadors), and each of them chose two Pythii, who were sent to the oracle at Delphi, and maintained like the kings at the public expense. If the kings did not choose to take their repast in public, two *chanices* of meal, with a *cotyla* of wine, were sent to their respective houses; but if they were present they received a double portion. The oracular declarations were preserved by them, though the Pythii also must know them. The kings alone had the power of deciding in the following cases, and they decided these only. They chose a husband for an heiress, if her father had not previously betrothed her. They had the care of the public ways. Whoever chose to adopt a child must do it in the presence of the kings. Such were the honours paid by the Spartans to their princes, according to Herodotus, who has here left some interesting traces of ancient manners, but whose account we shall find, on some points, at variance with the representations of Plutarch.

Lycurgus, having established his new government and defined the powers by which it should be administered, proceeded to the important objects which he considered as essential to its permanence. The first innovation on the existing forms of society at Sparta which he attempted, was a measure of extraordinary hazard, in which nothing could have en-

couraged or supported him but the reputation he had now acquired as a favourite of the oracular Apollo.

"He found," says Plutarch, "a prodigious inequality; the city overcharged with many indigent persons who had no land, and the wealth centred in the hands of a few. These he persuaded to cancel all former divisions of land, and to make new ones in such a manner that they might be perfectly equal in their possessions and way of living. His proposal was adopted. He made nine thousand lots for the territory of Sparta, which he distributed among so many citizens, and thirty thousand for the inhabitants of the rest of Laconia. Each lot was capable of producing (one year with another) seventy bushels of grain for each man [as master of the family], and twelve for each woman, besides a quantity of wine and oil in proportion."

Lycurgus next projected an equalization of personal property: "but," according to Plutarch, "he soon perceived that they could not bear to have their goods directly taken from them, and therefore took another method. First he stopped the currency of the gold and silver coin, and ordered that they should make use of iron money only. Then, to a great quantity and weight of this, he affixed a very small value; so that to lay up ten mina (about 30*l.* sterling) a whole room was required; and to remove it, nothing less than a yoke of oxen. He next excluded unprofitable and superfluous arts; which, if he had not done, most of them would have fallen of themselves, when the new money took place, as the manufactures could not be disposed of." Plutarch adds, that their iron coin would not pass in the rest of Greece, but was ridiculed and despised. And, as the result of this contrivance of our lawgiver, he states, that "luxury, losing by degrees the means that cherished and supported it, died away of itself: when even they who had great possessions had no advantage from them, since they could not be displayed in public, but must lie useless in unregarded repositories."

The next institution of Lycurgus was that of "public tables, where all were to eat in common of the same meat, and such kinds of it as were appointed by law. They had not the privilege of eating at home, and so to come without appetite to the public repast; and they made a point to observe any one that did not eat and drink with them, and to reproach him as an intemperate and effeminate person that was sick of the common diet." When returning home from the tables they were forbidden to use a light, that they might be accustomed to march in the night without apprehension.

At these public repasts, the plan of which Lycurgus appears to have borrowed from the institutions of Crete, there were about fifteen persons to a table. "Each was obliged to contribute monthly a bushel of meal, eight gallons of wine, five pounds of cheese, two pounds and a half of figs, and a little money to buy flesh and fish. If any of them happened to offer a sacrifice of first fruits, or to kill venison, he sent a part of it to the public table; for after a sacrifice, or hunting, he was at liberty to sup at home, but the rest were to appear in the usual place."

In these public halls there were distinct tables or messes, to which a new member could be admitted only by ballot. The favourite dish of the Spartans was their black broth; of its ingredients we have no very inviting description, as it consisted of pieces of

flesh, blood, salt, and vinegar. Yet the old men were so fond of it, that they ranged themselves on one side, and ate it, leaving the meat to the young people.

By proscribing the currency of the precious metals, Lycurgus had rendered the indulgence of those luxuries which ingenious artists must supply scarcely attainable. As an additional guard against the propensity, he ordered that "the ceilings of houses should be wrought with no tool but the axe, and the doors with nothing but the saw," taking it for granted that into such houses no one would introduce highly wrought and costly furniture. Plutarch, however, attributes to the Spartans excellent workmanship "in their useful and necessary furniture," and instances their "cup called *cothon*, which was highly valued, particularly in campaigns."

Lycurgus encouraged marriage by setting a brand of disgrace upon celibacy. The bachelors were liable to a prosecution, and were compelled to sing verses containing ridicule of themselves. They were likewise refused those honours to old age, which were in all other cases so scrupulously paid by the Spartans. On the other hand, those who married had many privileges, and if they had four children were free from taxes. Plutarch says, that "in their marriages, the bridegroom carried off the bride by violence, and she was never chosen in a tender age, but when she had arrived at full maturity."

Lycurgus considered children not so much the property of their parents as of the state. Under this notion, he established the following severe regulation: The father "was obliged to carry the child to a place called *Lesche*, to be examined by the most ancient men of the tribe who were assembled there. If it was strong and well-proportioned, they gave orders for its education, and assigned it one of the nine thousand shares of land; but if it was weakly and deformed, they ordered it to be thrown into the place called *Apotheta*, which is a deep cavern near the mountain Taygetus, concluding that its life could be no advantage either to itself or to the public, since nature had not given it at first any strength or goodness of constitution." As to the children who survived this ordeal, the parents were not at liberty to educate them as they pleased. How the girls were initiated does not appear, except that they were taught "to exercise in running, wrestling, and throwing quoits and darts."

When a boy had passed the examination of the ancient men, and was allowed to live, he was laid upon a buckler, and a spear placed within his reach, that his very first efforts might be warlike. The boys at seven years of age were enrolled in companies, where they were all kept under the same order and discipline, and had their exercises and recreations in common. He who showed the most conduct and courage amongst them was made captain of the company. The rest kept their eyes upon him, obeyed his orders, and bore with patience the punishments he inflicted. The old men were present at their diversions, and often suggested some occasion of dispute, or quarrel, that they might observe with exactness the spirit of each, and their firmness in battle. At twelve years of age their under-garment was taken away, and but one upper one a year was allowed them. Hence they were necessarily dirty in their persons, and not indulged the great favour of baths and oils, except on some particular days of the year. They slept in companies, on beds made of the tops of reeds, which



they gathered with their own hands, without knives, and brought from the banks of the Eurotas. They were introduced to the public tables; and when they first entered, the oldest man present pointed to the door and said, "Not a word spoken in this company goes out there." In the education of the Spartans, the higher branches of literature appear to have been excluded upon principle, as also were arts and sciences, except some attention to the art of design, probably for the purposes of war; poetry, such as might consist with their habitual conciseness; and music, on an instrument, the form of which was limited by law. Among the Spartans was an instructor called *iren*, who had left the class of boys two years, and was twenty years old. It was his employment to improve the boys by conversation, and to draw out those concise repartees for which the Spartans were celebrated, and which gave birth to the epithet laconic. The *iren* also presided over the juvenile contests, which were designed to prepare the combatants for those perilous encounters which were their sole manly occupations. These contests were severe, and maintained with a perseverance of which history has furnished few, if any, adequate examples.

It was also the business of the *iren* to inure the boys to hardships, and to encourage feats of craft and agility. These adventures have been, perhaps, improperly censured as thefts, which they could scarcely be called, when we consider the community, especially of subsistence, which prevailed in Sparta. Plutarch says that the *iren* sends the eldest of the boys "to fetch wood, and the youngest to gather pot-herbs. These they steal where they can find them, either slyly going into gardens, or else craftily and warily creeping to the common tables. But if any one be caught, he is severely flogged for negligence or want of dexterity."

Another severe discipline of the Spartan youth, by which Laconia nursed her hardy sons to war, was also one of their religious rites, performed at the altar of Diana. Plutarch appears to have witnessed this celebration, and to have seen many of the youths "expire under the lash."

Though thus early trained to hardihood, the Spartans appear not to have been admitted into military service till thirty years of age. For this service Lycurgus established various regulations. Their dress was scarlet, probably to hide the appalling spectacle of blood. They were never to march before the full moon, nor to fight often against the same enemies, lest they should thus teach them, though by severe experience, the art of war. They slept all night in their armour, except the advanced guard, who were not allowed their shields, that they might depend solely on their vigilance. After every meal they sang hymns to their gods, who were always represented in armour, that every thing might foster the military spirit. The king, who commanded the army, was attended by two Pythii, or augurs, with the polemarchs, who formed a council of war, and he had an Olympic champion to fight by his side. On his departure from the city he offered a sacrifice to Jupiter; a youth took from the altar a flaming brand, and bore it at the head of the troops till they reached the frontiers, when the king offered another sacrifice. Just before the onset of battle he sacrificed to the Muses, that they might perform deeds worthy of praise. The troops then advanced to the sound of flutes, and with chaplets on their heads, as if in an-

ticipation of a victory, the king singing the pæan or hymn of Castor, as a signal to engage.

The Spartan wives and mothers encouraged their sons and husbands to the fight, conjuring them to return either with their shields, or upon them; never lamenting those who died in battle, but rather thanking the gods for the honour they entailed on their families. Those who fell in battle were buried in scarlet cloth, and had inscriptions on their tombs, which was not generally permitted. And that his Spartans might be familiarized with mortality, Lycurgus, contrary to the practice of the Greeks, his contemporaries, directed their tombs to be built around their temples; among which he is said to have built a temple to Laughter, and was at length honoured with one, which Sparta dedicated to her lawgiver.

There is one striking feature in the legislative system of Lycurgus of which we have yet said nothing, but which well deserves to be considered; we mean the case of the Helots or *Nota*. A maritime town of Laconia, called Helos, was conquered, and the inhabitants were reduced to slavery by the Lacedæmonians, some ages before the time of our lawgiver. From them all the slaves in Laconia are supposed to have been called Helots.

To these Helots, who were far more numerous than the free inhabitants of Laconia, were appropriated all mechanic arts, and the cultivation of their lands; for the free Lacedæmonians, when not engaged in war, or preparing for it by martial exercises, claimed the privilege of idleness, which they accounted dignity. Plutarch, in his "Laws," &c. describes the Helots as "employed not only in all kinds of servile offices, but especially in tilling the fields, which were let out to them at reasonable rates." But, in his life of Lycurgus, these Helots are represented as the victims of the most wanton cruelty. They were slaves not only of individuals, but of the public. The youth massacred them in cold blood, to prepare themselves for the slaughter of foreign enemies; and lest they should become too numerous for the safety of the freemen of Laconia, they sallied forth in the evening to cut off great numbers of them as they returned home from reaping their harvests. This occasional destruction of the Helots appears to have been brought into a regular system by the institution of the *cryptia*, or ambuscade, which Plutarch describes, but is disposed to consider it an invention of much later date than the time of Lycurgus.

How long Lycurgus remained in Sparta to superintend the practical application of his laws, and under what circumstances he finally left the country, are questions involved in the common uncertainty of his story. Plutarch describes him as living on good terms with his countrymen, and highly gratified by the effect of his institutions. He represents him as pretending an occasion for visiting the oracle at Delphos, and obliging the Spartans by an oath to alter nothing till his return, which he never intended. He then, after an interview with the Pythia, is said to have put an end to his life by abstaining from food, at the age, according to Lucian, of eighty-five; which must, in that case, have been after a long residence at Sparta; yet Plutarch evidently supposes him to have died in the prime of life. Tertullian, in his "Apology," differs from Plutarch as to the retirement of Lycurgus. He twice alludes to the circumstance, and attributes it to the determination of the

Spartans to mitigate the severity of his laws, on which he withdrew in disgust and pined himself to death. These laws, which certainly discover a mind superior to the general information of his age, have been panegyrised in all times, though several of them need only a description to be justly censured. At best, they considered war rather than peace as the business of life; and it has been well observed that Sparta flourished while she was in perpetual hostilities, but in the enjoyment of tranquillity immediately decayed.

LYDGATE, JOHN, an early English poet, who was the pupil and imitator of Chaucer, and if inferior to the great father of English poetry in original genius and inventive fancy, yet he exceeded him in smoothness of language and harmony of versification. He was educated at Oxford, and then travelled into France and Italy; and returned a complete master of the language and the literature of both countries. He principally studied the Italian and French poets, particularly Dante, Boccaccio, and Alain Chartier; and became so distinguished a proficient in polite learning, that he opened a school in his monastery for teaching the arts of versification and the elegancies of composition. Yet, although philology was his object, he was not unfamiliar with the fashionable philosophy: he was not only a poet and a rhetorician, but a geometrician, an astronomer, a theologian, and a disputant.



Lydgate's works are very numerous. Ritson has given a list of two hundred and fifty-one, some of which he admits may not be Lydgate's, but he supposes, on the other hand, that he may be the author of many others that are anonymous. His most esteemed works are his "Story of Thebes," his "Fall of Princes," and his "History, Siege, and Destruction of Troy." The first is printed by Speght in his edition of Chaucer; the second, "The Fall of Princes," or "Boke of Johan Bochas," is a translation from Boccaccio, or rather from a French paraphrase of his work "De Casibus Virorum et Feminarum Illustrium."

LYDIAT, THOMAS, a learned English divine, who was born in 1572, and educated at Oxford. About the year 1609 he became acquainted with Dr. James Usher, afterwards archbishop of Armagh, who

took him to Ireland. He was at Dublin college for about two years, after which he returned to this country, and the rectory of Alkington becoming vacant, he was presented to it; but owing to his want of prudence, he was sent to the king's bench prison, where he remained till Sir William Boswell, Dr. Robert Pink, warden of New college, Bishop Usher, and Dr. Laud, discharged the debt. During the civil wars he suffered much in his rectory of Alkington from the parliament party. He died in 1646. He wrote many works, in Latin, on chronology and natural history.

LYE, EDWARD, a learned English antiquary, who was born at Totness, in Devonshire, in 1704. He was educated partly at home under his father, who kept a school at Totness, and partly under other preceptors, but chiefly by his own private care and application. At the age of nineteen he was sent to Oxford, and took his bachelor's degree in 1726. He entered holy orders in 1729, soon after which he was presented to the living of Houghton Parva in Northamptonshire. In this retreat he laid the foundation of his great proficiency in the Anglo-Saxon language. Having now qualified himself completely for a work of that nature, he undertook the arduous task of publishing the "Etymologicum Anglicanum" of Francis Junius, from the manuscript of the author in the Bodleian library. In the seventh year from the commencement of his design, he published the work with many additions, and particularly that of an Anglo-Saxon Grammar prefixed. Mr. Lye became a member of the society of antiquaries, and about the same period was presented by the earl of Northampton to the vicarage of Yardley Hastings, on which accession he resigned his former living of Houghton. His next publication was that of the Gothic Gospels, undertaken at the desire of Eric Benzelius, bishop of Upsal, who had collated and corrected them. This, which he had been long preparing, appeared from the Oxford press in the same year with a Gothic grammar prefixed. His last years were employed chiefly in finishing for the press his own great work, the Anglo-Saxon and Gothic dictionary, which was destined to owe that to another editor which he had performed for Junius. His manuscript was just completed when he died, at Yardley Hastings, in 1767.

LYON, GEORGE FRANCIS.—This enterprising traveller was a native of Chichester, and educated at Dr. Burney's naval academy at Gosport. After serving with distinction for some years in the navy, he obtained an appointment under government for exploring the interior of Africa. In this expedition he was accompanied by Mr. Ritchie, a gentleman of considerable science and ability. In 1821 Captain Lyon published his journal, under the title of "A Narrative of Travels in Northern Africa, accompanied by Geographical Notices of Soudan, and of the Course of the Niger," with a chart of the routes, and a variety of coloured plates, illustrative of the costumes of the several natives of that country. The tour is divided into two parts; the first comprises a journey over the Gharian mountains to Benioloed, and the subsequent progress of the mission from Tripoli to Mourzouk, the capital of Fezzan, where Mr. Ritchie died on the 20th of November, 1819; the second embraces Mr. Lyon's proceedings between that period and March 25th, 1820, when he returned to Tripoli, after an absence of exactly one year,—"it be-



ing deemed too hazardous to attempt advancing any farther into the interior without fresh authority and additional pecuniary supplies from government." During this period Lieutenant Lyon wore the dress of a Moslem, kept his head shaved, allowed his beard to grow, and travelled under the name of Said-ben-abd-Allah. Previous to the commencement of his journey, he was instructed in reading Arabic by a *fighi* (or clerk) of one of the mosques, who also gave him all the requisite information respecting the ceremonies used in prayer; which, when he became perfect in them, he taught to Mr. Ritchie. The following extracts will show what he had to contend with in the course of his travels:—

"Mr. Ritchie felt much anxiety respecting a further allowance from government, as we had scarcely more than money sufficient to pay the hire of our camels to Mourzouk, and beyond that place we were uncertain how we could procure a fresh supply for the use of the mission. He had brought with him a good deal of merchandise; but, from what he learned at Tripoli, it was likely to be of little service to us, as it consisted of few or none of the articles of trade most commonly used in the interior. I furnished myself with a horse and the greater part of my equipments. M. Dupont thought fit to resign the office which he had pledged himself to fulfil, and abruptly left Mr. Ritchie, influenced, as we had reason to think, by the advice and suggestions of some of his supposed friends. The petty intrigues which were carried on in order to detract from the merits of the mission, and eventually to obstruct its progress, were most disgraceful. Such was the inauspicious state of our affairs when we entered on our hazardous journey, determined, at all events, that, however unpromising in its commencement, its failure should not be attributed to our want of zeal in the service we had undertaken.

"At Mourzouk (where the mission arrived on the thirty-ninth day after leaving Tripoli) I was attacked with severe dysentery, which confined me to my bed during twenty-two days, and reduced me to the last extremity. Our little party was at this time miserably poor, for we had only money sufficient for the purchase of corn to keep us alive, and never tasted meat unless fortunate enough to kill a pigeon in the gardens. My illness was the first break-up in our little community, and from that time it rarely happened that one or two of us were not confined to our beds. The extreme saltiness of the water, the poor quality of our food, together with the excessive heat and dryness of the climate, long retarded my recovery; and when it did take place, it was looked on as a miracle by those who had seen me in my worst state, and who thought it impossible for me to survive. I was no sooner convalescent than Mr. Ritchie fell ill, and was confined to his bed with an attack of bilious fever, accompanied with delirium, and great pain in his back and kidneys, for which he required repeated cupping. When a little recovered, he got up for two days, but his disorder soon returned with redoubled and alarming violence. He rejected every thing but water; and, excepting about three hours in the afternoon, remained either constantly asleep, or in a delirious state. Even had he been capable of taking food, we had not the power of purchasing any which could nourish or refresh him. Our money was now all expended, and the sultan's treacherous plans to distress us, which daily

became too apparent, were so well arranged, that we could not find any one to buy our goods. For six entire weeks we were without animal food, subsisting on a very scanty portion of corn and dates. Our horses were mere skeletons, added to which, Belford (a shipwright of Malta dock-yard, who had volunteered to accompany Mr. Ritchie,) became totally deaf, and so emaciated as to be unable to walk.

"My situation was now such as to create the most gloomy apprehensions; for I reflected that, if my two companions were to die, which there was every reason to apprehend, I had no money with which to bury them or to support myself; and must in that case have actually perished from want in a land of comparative plenty. My naturally sanguine mind, however, and, above all, my firm reliance on that Power which had so mercifully protected me on so many trying occasions, prevented my giving way to despondency; and Belford beginning soon to rally a little, we united, and took turns in nursing and attending on our poor companion. At this time, having no servant, we performed for Mr. Ritchie and for ourselves the most menial offices, Mr. Ritchie being wholly unable to assist himself. Two young men, brothers, whom we had treated with great kindness, and whom we had engaged to attend on us, so far from commiserating our forlorn situation, forsook us in our distress, and even carried off our little store of rice and cuscussoo, laughing at our complaints, and well knowing that our poverty prevented the redress which we should otherwise have sought and obtained."

Mr. Ritchie was confined to his bed for fifty-eight days. By the 20th of August he had tolerably recovered, though Lieutenant Lyon observed, with much regret, that his late and frequent disorders appeared to have very materially depressed his spirits, insomuch that he almost constantly remained secluded in his own apartment, silent, unoccupied, and averse to every kind of society.

"Being now reduced to the last extremity, and Mr. Ritchie not thinking it right to draw for money on the treasury, I drew a bill on my own private account for 20*l.*, with which we proceeded immediately to the sultan, hoping it would have the desired effect, Mr. Ritchie having before explained to him, that if he accommodated us with eighty dollars, and sent the draft to his (the sultan's) wife, who was then resident at Tripoli, she would instantly receive the amount from the British consul. He still, however, refused to assist us; when on a sudden, artfully pretending to mistake eighty for eight, he exclaimed, 'Well! I did not think it necessary to draw a written agreement for so small a sum; I will advance the eight dollars you require, and you may return them when convenient.' Further explanation to a man determined not to understand, was wholly useless; and our poverty not allowing us to refuse the sum, however small, we accepted it; and immediately employed part of our newly acquired wealth in treating ourselves with a little meat. We determined to fatten our horses for sale, and to purchase some fowls and a milch ewe, as a resource against future illness. I often drenched the horses with water, when they were not thirsty, to increase their size and improve their appearance, and at length (in October) sold a grey one for seventy dollars, twenty of which, with a negress valued at thirty-two, were paid to us on taking the animal away; the remainder was to be

paid when the purchaser had sold his slaves. The girl was a native of Mandra, in Bornou, and about thirteen years of age. Mr. Ritchie was witness with Belford to my liberating her in due form from slavery; but as we were much in want of a servant, it was settled that she was not to return to her native country, my ticket of freedom being only to prevent all chance of her being sold. We economised, as well as we could, our small allowance of money, which, however, soon became much reduced, as we had incurred many debts, and now punctually paid them. Within the last two or three months we frequently had passed a whole day without food.

"Belford and I fell ill about this period, and were both confined to our beds; he with a bilious fever, and I with severe pains in my back and head, which frequently caused delirium. I had had repeated attacks of ague and fever from the beginning of August, generally about three times a week, and sometimes more frequently, which had much weakened me, and brought on a decided liver complaint as well as an affection of the spleen. Fortunately, however, my spirits were good, or I must have sunk under so many attacks. In this month about twenty Tripoli merchants died from the effects of climate, bad water, and the want of nourishing food; even many of the natives were very ill, and it was quite rare to see a healthy-looking person. I remained a week in bed, and arose from it quite a skeleton; Belford was still in a very dangerous state.

"On the 8th of November, Mr. Ritchie being again attacked by illness, I much wished him to allow of my selling some of our powder to procure him a few comforts; but to this he would not assent. On the 9th I again fell ill, and was confined to my bed; and Belford, though himself an invalid, attended on us both. Our little girl, however, assisted in nursing us. After lying in a torpid state for three or four days, without taking any nourishment or even speaking to us, Mr. Ritchie became worse, and at last delirious, as in his former illnesses. In the interval, my disorder having abated, I was enabled to rally a little, and to attend on my poor suffering companion.

"After he had somewhat recovered his intellect, he appeared very anxious to know whether any letters had arrived announcing to us a further allowance of money from government; but when I, unfortunately, was obliged to reply in the negative, he avoided all comment on the subject. He would not drink any tea, of which we had still some remaining, but preferred vinegar and water, our only acid, which he drank in great quantities. Being entirely free from pain, he flattered himself that he should, in a day or two, recover, particularly as he was not at all emaciated, but rather stouter than he had been some months previous to his illness. One day he appeared so far recovered as to be able to get up; we placed him on the mat in the centre of the room, when he seemed much refreshed, and thanked us for the trouble we had taken; he then expressed a wish to have a little coffee, which, for a time, I was unwilling to give, fearing it might injure him: he was, however, so earnest in his request, that I was obliged at last to comply with it. In the evening one or two of the Mamelukes came in; he spoke to them for a little while, and soon after fell asleep. In the morning I found he had crept from his bed, and was lying uncovered, and in a state of delirium, on the cold sand.

We immediately put him to bed, and he again appeared to rally.

"On the 20th we got a fowl, of which we made a little soup for him; and while he was taking it, a man came in, and told me a courier had arrived from Tripoli with letters. I went out, but returned, to my sad disappointment, empty-handed, the man having no despatches for us. The broth which Mr. Ritchie drank was the first nourishment he had taken for ten days, though we had used all our endeavours to prevail on him to eat. He said he felt much revived by it, and turned round to go to sleep. He seemed to breathe with difficulty; but as I had often observed this during his former maladies, I was not so much alarmed as I should otherwise have been. At about nine o'clock, Belford, on looking at him, exclaimed in a loud voice, 'He is dying!' I begged him to be more cautious, lest he should be overheard, and immediately examined Mr. Ritchie, who appeared to me to be still in a sound sleep; I therefore lay down on my bed, and continued listening. At ten I rose again, and found him lying in an easy posture, and breathing more freely: five minutes, however, had scarcely elapsed before his respiration appeared entirely to cease; and on examination I found that he had actually expired, without a pang or a groan, in the same position in which he had fallen asleep. Belford and myself, in our weak state, looked at each other, expecting that in a few days it might probably be our lot to follow our lamented companion, whose sad remains we watched during the remainder of the night. And now, for the first time in all our distresses, my hopes did indeed fail me. Belford, as well as he was able, hastened to form a rough coffin out of our chests; and a sad and painful task it was. The body of the deceased was washed, perfumed, and rubbed with camphor; and I procured some white linen, with which the grave-clothes were made. Within an hour after the funeral had taken place, a courier arrived from Tripoli, bringing a truly welcome letter, announcing that a further allowance of 1000*l.* had been made by our government towards the expences of the mission. Had this letter reached us a little sooner, many of our troubles and distresses would have been prevented.

"I waited on the sultan to announce to him Mr. Ritchie's death, at which the hypocrite affected to be much grieved, though he must have been well aware that, had his inclination equalled his power to serve us, he might have enabled us to procure the necessities of life, and thus at least tranquillised the last moments of Mr. Ritchie. I informed him of the additional allowance which I expected, begging him to lend me some money. He talked much of his regard for me, but dwelt a great deal on his poverty; and ended by saying, he might perhaps be able to furnish me with a little, which he expressed with particular emphasis, reminding me that I already owed him eight dollars. I was not then, I own, in the humour to remonstrate with such a wretch, and plainly told him I would never more ask for his assistance or friendship. On my return home I found poor Belford greatly overcome by the efforts he had made, whilst I was equally so from the exertions of mind I had undergone. The consequence was, that a strong fever confined us both to our beds, at the mercy of any one who chose to pillage us. We lay ten days in this state; our little girl was our principal nurse, and was very humane and careful."



Lieutenant Lyon now found himself under the absolute necessity of returning home to receive instructions for his further proceedings; for, although money might have been procured at Tripoli, much time must have elapsed before he could have received it; and he had no one whom in his absence he could have left in charge of the goods at Mourzouk, Belford being too sick and helpless either to keep guard over them or to remain alone in that place. Added to this, 1000*l.* was a sum by no means sufficient to carry him through Africa, as it would be requisite to purchase merchandise totally different from that which had already been provided, and without which he could not have made his way. Belford, from his weak state, could not accompany him far; and to proceed alone would have been actual madness, until the necessary arrangements for his future operations, and regulations as to pecuniary matters, had been fully made and understood. Under all these circumstances, therefore, and to his great regret, he could only resolve on a short journey into the interior, proceeding in the first place to Zuela, the principal town east of Mourzouk, and from thence passing the desert to Gatrone and Tegerry, at which latter place he arrived on the 2nd of January, 1820. During his progress thither, he was more than once severely attacked with illness, and suffered much in the spleen and liver. On the 8th of March he repassed the northern boundary of the kingdom of Fezzan; and on the 21st reached the ruins of Leptis Magna, the exploration of which ancient city had been successfully undertaken by Captain William Henry Smyth, R.N., in the year 1816.

Shortly after Mr. Lyon's return to Tripoli, a dangerous fever broke out and made great ravages, many of the inhabitants dying daily in the town and suburbs. He remained there until May, then sailed for Leghorn (where he performed quarantine); and, passing overland, arrived at London in July 1820. In travelling through France, he was so severely attacked by ophthalmia as to be nearly deprived of sight; but, on his arrival in England, he soon recovered. In December 1820 Captain Lyon was named by Captain Smyth as a person properly qualified to assist him in completing the investigation of the coast between Tripoli and Egypt. In a letter to Lord Viscount Melville, that scientific officer observed, "From my long acquaintance with him, I make no hesitation in recommending Lieutenant Lyon as singularly eligible for such a mission, from his natural ardour, his attainments, his professional habits, and, above all, his very complete assumption of the Moorish character."

Instead, however, of being sent back to Tripoli, he was very soon afterwards promoted to the command of the *Hecla* bomb-vessel, then fitting out at Deptford, for the purpose of exploring Repulse Bay, &c., in company with, and under the orders of, Captain Parry. This expedition sailed from the Nore on the 8th of May, 1821, and remained out during the whole of two seasons; after which they returned home in October 1823, their partial success in having made considerable additions to the geographical and scientific history of the North Sea receiving very warm testimonies of the public approbation. Captain Lyon's private journal of this expedition was also published, and has been aptly termed "*The Sayings and Doings of the Esquimaux.*" He was rewarded with post rank dated November 1823; and

on the 16th of January he was presented with the freedom of his native city of Chichester, and entertained by the corporation at a public dinner. The freedom was enclosed in an oaken box, turned from a portion of the *Hecla*, lined with gold, and bearing the following inscription:—"Presented, Jan. 16, 1824, by the Mayor, Aldermen, and Citizens of Chichester, to George Francis Lyon, Esq., Captain in the Royal Navy, in testimony of their admiration of the zeal, perseverance, and spirit of enterprise displayed by him in his travels in Northern Africa, and in the late voyage to the Polar Sea, in search of a north-west passage."

A few days before this gratifying occurrence, Captain Lyon had been appointed to the *Griper* bark, fitting out for another voyage of discovery in the icy regions. She sailed from the Nore on the 16th of June, 1824, for the purpose of making an attempt to connect the western shore of Melville Peninsula with the important discoveries of Captain Franklin; but our limits do not permit us to trace this enterprising voyager through the details of his dangerous course, and it may be enough to state that, after enduring the greatest hardships, he returned to London on the 13th November.

In June 1825 the honorary degree of D. C. L. was conferred upon Captain Lyon by the university of Oxford; and, on the 5th of September following, he married Lucy Louisa, the younger daughter of the celebrated Lord Edward Fitzgerald. Not long after he went to Mexico as one of the commissioners of the Real del Monte mining company. Returning home by way of New York, in the *Panthea* packet bound to Liverpool, he was wrecked in a gale at Holyhead, in January 1827, and lost every thing belonging to him, including his journal, plans of the mines, &c. To add to his distress, he heard, upon landing, of the death of his wife, which had taken place about four months before. Captain Lyon afterwards returned to South America on mining business, which he prosecuted with his wonted intelligence; and the specimens of South American minerals which he forwarded to this country are evidences of his taste. At length his sight began to fail him to an alarming degree, insomuch that he determined to revisit England for advice. He accordingly embarked for that purpose, but died on board his Majesty's packet the *Emulous*, on her passage from Buenos Ayres, October 8th, 1832, at the age of thirty-seven.

LYONNET, PETER, a celebrated naturalist, born in 1707 at Maestricht, graduated at Utrecht, and was for some time a counsellor at the Hague. He afterwards became secretary, and Latin and French interpreter to the states of Holland. This situation occupying but little of his time, he employed himself in researches into the natural history of insect and other animals, particularly such as were to be found in the vicinity of the Hague. He formed a valuable collection of shells, and was admitted into many of the principal scientific societies in Europe. His death took place in 1789. His most important production is entitled "*Traité Anatomique de la Chenille qui Ronge le Bois de Saule,*" a work no less remarkable for originality of design than for splendour of execution. Lyonnet was distinguished for his skill as a painter and engraver, and he displayed much ingenuity in improving microscopes and other instruments used in making his observations.

**LYSIAS**, an Athenian orator, who flourished about 458 B. C. His father, Cephalus, was also an orator, of whom Plato makes honourable mention in his Republic. Soon after his father's death Lysias, then in the fifteenth year of his age, went to Thurium, in Magna Græcia, to study philosophy and eloquence under Tisias and Nicias of Syracuse. Having settled in Thurium, he was employed in the government; but on the defeat of the Athenians in Sicily he was banished with many of his countrymen. He returned to Athens, but the thirty tyrants banished him from that city, and he retired to Megara. After Athens had recovered its freedom, he exerted himself for the advantage of the city, and even sacrificed much of his property for the public welfare. Yet, notwithstanding his generosity, the rights of an Athenian citizen were never granted him. At first he gave instruction in eloquence; but finding himself surpassed by Theodorus, another teacher of oratory, he devoted his time to writing orations for others. He wrote more than 200, some say 400, orations; only 223, however, were regarded as genuine. In these he excelled all the orators of his time, and has rarely been surpassed by succeeding orators. Dionysius praises the purity, clearness, conciseness, and elegance of his expressions, the beautiful simplicity of his style, his knowledge of men, and his lively description of their peculiarities, and, above all, his unparalleled grace. His style is applauded as a perfect example of the simple Attic eloquence. The efforts of Lysias in panegyric, however, according to Dionysius, were unsuccessful; he strives to be magnificent and lofty, but does not fully reach his object. None of these eulogies is extant except the one entitled "Epitaphios," and the genuineness of this is doubted; hence we cannot form an opinion of this class of his works.

**LYSIMACHUS**, son of Agathocles, a general and friend of Alexander, in the division of whose conquests he received a part of Thrace. The inhabitants stubbornly opposed his authority, and he was obliged to conquer the country. After this he built the city of Lysimachia, on the Thracian Chersonesus, assumed the royal title like the other generals of Alexander, and formed a league with some of them against Antigonos, who had brought under his own power the territories conquered by Alexander in Asia. After the battle of Ipsus in Phrygia, which cost Antigonos his life and his crown, Lysimachus became master of Asia Minor, Cappadocia Proper, and all the provinces between the Taurus and the Antitaurus. He next made war on the nations on the borders of Thrace, and enlarged his territories by conquest. In attempting to subjugate the Getæ, who lived beyond the Danube, his son and himself fell into their hands. He was compelled to surrender with his army to the barbarians, who with horrid cries demanded his death. But their king treated him more generously than the ambitious Lysimachus dared to hope. He provided for his prisoners an entertainment in the manner of the Greeks, and left them their own splendid furniture and utensils; his own food, on the contrary, was mean, and his vessels were all made of clay or wood. After the meal was concluded he asked the captive monarch whether the rude living of the Getæ, or the splendid banquets of his own country, seemed to him most desirable, and advised him to make peace with a nation from whom so little was to be gained, restored him his power, admitted him to his friendship, and dismissed him without a ransom. This generous

conduct made a deep impression on the tyrannical conqueror. He restored to the king of the Getæ the countries which he had gained beyond the Ister, and gave him his daughter in marriage. From this time the power of Lysimachus became more and more extended, till his domestic relations involved him and his kingdom in ruin. Having put away his first wife, he married Arsinoë, a daughter of Ptolemy, who led him to commit many acts of folly, and even prevailed upon him to murder Agathocles, his son by his first wife, in order to secure the succession to her own children. The virtues of Agathocles had gained him many powerful friends, who determined to take vengeance upon his weak and cruel father. They fled to Seleucus, and engaged him in a war against Lysimachus. Seleucus conquered all Asia Minor almost without a blow. A general battle was fought at Couropedium, in Phrygia, and after a valiant resistance, Lysimachus was totally defeated and slain, B. C. 282, in the seventy-fourth year of his age.

**LYSIPPUS**, a sculptor, who flourished in Sicily about 330 B. C., in the time of Alexander the Great. Alexander would permit no one but Apelles to paint his portrait, and no one but Lysippus to make his statue. The statues of Lysippus were principally portraits. The painter Eupompus, whom he asked what master he should follow, told him to follow nature. His statues were wrought with much greater beauty and elegance than those of his predecessors. He made the body more slender; the head smaller; the hair more natural, flowing and delicate; he avoided angularity, and endeavoured to give to every part more roundness and softness of outline. He used to say, he represented men as they appeared to his imagination, but his predecessors represented them as they really were. Even the minutest parts were laboured with the greatest care. It is not known whether he executed any marble statues, but many in bronze are still preserved. The most celebrated are, a man rubbing himself in a bath (*Apoxyomenus*); several statues of Alexander, representing him in all the different stages of his life; a group of Satyrs, which was found at Athens; Alexander and his Friends, a number of statues which were intended to bear an exact resemblance to the original; and a Colossal Jupiter at Tarentum.

**LYSONS, SAMUEL**, a learned English topographical writer, who was born in 1763. He was educated for the law, but in 1804 succeeded Mr. Astle as keeper of the records in the Tower of London. His various works, illustrative of Anglo Roman antiquities, are of a very interesting character; but his most voluminous writings will be found in the "Magna Britannia." Mr. Lysons died in 1819.

**MABILLON, JOHN**, a learned French writer on ecclesiastical antiquities and diplomatics, who was born in 1632 in Champagne, and studied at the college of Rheims. He took the monastic vows in 1654, and in 1660 was ordained a priest. After having assisted D'Acheri, in his "Spicilegium," he edited the works of St. Bernard, and in 1668 published the first volume of the "Acta Sanctorum Ordinis S. Benedicti," of which the ninth and last volume appeared in 1702. One of his most important productions is his treatise "De Re Diplomatica, Lib. vi." of which a folio edition appeared in 1681. He was sent to Italy, with a commission from the king to make literary collections; and returning to France with books and MSS. for the royal library, he pub-



lished an account of his journey, &c., under the title of "*Musæum Italicum*." In 1701 he was chosen a member of the academy of inscriptions, and in that year began to publish his "*Annales Ordinis S. Benedicti*," four volumes of which appeared previously to his death in 1707.

MABLY, GABRIEL BONNET DE, a French political and historical writer, who was born at Grenoble, 1709. He was educated by the Jesuits at Lyons, but as soon as he was at liberty to follow his inclination he abandoned theological studies for Thucydides, Plutarch, and Livy. The young abbé now went to Paris, where he was favourably received by Madame De Tencin, sister of the cardinal, to whom he was related, and soon after published his "*Parallèle des Romains et des Français*," which was received with much applause, and obtained him the patronage of Cardinal Tencin. That minister employed Mably to write his memorials and reports; and it was from minutes drawn up by himself for the use of the cardinal that Mably prepared his "*Droit Public de l'Europe Fondé sur les Traités*." He was appointed in 1743 to carry on the secret negotiations with the Prussian ambassador at Paris, with whom he concluded a treaty against Austria. The instructions of the French minister at the congress of Breda were drawn up by him. Notwithstanding his prospects of success in politics, a misunderstanding with the cardinal induced him to retire from public affairs, and devote himself to study. The tone of his subsequent publications is somewhat different from that of his *Parallèle*. Among them are "*Observations sur l'Histoire de la Grèce*," "*Observations sur les Romains*," "*Entretiens de Phocion*" (in which he gives his ideas of virtue, patriotism, and the mutual obligations of the state and the citizens towards each other), "*Observations sur l'Histoire de France*," "*Entretiens sur l'Histoire*." His complete works appeared at Paris in 1794, in fifteen volumes. His style is easy, pure, often elegant, but tame; his views often partake of the asperity of his temper.

MABUSE, or MAUBEUZE, JOHN DE, an able artist, was born at Maubeuze, a village of Hainault in 1492, and studied the works of the great masters in Italy. His habits were so dissipated that the patience, fidelity, and beauty with which his works were executed were doubly remarkable. He painted a great altar-piece, representing the descent from the cross, for a church in Middleburg; but the church and the picture were destroyed by lightning. Another Descent from the Cross by him is still at Middleburg. His irregularity occasioned his imprisonment in this place; and, during his confinement, he painted several fine pictures, which are lost. He afterwards came to England, and painted for Henry VIII. Several excellent works of his are at Middleburg; the best of which is the altar-piece, representing the descent from the cross. Having received a piece of rich brocade in order to appear before the emperor Charles V., he sold it at a tavern, and painted a paper suit so exceedingly like it that the emperor could not be convinced of the deception until he examined it with his own hands. He died in 1562.

MACABER, an early German poet, who is best known as the author of a work entitled "*The Dance of Death, or the Dance of Macaber*," consisting of a series of dialogues between Death and a number of personages belonging to various ranks of society. Others suppose the word merely a corrup-

tion of the Arabic *magbarah*, a cemetery. An English translation of these dialogues was published by Dugdale and Dodsworth, in the third volume of the "*Monasticon Anglicanum*;" and French and Latin versions have been repeatedly printed.

MACARTHY, SIR CHARLES, an active but unfortunate Irish officer, who entered the army early in life, and was appointed captain of the Irish brigade in 1796, and major in the New Fencible Infantry on the 14th of March, 1800. He discharged his duty with great ability; and succeeded as much in attaching to himself the affectionate esteem of the whole corps as in bringing them rapidly to a high state of discipline. He was appointed lieutenant-colonel of the Royal African Corps in May 1811, and immediately proceeded to Africa. After Sir Charles had arrived at Cape Coast, and whilst he was making great preparations for invading the country of the Ashantees, the king of Ashantee sent Sir Charles his compliments, with a threat of soon having his head as an ornament to the great war drum of Ashantee!—It is a singular fact, that the subject of this threatening message was frequently adverted to by Sir Charles Macarthy. When at the head of his troops, in alluding to the king of Ashantee, he once remarked in a jocular way to some officers, "That fellow says nothing will satisfy him but my head," which created a laugh at the expence of the sable monarch; but Sir Charles, looking seriously, replied, "You need not laugh, it might so happen." On another occasion, two days before the fatal action of the 21st January, he said in an ironical manner to two Ashantee prisoners who had been brought before him, "I hear your master wants my jaw-bones for his big drum; very well, I am going to give them to him to-morrow." Alas! how true the prediction!

This gallant but unfortunates officer appears to have sunk under a concurrence of misfortunes, such as no valour or skill could have successfully resisted. Deserted by his native allies, he was deprived of the aid of the British reserve by the unaccountable delay, for four days, of the messenger who bore his orders to Major Chisholm to bring it up. The day preceding the action was one of incessant rain, and Sir Charles's army was exposed uncovered in that dreadful climate during the night that followed; a circumstance which still farther enfeebled the soldiers, already much reduced by several days marching through underwood, ravines, and morasses. Even in the action misfortune seemed to persecute him, for after the British had been engaged two hours with ten times their number, the Ashantees received a reinforcement of 5000 men; and Sir Charles then discovered, for the first time, that his troops had received but half the proper allowance of ammunition, which was exhausted before the savages were able to make the slightest impression.

It is gratifying to observe with what affection his memory was cherished in a colony over which he had so long presided. In recording the lamentable event which terminated his existence, the editor of the "*Sierra Leone Gazette*" says, with a feeling and energy which do him honour, "Thus has fallen, by the hands of the ruthless savages, our noble, brave, and revered benefactor and friend—the friend of mankind, and the idol of every loyal and grateful heart within the colony! While, therefore, with sincere yet unavailing regret, we deeply deplore his

loss, we bow, with humble resignation, before the will of the Almighty Disposer of events, who hath been pleased to visit us with this heavy affliction, satisfied that 'He doeth all things well.' To him must we look for that consolation and support in this trying and disastrous hour, which he alone is capable of affording: we must call upon him to enable us to bear, as Christians, the loss of one who possessed all those qualities which could assure the fidelity and attachment of every class of inhabitants; and the memory of whose bright example as the true father of the people, placed under his government, will remain engraven in the hearts of the present and be handed down to future generations. We ourselves, who have lived so long under his paternal government and care, and have so frequently witnessed the blessings which he has dispensed to all, and the beneficial effects produced by his talents and virtues, are, alas! too well aware of the loss we have sustained by this awful event. Under his mild and judicious administration, we have seen every endeavour to promote the spiritual and temporal welfare of the people; and have beheld the colony, by his exertions and example, advance in a few years to a state of prosperity and happiness which has far outstripped the expectations of the most sanguine; while the greatest evil of the present melancholy catastrophe will be found to arise from the non-completion of those beneficial plans which our late governor had formed for the welfare of Africa."

**MACARTNEY, GEORGE, EARL MACARTNEY**, who was the son of a gentleman of Scottish descent, was born in Ireland in 1737, and educated at Trinity college, Dublin; after which he became a student of the Temple. In 1764 he was appointed envoy-extraordinary to Russia, afterwards became secretary to the lord-lieutenant of Ireland, and was created knight of the Bath. In 1775 he was made captain-general and governor of the Caribbee islands, Grenada, the Grenadines, and Tobago. Grenada was invaded and taken by the French, and the governor was sent a prisoner to France. On his return to England he was appointed to the presidency of Madras, having previously received an Irish peerage. His embassy to China in 1792 he conducted with great address, and succeeded in the chief object of his mission. His only subsequent public situation was that of governor of the Cape of Good Hope, whence he returned, on account of ill health, in 1797. He died in March 1806. His English earldom was bestowed on him for his services in China. Lord Macartney was the author of a journal of his Chinese embassy, and other publications.

**MACAULEY, CATHERINE**.—This lady was born in Kent, at the seat of her father, John Sawbridge, and became early attached to the perusal of history. In 1760 she married Dr. George Macauley, a physician, and in 1763 published the first volume of her "History of England from the Accession of James I. to that of the Brunswick Line." This was continued in successive volumes, to the eighth, which completed the work in 1783. The spirit of this history is almost purely republican. The other works of Mrs. Macauley are, "Loose Remarks on Some of Mr. Hobbes's Positions;" "An Address to the People of England on the Present Important Crisis;" "A Treatise on the Immutability of Moral Truth," afterwards republished, with additional matter, under the title of "Letters on Education." Her last

publication was "A Letter to Earl Stanhope, in reply to the Opinions of Burke on the French Revolution." In 1785 Mrs. Macauley married a young man of the name of Graham, and the disparity of their ages subjected her to much ridicule. She died in 1791.

**MACCHIAVELLI, NICCOLO**.—It is not easy to determine a man's disposition and character from his writings. When however, as was the case in the governments of antiquity and the Italian republics of the middle ages, a man's writings are more the offspring of his political situation than mere exercises of his intellect, and especially if they coincide with his conduct, they afford fair grounds for judging of the author's character. This is the case with Niccolo Macchiavelli, the celebrated Florentine diplomatist. The prejudices against him, arising from an incorrect understanding of his treatise called "Il Principe"—"The Prince," have caused him to be regarded as the teacher of a detestable line of policy, called from him Macchiavellism, intended to enable despotism to perpetuate its existence by fraud and violence, though there are few men on record who have shown so much of a truly civic spirit. Macchiavelli was born at Florence, in the year 1469, of a noble family, whose members had enjoyed the highest dignities in the republic. Little is known of his youth, and nothing of his education, except that he studied under Marcellus Virgilius. On account of his distinguished talents he was very early appointed chancellor of the Florentine republic, and not long afterwards was advanced to the post of secretary of state, for which reason he is most commonly called Segretario Fiorentino. When Florence had recovered her liberty by the expulsion of the Medici, and from fear of the exiled family had become involved in the ambitious wars and intrigues of Charles VIII., at a time when great political adroitness and a spirit of genuine republicanism were required in her envoys, Macchiavelli was several times charged with important embassies. He was four times plenipotentiary at the French court, twice at that of the pope, and twice also at that of the emperor Maximilian. The republic acknowledged his great services, but rewarded them sparingly, so that he was some times obliged to petition the signoria (supreme authority of the state) on account of his poverty. His advice was of great use to the commonwealth at the time of the insurrection of Val di Chi-ana. The leading principles of his counsels at this juncture may be deduced from his numerous letters preserved in the Florentine archives. They were to maintain a peaceful and friendly spirit in the settlement of difficulties, to provide for an upright and strict administration of justice, to make the burden of taxes as light as possible, and to keep a watchful eye on the smallest circumstances that had relation to public affairs. Even in regard to military affairs, the state was so convinced of the sagacity of his views that they preferred his counsel to any other. Among other things, a Tuscan legion was established by his advice. This band, at a later period, distinguished itself remarkably under the command of Giovanni de' Medici.

When Pope Julius II. had succeeded in establishing a league in Italy against the overwhelming power of the French, Louis XII., to revenge himself, and wound the dignity of the pope in the tenderest point, attempted to assemble a council in Italy, and requested the Florentines to allow Pisa, which had be-



come again subject to them, to be the place of the meeting. Macchiavelli feared the papal thunders, and advised his countrymen to evade the proposal. He went with this view as envoy to the king, but the king would not be refused. After his return he was sent to Pisa to watch the proceedings of the council and to labour for its dissolution. Nevertheless, the pope was so indignant against the Florentines that he formed an alliance with Ferdinand of Arragon, to deprive them of their freedom, and by their means the power of the Medici was re-established. As Macchiavelli had laboured incessantly for the good of the republic, Lorenzo de' Medici, now dictator at Florence, seized the opportunity, in spite of a public decree, to strip him of his dignities. He was afterwards accused of participating in the conspiracy of the Boscoli and Capponi against the cardinal Giovanni de' Medici, imprisoned, put to the torture, and banished; all which he endured with a firmness approaching to indifference. After the cardinal became pope his punishment was remitted. He returned to his native country, and wrote his "Discourses on the Ten First Books of Livy;" also his "Prince," which he dedicated to Lorenzo de' Medici. Upon this he was received again into favour by this powerful family, and Cardinal Julius, who ruled Florence in the name of Leo X., and earnestly desired to reform the condition of the state, availed himself of the advice of Macchiavelli in extinguishing various civil commotions. He was suspected of being concerned in a new conspiracy against the Medici, but the only consequence was, that he was obliged to return to private life and to indigence. When Julius, under the name of Clement VII., ascended the papal chair, Macchiavelli was again employed in public business: in particular he was sent to aid the allied forces of the pope and the Florentines in the defence of Tuscany against the army of Charles V. The confidence now reposed in him by the Medici alienated from him the affections of the Florentines, and after his return to Florence, he died in June 1627, poor and neglected.



It appears from the letters of his son Pietro to Francisco Nelli, that he manifested on his death-bed the feelings of a Christian. The writings of the immortal Florentine may be arranged under four heads, history, politics, belles-lettres, and military treatises.

His eight books on "The History of Florence," written at the command of Clement VII., begin with the year 1215, and end with Lorenzo de' Medici in the year 1492. They are among the first historical works of modern times which deserve to be placed side by side with the beautiful remains of antiquity. Macchiavelli was probably prevented by death from completing his work, and is said to have left his collection of materials to Guicciardini. The history is distinguished for its pure, elegant, and flowing style; its impartiality is doubtful. The "Life of Castruccio Castracani, Lord of Lucca," is more properly a romance than a biography. The hero, who is as great a villain as Cæsar Borgia, is continually quoting apothegms from Plutarch. Under the head of politics are included his two most important works, "The Prince" and "The Discourses upon the Ten First Books of Livy." His purpose in these last is, to show how a republic may be supported, and how it is exposed to ruin. The work breathes throughout a warm love of freedom. Filippo Nerli relates in his commentaries, that Macchiavelli was induced to write these discourses, and those on "The Art of War," by a number of young men who were accustomed to assemble with him in a garden in Florence, and had been made republicans by the perusal of the ancients. Montesquieu and Rousseau have both drawn freely from these works. In a treatise composed in the year 1519, upon "A Reformation in the State of Florence," he advises the pope, Leo X., to restore the republican form of government to that city, although he pretends to have the aggrandizement of the Medici in view. His object in the seven books on "The Art of War" was to show the Italians that they were able to recover their freedom without the assistance of the foreign mercenaries so generally employed in the states of Italy; and he shows himself fully sensible of the great importance of infantry, then little valued. Frederic the Great knew and esteemed this treatise. For the restoration of the comic drama also the world is indebted to him. His comedies, "La Mandragola" and "La Clizia," are the first regular dramas written since the time of the Romans; and Voltaire preferred the first to any of the plays of Aristophanes. The novel entitled "Belfagor" has been versified by La Fontaine. And his description of the pestilence which raged in Florence in the year 1522 may be compared to the similar account in Thucydides. Among his papers is a constitution for the regulation of a gay company, called *Compagnia di Piacere*. The opinions on this work are very various. Some persons condemn it as intended to instruct tyrants in the art of oppression. This idea originated with the archbishop of Consa, Ambrosio Catarino, long after the book was given to the world. And Bayle in his dictionary, and Frederic the Great in his "Anti Macchiavelli," which was translated together with "The Prince," by the order of Mustapha III., are of the same opinion; but they mistake Macchiavelli's meaning, for his other writings, as well as his life, prove that he loved liberty ardently. Others consider "The Prince" as a satire; but this is impossible, as the tone of the work is most serious throughout; no trace of satire can be discovered. And others think it a work full of valuable counsel for princes, but infected with a looseness of morals which prevailed in the age of the writer: but Macchiavelli hated Alexander VI., Cæsar Borgia, and all the tyrants of his age; and the full consideration with

which he advances his startling principles, shows that they could not have sprung from the unconscious influence of his time. Others maintain that Macchiavelli treated the question of tyranny in the abstract without reference to morality, not in order to give advice but as a mere scientific question, on the ground of Lord Bacon, that "there be not any thing in being or action which should not be drawn and collected into contemplation and doctrine;" just as a person might write a treatise on poison, investigating all their effects, without touching on their antidotes. But could a mind like Macchiavelli's, if his object had been merely scientific discussion, have contemplated long and closely crimes so shocking to his love of liberty without ever betraying his horror? Could we believe a man to possess a pure spirit, who could write a long and scientific treatise on the seduction of innocence as skilful in its way as Macchiavelli's in his, though such a treatise might afford much interesting analysis of the springs of human conduct? In our opinion "The Prince" must be considered as a work written for a certain purpose, time, and person, although particular questions, doubtless, are often treated abstractly and the application left open. As a whole "The Prince" is not to be considered originally, nor in its execution, as a mere scientific treatise. Many questions are left undiscussed, and the titles of the chapters are often of a general nature, while the chapters themselves are not. Macchiavelli's feeling was, that union and freedom from a foreign yoke were even more important than civil liberty; that they formed the very elements of the life of a nation. In the first part of his career he had been thoroughly Florentine in spirit, but his misfortunes forced him to elevate his views to become Italian; and for the purpose of saving Italy he could have seen with patience even Florence enslaved. No noble-minded Italian has written or sung, since Dante's "Di Dolor Ostello," without giving vent to his grief for the unfortunate condition of his beautiful country; and Macchiavelli, one of the noblest spirits of Italy, burned to see her united and freed from foreign tyrants.

**MACBETH.**—The period when this Scottish tyrant lived is not known with certainty, but it is believed to have been in the middle of the eleventh century. Macbeth is said to have been by birth the thane of Ross, by marriage with the lady Gruoch, the thane of Moray; and, by his crimes, the king of Scotland. Finley was "maormor," or, as the Norwegian historian calls him, *jarl* of Ross, who, at the commencement of the eleventh century, carried on a vigorous war in defence of his country against the incursions of Sigurd, the earl of Orkney and Caithness. With his dominions the district of Finley was contiguous, while the country of Angus lay southward at a great distance. Finley lost his life, about 1020, in some hostile conflict with Malcolm II. The lady Gruoch, when driven from her castle by the cruel fate of her husband, the maormor of Moray, naturally fled with her infant son Lulach, into the neighbouring country of Ross, which was then ruled by Macbeth, who married her during the reign of Duncan. We have thus seen that Macbeth was the maormor of Ross, and united in himself all the power which was possessed by the partisans of Kenneth IV., all the influence of the lady Gruoch, and of her son Lulach, together with the authority of maormor of Ross, but not of Angus.

With all these powers, in addition to his own character for address and vigour, Macbeth became superior to Duncan and the partisans of his family. The superiority of Macbeth, and the weakness of Duncan, were felt when the unhappy king expiated the crimes of his fathers by his most sacrilegious murder; and Macbeth hastily marched to Scone, where he was inaugurated as the king of Scots, supported by the clans of Moray and Ross, and applauded by the partisans of Kenneth IV. If Macbeth had been in fact, what fiction has supposed, the son of the second daughter of Malcolm, his title to the throne would have been preferable to the right of Duncan's son, according to the Scottish constitution, from the earliest epoch of the monarchy. Whatever defect there may have been in his title to the sullied sceptre of his unhappy predecessor, he seems to have been studious to make up for it by a vigorous and beneficent administration. He even practised the hospitality which gives shelter to the fugitive. During his reign, plenty is said to have abounded; justice was administered; the chieftains, who would have raised disturbances, were either overawed by his power or repressed by his valour. Yet injury busied herself in plotting vengeance. Crian, the abbot of Dunkeld, who, as the father of Duncan, and the grandfather of his sons, must have been now well-stricken in years, put himself at the head of the friends of Duncan, and made a gallant but unsuccessful attempt to restore them to their rights. The odious crime, however, by which Macbeth acquired his authority seems to have haunted his most prosperous moments. He tried by distributing money at Rome, by largesses to the clergy, and by charity to the poor, to obtain relief from the "affliction of those terrible dreams that did shake him nightly." Macbeth, and the lady Gruoch, his wife, gave the lands of Kirkness, and also the manor of Bolgy, to the Culdees of Lochleven. Yet, the friendship of the pope, and the support of the clergy, did not ensure Macbeth a quiet reign. His rigour increased with his sense of insecurity. The injuries of Macduff, the maormor of Fife, constantly prompted the sons of Duncan to attempt the redress of their wrongs. With the approbation, perhaps by the command of, Edward the Confessor, Siward, the potent earl of Northumberland, and the relation of Malcolm, conducted a numerous army into Scotland during the year 1054. The Northumbrians, led by Siward and his son Osbert, penetrated probably to Dunsinane, and were confronted by Macbeth, when a furious conflict ensued. The numbers of the slain evince the length of the battle and the bravery of the combatants. Osbert was slain: yet Macbeth, after all his efforts of valour and vigour of conduct, was overcome. He then retired into the north, where he had numerous friends, and where he might find many fastnesses. Siward afterwards returned into Northumberland, and died at York in 1055. Meantime Macbeth continued his bloody contest with Malcolm: and this uncommon character was at length slain at Lumphanan, on the 5th of December, 1056, by the hand of the injured Macduff.

**MACBRIDE, DOCTOR DAVID**, an eminent physician and philosopher, who was descended from an ancient family in the county of Galloway in Scotland. He was born in April 1726, and having passed some time under the tuition of an eminent surgeon in his native place, he was sent to the university of



Glasgow. Having there completed the usual course of academical studies, he came to Edinburgh for the further prosecution of medical science. After a short stay he was induced to go on board a vessel in the station of a surgeon's mate. In the service of his country he continued for several years; and after discharging for some time the duties of an assistant, he was raised to the rank of surgeon. In this situation he first turned his thoughts towards the discovery of a remedy for the sea-scurvy. Here he had an opportunity of observing the symptoms, of studying the nature, and of lamenting the consequences, of the disease.

The termination of the war by the peace of Aix-la-Chapelle put a period to Dr. Macbride's employment as a naval surgeon. He had now probably obtained much medical knowledge in the school of experience, but he was sensible that he had still much to acquire in that of science. An ardent desire to mingle in active life had led him from the schools of medicine at an earlier period than could have been wished; and an earnest desire to found his future practice in the best established principles led him back to them when a judgment matured by years, and informed from the observation of facts, rendered him capable of hearing teachers with greater advantage. He returned therefore to Edinburgh, and again entered on the career of academical pursuits under the tuition of Dr. Munro, and those other teachers whose abilities raised the fame of that medical school. But not satisfied with the instructions to be had from any one set of professors, the celebrity of the medical teachers in London led him also to visit the capital. Here he particularly became the pupil of those distinguished lecturers, Dr. Hunter and Dr. Smellie. And while from the former he laboured to acquire an accurate chirurgical knowledge, from the latter he endeavoured to obtain the true principles of midwifery considered as a science. At the same time he was no less industrious in improving himself in the successful practice of both arts by attention at the hospitals.

Thus prepared for the exercise of his profession, about the end of the year 1759 he fixed his residence in Dublin in the character of surgeon and accoucheur. His first publication, entitled "*Experimental Essays on Medical and Philosophical Subjects*," made its appearance in the year 1764. The reputation, however, of being a distinguished author, was to him but a secondary object; and his talents were not confined to the advancement of medicine alone. Having successfully discovered a considerable improvement in the art of tanning, with that spirited generosity which is ever the concomitant of real worth, he speedily and freely communicated it to the public by publishing, first, "*An Account of a New Method of Tanning*;" and afterwards, "*Instructions for Carrying on the New Method of Tanning*." As a mark of approbation for this liberal conduct, as well as a testimony of respect for his ingenuity, prize-medals were conferred upon him by the societies of arts both in London and Dublin. But his last and most extensive publication was more immediately in the line of his own profession: it is entitled, "*A Methodical Introduction to the Theory and Practice of Medicine*." In that valuable work he has given a concise and corrected view of the principles and practice of the healing art, as best established by sound reason, and confirmed by accurate observation.

Most, if not all of these publications, not only went through various editions, but were translated into different languages.

After the merit of Dr. Macbride came to be properly known, the public seemed to show a desire of making compensation for having so long overlooked it. His employment increased so rapidly that he had more business than he could transact either with ease or safety. This, having kept him in perpetual agitation both of body and mind, at last induced an almost total incapacity of sleeping. From this circumstance his health could not fail to be impaired. In this situation, after accidental exposure to cold, he was attacked with a fever, which put an end to his life on the 13th of December, 1778, in the fifty-third year of his age.

MAC CORMICK, CHARLES, a clever writer and translator, who was born in Ireland, and early devoted himself to literature. His best productions are, "*The Secret History of King Charles II.*," "*The Reign of George III. to the year 1783*," and "*The Life of the Right Hon. Edmund Burke*." He died in July 1807.

MACDIARMID, JOHN, a learned Scottish writer, who was born at Ween, in Perthshire, in 1779, and educated at the universities of Edinburgh and St. Andrew's. His principal original works are, "*An Enquiry into the System of Military Defence of Great Britain*," "*An Enquiry into the Nature of Civil and Military Subordination*," and his "*Lives of British Statesmen*." He died shortly after the publication of the last work, of paralysis, in April 1807.

MACDONALD, ETIENNE JACQUES JOSEPH ALEXANDRE, duke of Tarentum, was born at Sancerre, in France, in 1765, and descended from a Scotch Highland family. His father fought with many other Macdonalds at Culloden in 1745, for Charles Edward kept him concealed for many weeks, and afterwards went to France with him. The young Macdonald entered the French service in 1784, and was attached to the legion of the lieutenant-general Count Maillebois, which was sent to Holland, to support the opponents of the hereditary stadtholder. He embraced the principles of the revolution, rose rapidly to the dignity of brigadier-general in the war of 1792, and served with distinction in 1794 under Pichegru, in the army of the north in Holland and East Friesland. In 1796 he commanded at Düsseldorf and Cologne as general of division, soon after joined the army of the Rhine, and at length that of Italy under Bonaparte, where he established his military reputation.

After the peace of Campo Formio he was in the army under Berthier, which took possession of Rome and the states of the church, and, as governor of the latter, he declared Rome a republic. But Mack advanced to Rome with 50,000 men, and Macdonald was forced to fall back with his troops to the army of the French commander-in-chief, Championnet. The latter was soon strong enough to venture an attack, and Macdonald contributed essentially to the victories at Tarento, Monterosi, Baccano, Calvi, and Cività Castellana. After the removal of Championnet in the spring of 1799, he was made general of the French army in Naples. While he was here carrying on war against Cardinal Ruffo and the Calabrians, Suwaroff and Melas had conquered Lombardy and advanced to Turin. By skilful marches Moreau defended the frontiers of France and the passes to

Genoa. He then advanced to form a junction with Macdonald, who had evacuated Lower Italy. But, instead of pursuing his march covertly to Genoa, Macdonald, ambitious to defeat the enemy alone, marched through Modena, Parma, and Piacenza, on the road to Voghera. He indeed drove the Austrians under Hohenzollern from their position at Modena; but Suwaroff and Melas pursued him over the Tidone, and at Trebia, not far from Piacenza, totally defeated his army, exhausted with long marches and bloody actions. Macdonald was wounded, and obliged to retire to Tuscany with his army reduced to 22,000 men. Moreau now restrained the conqueror from further pursuit, and Macdonald succeeded in ascending the Appennines, and forcing his way along the coast to Genoa to Moreau.

After the peace of Lunéville he was for a time French ambassador in Denmark, from which he returned in 1803 and received the title of grand officer of the legion of honour. His zeal in defending Moreau prevented him from being made a marshal of the empire among the generals on whom this office was first conferred in 1804. In the campaign of 1809 he passed the Piave with the right wing of the viceroy, took Labach, and decided the victory of Wagram. In recompence for his services in that action, the emperor created him marshal on the field, adding, "I am principally indebted to you and my artillery guards for this victory." In 1810 he took the command of Augereau's division in Catalonia, and maintained his fame as a general, both here and in the war against Russia in 1812. The capitulation of the Prussians under Yock, who belonged to his army, forced him to retreat upon Königsberg, and in May 1813 he took Merseburgh, and was present in the battles of Lützen and Bautzen, and was defeated by Blücher on the Katzbach. At Leipsic he commanded the eleventh division, and he also distinguished himself at Hanau, and in the bloody campaign between the Marne and Seine. At the time of Napoleon's catastrophe in 1814, he had several audiences with Alexander in favour of the emperor, and Macdonald was the first to advise the abdication, after which he sent in his adherence to Louis XVIII. During the hundred days he resided on his estates. After Napoleon's final overthrow, he was made chancellor of the legion of honour and was directed to disband the army of the Loire. He afterwards distinguished himself in the chamber of peers not less by the justice and liberality of his sentiments than by his fidelity to the king and constitution.

**MACDONALD, JOHN.**—This gentleman was the son of the celebrated Flora Macdonald, the Highland lady who assisted Charles Edward Stuart to escape from the English troops in 1746. Young Macdonald served with great distinction in the army in India, and on his return became a fellow of the royal society. He subsequently published several works on military engineering and other scientific subjects, and died much regretted at his house in Sumnerland Place, Exeter, on the 16th of August, 1831.

**MACFARLANE, ROBERT,** a political writer, who was born in Scotland in 1734, and educated at the university of Edinburgh. He came to London early in life, and kept a school at Walthamstow for many years. He is best known in the literary world as the author of "A History of George III.," and "An Address to the People of the British Empire."

He was accidentally killed at Brentford on the 8th of August, 1804.

**MACHIN, JOHN,** an English astronomer and mathematician of the eighteenth century, who was for many years professor at Gresham college, and secretary to the royal society. He was the author of several valuable works, the principal of which is his "Laws of the Moon's Motion."

**MACK, CHARLES, BARON VON,** a celebrated Austrian general, born in Franconia in 1752. On leaving college his inclination led him to enlist as a private in a regiment of dragoons, and his good conduct soon obtained him the rank of a petty officer. In the war with Turkey he obtained a captain's commission. His spirit of enterprise procured him the favour of Laudon, who recommended him to the emperor, and on the occurrence of war with France, Mack was appointed quarter-master-general of the army of the prince of Coburg, and directed the operations of the campaign of 1793. In 1797 he succeeded the arch-duke Charles in the command of the army of the Rhine. The following year he was sent to Naples, then invaded by the French; but, being beaten in the field, and suspected of treason by the Neapolitans, he fled to the French camp, and was sent as a prisoner to Dijon. He found means to justify his conduct in the opinion of the emperor, who in 1804 constituted General Mack commander-in-chief in the Tyrol, Dalmatia, and Italy. In 1805 Napoleon forced him to retreat beyond the Danube, and to submit to the celebrated capitulation of Ulm, by which 28,000 of the Austrians became prisoners. Mack was permitted to go to Vienna, where he was tried before a military tribunal, and received the sentence of death as a traitor to his country. His doom, however, was commuted by the emperor for imprisonment; and he was after a time released, and died in obscurity in 1828.

**MACKEAN, THOMAS,** an eminent American judge and revolutionary patriot, who was born in March 1734, in the county of Chester, Pennsylvania. After an academic and professional course of studies he was admitted an attorney, and soon obtained the appointment of deputy attorney-general in the county of Sussex. In 1757 he was admitted to the bar of the supreme court of Pennsylvania, and, in the same year, elected clerk of the house of assembly. In October 1762 he was elected a member of the assembly for the county of Newcastle, and was annually returned for seventeen successive years, although he resided in Philadelphia for the last six years of that period. Wishing to decline a re-election, he went to Newcastle in 1779, and stated his purpose. A committee then waited upon him to request that he would designate seven persons in whom they might confide as representatives of that county. He was finally obliged to comply with this flattering request, and the gentlemen whom he named were chosen by a large majority. Mr. Mackean was sent to the general congress of the colonies which assembled at New York in 1765. He, Lynch, and Otis, formed the committee who framed the address to the British house of commons. In 1765 he was appointed judge of the court of common pleas and of the orphans' court for the county of Newcastle. In 1771 Judge Mackean was appointed collector of the port of Newcastle. When measures were adopted to assemble the general congress of 1774, he took an active part in them and was appointed a delegate from the lower



counties in Delaware. He took a seat in that body, and served in it eight consecutive years and a half, being annually re-elected until February 1783. He was the only man who was, without intermission, a member during the whole period. Though a member of congress till 1783, yet from July 1777 he held the office and executed the duties of chief justice of Pennsylvania. He was particularly active and useful in promoting the declaration of independence, which he signed, and a few days after that event he marched with a battalion to Perth Amboy in New Jersey, to support General Washington, and acted with gallantry in the dangerous skirmishes which took place while he remained with the army. He returned to Delaware to prepare a constitution for that state, which he drew up in the course of a night, and which was unanimously adopted the next day by the house of assembly. At that period, as he relates, he was "hunted like a fox by the enemy;" he was compelled to remove his family five times in a few months, and at length placed them in a little log-house on the banks of the Susquehannah; but they were soon obliged to leave this retreat on account of the Indians. In 1803 it was proposed to him to become a candidate for the office of vice-president of the United States, but he declined. In 1808 he retired from public life, in which he had been engaged for fifty years, and died in June 1817, in his eighty-fourth year.

**MACKENZIE, SIR ALEXANDER.**—This enterprising traveller was originally a Canadian merchant, engaged in the north-west fur trade. In 1789 he determined to undertake a journey with the view of penetrating to the coast of the Northern Polar ocean, and for this purpose set out from Fort Chipewyan, crossed the Slave Lake, and descended the river which now bears his name. His party soon after reached a spot where the river expanded into a lake, on which they pursued their course till, by the rising of the tide, and the presence of whales, it was obvious that they were near the sea. They were now nearly in the latitude at which Hearne found the Coppermine river to fall into the sea, but about 30° more in longitude to the west. By this journey Mr. Mackenzie added one more link to the chain of discoveries in the north. He reached Fort Chipewyan on his return in September 1789, having been absent 102 days. In October 1792 he undertook a still more arduous journey across the continent to the shore of the North Pacific. He encountered innumerable difficulties, and suffered greatly before he could accomplish his purpose; but at length on the 12th of July, 1793, he arrived on the coast of the Pacific, near Cape Menzies, in latitude 52°. In 1801, having returned to England, he published his "Voyage through North America to the Frozen and Pacific Oceans, in 1789 and 1793;" and in the following year he received, as a reward for his exertions, the honour of knighthood.

**MACKENZIE, SIR GEORGE,** an able lawyer, who was born at Dundee in the county of Angus, in Scotland, in 1636, and studied at the universities of Aberdeen and St. Andrew's; after which he applied himself to the civil law, travelled into France and prosecuted his study in that country for about three years. At his return to his native country, he became an advocate in the city of Edinburgh, and soon became eminent as a pleader. He had practised in his profession but a few years when he was pro-

moted to the office of judge in the criminal court, and in 1674 was made king's advocate, and one of the lords of the privy council in Scotland; he was also knighted by his majesty. In these stations he met with a great deal of trouble on account of the rebellions which happened in his time, and his office of advocate requiring him to act with severity, he did not escape being censured. But there does not seem to have been any just foundation for this clamour against him, and it is generally agreed that he acquitted himself like an able and upright magistrate. Upon the abrogation of the penal laws by King James II., Sir James Mackenzie, though he had always been remarkable for his loyalty, and even censured for his political zeal, thought himself obliged to resign his post, being convinced that he could not discharge the duties of it in that point with a good conscience. But he was soon after restored, and held his offices till the revolution; an event which, it seems, he could not bring himself to approve. He had hoped that the prince of Orange would have returned to his own country when matters were adjusted between the king and his subjects, and upon its proving otherwise, he quitted all his employments in Scotland and retired into England, resolving to spend the remainder of his days in the university of Oxford.

Sir James reached Oxford in 1690, and died the following year. Mr. Dryden acknowledges that he was unacquainted with what he calls the beautiful turn of words and thoughts in poetry, "till they were explained and exemplified to him in a conversation with that noble wit of Scotland, Sir George Mackenzie." He wrote the "Institutions of the Laws of Scotland," "Essays upon Various Subjects," &c. His works were printed together at Edinburgh in 1716, in two volumes folio.

**MACKENZIE, HENRY.**—This popular Scottish writer and essayist, who was styled by Sir Walter Scott the "Scottish Addison," was born in 1745. After completing his education he became an attorney to the crown in the law court of Edinburgh, and during his leisure hours produced several admirable works, all of which are distinguished by sweetness and beauty of style, delicacy of imagination, and deep feeling. In 1777 or 1778 a society of gentlemen of Edinburgh were accustomed at their meetings to read short essays of their composition, in the manner of "The Spectator," and Mr. Mackenzie being admitted a member, after hearing several of them read, suggested the advantage of giving greater variety to their compositions by admitting some of a lighter kind, descriptive of common life and manners; and he exhibited some specimens of the kind in his own writing. From this arose "The Mirror," a well-known periodical publication, to which Mr. Mackenzie performed the office of editor, and was also the principal contributor. The success of "The Mirror" naturally led Mr. Mackenzie and his friends to undertake "The Lounger," upon the same plan, which was not less read and admired.

When the royal society of Edinburgh was instituted, Mr. Mackenzie became one of its most active members, and he occasionally enriched the volumes of its Transactions by his valuable communications, particularly by an elegant tribute to the memory of his friend Judge Abercromby, and a memoir on German tragedy. He was one of the original members of the Highland society; and by him have been published several volumes of their Transactions, to which

he prefixed an account of the institution and principal proceedings of the society, and an interesting account of Gaelic poetry.

In the year 1792 he was one of those literary men who contributed some little occasional tracts to disabuse the lower orders of the people, led astray at that time by the prevailing frenzy of the French revolution. In 1793 he wrote "The Life of Dr. Blacklock," at the request of his widow, prefixed to a quarto edition of that poet's works. His intimacy with Blacklock gave him an opportunity of knowing the habits of his life, the bent of his mind, and the feelings peculiar to the privation of sight, under which Blacklock laboured.

Mr. Mackenzie was also a dramatic author. A tragedy written by him in early life, under the name of "The Spanish Father," was never represented in consequence of Mr. Garrick's opinion that the catastrophe was of too shocking a kind for the modern stage, although he owned the merit of the poetry, the force of some of the scenes, and the scope for fine acting in the character of Alphonso, the leading person of the drama. In 1773 Mr. Mackenzie produced a tragedy under the title of "The Prince of Tunis," which, with Mrs. Yates as its heroine, was performed with applause at the Edinburgh theatre. Of three other dramatic pieces by Mr. Mackenzie, the next was "The Shipwreck, or Fatal Curiosity." This was an alteration and amplification of Lilly's horrible but rather celebrated tragedy of "Fatal Curiosity," suggested by a perusal of Mr. Harris's "Philological Essays," then recently published. Some new characters were introduced with the view of exciting more sympathy with the calamities of the Wilmot family. Rather unfortunately, Mr. Colman had, about the same time, taken a fancy to alter Lilly's play. His production was brought out at the Haymarket in 1782, and Mr. Mackenzie's at Covent Garden in 1783 or 1784. "The Force of Fashion," a comedy by Mr. Mackenzie, was acted one night at Covent Garden theatre in 1789; but, from its failure, it was never printed. The object of this piece was to ridicule those persons who affect fashionable follies and vices, while in reality they despise them. Its language was elegant; but its characters, though not ill-drawn, wanted novelty; and, altogether, its deficiency in stage effect was palpable. Another unsuccessful comedy of Mr. Mackenzie's, mentioned in Campbell's "History of Poetry in Scotland," was "The White Hypocrite," produced at Covent Garden in the season of 1788.

While thus active in literary pursuits, he discharged for many years the duties of comptroller of the taxes, and was the delight and ornament of the circle in which he moved. Mackenzie died after a rather protracted illness on the 14th of January, 1831.

Sir Walter Scott has drawn a most admirable comparative estimate of the powers of this author when viewed in the same walks with Smollett, Fielding, and Sterne. As an author, Mr. Mackenzie has shown talents both for poetry and the drama. Indeed we are of opinion that no man can succeed perfectly in the line of fictitious composition without most of the properties of a poet, though he may be no writer of verses; but Mr. Mackenzie possesses the powers of melody in addition to those of conception. He has given a beautiful specimen of legendary poetry in two little Highland ballads, a style of composition which becomes fashionable from time to time on account

of its simplicity and pathos, and then is again laid aside when worn out by the servile imitators, to whom its approved facility offers its chief recommendation. But it is as a novelist that we are now called on to consider our author's powers; and the universal and permanent popularity of his writings entitles us to rank him among the most distinguished of his class. His works possess the rare and invaluable property of originality, to which all other qualities are as dust in the balance, and the sources to which he resorts to excite our interest are rendered accessible by a path peculiarly his own. The reader's attention is not riveted, as in Fielding's works, by strongly marked character and the lucid evolution of a well-constructed fable; or, as in Smollett's novels, by broad and strong humour, and a decisively superior knowledge of human life in all its varieties; nor, to mention authors whom Mackenzie more nearly resembles, does he attain the pathetic effect which is the object of all three, in the same manner as Richardson, or as Sterne. An accumulation of circumstances, sometimes amounting to tediousness, a combination of minutely traced events, with an ample commentary on each, were thought necessary by Richardson to excite and prepare the mind of the reader for the affecting scenes which he has occasionally touched with such force; and without denying him his due merit, it must be allowed that he has employed preparatory volumes in accomplishing what has cost Mackenzie and Sterne only a few pages, perhaps only a few sentences.

On the other hand, although the two last named authors have, in particular passages, a more strong resemblance to each other than those formerly named, yet there remain such essential points of difference betwixt them as must secure for Mackenzie the praise of originality which we have claimed for him. It is needless to point out to the reader the difference between the general character of their writings, or how far the chaste, correct, almost studiously decorous manner and style of the works of the author of "The Man of Feeling," differ from the wild wit, and intrepid contempt at once of decency and regularity of composition which distinguish "Tristram Shandy." It is not in the general conduct or style of their works that they in the slightest degree approach; nay, no two authors in the British language can be more distinct. But even in the particular passages where both had in view to excite the reader's pathetic sympathy the modes resorted to are different. The pathos of Sterne in some degree resembles his humour, and is seldom attained by simple means; a wild, fanciful, beautiful flight of thought and expression is remarkable in the former, as an extravagant, burlesque, and ludicrous strain of thought and language characterizes the latter. The celebrated passage where the tear of the recording angel blots the profane oath of Uncle Toby out of the register of Heaven, a flight so poetically fanciful as to be stretched to the very verge of extravagance, will illustrate our position. To attain his object, that is, to make us thoroughly sympathize with the excited state of mind which betrays Uncle Toby into the indecorous assertion which forms the groundwork of the whole, the author calls Heaven and Hell into the lists, and represents, in a fine poetic frenzy, its effects on the accusing spirit and the registering angel. Let this be contrasted with the fine tale of "La Roche," in which Mackenzie has described, with such unexampled delicacy and power-



ful effect, the sublime scene of the sorrows and resignation of the deprived father. This also is painted reflectively; that is, the reader's sympathy is excited by the effect produced on one of the drama, neither angel nor devil, but a philosopher, whose heart remains sensitive, though his studies have misled his mind into the frozen regions of scepticism. To say nothing of the tendency of the two passages, which will scarce, in the mind of the most unthinking, bear any comparison, we would only remark that Mackenzie has given us a moral truth, Sterne a beautiful trope; and that if the one claims the palm of superior brilliancy of imagination, that due to nature and accuracy of human feeling must abide with the Scottish author.

Yet, while marking this broad and distinct difference between these two authors, the most celebrated certainly among those who are termed sentimental, it is but fair to Sterne to add, that although Mackenzie has rejected his license of wit and flights of imagination, retrenched in a great measure his episcodical digressions, and altogether banished the indecency and buffoonery to which he had too frequent recourse, still their volumes must be accounted as belonging to the same class; and, amongst the thousand imitators who have pursued their path, we cannot recollect one English author who is entitled to the same honour. The foreign authors, Riccoboni and Marivaux, belong to the same department; but of the former we remember little, and the latter, though full of the most delicate touches, often depends for effect on the turn of phrase, and the protracted embarrassments of artificial gallantry, more than upon the truth and simplicity of nature. The "Heloise" and "Emile" partake of the insanity of their author, and are exaggerated though most eloquent descriptions of overwhelming passion, rather than works of sentiment.

In future compositions the author dropped even that resemblance which the style of "The Man of Feeling" bears, in some particulars, to the works of Sterne; and his country may boast, that in one instance, at least, she has produced in Mackenzie a writer of pure musical Addisonian prose, which retains the quality of vigour without forfeiting that of clearness and simplicity. We are hence led to observe, that the principal object of Mackenzie in all his novels has been to reach and sustain a tone of moral pathos, by representing the effect of incidents, whether important or trifling, upon the human mind, and especially on those which were not only just, honourable, and intelligent, but so framed as to be responsive to those finer feelings to which ordinary hearts are callous. This is the direct and professed object of Mackenzie's first work, which is in fact no narrative, but a series of successive incidents, each rendered interesting by the mode in which they operate on the feelings of Harley. The attempt had been perilous in a meaner hand; for, sketched by a pencil less nicely discriminating, Harley, instead of a being whom we love, respect, sympathize with, and admire, had become the mere Quixote of sentiment, an object of pity, perhaps, but of ridicule at the same time. Against this the author has guarded with great skill; and, while duped and swindled in London, Harley neither loses our consideration as a man of sense and spirit, nor is subjected to that degree of contempt with which readers in general regard the misadventures of a novice upon town, whilst they

hug themselves in their own superior knowledge of the world. Harley's spirited conduct towards an impertinent passenger in the stage-coach, and his start of animated indignation on listening to Edward's story, are skilfully thrown in, to satisfy the reader that his softness and gentleness of temper were not allied to effeminacy, and that he dared, on suitable occasions, to do all that might become a man. We have heard that some of Harley's feelings were taken from those of the author himself, when, at his first entrance on the dry and barbarous study of municipal law, he was looking back, like Blackstone, on the land of the Muses, which he was condemned to leave behind him. It has also been said, that the fine sketch of Miss Walton was taken from the heiress of a family of distinction, who ranked at that time high in the Scottish fashionable world. But such surmises are little worth the tracing, for we believe no original character was ever composed by any author, without the idea having been previously suggested by something which he had observed in nature.

The other novels of Mr. Mackenzie, although assuming a more regular and narrative form, are like "The Man of Feeling," rather the history of effects produced on the human mind by a series of events than the narrative of those events themselves. The villainy of Sindall is the tale of a heart hardened to selfishness by incessant and unlimited gratification of the external senses; a contrast to that of Harley, whose mental feelings have acquired such an ascendancy as to render him unfit for the ordinary business of life. The picture of the former is so horrid that we should be disposed to deny its truth, did we not unhappily know that sensual indulgence, in the words of Burns,

"Hardens a' within,  
And petrifies the feelings;"

and that there never did, and never will exist, any thing permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial. The history of the victims of Sindall's arts and crimes, particularly the early history of the Annealeys, is exquisitely well drawn; and perhaps the scene between the brother and sister by the pond equals any part of the author's writings. Should the reader doubt this, he may easily make the experiment by putting it into the hands of any young person of feeling and intelligence, and of an age so early as not to have forgotten the sports and passions of childhood.

The beautiful and tragic tale of "Julia de Roubigné" is of a very different tenour from "The Man of the World;" and we have good authority for thinking that it was written in some degree as a counterpart to the latter work. A friend of the author, the celebrated Lord Kames, we believe, had represented to Mr. Mackenzie, in how many poems, plays, and novels, the distress of the piece is made to turn upon the designing villainy of some one of the dramatis personæ. On considering his observations, the author undertook, as a task fit for his genius, the composition of a story in which the characters should be all naturally virtuous, and where the calamities of the catastrophe should arise, as frequently happens in actual life, not out of schemes of premeditated villainy, but from the excess and over-indulgence of passions and feelings in themselves blameless, nay, praiseworthy, but which, encouraged to a morbid excess, and coming into fatal though fortuitous con-

course with each other, lead to the most disastrous consequences. Mr. Mackenzie executed his purpose, and as the plan fell in most happily with the views of a writer whose object was less to describe external objects than to read a lesson on the human heart, he has produced one of the most heart-wringing histories which has ever been written. The very circumstances which palliate the errors of the sufferers, in whose distress we interest ourselves, point out to the reader that there is neither hope, remedy, nor revenge. When a Lovelace or a Sindall comes forth, like an evil principle, the agent of all the misery of the scene, we see a chance of their artifices being detected; at least the victims have the consciousness of innocence, the reader the stern hope of vengeance. But when, as in "*Julia de Roubigné*," the revival of mutual affection on the part of two pure and amiable beings, imprudently and incautiously indulged, awakens, and not unjustly, the jealous honour of a high-spirited husband,—when we see Julia precipitated into misery by her preference of filial duty to early love, Savillon by his faithful and tender attachment to a deserving object, and Montauban by a jealous regard to his spotless fame, we are made aware at the same time that there is no hope of aught but the most unhappy catastrophe. The side of each sufferer is pierced by the very staff on which he leaned, and the natural and virtuous feelings which they at first most legitimately indulged, precipitate them into error, crimes, remorse, and misery. The cruelty to which Montauban is hurried may, perhaps, be supposed to exempt him from our sympathy, especially in an age when such crimes as that of which Julia is suspected are usually borne by the injured parties with more equanimity than her husband displays. But the irritable habits of the time, and his Spanish descent, must plead the apology of Montauban as they are admitted to form that of Othello. Perhaps, on the whole, "*Julia de Roubigné*" gives the reader too much actual pain to be so generally popular as "*The Man of Feeling*," since we have found its superiority to that beautiful essay on human sensibility often disputed by those whose taste we are in general inclined to defer to. The very acute feelings which the work usually excites among the readers whose sympathies are liable to be awakened by scenes of fictitious distress, we are disposed to ascribe to the extreme accuracy and truth of the sentiments as well as to the beautiful manner in which they are expressed.

"*La Roche*" furnishes the best specimen of Mackenzie's peculiar style:—"The church was dimly lighted, except near the pulpit where the venerable *La Roche* was seated. His people were now lifting up their voices in a psalm to that Being whom their pastor had taught them ever to bless and to revere. *La Roche* sat, his figure bending gently forward, his eyes half closed, lifted up in silent devotion. A lamp placed near him threw its light strong on his head, and marked the shadowy lines of age across the paleness of his brow, thinly covered with grey hairs. The music ceased;—*La Roche* sat for a moment, and nature wrung a few tears from him. His people were loud in their grief; Mr. H \* \* \* was not less affected than they—*La Roche* arose. 'Father of mercies,' said he, 'forgive these tears; assist thy servant to lift up his soul to thee; to lift to thee the souls of thy people! My friends! it is good so to do; at all seasons it is good; but in the days of our distress

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what a privilege it is! Well saith the sacred book, 'Trust in the Lord; at all times trust in the Lord.' When every other support fails us, when the fountains of worldly comfort are dried up, let us then seek those living waters which flow from the throne of God. 'Tis only from the belief of the goodness and wisdom of a Supreme Being, that our calamities can be borne in that manner which becomes a man. Human wisdom is here of little use; for, in proportion as it bestows comfort, it represses feeling, without which we may cease to be hurt by calamity, but we shall also cease to enjoy happiness. I will not bid you be insensible, my friends. I cannot, I cannot, if I would' (his tears flowed afresh)—'I feel too much myself, and I am not ashamed of my feelings; but therefore may I the more willingly be heard; therefore have I prayed God to give me strength to speak to you; to direct you to him, not with empty words, but with these tears; not from speculation, but from experience,—that while you see me suffer, you may know also my consolation.

"'You behold the mourner of his only child, the last earthly stay and blessing of his declining years! Such a child too! It becomes not me to speak of her virtues; yet it is but gratitude to mention them, because they were exerted towards myself. Not many days ago you saw her young, beautiful, virtuous, and happy: ye who are parents will judge of my felicity then—ye will judge of my affliction now. But I look towards him who struck me; I see the hand of a father amidst the chastenings of my God. Oh! could I make you feel what it is to pour out the heart when it is pressed down with many sorrows, to pour it out with confidence to Him, in whose hands are life and death, on whose power awaits all that the first enjoys, and in contemplation of whom disappears all that the last can inflict! For we are not as those who die without hope; we know that our Redeemer liveth; that we shall live with him, with our friends his servants, in that blessed land where sorrow is unknown, and happiness is endless as it is perfect. Go then, mourn not for me; I have not lost my child; but a little while, and we shall meet again never to be separated. But ye are also my children: would ye that I should not grieve without comfort? So live as she lived; that when your death cometh, it may be the death of the righteous, and your latter end like his.'

"Such was the exhortation of *La Roche*; his audience answered it with their tears. The good old man had dried up his at the altar of the Lord; his countenance had lost its sadness, and assumed the glow of faith and hope. Mr. H \* \* \* followed him into his house. The inspiration of the pulpit was past; at sight of him the scenes they had last met in rushed again on his mind; *La Roche* threw his arms round his neck, and watered it with his tears. The other was equally affected: they went together in silence into the parlour where the evening service was wont to be performed. The curtains of the organ were open; *La Roche* started back at the sight. 'Oh! my friend!' said he, and his tears burst forth again. Mr. H \* \* \* had now recollected himself; he stepped forward and drew the curtain close; the old man wiped off his tears, and taking his friend's hand, 'You see my weakness,' said he, 'tis the weakness of humanity; but my comfort is not therefore lost. 'I heard you,' said the other, 'in the pulpit; I rejoice that such consolation is yours.' 'It is, my

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friend,' said he, 'and I trust I shall ever hold it fast; if there are any who doubt our faith, let them think of what importance religion is to calamity, and forbear to weaken its force; if they cannot restore our happiness, let them not take away the solace of our affliction.'"

**MACKEY, JOHN**, an English writer, who is best known as the author of "Memoirs of James the Second's Court at St. Germaine, and of the Court of England in the reigns of William III. and Queen Anne;" in which are many original anecdotes of great interest. He died in 1726.

**MACKINTOSH, SIR JAMES**, a learned English statesman and lawyer, who was born at Dores, in Inverness-shire, in 1766. When he was thought old enough to be placed under male tuition, he was sent to the school of Fortrose in Ross-shire, and afterwards placed in King's college, Old Aberdeen, where he passed through the usual course of study and discipline with the greatest credit. From Aberdeen he repaired to the university of Edinburgh, in which he spent three years, chiefly in medical studies, preparatory to taking the degree of doctor of medicine, and applying himself to a regular practice in that profession. At this time he attended the lectures of Dr. William Cullen, professor of practical medicine, and author of "The First Lines of Physic," as well as a work on the *Materia Medica*. His well-known excellence as a medical lecturer attracted a crowd of students to Edinburgh, and the gaiety of the social circle in which young Mackintosh found himself was, for a season, quite as welcome to his sanguine and sprightly spirit as the most attractive science could prove to his more sober and enlightened judgment. This diversion was, however, but transient. The understanding and the heart of the student had been well cultivated, and the approbation and pursuit of literature soon overcame the follies of fashion and the indulgences of intemperance. Robertson and Smith, Clark and Brown, were then in the zenith of their fame at Edinburgh; and in addition to the study of medicine, he was won by their celebrity to an attention to their several works, and his early and profound study of them laid the foundation for that mature knowledge of men and things for which this able man was so long celebrated. His mind became soon and seriously directed towards general literature; moral, political, and speculative philosophy; in fact almost every subject in preference to that which he had first taken up, and which at no period of his life he very diligently cultivated. He received his medical degree in the year 1787, just at the time that he began to resolve on abandoning the profession, and devote his life to more miscellaneous investigations and pursuits.

On visiting London in the year 1789, he was induced, by the excitement of the public mind on the subject of a regency, to write and print a defence of the claims of the prince of Wales to the unfettered and unrestricted exercise of the functions of regent. This was his first essay as an author. The work, however, passed into oblivion almost from the press, and the author, foiled in this effort to obtain political celebrity, repaired to the continent to renew his medical studies, and prepare himself for some settled plan of life and action. The period of his arriving in France gave a decision to his political creed and character, at the same time that it diverted his attention from the further study of medicine. The revo-

lution had commenced, and as yet had given no symptom of its proceeding beyond a struggle for rational and constitutional freedom. Mr. Mackintosh was impressed in favour of the early system of the first movers in that great political struggle, and he soon set about his celebrated "Vindication" of the men and their principles, which acquired for him the friendship of Mr. Fox, and an early celebrity among the Whigs of England. The chief object of the pamphlet was to counteract the effect of Mr. Burke's "Reflections," and although that gentleman was naturally displeased at any opposition to his favourite views, the work was written with a spirit and talent which even he was constrained to admire, and which gained for Mr. Mackintosh the friendship of that philosopher and statesman.

Anxious for some regular plan of disposing of his time, Mr. Mackintosh in 1792 entered himself as a student of Lincoln's Inn, was soon called to the bar by that society, and commenced the practice of the law. To a mind like that of Sir James Mackintosh the legal profession presented great attractions. At that period legal pursuits had ceased to consist entirely of researches into the statute book and its commentators. An improved spirit had come over the profession, and in Mackintosh's native country particularly, Kaimes, Jeffery, and their friends, set the example of cultivating the faculties and tastes of mind which had little immediate connexion with the practice of law. Criticism and the belles lettres were eagerly studied by the profession; and the bar, losing its technical characteristics, was more assimilated to the refined spirit of the age. Blackstone's labours had illuminated the statute book, and his celebrated commentaries had deprived law of the repulsive dryness which many students had been utterly unable to overcome. Men of distinguished erudition, too, had, a short while antecedent to Mackintosh's career, filled the highest legal offices in the state; and the mind of a young aspirant was naturally warmed with the recollection or example of a Somers, a Blackstone, or a Mansfield.

Mackintosh had not mistaken his genius, or adopted a pursuit in which he was not destined to distinguish himself. In the Inner Temple he studied generally, and we have reason to believe, deeply, the various branches of his profession and of general literature. While storing his elegant mind with the polite learning of the present and past ages, he devoted himself ardently to the study of those principles or rules of action which ought to distinguish the intercourse of men and nations with each other. At that period many ardent friends of general improvement conceived that national regeneration on a grand scale had commenced. The flattering aspect of affairs on the breaking out of the first French revolution seemed to warrant the hope that the world was about to witness a great nation regenerating itself by means of its own resources, and, without resolving society into its elements, purge it of the abuses that obstructed its happiness. Mankind had not previously seen a great nation far advanced in refinement and glory,—at the zenith of its power, turning upon its institutions, and insisting upon their re-construction. Europe was absorbed by the coming events. Liberal opinions had been of slow growth, and where they had taken root they resembled in their progression the slow maturity of the oak rather than the exuberant growth of a single summer. But to change the

entire affairs of a nation by the simple resolution of a people,—to mould monarchies and states according to the new lights of political philosophy, was a magic transformation, which infused delight into every generous spirit amongst mankind.

Encouraged by his first essay as a public man, our young civilian now ventured on another effort suggested by the circumstances of the times, and at Gray's Inn delivered a course of lectures on the law of nature and of nations. It would lead us far beyond our limits, were we to give even an analysis of these lectures. Suffice it to say that, every principle affecting the intercommunication of individuals and nations was discussed and illustrated in a luminous and popular manner. The premier, Mr. Pitt, was present at the introductory discourse, and the course throughout was attended by the most brilliant audiences. The zeal of Mackintosh for revolution and change had considerably abated previous to the delivery of these lectures, and some expressions which escaped him in these discourses were not relished by his contemporaries, many of whom, including the late Dr. Parr, denounced him as a "renegade" and an "apostate." This reprobation was, however, unjust; for Mackintosh had made the important, but often the late discovery, that political renovation and improvement may be brought about without revolt, civil war, or treason. Perhaps he had some presentiment that public opinion would ere long force upon potentates and powers a modification of their rule and authority, and that mankind as soon, or nearly as soon, as they were fit for free institutions, would, by that very fitness, obtain them.

Though these lectures raised the fame of Mackintosh as an accomplished scholar, yet they did not bring him that increase of practice at the bar that a man of his celebrity might have expected. As a lawyer, he never enjoyed that extensive practice which has been obtained by other men of inferior talents, but in this he was not alone amongst his brethren of the bar. He gave, however, the most ample proof that he possessed forensic talents of the highest order. During the short peace of Amiens the English government, at the instance of Napoleon, instituted a prosecution against Peltier, and the cause attracted the attention of almost the whole of Europe. Mackintosh solicited the appointment of advocate for the accused, and on the trial displayed one of those flights of eloquence which prove that the art of Cicero or Demosthenes is not lost to the moderns. Nothing was more admired, and nothing more extensively circulated, than that speech; and Napoleon had the mortification to experience that the philippic of the advocate was infinitely more severe than the libel he had prosecuted. We make no apology for inserting the concluding sentences of this speech:—"In the court where we are now met, Cromwell twice sent a satirist on his tyranny to be convicted and punished as a libeller; and in this court, almost in sight of the scaffold streaming in the blood of his sovereign, within hearing of the clash of his bayonets which drove out parliaments with contumely, two successive juries rescued the intrepid satirist from his fangs, and sent out with defeat and disgrace the usurper's attorney-general from what he had the insolence to call his court. Even then, gentlemen, when all law and liberty were trampled under the feet of a military banditti;—when those great crimes were perpetrated on a high

plan, and with a high hand against those who were the objects of public veneration, which, more than any thing else upon earth, overwhelm the minds of men, break their spirits, and confound their moral sentiments, obliterate the distinctions between right and wrong in the understanding, and teach the multitude to feel no longer any reverence for that justice which they thus see triumphantly dragged at the chariot wheels of a tyrant;—even then, when this unhappy country, triumphant indeed abroad, but enslaved at home, had no prospect but that of a long succession of tyrants, wading through slaughter to a throne; even then, I say, when all seemed lost, the unconquerable spirit of English liberty survived in the hearts of English jurors. That spirit is, I trust in God, not extinct; and if any modern tyrant were, in the drunkenness of his insolence to hope to awe an English jury, I trust and believe that they would tell him, 'Our ancestors braved the bayonets of Cromwell, and we bid defiance to yours.'"

In a short time after the delivery of this splendid speech, and indeed in consequence of it, Sir James Mackintosh was appointed to the situation of a judge in India, and immediately proceeded to that country to enter upon his duties. It does not appear that Sir James employed his leisure in oriental researches, or, if he did, his success was partial. On his return to England he was offered the professorship of natural philosophy in the university of Edinburgh, but he declined the honour—a determination he was understood to regret. He afterwards took his seat in parliament, where great expectations were excited from his well-known learning and eloquence. Sir James's parliamentary career cannot be considered as very brilliant. Deeply imbued with the learning of the schools, he seemed to treat every subject as a philosopher and not as a partisan. There is a description of refined reasoning and eloquence that is not adapted for parliamentary debate, and it will perhaps be remembered by some of our readers that when the lord advocate of Scotland made his maiden speech in St. Stephen's, he produced certainly a finely spun, well-argued, philosophical treatise; but there was none of the grasping power of terse reasoning and of rapid debate which carry men so triumphantly through their parliamentary speeches. On all matters of importance, however, Sir James was always a speaker, and especially when the subject of debate was of a judicial or international character. He laboured strenuously, in conjunction with Romilly, for the improvement of our criminal law, but the ability and energy which he displayed in these efforts were by no means attended with adequate success. He laboured diligently, however, and left his labours on record for the benefit of posterity. The principles which guided these two illustrious men in their jurisprudential reforms have been adopted by others, who have thus earned without labour laurels that the future historian will restore to Romilly and Mackintosh. He contended with great ability against Mr. Canning, on the recognition of the American states, and had the merit of first bringing a motion before parliament on the advantages of calling the new states of the American continent into political existence.

Among the other political questions to which Sir James Mackintosh directed his attention, was the question of West Indian slavery. His opinions on this subject were most decided, and stood conspicu-



ous in his moral and political creed. He affirmed that he deemed it "the greatest of all public questions;" and, at a meeting of the anti-slavery society held in 1825, he summed up his views on this point in the following terms:—"I feel the most zealous wishes for the success of this cause, because I consider its success indispensable to acquit the consciences and clear the honour of the British people; because, in sincerity of soul, I believe its success would, more than any other measure, contribute to the safety and welfare of the European inhabitants of the colonies; and lastly, and above all, because I think it would raise a million of human beings to the condition of men."

We have not room to follow this great senator through all the subjects on which his ardour and eloquence were expended. In the following years, the droits of the admiralty, the church of Scotland, the affairs of Naples, the congress of Laybach, the condition of Sicily, the catholics of Ireland, the oppression of the Greeks, the juries of Scotland, the conduct of the Scottish lord advocate, the government of New South Wales, together with his chief subject, the criminal code, called forth his talents, and gave occasion for the house to witness the ardent perseverance of his spirit in defence of general liberty, union, and happiness. Other measures were ably advocated by him, though with less immediate success; he lived long enough, however, to see many of them called into action. The measure of catholic emancipation he rejoiced to see carried, though it was by his enemies; and the important measure of parliamentary reform, which was brought forward by his political friends, he advocated with all his powers, and saw nearly passed into a law before he closed his eyes upon all sublunary scenes.

With regard to his powers as an author, it might, perhaps, be premature to speak of his character as an historian; and yet we cannot but lament that he was taken at a time when he was employed in vindicating from error and misrepresentation the most important period of English history. The portion he has already published of his "History of England from the Reformation to the Death of Queen Mary," his "Biographical Sketch of Sir Thomas Moore," and the numerous historical articles he has written for "The Edinburgh Review," show the accuracy of his critical talents, the justness of his views on political subjects, the comprehensive powers of his understanding, and the candour and liberality of his character. But it was not to historical enquiries that his mind had been singly or even chiefly directed. Few, if any, surpassed him in the extent, variety, and correctness of his knowledge in every department of moral and political science. His continuation of Mr. Stewart's "Dissertation on Ethics" is a magnificent monument of multifarious and extensive reading, nice discrimination, candid judgment, and profound speculation on subjects the most difficult and most interesting to mankind. The death of this gentleman took place on the 30th of May, 1832.

MACLAINE, ARCHIBALD, a learned Irish divine, who was born at Monaghan in 1722, and educated at Glasgow. Dr. MacLaine is known as the author of an excellent translation of a work on ecclesiastical history, and "A View of the Internal Evidence of the Christian Religion." He died at Bath in 1804.

MACLAURIN, COLIN, a celebrated mathematician and philosopher, who was born in Scotland in

1698. He studied at Glasgow, where he took the degree of M. A., and defended a thesis on the power of gravitation. In 1717 he obtained the mathematical chair in the Marischal college at Aberdeen, and, two years after was chosen a fellow of the royal society. In 1725 he was elected professor of mathematics at Edinburgh, where his lectures contributed much to raise the character of that university as a school of science. A controversy with Bishop Berkeley led to the publication of Maclaurin's great work, his "Treatise on Fluxions." He died in June 1746. He was the author of "A Treatise on Algebra," "An Account of Sir Isaac Newton's Philosophical Discoveries," various papers in the "Transactions of the Royal Society," and other works.

MACKLIN, CHARLES, an actor and dramatist of some celebrity, who was born in Ireland in 1690, and was employed in Dublin as a barge-man, until his twenty-first year, when he came to England and joined a company of strolling comedians. In 1716 he appeared as an actor in the theatre at Lincoln's Inn Fields. It was not, however, until 1741 that he established his fame as an actor by his admirable performance of Shylock, that being, indeed, the only character in which he stood pre-eminent. He continued on the stage till 1789, which long interval was marked by the usual vicissitudes of theatrical life, rendered still greater by the temper of the individual. During the last years of his life his understanding became impaired, and in this state he died in July 1797. His "Man of the World," a comedy, discovers a keen knowledge of life and manners, and exposes meanness, sycophancy, and political servility, with considerable skill. His "Love A-la-Mode" also possesses kindred merit. Macklin was an entertaining companion, although dictatorial, and very irascible.

MACKNIGHT, JAMES, a learned Scottish divine, who was born in 1721, and educated at Glasgow and Leyden, and on his return was ordained minister of Maybole, where he remained sixteen years, and composed his "Harmony of the Gospels," and his "New Translation of the Epistles." In 1763 he published his "Truth of the Gospel History." In 1772 he became one of the ministers of Edinburgh. Dr. Macknight employed nearly thirty years in the execution of his last and greatest work, on the apostolical epistles—"A New Literal Translation from the Greek of all the Apostolical Epistles, with commentaries and notes, philological, critical, explanatory, and practical." He died in 1800.

MACPHERSON, JAMES, a Scottish writer of some skill, but whose principal celebrity rests on his connexion with the poems of Ossian. He was born in 1738, and completed his education at Edinburgh. Having published "Fragments of Ancient Poetry," translated from the Gaelic or Erse Language, a subscription was raised to enable him to collect additional specimens of national poetry. He produced, as the fruit of his researches, "Fingal," an ancient epic poem, translated from the Gaelic; "Temora," and other poems, professedly translated from originals by Ossian, the son of Fingal, a Gaelic prince of the third century, and his contemporaries.

It appears exceedingly difficult at the present time to prove the identity of the writings ascribed to Mr. Macpherson with the ancient poetry of the northern bards, but the following particulars from Sir John Sinclair's latest work on the subject goes far towards settling the controversy:—

"Various circumstances, which I shall briefly detail, contributed to impress me with a thorough conviction of the authenticity of the poems of Ossian, as being the real productions of a Celtic bard, and not fabricated by Mr. James Macpherson. 1. I knew Mr. Macpherson well, and we frequently discussed the subject together, both at his house in London and at his villa in its neighbourhood. He was indignant at the idea of having any hand in an imposture, or at any doubt being entertained that the poems he had published were any thing but translations from genuine Celtic poetry; and he explained to me, from time to time, the steps he was taking to get the poems published in the language in which they were composed. 2. A gentleman from the Isle of Sky (Captain John Macdonald of Breakish) came to reside on my estate in Caithness, who was much distinguished for his knowledge of Gaelic poetry, and who had furnished Mr. Macpherson with several of the poems he had translated. Being examined upon oath before a magistrate, on the 25th September, 1805, Captain Macdonald declared "that he was then in the seventy-eighth year of his age,—that when young he could repeat a great many of Ossian's poems, of different lengths and number of verses, which he had learned from an old man about eighty years of age,—that he was well acquainted with the late Mr. James Macpherson,—that he had met with him at the Rev. Dr. John Macpherson's house in the Isle of Sky,—that he had sung many of those poems to him, and that Mr. James Macpherson took them down as he repeated them."

"It must be admitted, that the conduct of Mr. Macpherson tended to render the subject of the authenticity doubtful and mysterious; for he struggled hard with his pride before a regard for the interests of truth induced him at last to leave behind him the original Gaelic poetry, expressly for the purpose of being published. Had he destroyed these manuscripts, his claims to be considered as the original author would have received such additional confirmation as would have rendered it extremely difficult indeed, at the present moment, to have refuted them. He not only left the manuscripts, however, but also a legacy of 1000*l.* to his executor, John Mackenzie, Esq., to defray the expense of preparing for the press and publishing the original poems. Mr. Mackenzie had many difficulties to encounter in carrying through this undertaking; but he had made the necessary arrangements with Messrs. Nicol and Bulmer as publishers, and a proof of the first sixteen pages had been actually printed and sent to him when he unfortunately died.

"As the publication of such a work was not consistent with the professional avocations of his executor, he resolved to put the manuscripts into the hands of the secretary of the Highland society of London for the purpose of publication. On the 17th of May, 1804, a committee was appointed to superintend the execution of the work. Being appointed chairman, I resolved that no time should be lost in carrying it on with energy. Many obstacles however occurred to the speedy completion of the work. It was judged necessary to have not only the several poems, but the arguments, or prefatory notices to each, translated into Latin. An eminent Latin and Gaelic scholar, Mr. Robert Macfarlan, was employed for that purpose; but he was accidentally killed by a carriage in one of the contested Middlesex elections, and it was

found extremely difficult to supply his place. The proofs also were sent to Scotland, to be revised by some eminent Gaelic scholars there. Some time was required to enable me to complete the new evidence I had fortunately discovered in support of the authenticity; and it was not till the year 1807 that the whole work, in three volumes large octavo, was published. There was no literary undertaking, from the ultimate completion of which I derived more satisfaction. It had been asserted by the celebrated Dr. Samuel Johnson, 'That the poems of Ossian never existed in any other form than that which we had seen,—that the editor, or author, never could show the original, nor could it be shown by any other,—that it was too long to be remembered,—that the Gaelic language formerly had nothing written,—and that the editor (Macpherson) had doubtless inserted names that circulated in popular stories, and might have translated some wandering ballads, if any could be found; and that the names and some of the images being recollected, make an inaccurate auditor imagine, by the help of Caledonian bigotry, that he had formerly heard the whole.'

"There cannot be a more satisfactory answer to such groundless assertions than the fact, that the Gaelic originals are now published; and in the opinion of those who are best acquainted with that language, the work not only furnishes complete internal evidence of its own originality, but is in fact greatly superior, in point of poetical merit, to the English version. The general question, therefore, is at length reduced to a very narrow compass, and may be discussed under the following heads:—1. Whether the late Mr. Macpherson composed what are called the poems of Ossian in English, and then translated them into Gaelic? 2. Whether the Gaelic was not the original, and the English a translation? 3. Whether that original is not genuine ancient poetry?

"As to the first point, it is manifestly unlikely that Mr. Macpherson should first have composed what he calls "The Poems of Ossian" in English, and that though he wished the world should believe he was the author of them, should take the trouble of translating them into Gaelic; and that he afterwards should leave behind him a Gaelic version for publication, bequeathing a sum of money for defraying the expense.

"As to the second point, it will appear from an impartial and critical collation of the original Gaelic with the English version, that the Gaelic must necessarily have been anterior, and that the English translation by Macpherson, however much it has been admired, conveys in reality a very faint and imperfect idea indeed of the singular merit and peculiar beauties by which the genuine poetry of the Celtic bard is so happily distinguished.

"As to the third point, various circumstances are brought forward to prove that the Celtic tribes in general were addicted to poetry,—that various Gaelic poems did exist, in the Highlands and islands of Scotland, in remote periods of our history,—that these poems were in a great measure said to have been composed by Ossian, a Scottish bard who celebrated the exploits of Fingal, a Scottish warrior,—that some manuscripts did exist in Scotland in which these poems were contained,—and that many persons preserved in their memory a great store of Gaelic poetry, and, in particular, many poems ascribed to Ossian.



"To these proofs, two additional circumstances are to be added, which I was fortunately the means of bringing to light:—1. That a manuscript of these poems did actually exist at Douay, in Flanders, previous to Macpherson's collection; and, 2. That the existence of Swaran, and other personages mentioned in these poems, is authenticated by Danish historians. It is proper here to state, that the publication of the original Gaelic was greatly assisted by the generous and patriotic feelings of a number of public-spirited natives of Scotland, then resident in the East Indies, who, on the suggestion of that respectable character, Sir John Macgregor Murray, Bart., subscribed a sum of money amounting, in all, to nearly 1000*l.*, towards defraying the expense of publishing the poems of Ossian in Gaelic. They were indignant at the attempt to rob ancient Caledonia of the honour which those sublime productions reflected upon her; and they remitted that sum to prevent the publication from being prevented by want of funds. Upon this donation being communicated to Mr. Macpherson, he said in reply, 'I shall adhere to the promise which I made to a deputation from the Highland society several years ago, that is, to employ my first leisure time (and a considerable portion of time it must be, to do it accurately) in arranging and printing the originals of the poems of Ossian as they have come to my hands.' This declaration seems to put the question of authenticity beyond all possibility of doubt; more especially when coupled with this circumstance, that the originals, which he pledged himself to prepare for the press, 'as they came to his hands,' were actually left behind him for that purpose with a sum of money adequate to the expenses of the publication.

"Every impartial person who examines the original Gaelic must be satisfied of its authenticity. Not an instance can be recollected of a fabrication being attempted in a foreign language, or in a language supposed to be of ancient period, where, upon an accurate examination, internal proofs of the forgery have not been discovered in the very language even in which the forgery was attempted to be conveyed. Indeed, by a good critic, an original version is known from a mere translation or imitation in the same way as a connoisseur in painting distinguishes a copy from an original of a Raphael or of a Michael Angelo. When the new translation is brought before the public, the following particulars will be distinctly proved: 1. That Mr. Macpherson, in many instances, gave an erroneous translation; 2. That he frequently added many words or expressions not to be found in the original, which additions have been mentioned as plagiarisms from other authors, and consequently as arguments against the authenticity of the poems; 3. That he left out some beautiful words and passages to be found in the original; 4. That he passed many expressive words or phrases, which he found it difficult to translate; and 5. That on the whole he did not do sufficient justice to the nervous simplicity and genuine beauties of the Celtic bard.

"The first book of Fingal, as a specimen of a proposed new translation, was drawn up by the Rev. Dr. Ross, and printed in the first volume of the Gaelic edition. It furnishes the strongest possible internal proofs that the Gaelic was the original, and Macpherson's prose a loose, and in many parts a turgid, translation from that original. Upon comparing the two together, a celebrated critic (Miss Baillie, the dra-

matic authoress) has well remarked, 'That the new translation appears less pompous, and more appropriate than that of Macpherson; and besides being free from those particular images and forms of expression which in his seem to be borrowed from other sources, it presents us with the story, and the images and sentiments that enrich the story, in a more distinct and defined manner, avoiding the great repetition of general epithets, which give to the other, notwithstanding all its beauties, a fatiguing sameness of which many readers have complained. This, I should think, must impress the public at large with a belief that the Gaelic copy is the original and Macpherson's a translation,—a translation, too, by a writer of a different character from the elder poet. In confirmation of this opinion, I am sure that a poem in imitation of Macpherson's translation would be a much easier task to compose than one in imitation of the new translation.' But though Macpherson's translation is evidently inferior to the new translation (to the original it must be infinitely more so), and though his conduct in regard to Ossian is doubtless in many particulars reprehensible, yet he is certainly not without claims to merit. The same ingenious critic above alluded to has remarked, 'That, whatever marks of false taste, or of having misunderstood the original, may be found in his translation of Ossian, we are indebted to Mr. Macpherson for having first introduced it to the world, and in a more attractive garb than perhaps any other man could at that time have given to it. He has not always translated it as he ought, but he has at least pointed out to those who shall follow him a way of doing it which, without his aid, might not perhaps have been discovered. To him also we owe this Gaelic copy, which he might so easily have burnt, assuming to himself the honours of an original poet; and for these good deeds, whatever his demerits may be in regard to other things, he ought not to be mentioned but with respect.' These observations are just; at the same time even his admirers and friends must acknowledge that Mr. Macpherson might have acted a part more creditable to himself, and less likely to prove injurious to the fame of one of the greatest poets recorded in history.

"I cannot conclude without alluding to the high opinion of 'The Poems of Ossian' on the continent, where no national prejudices were felt against their authenticity or merits. In England, under the banners of so powerful a leader as Dr. Samuel Johnson, such was the violence of the hostile torrent that nothing but the intrinsic beauties of the poetry prevented the entire extinction of the work. But on the continent it was quite otherwise, for in France, Germany, and Italy in particular, ample justice was done to the transcendent beauties of the Celtic bard. There is none, however, to whom Ossian is under higher obligations than to the celebrated Madame de Staël. In her excellent work, 'De la Littérature,' she thus expresses herself: 'Il existe, ce me semble, deux littératures tout-à-fait distinctes;—celle qui vient du midi, et celle qui descend du nord; celle dont Homère est la première source, celle dont Ossian est l'origine.' She then gives her ideas of the merits of the latter poet. If Madame de Staël entertained so high an opinion of the beauties of Ossian, in a defective version, the only one hitherto much known, what would she not have felt had she perused it in an able translation? But every exertion

shall now be made by myself, and the other admirers of Ossian, to do the Celtic bard that justice, by a new translation, which will place his name among the proudest of those who have hitherto adorned the fields of poetry and reached its highest ranks. The following two most important propositions shall then be established beyond the possibility of doubt:—1. That the poems of Ossian are authentic ancient poetry; and, 2. That, in a remote period of our history, the mountains of Scotland produced a bard whose works must render his name immortal, and whose genius has not been surpassed by the efforts of any modern or even ancient competitor."

Mr. Macpherson died at Belville in Inverness-shire, in 1796, and Mrs. Grant's "Letters from the Mountains" furnishes some interesting particulars relative to his death. She observes that "finding some inward symptoms, he sent for a consultation, the result of which arrived the day after his confinement. He was perfectly sensible and collected, yet refused to take any thing prescribed to him to the last, and that on this principle, That his time was come, and it did not avail. He felt the approaches of death, and hoped no relief from medicine, though his life was not such as one should like to look back on at that awful period. Indeed, whose is? It pleased the Almighty to render his last scene most affecting and exemplary. He died last Tuesday evening; and, from the minute he was confined till a very little before he expired, never ceased imploring the divine mercy in the most earnest and pathetic manner. People about him were overawed and melted by the fervour and bitterness of his penitence. He frequently and earnestly entreated the prayers of good serious people of the lower class who were admitted. He was a very good-natured man, and now that he had got all his schemes of interest and ambition fulfilled, he seemed to reflect and grow domestic, and showed of late a great inclination to be an indulgent landlord, and very liberal to the poor, of which I could relate various instances more tender and interesting than flashy and ostentatious. His heart and temper were originally good. His religious principles were, I fear, unfixed and fluctuating; but the primary cause that so much genius, taste, benevolence, and prosperity did not produce or diffuse more happiness, was his living a stranger to the comforts of domestic life, from which unhappy connexions excluded him." Mr. Macpherson was interred in Westminster Abbey.

MACQUER, PHILIPPE, a distinguished advocate of the parliament of Paris, where he was born in 1720, being descended from a respectable family. A weakness in his lungs having prevented him from engaging in the laborious exercise of pleading, he dedicated himself to literary pursuits. His principal works are, "L'Abregé Chronologique de l'Histoire Ecclesiastique," written in the manner of the president Henault's "History of France," but not possessed of equal spirit and elegance. "Les Annales Romaines," another chronological abridgment, and much better written than the former. Into this work the author has introduced every thing most worthy of notice which has been written by Saint Evremond, Abbé Saint-Real, President Montesquieu, Abbé Mably, &c., concerning the Romans; and if we except a difference of style, which is easily discernible, it is in other respects a very judicious compilation. The "Abregé Chronologique de l'Histoire d'Espagne et de Portugal," in point of accuracy, is worthy of the

president Henault, by whom it was begun; but it displays no discrimination of character nor depth of research. The author received assistance from M. Lacombe, whose talents for chronological abridgment are well known. M. Macquer died in 1770.

MACQUER, PIERRE JOSEPH, brother to the former, was born at Paris the 9th of October, 1718, and died there February 16th, 1784. He was a member of the academy of science, and engaged in the "Journal des Savans" for the articles of medicine and chemistry. With the latter science he was intimately acquainted. He had a share in the "Pharmacopœia Parisiensis," published in 1785. His other successful works are, "Elemens de Chimie Theorique," "Elemens de Chimie Pratique," "Dictionnaire de Chimie, contenant la theorie et la pratique de cet art," which has been translated into German with notes; and into English with notes, by Mr. Keir. Macquer has, by his labours and writings, greatly contributed to render useful an art which formerly tended only to ruin the health of the patient by foreign remedies, or to reduce the professor of it to beggary, while they prosecuted the idle dreams of converting every thing into gold.

MACQUIN, ABBÉ ANGE DENIS, a French gentleman of Scottish ancestry, who was born at Meaux-en-Brie in 1756, at the college of which town he afterwards became professor of rhetoric. Although a foreigner, he was so well acquainted with the English tongue that he edited several works in our language and wrote many popular essays. He was also the author of several Latin poems which have been much admired for the beauty and accuracy of their style. He died at his house in Southwark in 1823.

MACRIN, SALMON, a Latin poet, who was born at London early in the sixteenth century. He was preceptor to Claudius of Savoy, count of Tende, and to Honorius, the count's brother; and wrote several poetical works in lyric verse, which were so much admired that he was called the Horace of his time. He died at London in 1555.—Charles Macrin, his son, was not inferior to him as a poet, and surpassed him in his knowledge of the Greek tongue. He was preceptor to Catherine of Navarre, the sister of Henry the Great, and perished in the massacre on St. Bartholomew's day in 1572.

MACROBIUS, AURELIUS AMBROSIIUS THEODOSIUS, a Latin author, who lived in the reign of the emperor Theodosius, to whom he officiated as an officer of the wardrobe, and enjoyed a considerable share of the imperial favour. The country of his birth, as well as the religion which he professed, are both uncertain. He was the author of a miscellaneous work, entitled "Saturnalia," curious for its criticisms, and valuable for the light it throws upon the manners and customs of antiquity; "A Commentary on Cicero's Somnium Scipionis," in two books, valuable for the exposition it affords of the doctrines of Pythagoras with respect to the harmony of the spheres; and a treatise "De Differentiis et Societatibus Græci Latinique Verbi." There are several editions of this author's writings, who is supposed to have died about the year 420.

MADAN, MARTIN, a celebrated Calvinistic minister, who was born in 1725. He was originally educated for the bar, but eventually quitted that profession for the church, and in 1761 was mainly instrumental in the erection of the chapel attached to the



Lock hospital. His principal work is entitled "The-lyphthora," in which he very powerfully advocated the prevention of seduction, by constituting it a virtual marriage. Mr. Madan died in 1790.

MADDEN, SAMUEL, an Irish clergyman, who was born in 1687. He was educated in Dublin, in which city he afterwards established a society of arts. He died in 1765, after a life of great public usefulness.

MADDOX, DR. ISAAC, a learned divine, who was born in the year 1696, and was educated at the university of Aberdeen; shortly after which he entered holy orders; and was made chaplain to Dr. Bradford, bishop of Chichester, whose niece he married. From this time his preferment was rapid; he was made king's chaplain, clerk of the closet to Queen Caroline, and, about the year 1736, bishop of St. Asaph; from whence, in 1743, he was translated to Worcester. He published several sermons, and "A Defence of the Doctrine and Discipline of the Church of England," in answer to Mr. Neale's "History of the Puritans." Dr. Maddox died in 1759.

MADISON, JAMES, an American bishop of the protestant episcopal church in Virginia. He was born August 27, 1749, near Port Republic, in the county of Rockingham. His father was for a long time clerk of the extensive district known as West Augusta, of which Rockingham county formed a part. At an early age the son was sent to an academy in Maryland, where he remained for several years, and received instruction in the classics. He then entered the college of William and Mary, where he was matriculated in 1768, and from which he obtained several honourable testimonials of his proficiency. One was the gold medal assigned by Lord Botetourt for the encouragement of classical learning, which was awarded to him in 1772. He studied law under Mr. Wythe, and was admitted to the bar; but he never relished the profession, so that, after one successful effort in an admiralty case, he abandoned it, and devoted himself to the church. In 1773 he was chosen professor of mathematics in William and Mary's college, and in 1777 was made president of that institution, being then but twenty-eight years of age. The statutes of the college required that the president should be thirty, but the rule was suspended in his favour. In the same year he visited England in order to qualify himself still more for the duties of his station. He continued in London until the latter part of 1778, and during his absence enjoyed the advantage of the aid and instruction of Cavallo in natural philosophy, and of other distinguished men in various branches of science. On his return home he took charge of the college, and commenced that long career of usefulness which entitles him to be considered as one of the greatest benefactors of Virginia. Throughout the whole revolutionary war he was unceasing in his exertions to sustain the college; and it was only for a short period during the struggle that its exercises were interrupted, viz., the autumn preceding and the winter and spring succeeding the siege of Yorktown. Until 1784 he was not only president, but professor of mathematics and natural philosophy. In that year he gave up the mathematical department, and became professor of natural and moral philosophy, of the laws of nature and nations, &c., and continued in this office until the period of his death.

In 1788 Mr. Madison was chosen bishop of the

protestant episcopal church, and in the following year again came to England for the purpose of consecration. Whilst here he formed an extensive acquaintance amongst the most distinguished literati, with many of whom he kept up an uninterrupted correspondence during the subsequent part of his life. At the end of eight months he returned to the United States. Various universities and literary societies subsequently conferred their honours on him. Under the care of Bishop Madison, the college of William and Mary advanced steadily in reputation, and became the *alma mater* of many eminent men. He was indefatigable in his lectures, and when in good health is known to have been engaged in the lecture-room from four to six hours every day throughout each week. He first introduced a course of systematic lectures on political economy into the college. In the department of natural philosophy he excelled, his enthusiasm there throwing a peculiar charm over his lectures. As a bishop, also, he was ardent in the performance of his duties, and his sermons caused him to be ranked among the first pulpit orators of that country. This excellent man died March 6, 1812, in his sixty-third year, after a painful illness of many months. His remains were deposited, by a vote of the faculty of William and Mary's college, in the chapel hall, and a marble monument was erected over them.

MADDOX, THOMAS, a learned English historian, who was born in the middle of the seventeenth century. He is only known by his literary labours, and his principal works are entitled "Anglicanum Formularium" and the "History of the Exchequer." About ninety volumes of his manuscripts were presented to the British Museum by his widow.

MÆCENAS, CILNIUS, a noble Roman, who was the favourite of Augustus, and patron of Virgil and Horace. He has been described as a pattern of every political virtue, and a generous patron of the sciences. He was never, in fact, however, a public minister; for even the office of prefect of Italy and Rome, which he held after the victory at Actium, was only a private trust; and the opinions which are entertained of him as the protector of the learned, and which have made his name proverbial, seem to be very much exaggerated. It is true that he collected at his table poets, wits, and learned men of every description, if they were pleasant companions, sought their conversation, and sometimes recommended them to Augustus; but it was from political motives, for the purpose of gaining friends for Augustus, and extending his fame. It is true, also, that he gave Horace a farm, and obtained his pardon and freedom, and that he enabled Virgil to recover his property; but, for a man whom Augustus had made exorbitantly rich, the present to Horace was a trifle, and Virgil merely received from him what was justly his own.

Mæcenas was not a man of great qualities, but he well understood how to employ the favours of fortune. Without strong passions and a lofty ambition; endowed with a fine taste and a sound judgment; prudent, and cool enough to do whatever he did rightly and thoroughly, and sanguine enough not to shrink before difficulties, and always to anticipate a happy result, but too fond of ease and pleasure to love or to pursue any business, if he was not compelled by necessity; of an agreeable person, gay in conversation, affable and generous; inclined to rally

others, and equally willing to receive their attacks in return; artful and skilful in employing others for his own purposes; careful in the choice of his intimate friends, but faithful and constant after he had once chosen them; and, if necessity required, capable of any sacrifice. These qualities gained him the confidence of Augustus, which he enjoyed undiminished till his death. Augustus used to banter him on his effeminacy, his love for precious stones and gems, his affectation in mixing old Etrurian words with Latin, and making new words. In return, Mæcenas ventured to make use of great freedom, or rather of severity of expression, as, for instance, during the triumvirate, when Octavius was in the tribunal, passing many sentences of death, Mæcenas presented him his tablets with the words, "Surge tandem, carnifex!" (rise, executioner!)—a reprimand which produced its effect; and Octavius did not take offence at it. When Augustus consulted with Agrippa and Mæcenas, whether to retain or resign the supreme power, Mæcenas, in opposition to the advice of Agrippa, urged him to retain it. Thus he proved that he preferred the profitable to the honourable. Mæcenas appears less worthy of esteem as a private man. He had a palace in the form of a tower, on the Esquiline hill, which was surrounded with splendid gardens. Here, at the close of the civil wars, he resigned himself to indolence, luxury, and frivolous pleasures. Of all spectacles he was most fond of the pantomimic dance, which he himself introduced into Rome. Bathyllus, who was celebrated for his beauty, and his skill in this exhibition, was his favourite. He was no less fond of the pleasures of the palate. His indolence betrayed itself in his dress, in his gait, in his manners, and even in his style. His writings are mentioned by Seneca, Isidorus and others; but none of them are extant.

MÆSTLIN, MICHAEL, a celebrated German astronomer of Germany, who was born in the duchy of Wirtemberg, but spent his youth in Italy. He afterwards returned to Germany, and became professor of mathematics at Tübingen; where, among his other scholars, he taught the great Kepler, who has praised several of his inventions, in his "*Astronomia Optica*." Though Tycho Brahe did not assent to Mæstlin's opinions, yet he allowed him to be an extraordinary person deeply skilled in the science of astronomy. Mæstlin published several mathematical and astronomical works, and died in 1590.

MAFFEI, a celebrated Veronese family, which has produced many eminent men. Among them we may enumerate Alessandro Maffei (marquis), who was born in 1662, served under Maximilian Emanuel, in the campaigns against the Turks and the French, distinguished himself in the war of the Spanish succession, and, after the victory of Belgrade, was made field-marshal, and died at Munich in 1730. The memoirs which appeared under his name were written by his brother.

Bernardino Maffei was born at Rome in 1514, educated at Padua, created cardinal at the age of thirty-five, and died at the age of forty. He possessed a large collection of coins, of which he made use in his lost "*History from Medals*."

Francesco Scipio Maffei was born at Verona in 1675, and studied in the Jesuits' college at Parma. He went to Rome in 1698, where he devoted himself to poetry, and was received into the Arcadia. He afterwards entered the military career, served under his brother Alexander in the Spanish succession war, and in 1704

was present at the battle of Donauwörth as a volunteer. His literary taste soon recalled him to Italy, where he wrote his "*Della Scienza chiamata Cavalleresca*," a work full of learned research into the usages of the ancients in settling private quarrels, and in which he maintains that duelling is contrary to religion, sound reason, and the welfare of society. To improve the condition of Italian literature, the decline of which he lamented, he undertook, in connexion with Apostolo Zeno and Vallisnieri, the publication of a periodical, the object of which was to criticise native works, and make his countrymen acquainted with foreign literature. At the same time he directed his attention to the Italian drama, which he enriched by his "*Teatro Italiano*," a collection of the best comedies and tragedies, and by his original tragedy of "*Merope*." This production, although only a judicious essay towards uniting the Greek and French tragedy, met with the most brilliant success. His comedy "*La Ceremonia*" was also brought upon the stage with applause. To revive the study of the Greek language, which was much neglected by his countrymen, he invited skilful teachers to Verona, whom he supported at his own expense. The discovery of some important manuscripts in the cathedral of his native city gave his learned labours a new turn, one of the results of which was "*Verona Illustrata*." Maffei's reputation had now extended to foreign countries, and in 1732 he set out on a visit to France, England, Holland, and returned by the way of Vienna, where he was received in the most flattering manner by Charles VI. He died in Verona in 1755, and a monument is there erected to his memory. Among his numerous works, the most important, besides those already mentioned, are, "*Rime e Prose*;" "*Istoria Diplomatica*;" "*Museum Veronense*," and other writings relative to his native city.

Giovanni Pietro Maffei, one of the most learned writers among the Jesuits, was born at Bergamo, in 1535, went to Rome, where he became acquainted with Annibal Caro and other distinguished men, became afterwards professor of rhetoric at Genoa, then secretary of the republic, and, two years later, entered the order of the Jesuits in Rome. Having published a Latin translation of Acosta's "*History of India*," he was invited by Henry of Portugal to Lisbon, and employed to write a general history of India; for which purpose he had access to original documents in the archives. This work appeared at Florence in 1588, and is characterized rather by beauty of style than by profoundness of research or acuteness of judgment. He died at Tivoli in 1603.

Paolo Alessandro Maffei was born at Volterra in 1653, and died in Rome, where he had chiefly resided, in 1716. By an industrious study of museums and cabinets, he acquired an extensive knowledge of ancient works of art. His principal works are, "*Raccolta di Statue Antiche e Moderne*," and an edition of Agostini's "*Gemme Antiche*," which he enriched with valuable notes and additions; it is less prized by connoisseurs than the old and scarce edition of 1657, which is remarkable for the beauty of its engravings.

Raphael Maffei, called also Raphael of Volterra, was born at Volterra in the middle of the fifteenth century, and died there in 1522. His chief work is "*Commentarii Rerum Urbanarum Libri*," of which the first twenty-three books contain geographical and biographical treatises: the remainder is a general view of the state of knowledge at that time.

MAGEE, WILLIAM, a distinguished Irish eccle-



siastic, who was born in 1765, and educated at Trinity college, Dublin. He was for some time assistant professor of oriental tongues, and about 1806 became professor of mathematics. Minutely acquainted with every branch of that abstruse science, he selected for the use of the candidates for fellowships a course both concise and elementary, observing, that, on account of the extent and diversity of their studies, relative merit could not otherwise be ascertained during the limited period allotted to a *visd voce* examination. The fellowship was usually decided during the two hours that he acted as examiner: since his time the course has been much, and for other purposes usefully, extended; but mathematics have ceased to be decisive as a test for determining a fellowship.

It was, however, to his services in the cause of religion that Dr. Magee was indebted for his promotion. His celebrated "Discourses on the Scriptural Doctrines of the Atonement and Sacrifice" were first published in 1801. The work consists of two sermons, with notes; and it obtained a degree of popularity on its first publication, which has never been exceeded by any theological production of modern times. Its object was to arrest the further spread of unitarian principles, and particularly to expose that qualification of the opinions of Arius, by which Socinus and his modern followers have endeavoured to conciliate the conscience and judgment of honest minds. The style is peculiarly striking, and the notes are somewhat in the style of "The Pursuits of Literature." They are lively, terse, and elegant, at once appealing to the imagination and the understanding.

In consequence of the great reputation which followed the publication of this book, Dr. Magee was advanced in 1813 to the deanery of Cork. In 1819 he was consecrated bishop of Raphoe, and in 1822 was translated to the see of Dublin, by the late Lord Liverpool. Dr. Magee's other publications consist of "A Thanksgiving Sermon on the Delivery of this Kingdom from Invasion," 1797; "A Sermon occasioned by the Death of the Earl of Clare," 1802; and "A Memoir of Thomas Percival, M. D." Dr. Magee died August 18th, 1831.

MAGELLAN, FERNANDO DE, a celebrated Portuguese navigator, who discovered the straits at the extremity of South America, and conducted the first expedition round the world. He served under Albuquerque in the East Indies, and distinguished himself especially at the taking of Malacca in 1510. He afterwards entered into the service of Spain, and was entrusted by Charles V., with the command of a fleet destined to explore a passage to the Molucca islands by sailing westward. The voyage was commenced in September 1519. About the end of October 1520 he entered the straits since called after his name, and on the 27th of November discovered the Pacific ocean. Continuing his course, he arrived at the Ladrone islands, and subsequently at the Philippines, on one of which he lost his life in a skirmish with the natives in 1521.

MAGLIABECCHI, ANTONIO, a learned critic, who was librarian to the duke of Tuscany, and celebrated alike for the variety of his knowledge and the strength of his memory. He was born at Florence in 1633, and in the early part of his life was engaged in the employment of a goldsmith, which he relinquished to devote himself to literary pursuits. He was assisted in his studies by Michael Ermini, libra-

rian to Cardinal Leopold de' Medici, and other literati residing at Florence. Through unremitting application, he acquired a multifarious stock of erudition, which made him the wonder of his age. Duke Cosmo III. made Magliabecchi keeper of the library which he had collected, and gave him free access to the Laurentian library, and the Oriental MSS.; of the latter collection he published a catalogue. His attention was wholly absorbed by his books; among which he took his rest and his meals, dividing his time between the ducal library and his private collection, interrupted only by the visits of persons of rank or learning, attracted towards him by the report of his extraordinary endowments.

MAGNIEZ, NICOLAS, a learned ecclesiastic, who died in the year 1749 at an advanced age. He is best known by his excellent Latin dictionary, entitled "Novitius," which was published at Paris in 1721. In his dictionary, besides the words to be met with in the classics, we find many of those which occur in the Bible, and the ecclesiastical authors, the terms of art, the names of great men, heathen gods, bishops, &c.; in short, many more words than are usually to be found in the ordinary dictionaries.

MAHMOUD was the first sultan of the Gaznevide dynasty. He was the son of the governor of Chorasan, and sovereign of Gazna. He was sixteen years old when his father died in 997. He drove the king of Turkestan from Chorasan, invaded Hindoostan, and captured Gebal, a powerful prince. In 1002 he reduced Khalif, the revolted governor of Segestan, and repeating his invasion of India, returned and overcame Ilekk Khan, who had invaded Chorasani. He defeated him a second time, though Ilekk had been joined by Kader Khan, with 50,000 horse. He now extended his conquests far and wide, and acquired immense treasures. In 1029 he conquered Persian Irak. He died in 1030, after a prosperous reign of thirty-one years. He is extolled by the Mohammedan writers for his regard to justice, and his zeal for the propagation of his religion, which he spread in India by the extermination of a vast number of idolaters, and the demolition of their temples.

MAHMOUD II., khan and padishah, the twenty-ninth sovereign of the family of Osman, the twenty-sixth grand sultan, and twenty-first caliph, "the shadow of Allah upon earth;" an absolute prince, who, possessing by nature the disposition of a despot, has been obliged for a great part of his reign to contend against rebellions in the provinces, and the insubordination of the janizaries. He is the second son of Abd-ul-Hamid, who died in 1789, and was born in July 1785. Mustapha IV., the elder brother of Mahmoud, who ascended the throne in 1807, had already, according to ancient custom, ordered him to be put to death, that he might have no competitor to fear, when Ramir Effendi, paymaster of the army, at the head of 2000 Albanians, rescued the prince. The valiant Bairaktar, pacha of Ruschuk, immediately deposed Mustapha IV., and girded Mahmoud with the sword of Osman, on the 28th of July, 1808. Fourteen weeks afterwards the janizaries, offended by the military reforms made by the grand vizier Bairaktar, took the seraglio by storm, and Bairaktar immediately ordered the execution of Mustapha and his mother, and then blew himself up with his enemies. The battle between the Seymens (infantry on the European system, in favour of whom the sultan Mahmoud had declared himself) and the janizaries

was continued thirty-six hours longer in the seraglio and the capital, amidst pillage and conflagrations. The rebels gained the victory, and, for the preservation of his life, Mahmoud was compelled to send deputies to them, and to submit unconditionally to their demands. After these horrors, Mahmoud was not able to execute any plan of reform in the army, although he still persevered in his intention. At every attempt the janizaries obtained by force the discharge and execution of the commanders and ministers who undertook to establish order and discipline. Mahmoud thought only of securing himself upon the throne, stained with the blood of his uncle Selim and of his brother Mustapha. He therefore, according to Pouqueville, murdered the son of Mustapha IV., an infant three months old, and thus he remained the last and only descendant of the family of the prophet. His will was now made known by the severest orders. Without advisers, without resources, and almost without an army, he continued the war with Russia, and against the Servians. At length, when he was totally exhausted, his divan concluded a treaty at Bucharest with Russia, in May 1812. This measure was advised by England, but disappointed the expectations of Napoleon, who, in connexion with Austria and Prussia, had pronounced the integrity of the Porte. Having been educated in the seraglio, where the validé or sultana mother, according to ancient custom, never calls her son otherwise than, my lion, my tiger! the grand seignior knows no law, but some forms of custom, and has no regard for any constraints but those of necessity. The circumstances of horror under which he ascended the throne, and the dangers which perpetually surrounded it, hardened his heart and blinded his judgment.

As every sultan is directed to learn some art, he chose calligraphy. Vain of his skill, Mahmoud resolved to write with his own hand all the *kiat-she-riffs*, or orders, in his own name, and to keep a journal of his thoughts. His papers soon accumulated to such a degree upon his sofa, that he looked around for a private keeper of the archives. He found a suitable person for this office in his barber, who was doubly worthy of his confidence, because he could neither read nor write. Khalet Effendi, a courtier, who amused and ruled the sultan by his buffoonery, also occupied a high place in his favour. Barber Baschi introduced this Khalet to Mahmoud; he had once been his companion in the coffee-houses of Galata, a clerk of the corporation of butchers in Constantinople. He was afterwards, in 1806, the ambassador of Selim III. to the court of Napoleon. These men were the centre of all the intrigues which spread from the seraglio to the provinces. Khalet soon amassed great wealth by means of presents, and his influence became so important that he completely governed the sultan and the submissive divan; but he was unable to persuade the mufti to admit him among the ulemas. This privileged caste scorned to receive the universal favourite, because he was the son of a man who sold livers, and, moreover, a child of the world who drank wine. Khalet punished the mufti with banishment. The new mufti, therefore, and Ali, the new grand vizier, were eager to employ every means to conciliate the favour of Barber Baschi and Khalet Effendi. The latter, however, avoided receiving any important office, lest he should be held responsible for the ill success of any measure which

he advised. But he divided the spoil with the governors, who plundered the provinces, and who bribed the principal members of the divan, and was careful that no complaint should reach the ears of the sultan. Pouqueville maintains that the grand seignior himself shared with his favourite the sums extorted from the rich. Mahmoud exhibited, however, a proud and inflexible disposition towards Christian princes. The speedy execution of justice in the capital, united with the severe police, over which Mahmoud, who not unfrequently walked about incognito, kept watch, shows that he was not deficient in energy or talents. But the great and the powerful always remained the slaves of his humour, his avarice, and his suspicion. No high officer, whether guilty or innocent, was secure of his property or his life; hence the universal disposition for a revolution, and the intriguing policy of the divan, to make the satraps instruments of their mutual destruction, and thus to obtain the treasures of both parties.

The reign of Mahmoud has therefore been a continued scene of treasons and rebellions. The Servians succeeded in shaking off the yoke of the pacha of Belgrade; Mohammed Ali Pacha, conqueror of the Mameluke beys and of the Wechabites, became almost absolute sovereign of Egypt; by means of bloody insurrections, Rumelia, Widdin, Damascus, Trebisond, St. Jean d'Acre, Aleppo, Bagdad, Lattakia, and other pachalics, changed their masters; the bold and crafty Ali in Janina raised himself to the throne of Epirus. To make himself master of the treasures of this pacha, Mahmoud, by the advice of Khalet Effendi, accused him of high treason. This policy involved the Porte in a civil war, which betrayed its weakness, drove the Greeks to despair, and brought on their revolution. A foreign embassy informed the Porte of the plans of the Greeks, and Khalet Effendi resolved to extirpate them. In the name of Mahmoud he gave the following commission to the *seraskier* Ismaël and Khurschid Pacha:—"Every Christian capable of bearing arms must die; the boys shall be circumcised and educated in the military discipline of Europe; not to offend the ulemas, they shall be styled janizaries." All the decrees which roused the fanaticism of the Mussulmans in the capital and in the provinces, the equipment of the faithful for war, favourable prophecies in the name of the prophet, the proscriptions and executions of the rich, the profanation of Christian churches, &c.,—all these, Pouqueville says, proceeded from the seraglio, and were the work of Khalet. Cruelty and avarice led the sultan and his favourite to these measures of terror, while, by letters extorted from the patriarch, and promises of amnesty made only to be violated, they strove to persuade the Greeks to lay down their arms. The grand seignior himself was present when the innocent Prince Constantine Morousi was beheaded. He beheld from a kiosk of the seraglio the bodies of the patriarch Gregory and of the murdered members of the Grecian synod, dragged by Jews, and thrown into the sea; and witnessed the execution of the princes Mavrocordato and Chantzerys, with a multitude of rich merchants and bankers of the Porte.

When Mahmoud had, at last, succeeded in destroying his enemies in the capital and in the two principalities where the rebellion originated, while the disaffected governors in the provinces had been subdued by ambitious pachas, and the head of the formidable



Ali lay at his feet,—when he had happily concluded the war with Persia by the peace of 1823, brought about by the mediation of England, and had no more to fear from the Wechabites,—then it was, after so many perils, that, intoxicated with apparent success, he every day grew more cruel and more intolerable. The children and grand-children of Ali, who had surrendered themselves on the faith of the sultan, were put to death. Inflexible in that design of extermination which he had conceived against the Greeks, he submitted to the powers of Europe in only a few particulars relating to the restoration of the churches and of the advantages of trade; and, after the intercession of the ambassadors of England for three years, he consented to the evacuation of Moldavia and Walachia in June 1824. When the diplomatic corps in Pera protested against the execution of the prelates, he answered—“The sultan is an absolute, independent sovereign, accountable for his actions to no man.” His divan, likewise, refused to send a plenipotentiary to the congress of Verona. But Mahmoud trembled whenever the rage of the janizaries, whose severe generals tried in vain to bridle them, wasted the capital with fire and sword; he sacrificed every thing to calm their fury—the most able men in the state and in the army, his nearest relatives, his most tried friends, and even Khalet Effendi, whose services were indispensable to him. In this favourite the janizaries saw the author of the fatal Greek revolution, and of those oppressive exactions which were intended to supply the extravagance of the seraglio.

They commenced their attacks upon him by posting up pasquinades on his character; scurrilous songs were sung in the watch-houses respecting Khalet Effendi and Khasnadar Usta, the favourite slave of the sultan, who, it was said, cost him more than it would to support a whole army. In vain did Khalet endeavour to escape the storm himself, by executing the generals, whom he charged with the misfortunes in Greece, or rich Greeks, whom he accused of being traitors; in vain did he lavish gold with an unsparring hand on the rebels: the highest men of the empire themselves prepared his destruction, because he enjoyed alone the confidence of the grand seignior. He and his creatures, the grand vizier, Salik Pacha, and the mufti, were accused of wishing to dissolve the janizaries, and substitute disciplined troops in their stead. A rebellion finally broke out in November 1822, and the sultan banished the grand vizier, the mufti, Berber Baschi and Khalet Effendi; a vast number of officers were executed or dismissed. Khasnadar Usta, the favourite slave, was committed to the chief of the eunuchs for correction, and shut up in the prison of the harem with several Odalisks. Khalet retained his property and retired to Iconium, the place of his exile, with a princely retinue. But his enemies soon succeeded in persuading the sultan to gratify his own avarice, and confiscate the wealth of his favourite. This measure was immediately followed by a firman dooming Khalet to death. He was executed by the aga of the janizaries, though he considered his safety secured by a firman under the hand of the sultan, and his friends and creatures suffered the same fate.

Mahmoud complied with every wish of the janizaries, which was made to him by their representatives in the divan. When peace seemed to be again restored, when Scio was destroyed and the war with

Persia brought to a close, he resolved to punish the insolence of his soldiery. The grand vizier Abdullah, a friend of the janizaries, and the aga of the janizaries, both enemies of Khalet, were deposed and put to death. Great preparations for the fourth campaign against the Greeks in 1824; the prospect of a speedy reconciliation with Russia, which announced to the divan the mission of the marquis de Ribeaupierre as its minister to Constantinople; the aid afforded by the viceroy of Egypt against Candia and Morea; the arrival of the French ambassador, General Guilleminot; the friendly connexion of the Porte with Austria and England; the fall of Ipsara in July 1824;—in fine, every thing conspired to fill the sultan with the proudest expectations. But when the severities of his son-in-law and favourite, Hussein, aga pacha of the janizaries, and the measures of the grand vizier Ghalib, renewed the old spirit of sedition; and when news arrived from Thessaly, where the seraskier, Dervish Pacha, was defeated by the Greeks in June 1824, and from Epirus, where Omer Vrione had effected nothing for the Porte; when the Greek fleet appeared before Ipsara and the Dardanelles, and the expedition of the capudan pacha against Samos failed,—then the rage of the janizaries in Constantinople burst forth with redoubled violence.

Their hatred against Mahmoud was vented in the boldest threats, and he was accused of having represented his eldest son Abd-ul-Hamid, who was born in March 1813, as subject to epilepsy, and of having under this pretence withdrawn him from view that he might poison him with impunity if the insurgents should seek to place him upon the Ottoman throne. To avoid massacres and conflagrations, and to save himself, Mahmoud deposed Hussein Pacha and the aga of the arsenal in August 1824, banished them from the country, and led the prince with him into the mosque. In the following September he was obliged to appoint the pacha of Silistria, a friend to the janizaries, to succeed Ghalib as grand vizier. As the dangers thickened around him, Mahmoud grew more firm. He was gradually maturing the plan of a total reformation. He commenced with severe measures; for in August 1825 he went so far as to forbid the Bible of the Christians to be distributed in his empire. Greater activity and important improvements in the arsenal and in the marine at last gave the Ottoman fleet a kind of superiority over the Grecian. The new seraskier Redschid Pacha, and the new capudan pacha Khosrew, were more fortunate than their predecessors. From the viceroy of Egypt the divan received the most important aid in the Morea; but they delayed from month to month the redress of the complaints of Russia. At length, when the emperor Nicholas resolved to bring the affair to a speedy termination, Mahmoud was forced to accept the *ultimatum* of April 1826, which was delivered to him by Minziaky. The Turkish troops now evacuated Moldavia and Walachia. The question between Russia and Turkey was finally settled by the treaty of Ackerman in October 1826, and Mahmoud granted to Russia all her demands. The treaty here agreed upon, however, was not carried into effect until May 1829, after which the Russian minister, M. de Ribeaupierre, had an audience with the grand vizier and the grand sultan. Mahmoud was made compliant principally by the dangerous reform which he had commenced in his troops. He had long resolved to dissolve the janizaries, and the burning of the village of Galata

by them decided him to put his plans into immediate execution. With this object, he issued a hattissheriff on the discipline of the janizaries and the reorganization of the army. In consequence of this, a general rebellion of the janizaries in Constantinople took place, but the sultan unrolled the banner of the prophet, and after a bloody contest, repulsed the insurgents. A fetva of the mufti, seconded by a firman of the sultan, now declared the janizaries dissolved. On this occasion the grand seignior distinguished himself as well for his courage as for his firmness. For many days and nights he encamped with his ministers and generals on the Atmeidan. He used every effort for the formation of an army on the European system, and ultimately succeeded in one of the most perilous reforms ever undertaken.

MAHOMET.—See MOHAMMED.

MAILLA, JOSEPH-ANNE-MARIE DE MOYRIAC DE, a learned Jesuit, who was born in the castle of Maillac in the Bugey, and appointed a missionary to China, whither he went in 1703. At the age of twenty-eight he had acquired so much skill in the sciences, mythology, and ancient books of the Chinese, as to be employed by the emperor Kham-Hi to draw a chart of China and Chinese Tartary, which was engraved in France in 1732. He also drew particular charts of some of the provinces of the empire, with which the emperor was so pleased that he settled Mailla at his court. The great annals of China were also translated into French by Father Mailla, and his manuscript was transmitted to France in 1737. This work was published in twelve volumes quarto. Mailla, after having resided forty-five years in China, died at Peking on the 28th of June, 1748, in the seventy-ninth year of his age.

MAILLET, BENOIT DE.—The descendant of a noble family in Lorraine, who was born in 1669, and appointed at the age of thirty-three consul-general of Egypt. He fulfilled this office for several years with great ability, supporting the king's authority against the janizaries, and extended the trade of France into that part of Africa. As a recompence for his services, the king bestowed upon him the consulship of Leghorn. In 1715 he was appointed to visit the sea-ports in the Levant and on the coast of Barbary. He was so successful in the execution of his commission that he obtained permission to retire with a considerable pension. He settled at Marseilles; where he died in 1738 in the seventy-ninth year of his age. He was a man of a lively imagination and gentle manners; in society he was very amiable, and he possessed the strictest probity. During the whole of his life he paid particular attention to the study of history, and his principal object was to become acquainted with the origin of our globe. On this important subject he left some curious observations, which have been published in octavo under the title of "Tellimaed," which is the name De Maillet written backwards. The editor, Abbé Mascrier, has given this work the form of a dialogue. An Indian philosopher is introduced as explaining to a French missionary his opinion respecting the nature of the globe and the origin of mankind, which he supposes to have come out of the waters, and makes an abode uninhabitable by man the birth-place of the human race. His great object is to prove that all the strata of which this globe is composed, even to the tops of the highest mountains, have come from the bosom of the waters; that they are the work of the sea,

which continually retires to allow them gradually to appear. Tellimaed dedicated his book to Cyrano de Bergerac, author of the imaginary "Travels to the Sun and Moon." Of the six dialogues which compose the work, the four first contain many curious observations; in the other two we find nothing but conjectures, fancies, and fables, sometimes amusing, but always absurd. To De Maillet we are indebted also for "A Description of Egypt," collected from his memoirs by the editor of "Tellimaed," 1743.

MAIMBOURG, LOUIS, a celebrated French ecclesiastical historian, who was born at Nancy in 1620, and entered into the society of Jesuits at sixteen years of age, and when he had finished the usual course of study, became classical teacher for six years. Having written a treatise in defence of the rights of the Gallican church against the pretensions of the see of Rome, he was expelled from the society of Jesus in 1682, by order of Pope Innocent XI.; for which disgrace he was compensated by a pension from Louis XIV. He died in 1686. As an historian, he is partial and inexact. His complete historical works contain histories of the crusades; of the league; of the decline of the empire after Charlemagne; of the pontificates of St. Gregory and St. Leo; of the schism of the Greeks; of the grand schism in the east; of Arianism; of the Iconoclasts; of Lutheranism, and of Calvinism.

MAIMON, MOSES BEN, or MAIMONIDES, a distinguished Jewish scholar, who was born at Cordova in Spain, in 1139. With the lessons of the Arabian Thophail and Averroës in medicine and philosophy, he united the study of the ancient philosophers, particularly of Aristotle, and thus rendered himself an object of suspicion to his Jewish brethren. To escape their persecutions he went to Egypt, and became physician to the sultan Saladin, under whose protection he established a celebrated seminary in Alexandria. The intrigues of his enemies soon obliged him to leave that city, and the remainder of his life, which he closed in Cairo or in Palestine in 1205, was passed in continual wanderings. Among his writings, the most celebrated is his "Moreh Nevochim, or the Teacher of the Perplexed," an attempt to reconcile the doctrines of the Old Testament with reason, or a sort of religious philosophy, which bears strong testimony to his acuteness and clear understanding. It was written originally in Arabic, and translated by some Jews into Hebrew, and by Buxtorf into Latin. Among his other works, his excellent "Commentary on the Mishna," in Hebrew and Latin; his "Jad Chazakha," an abridgment of the Talmud; his "Sepher Hammisoth, or Book of Precepts," Hebrew and Latin; an exposition of 613 affirmative and negative precepts of the law; deserve mention. He was also author of a book on idolatry, translated by Vossius; one on Christ, translated by Genebrard; several medical and other works, letters and essays. The Jews call him the doctor, the great eagle, the glory of the west, the light of the east, and consider him inferior only to Moses. They often designate him, according to their usual custom, by the four letters R. M. B. M., Rabbi Moses Ben Maimon.

MAIMON, SOLOMON, a distinguished Jewish philosopher, who was born in Lithuania in 1753. After having lived in extreme poverty, his thirst for knowledge carried him to Germany, where he became known to Mendelssohn in Berlin, and obtained as-



assistance from him. He pursued his studies, particularly in philosophy, with great zeal, turned his attention for some time to pharmacy, travelled to Hamburg, Amsterdam, Breslau, returned to Berlin, and died in Silesia in 1800. He wrote memoirs of his own life. He was the author of "Essays on the Transcendental Philosophy;" "Essay toward a New Logic, with Letters to *Ænesidemus*," in which he attempts to correct and define more accurately Kant's transcendental logic; a work on "The Categories of Aristotle;" and "Critical Inquiries into the Human Mind."

**MAINTENON, FRANCOIS D'AUBIGNE, MARCHIONESS OF.**—This talented French lady was descended from a noble protestant family. She was born in 1635, in the prison of Niort, where her father was confined. In 1639 M. d'Aubigné, having been released, set sail for Martinique with his daughter. After his death in 1645, his widow returned to France totally destitute, and the young Frances was taken into the house of her aunt, a Calvinist, whose creed she soon after adopted. Every means was used by her mother to reclaim her, and she finally yielded to harsh treatment, and, after a long resistance, abjured that creed. The death of her mother left her solitary and dependent, and although she was received into the house of Madame de Neuillant, her godmother, she was subjected to all kinds of humiliations, and considered herself happy in becoming the wife of the deformed, infirm, and impotent Scarron, who, touched with her situation, offered to pay the sum necessary to enable her to enter a convent or to marry her. Scarron was not rich, but his family was respectable, and his house was frequented by the most distinguished society of the court and the city. His wife conciliated general esteem and affection by her social qualities, her talents, and her modesty.

On his death, in 1660, his widow, who was again left destitute, was on the point of embarking for Portugal as a governess, when Madame de Montespan, the mistress of Louis XIV., procured her a pension, and afterwards had her appointed governess to the duke of Maine and the count of Toulouse, her sons by Louis. In this post she became better known to the king, who was at first prejudiced against her, but who learned to esteem her for her good sense, and the care which she bestowed on the education of the duke of Maine. He made her a present of 100,000 livres, with which, in 1679, she purchased the estate of Maintenon, and becoming fond of her society, gradually passed from intimacy to love. Madame de Montespan herself contributed much to the elevation of De Maintenon by her capricious and arrogant temper, and while the latter withdrew the king from his connexion with the former, she supplanted her in his affections. Louis XIV. was then at an age when men wish for a wife in whom they may confide their joys and sorrows, and he longed to alleviate the weight of government by the innocent pleasures of domestic life. The yielding temper of Madame de Maintenon, who from youth up had learned to accommodate herself to the wishes of others, promised him an agreeable companion and a trusty friend. Besides this, she had a leaning towards devotion, and the king had himself manifested a similar inclination as years came on. Père Lachaise, his father confessor, advised him to sanction his wishes by a secret but formal marriage, which was solemnized in 1685. The

archbishop of Paris, Harley, married them in presence of the confessor and two witnesses. Louis was then forty-eight, Madame de Maintenon fifty years of age. At court the marriage always appeared doubtful, although a thousand indications betrayed it. Yet the happiness of M. de Maintenon was not lasting: she herself says, "I was born ambitious: I resisted this inclination. When the wish, which I no longer indulged, was fulfilled, I thought myself happy; but this intoxication lasted only three weeks." After her elevation, she lived in a sort of retirement from the world. Louis XIV. visited her several times a day, and transacted business with his ministers in her apartments, while she read or otherwise employed herself. Although in appearance she neither knew nor wished to know any thing of state affairs, yet she often had a decisive influence on them. Chamillart was made minister, and Marsin commander of the army in Germany, and Vendôme and Catinat were dismissed by her influence.

The nation accused her of errors, and the excuse of good intentions could not always exculpate her. In all other respects entirely submissive to the will of the king, she was wholly occupied with the means of rendering herself agreeable to him, and this slavery of her age made her more unhappy than the poverty of her youth. "What a martyrdom," said she to Lady Bolingbroke, her niece, "to be obliged to amuse a man who is incapable of being amused!" The king, who sometimes teased her with his ill-humour, endeavoured to atone for this by proofs of esteem, such as he had never shown to any other woman. But these external forms could not console her chagrin. She did nothing for her family because she feared to attract the notice of the nation; she would receive nothing herself but the estate of Maintenon and chateau, of which a view is given in the accompanying engraving, and a pension of 48,000 livres.



Among her benevolent plans, was the foundation of the school at St. Cyr, for the education of poor girls of good family. Thither she retired after the death of the king in 1715, taking part in the instruction and amusements of the pupils till her own death in 1719.

**MAIO, ANGELO**, a Jesuit, who in 1813 was made superintendent of the Ambrosian library at Milan. In 1819 he was made keeper of the library of the Vatican in Rome, afterwards librarian, and in 1825

supernumerary apostolic prothonotary. He rendered important services to literature by the discovery of several ancient works in Greek and Latin in the *Palimpsests*, as they are called, or *Codices Rescripti*, which he rendered legible by chemical means. In 1814 he gave to the world the fragments of three unpublished orations of Cicero, which he discovered in a codex; and in 1815 a number of hitherto unknown orations of Cornelius Fronto, with some letters of the emperors Marcus Aurelius and Lucius Verus, and other fragments of ancient authors. In the same year he published considerable fragments of eight orations by Symmachus. He also discovered about sixty verses of the *Vitularia* of Plautus, never before printed, and designs illustrative of the comedies of Terence, with an old commentary, the complete oration of Isæus on the inheritance of Cleonymus, and an oration of the philosopher Themistius. In 1816 he discovered some books of "The Roman Antiquities of Dionysius of Halicarnassus," before unknown, containing that portion of the Roman history which was lost in the books of Livy. In the same library he found fragments of the Mæso-gothic translation of the epistles of Paul, and a manuscript account of the campaigns of Alexander, written by an unknown author in the reign of the emperor Constantius, son of Constantine the Great.

MAISON, NICHOLAS JOSEPH, peer of France, who was born in 1770, and commenced his military career at the beginning of the revolution; and after having served during several campaigns as an infantry officer, became aide-de-camp to Marshal Bernadotte. In the campaign of 1807 he acquired great praise for his conduct in an attack on the Prussians. He was sent into Spain in the following year, drove the enemy at Pinosa from a post which was believed to be inaccessible, and subsequently made himself master of one of the suburbs of Madrid. He served in Russia and Germany in 1812 and 1813, took so conspicuous a part in the actions of Polotsk and Tol-towa, that he was made general of division on the field of battle, routed the Prussians at the bridge of Willig, was wounded at the battle of Wachau, and received from Napoleon the cross of the order of union and the title of count. In 1814 he was entrusted with the defence of the Netherlands and the French frontier on that side; and though his force was far inferior to that of the invaders, he prevented them from penetrating into France. He gave his assent to the return of the Bourbons, and went to meet the king at Calais. Louis rewarded him with the peerage, the order of St. Louis, and the grand cross of the legion of honour. In March 1815 he appointed him governor of Paris, and Maison continued faithful to his cause when Napoleon returned from Elba, as, instead of joining the emperor, he retired to an estate of his wife's in the Hunderuck. He went back to Paris with Louis, and resumed his functions there, which, however, he resigned on being appointed to the eighth division at Marseilles; and in 1817 he received the title of marquis. He was again entrusted with the government of Paris, but was subsequently succeeded by the duke of Ragusa. His removal is supposed to have been intended as a punishment for his honourable conduct as a peer on the trials which took place in August 1821. In 1828 General Maison was appointed to the French expedition to the Morea, and forced the Egyptians to evacuate the country. After the revolution of

July 1830 he was one of the three commissioners appointed to accompany the deposed king to Cherbourg.

MAISTRE, JOSEPH, COUNT DE, was born at Chamberri in 1753 of a French family, and was a senator of Piedmont at the time of the French invasion in 1792. He left his country in consequence of that event, and afterwards followed his king to Sardinia. In 1804 he was sent ambassador to St. Petersburg, returned to Turin in 1817, and died there in 1821. De Maistre was familiar with the Greek and Latin literature. He was an enemy of liberal principles in religion, politics, and philosophy. As a diplomatist, he exerted himself to effect the restoration of all his former possessions to his master, and to obtain the transfer of Genoa. Among his political writings are his "Eloge de Victor Amadée III.;" "Considérations sur la France;" "Essai sur le Principe Générateur des Constitutions Politiques," in which he maintains the divine origin of sovereignty; "Soirées de St. Petersburg;" "Du Pape;" and "Du Congrès de Rastadt;" the last in conjunction with the abbé de Pradt.

MAITLAND, SIR THOMAS, a distinguished military officer, who is best known for his services in the Greek islands. He was appointed governor and commander-in-chief in and over the island of Malta and its dependencies on the 15th of July, 1813, and subsequently governor and commander-in-chief of the forces in the Mediterranean. This officer conducted the negotiations and proceedings of the surrender of Parga to the Turks.

The return of Sir Thomas Maitland to the Ionian Islands in 1816 was welcomed by several very flattering addresses, of which we give the following as a specimen:—

"The undersigned inhabitants of Corecra are penetrated with the purest and most lively joy on the happy return of his excellency Sir Thomas Maitland, lord high commissioner; for whom they profess the most respectful devotion, and through whose noble and beneficent measures the felicity of the United States of the Ionian Islands will be established under the magnanimous protection of the august sovereign of the mighty British empire.

"In order that the remotest posterity may know the sentiments which animate them, they have proposed to raise a monument of marble conformable to the annexed design, on which is to be recorded the ever memorable day of the auspicious return of the great personage to whom it is dedicated, as appears by the Greek inscription, of which the following is a translation:—

"To record the epoch of the return from Great Britain of Thomas Maitland, lord high commissioner of his majesty the sovereign protector, to the United States of the Ionian Islands, regulator of their political system, this monument was erected by the citizens of Corecra, to remain to posterity as a testimonial of their individual and general satisfaction."

A triumphal arch of marble of the Ionic order, with an appropriate inscription, was accordingly erected on the esplanade facing the gate of the citadel; and the bronze statue of his excellency occupies the site upon which stood that of the famous Count Shulembourg, erected by the senate of Venice, to commemorate his glorious and intrepid defence of this fortress, and the complete defeat of the Turkish army in 1716, by which he so effectually checked the



progress of Mahometanism in Europe. Sir Thomas Maitland died at Malta in 1824.

MAITLAND, SIR RICHARD, a Scottish lawyer, who was born in 1496, and educated at St. Andrew's, the university of which he left to proceed to France to study the laws. Upon his return, says Mackenzie, he became a favourite of James V., and in the books of sederunt is marked an extraordinary lord of session in 1553. By a letter of James VI. it appears that Sir Richard had served his grandsire, goodsir, goodam, his mother, and himself, faithfully in many public offices. He unhappily became blind before 1561, or his sixty-fifth year; but notwithstanding, he was made senator of the college of justice, by the title of Lord Letherington, in 1561; and in 1562 one of the council and lord-privy seal, which last office he held till 1567, when he resigned it in favour of John, his second son. Sir Richard continued a lord of session during all the troublesome times of the regents in the minority of James VI. till 1584, when he resigned, and died on the 20th March, 1586. One poem of Sir Richard's was published in "The Evergreen;" but no more of his works appeared till they were inserted in the collection published some years ago by Mr. Pinkerton. Besides poems, he left a MS., the title of which was, "The Chronicle and Historie of the House and Surname of Seaton, unto the Moneth of November, in the yeir of God An Thusand Five Hundereth Fifty Aught yeirs. Collectit, writ, and set furth, be Sir Richard de Maitland of Leithingtoun, knight, doughter-sonne of the said hous."

MAITLAND, JOHN, LORD THIRLSTANE, a learned chancellor of Scotland, who was the second son of Sir Richard Maitland. He was born in the year 1537, educated in Scotland, and was afterwards sent to France to study the law. On his return to his native country he became an advocate, in which profession he remained till his father in 1567 resigned the privy-seal in his favour. This office he kept till 1570, when, for his loyalty to the queen, he lost the seal, and it was given to George Buchanan. He was made a senator of the college of justice, or lord of session, in 1581; secretary of state in 1584; and lord high chancellor in 1586. The chancellor's power and influence created him many enemies among the Scottish nobility, who made several attempts to destroy him, but without success. In 1589 he attended the king on his voyage to Norway, where his bride, the princess of Denmark, was detained by contrary winds. The marriage was immediately consummated, and they returned with the queen to Copenhagen, where they spent the ensuing winter. During their residence in Denmark the chancellor became intimately acquainted with the celebrated Tycho Brahe. In 1590 he was created Lord Maitland of Thirlstane. Towards the end of the year 1592 the chancellor incurred the queen's displeasure for refusing to relinquish his lordship of Musselburgh, which she claimed as being a part of Dunfermline. He absented himself for some time from court; but was at length restored to favour, and died of a lingering illness in the year 1595, much regretted by the king. He bears a high character both for talents and integrity among all historians. Besides his Scottish poetry in the Maitland collection, he wrote several Latin epigrams, &c., to be found in the "*Deliciæ Poetarum Scotorum*." The chancellor's only son, John Lord Thirlstane, was

first made viscount and then earl of Lauderdale, by James VI., in 1624.

MAITLAND, WILLIAM, a learned antiquary and topographical writer, who was born at Brechin in Scotland in 1693. He was by profession a hair merchant, but subsequently turned his attention to literature, by which he realised a handsome fortune. He died in 1757. His best work was entitled "*A History of London*."

MAITTAIRE, MICHAEL, a learned critic and bibliographer, born in France in 1688. His parents having fled to England to avoid the persecutions in France, he was educated at Westminster school and Christ Church college, Oxford, where he took the degree of M. A. in 1696. The preceding year he had been made second master of Westminster school, which office he relinquished in 1699, and from that period devoted his time to private tuition and the study of literature. His editions of various Greek and Latin authors are esteemed for their accuracy. His most important literary production is his "*Annales Typographici ab Artis Inventionibus*."

MAJOR, JOHN, a scholastic divine and historian, was born at Haddington in East Lothian in Scotland. He went to Paris in 1493, and studied in the college of St. Barbe under the celebrated John Boulac; from which he removed to that of Montacute, where he studied divinity under the celebrated Standouk. In 1505 he was created doctor in divinity; returned to Scotland in 1519, and taught theology during several years in the university of St. Andrew's. But at length he went back to Paris, and resumed his lectures in the college of Montacute, where he had several pupils, who afterwards became men of great eminence. About the year 1530 he returned once more to Scotland, and was chosen professor of theology at St. Andrew's, of which he afterwards became provost; and died there in 1547. His logical treatises form one immense folio; his commentary on Aristotle's physics makes another; and his theological works amount to several volumes of the same size.

MAJORANO, GAETANO, a celebrated soprano singer, who was born in the Neapolitan territory in 1703. A musician, who had remarked the excellent voice of the boy, advised his father, a peasant, to send him to school at Norcia, afterwards took him into his own house, instructed him, and presented him to Porpora at Naples, who taught him for six years. At the end of that time Porpora told him that he could teach him nothing more, and that he was now the first singer in Italy and in the world. In 1738 he came to England, just after Farinelli's departure, but was not in high favour here. After his return to Italy he sang in several theatres with extraordinary applause, and contributed to extend the florid style of singing. In 1740 he is said to have received 700 sequins for a single night at Venice. He accumulated a large fortune, and purchased the estate of Santo-Dorato, from which he took the title of duke. On a sumptuous house, which he had built, was the inscription, *Amphion Thebas, Ego Domum*. At his death, which took place in 1783, he left his nephew a fortune of 12,000 ducats a year, and his duchy.

MALAGRIDA, GABRIEL, an Italian ecclesiastic, notorious for his intrigues and fanaticism, who was born in 1686, and having become a member of the Jesuits' college, was despatched by that fraternity

as their missionary to Lisbon. Here he acquired considerable popularity by his eloquence and his pretensions to extraordinary sanctity. Being accused of participation in the pretended conspiracy of the duke D'Aveiro against the crown of Portugal, he was thrown into prison by the government; but, instead of being tried by the judicial tribunals, he was delivered over to the inquisition and condemned as guilty, not of treason, but of heresy, uttering false prophecies and seeing visions, and was sentenced to the stake, and executed in September 1761.

**MALCOLM, SIR JOHN.**—Great Britain owes much to the diplomatic and military services of this distinguished individual. He was born at Burnfoot in Dumfriesshire in 1769, and in 1782 proceeded as a cadet to India, where he soon became an excellent Persian scholar. After a short return to his native land, we find him actively engaged as second in council at Madras.

After the termination of the Mysore war by the fall of Seringapatam, it was deemed expedient that a commission should proceed from the supreme governor of India to Baba Khan, in order to ascertain the intentions and power of that prince, and more particularly of Zemaun Shah; and, under the apprehension that the latter was meditating the invasion of Hindostan, to engage the court of Persia to act with vigour and decision against either him or the French, should either attempt to penetrate to India through any part of the Persian territories. For this service, involving the most essential interests of the East India company, Captain Malcolm was selected, and ordered to proceed to Bombay in 1799, there to embark for Persia; and should the season admit of it, to touch at Muscat in his way thither, in order to endeavour to adjust any points relating to the British interests at that place, which the Bombay government should recommend to his attention.

On the 1st of February, 1800, Captain Malcolm reported to the governor-general his arrival at Bushire, and his having concluded an agreement with the Imaum of Muscat, which provided for the future residence there of an English gentleman in the capacity of agent of the British government; and on 20th February, 1801, he transmitted to Bengal copies of two treaties which he had concluded with Persia, the one political, the other commercial. Captain Malcolm reached Bombay on his return from Persia in July, and arrived in Calcutta in September following, when he was appointed private secretary to the governor-general; who stated to the secret committee, that "he had succeeded in accomplishing every object of his mission, and in establishing a connexion with the actual government of the Persian empire, which promised to British natives in India political and commercial advantages of the most important description." On the decease of the Persian ambassador, Hajed Kulleel Khan, who was accidentally shot at Bombay in 1802, Major Malcolm was immediately despatched to that presidency, invested with authority to conduct all affairs respecting the embassy from the king of Persia to the British government, and to make every necessary communication to the king of Persia and his minister; also, with instructions to console, and, as far as possible, compensate the family and relations of the deceased ambassador, and to make the necessary arrangements for their return to Persia. The Bombay government were instructed upon this occasion to receive Major

Malcolm at Bombay with the honours due to an envoy to any foreign state from the supreme British authority in India. In August 1802 Major Malcolm quitted Bengal for Bombay, and returned in November, having, as is stated in a letter from Bengal to the secret committee, "completely succeeded in accomplishing the objects of his mission, without subjecting the honourable company to any considerable expense, or imposing any important permanent burden on the honourable company's finances, &c."

Lieutenant-Colonel Malcolm in 1807 arrived at Fort St. George, on his way to the resumption of his residency of Mysore; in the performance of the duties of which appointment he did not long continue; the political state of Europe, and the increased power and extensive projects of Bonaparte, having, towards the close of the year, furnished fresh occasion for his employment as a diplomatist. Intelligence of the French design of invading India through Persia, and that the invaders would probably be supported in it by the Turkish and Persian states, reached the governor-general, Lord Minto, late in 1807; in consequence of which his lordship appointed Lieutenant-Colonel Malcolm to be the governor-general's political agent, and to be vested with plenipotentiary powers in Persia, the Persian Gulf, and Turkish Arabia. By this appointment the powers of separate political agency possessed by the residents at Bagdad, Bussorah, and Bushire, were suspended; and Lieutenant-Colonel Malcolm was authorized, at any time, when he might judge it to be expedient for the benefit of the public service, to take upon himself the powers of resident at any of those stations. He was also, in addition to his powers as political agent, furnished with credentials as envoy or ambassador to the court of Persia, and to the pasha of Bagdad, in the event of his finding it practicable or expedient to repair in person to either or both of those courts. In April 1808 Lieutenant-Colonel Malcolm quitted Bombay for the Persian Gulf, and arrived at Bushire on the 10th of May, from which place he transmitted to the Bengal government a paper, represented by them to the court of directors as "a very able historical review of the late intrigues of the French in Persia, and of the military operations of Russia on the north-west frontier of that kingdom." The ascendancy which the French government had acquired in the councils of the Persian monarch having, however, rendered all attempts to procure the reception of the British mission unavailing, except through means which Lieutenant-Colonel Malcolm stated at full length in his despatches he deemed derogatory to the British character, he resolved on immediately quitting Bushire, and returning to Calcutta (leaving his secretary, Captain Pasley, to act on any emergency), for the purpose of affording the governor-general, in person, full information respecting the then existing state of affairs in Persia, and of consulting with his lordship upon the most expedient measures to be adopted in consequence thereof by the British government in India. Lieutenant-Colonel Malcolm's return was approved by the Bengal government, though they did not concur in the propriety of some of his anterior proceedings.

In 1809, the state of affairs in Persia being considered by the governor-general to be such as again to require the presence of this officer, provided assurances were received of his suitable reception, he



was re-appointed envoy to the Persian and Arabian courts. Upon his arrival at Bushire, in February 1810, he assumed, in obedience to his instructions, the functions of envoy-plenipotentiary, on the part of the British government in India, to the court of his Persian majesty, where he met with a most gracious and distinguished reception. He remained, however, but a short time in the Persian camp, having requested leave to depart on hearing the nomination in Europe of Sir Gore Ouseley to be his majesty's ambassador at the Persian court. The king of Persia expressed his regret at his early departure, and instituted the order of the Lion and Sun to bestow it upon him. His majesty presented him with the star of this order ornamented with diamonds, and a sword, and also nominated him a khan and sepahdar of the empire. On the 6th of October, 1810, while at Bagdad on his return from Persia, the brigadier-general transmitted to the Bengal government his final report on the affairs of that kingdom; with an account of its geography, internal government, policy, resources, and condition, and accompanied by a map, geographical memoir, and abstracts of the merits of different officers employed under his orders. This report was acknowledged by the government in the most flattering terms.

Brigadier-General Malcolm reached England in 1812, and was met by the court of directors of the East India company with the deepest regard and acknowledgment of his merits. On the 15th of December he received the honour of knighthood. Sir John continued at home till 1816; and during this period, the subject of the renewal of the East India company's charter having come under the consideration of parliament, his evidence was required before committees of the lords and commons.

Sir John Malcolm again proceeded to Bengal in 1817; he was immediately attached as the governor-general's political agent, and, with the rank of brigadier-general, to the force under Lieutenant-General Sir T. Hislop, then about to commence important operations in the Deccan. In the war which followed the defection of the Peishwa, Sir J. Malcolm was appointed to command the third division of the army. In September, Talyra was taken by surprise under the orders of this officer; and early in December he joined Sir T. Hislop at Ougein. On the 21st of the latter month the battle of Mehidpoor was fought, and followed by the complete defeat and dispersion of the hostile army under Mulhar Rao Holkar, which was pursued for eight days by the cavalry and light horse under Sir J. Malcolm. The following remarks are from the general orders issued by the commander-in-chief on the field of battle:—"His excellency must notice the undaunted gallantry with which the charge was made upon the guns, under the conduct and direction of brigadier-general Sir J. Malcolm."

Sir T. Hislop, in his despatch of 23rd December, further observes,—“Your lordship is too well aware of the high professional character and abilities of Brigadier-General Sir J. Malcolm to render it necessary for me to dwell upon them. I shall therefore merely express my admiration of the style of distinguished conduct and gallantry with which the assault on the left of the enemy's position was headed by the brigadier-general, and my warmest thanks for the great and essential aid I have derived from his counsels, as well previous to, as during the action of the 21st instant.” Lord Hastings, advertent to the same

event in his general order of 21st February, 1818, says, “The chivalrous intrepidity displayed by Brigadier-General Sir J. Malcolm in the battle of Mehidpoor, and the admirable tact manifested by him in the subsequent negotiations, advanced the public interest no less than they distinguished the individual.” Mr. Canning, the president of the board of control, after moving the thanks of parliament to Sir T. Hislop, went on to say,—“And to Sir J. Malcolm, who was second in command on that occasion, but who is second to none in valour and renown,—the name of that gallant officer will be remembered in India as long as the British flag is hoisted in that country.” The prince regent expressed his regret that the circumstance of Sir J. Malcolm's not having attained the rank of major-general prevented his creating him a knight grand cross; but his intention to do so was recorded, and in 1821 he received that honour.

After the termination of the war Sir J. Malcolm continued in Malwah for the purpose of making arrangements with the neighbouring states, and establishing the company's authority in that province and the other territories which had been ceded to them. Several treaties were concluded under his orders, in which were displayed his usual zeal and intelligence. The ex-rajah of Nagpore, who had been driven from his throne and capital in consequence of his treachery towards the British government, continued at large, and, after wandering about the country, was admitted into Nagseerghur, of which the killedar, Jeswunt Rao Sar, retained possession for some time after the general pacification of Central India. Military operations were accordingly commenced against this fortress in March 1819, and on the 10th of April it surrendered to the force under Brigadier-General Doveton, the ex-rajah, Appa Sahib having previously fled in disguise, with only one or two followers, and sought refuge beyond the Sutledge. Sir J. Malcolm's assistance in the reduction of this fortress was most handsomely acknowledged by Brigadier-General Doveton in the general orders issued on the occasion. In August 1821 Sir John proceeded by the way of Bombay to Calcutta, where he continued a short time, and then determined to return to England overland for the benefit of his health.

Upon Sir John's arrival at Fort St. George, he obtained from the governor in council of that presidency permission to repair to England; and upon his quitting Madras a general order was issued, in which we find the following well-merited compliment:—"His career has been unexampled, for no other servant of the honourable company has ever, during so long a period, been so constantly employed in the conduct of such various and important military and political duties. His great talents were too well known to admit of their being confined to the mere limited range of service under his own presidency. The exercise of them in different situations has connected him with every presidency, and rendered him less the servant of any one of them than of the Indian empire at large." Sir John arrived in England in April 1822, and soon after was presented with a superb vase, valued at 1570*l.*, as a testimony of respect from the officers who acted under him in the Mahratta war of 1818 and 1819.

Sir John had quitted India with the determination to spend the evening of his life in his native country; but the solicitations of the court of directors, and of his majesty's ministers for Indian affairs, induced him

to again embark in the service of his country, where experience had so fully qualified him to act with advantage. In July 1827 he was appointed to the high and responsible situation of governor of Bombay, which post he continued to fill until 1831, when he finally returned to England, having effected, during the few years of his governorship, incalculable benefits for this country, our Indian territories, and every class of the inhabitants there. Upon his leaving Bombay, the different bodies of the people seemed to vie with each other in giving proofs of the esteem and high consideration in which he was held. The principal European gentlemen of Bombay requested Sir John to sit for his statue, since executed by Chantrey, to be erected in Bombay; the members of the Asiatic society requested a bust of him to be placed in their library; the native gentlemen of Bombay solicited his portrait to be placed in the public room; the East India amelioration society voted him a service of plate; the natives both of the presidency and of the provinces addressed him as their friend and benefactor; and the united society of missionaries, including English, Scotch, and Americans, acknowledged with gratitude the aids they had received from him in the prosecution of their pious labours, and their deep sense of his successful endeavours to promote the interest of truth and humanity, with the welfare and prosperity of his country and his countrymen. These were strong and gratifying incidents in the closing scene of his long and arduous services in our Indian empire.

Shortly after Sir John's arrival in England he was returned to parliament for the borough of Launceston, and took an active part in the proceedings upon several important questions. He frequently addressed the house at length, and his speeches were characterized by an intimate knowledge of the history and constitution of his country. In 1832 Sir John retired to his seat near Windsor, and employed himself in writing his work upon the government of India, which was published early in the spring of 1833, with the view of elucidating the difficult questions relating to the renewal of the East India company's charter.

His last public address was at a meeting at the Thatched House tavern, for the Abbotsford subscription; and on that occasion the sentiment with which he concluded a most animating appeal was, "that, when he was gone, his son might be proud to say that his father had been among the contributors to that shrine of genius." On the day following Sir John was struck with paralysis, which ended in death, May 31st, 1833.

We have hitherto confined ourselves to the political and military career of this distinguished individual; his literary merits cannot be better illustrated than by a reference to the sketch of his literary labours furnished by Allan Cunningham. In his "History of Persia" he thus pleads for the traditional marvels of his introductory chapters: "If we desire to be fully informed of a nation's history, we must not reject the fables under which the few traces that remain of its origin are concealed. These, however extravagant, always merit attention. They have an influence on the character of the people to whom they relate. They mix with their habits, their literature, and sometimes with their religion. They become, in short, national legends, which it is sacrilege to doubt; and to question them would raise in the breast of a

Persian all those feelings which would be excited in that of an Englishman, if he heard a foreigner detract from the great name of Alfred. Such heroes often rise in importance—as far as their example is of value—in proportion as their real history is lost in obscurity; they are adopted as models by the painters and poets of their country; every human virtue is ascribed to them; and men are taught their duty from fables decorated with names which they have learned to venerate from their cradle, and the love of which is cherished with all the enthusiasm of national pride." The accuracy of these remarks must be evident to all who are acquainted with history; they apply to all nations; and the legends of Arthur and his knights in the south, and of Wallace and his companions in the north, cannot but recur to British readers.

This has given an original air and a chivalrous spirit to the works of Malcolm, which render them so acceptable to all who desire to become acquainted with the fortunes of Persia or of Hindostan. He wrote many of his descriptions in the vales, or on the hills, where the battles were fought or negotiations concluded; and he visited in person all the remarkable places in Hindostan, of which his "History of Central India" required him to speak. Of the social natures and domestic habits of the people he speaks from observation. He relates many anecdotes of their warriors, quotes many verses of their poets, and he is pleased when he can give a pithy saying from the lips of their native princes. It is this which renders those histories among the most readable books of the language. Nor has he neglected the doctrines and ceremonies of religion; the mystic and poetic absurdities of the sect of Saafis—in short, all that he considered characteristic or national he has exhibited in his pages. In his "Persian Sketches" he has admitted much which he could not admit into his graver history—these consist chiefly of legends, ceremonies, and scenes; they are all stamped with the impress of the east, and are worth ten thousand of those stories which it was once the practice to manufacture for home consumption, under the name of eastern tales. "The Political History" is less addressed to the general reader, and may be described as learned and liberal; it has been often referred to by men well acquainted with eastern affairs.

The works of Sir John Malcolm are less the offspring of study than of observation: he had seen much, and he has told much. He had a quick eye and a ready understanding, a picturesque skill, and a spirit equally dramatic as historic. His language hovers between the elaborate and the natural, not wholly of the one nor of the other, and yet partaking of the character of both. His reasoning is generally correct, and his thoughts, though not profound, spring naturally out of the narrative, and are not stuck upon it for display. He has much of the sensibility as well as fancy of a poet, and some of the scenes in his history, of both Persia and India, are almost fit for representation.

MALEBRANCHE, NICHOLAS, a French philosopher, who was born at Paris in 1638. His health being delicate, he was classically instructed by a domestic tutor, but afterwards went through courses of philosophy and divinity at the colleges of La Marche and of the Sorbonne. At the age of twenty-two he embraced the monastic life. He applied himself first to ecclesiastical history, and afterwards to



oriental learning and biblical criticism; but, having accidentally met with Descartes's "Treatise on Man," he determined to make himself master of that author's system of philosophy. The result of this study was his celebrated treatise "On the Search after Truth," first printed in 1673, but of which the best edition is that published by himself in 1712. The doctrines of this work, which contains fine thoughts and uncommon reflections, rendered still more striking by his elegant manner of conveying them, are founded upon Cartesian principles, and are in some particulars Platonic. It is principally distinguished by the maintenance of a mysterious union between God and the soul of man, and the doctrine that the human mind immediately perceives God, "and sees all things in him." His next publication was "Christian Conversations." This was followed by "A Treatise on Nature and Grace," which led to several controversial treatises between him and Arnauld. Malebranche also wrote several works on physical subjects, and several papers for the academy of sciences, of which he was admitted an honorary member in 1699. Malebranche was highly venerated for his elevated genius, and nothing could be more amiable and simple than his conversation and manners. As a philosopher, although he agreed with those who preceded him in conceiving ideas to be the immediate objects of perception, he distinguished more than any previous metaphysician the object from the sensation which it creates, and thereby led the way to a right understanding both of our external senses and mental powers.

**MALESHERBES, CHRISTIAN WILLIAM DE LAMOIGNON DE**, an eminent French statesman, descended from a family of distinguished worth and talents. He was the son of William de Lamoignon, chancellor of France, and was born at Paris in 1721. After studying at the Jesuits' college, he qualified himself for the legal profession, and became a counsellor of the parliament of Paris. In 1750 he succeeded his father as president of the court of aids, and was also made superintendent of the press, in both which offices he displayed a liberal and enlightened policy, highly honourable to his talents and character. On the banishment of the parliaments, and the suppression of the court of aids in 1771, Malesherbes was exiled to his country seat, where he devoted his leisure to the study of statistics and agriculture, and the improvement of his estate and of the country around it. After the accession of Louis XVI. he resumed his presidentship over the revived tribunal, and in 1775 was appointed minister of state. Finding his plans for the benefit of the nation counteracted by the influence of others, he resigned his post in May 1776, and went to reside in Switzerland. He was recalled to the king's councils in 1786, when he drew up two memoirs on the calamities of France and the means of repairing them; but his advice was rejected, and he therefore took a final leave of the court. Returning to the country, he continued his patriotic labours, and in 1790 published an essay on the means of accelerating the progress of rural economy in France. He took no part in the proceedings which led to the overthrow of the monarchical government; but on the decree of the national convention for the trial of the king, he emerged from his retreat to become the voluntary advocate of his unfortunate sovereign. His generous attachment to his fallen master excited the jealousy

of the French rulers, and caused his destruction. Shortly after his return home, his daughter, Madame De Rosambo, and her husband, were arrested and conducted to Paris; and his own arrest, with that of his grandchildren, soon followed. Almost his whole family were extirpated by the merciless proscription of his persecutors. Malesherbes was beheaded on the 22nd of April, 1794, and he bore his sufferings with a spirit worthy of his life. Louis XVIII. ordered a monument to be erected to him in the great hall of the Palais de Justice.

**MALET, CHARLES FRANCOIS, BRIGADIER-GENERAL**, was born at Dole in 1754. Having entered the military service, he embraced the cause of the revolution with ardour, and rose rapidly in the first wars of the republic. At the time of Napoleon's assumption of the imperial dignity he openly avowed his republican opinions, and was in consequence left without employment. His connexions with individuals known to be hostile to the imperial government rendered him an object of suspicion, and as no proofs of his guilt could be obtained, he was detained in prison for several years. During his confinement he became acquainted with Lahorie, formerly attached to Moreau's staff, and General Guidal, who had both been in prison for several years. In October 1812 Malet formed the daring plan of overthrowing a prince then at the summit of his power and glory. For this purpose he engaged the co-operation of his fellow prisoners, and having obtained permission to be carried to an hospital, he escaped during the night; and presenting himself to the colonel of a regiment of the Paris guards, he persuaded him that the emperor was dead, and that an opportunity was now offered to restore the republic. He also showed him a decree of the conservative senate, abolishing the imperial government and constituting General Malet commander of Paris. He next hastened to the barracks of the tenth cohort, under the command of Soullier, who had either been previously gained, or was easily made to believe what he desired—the emperor's death and a change of government. Soullier took possession of the Hotel-de-Ville at eight o'clock in the morning, and Frochot, the prefect of Paris, who arrived soon after, was also brought to believe that the emperor had been killed. Measures were taken for establishing a provisional government, and a detachment under General Guidal hastened to the hotel of the police, seized General Savary the minister, conducted him to the prison La Force, and installed Lahorie in his place. Malet next proceeded with some soldiers to the quarters of General Hullin, but could not convince him that the story of the emperor's death was true, nor that the pretended decree was genuine. After some altercation, Malet discharged a pistol at him and wounded him in the jaw, but was immediately seized from behind and thrown to the ground by General Laborde, adjutant of the post, who, on hearing of the military movements, had hastened to General Hullin's quarters, and had been admitted without opposition by Malet's soldiers. The latter, who appeared to be ignorant of Malet's designs, consented to conduct him to prison. His accomplices were soon after arrested, and were examined with him before a court-martial the next day. The examination continued two days and three nights. During the whole time Malet displayed the most imperturbable coolness, avowed his designs, and declared himself ready to

die. He was shot, with the other conspirators, on the 27th of October, 1812, in the plain of Grenelle.

MALHAM, JOHN, a divine, who was for many years vicar of Helton, Dorset. He was a native of Craven in Yorkshire, and, after entering into holy orders, he served a curacy in Northamptonshire. In 1781 he resumed his profession as schoolmaster, and after several changes settled at Salisbury. In 1801 he was presented to the vicarage of Helton; but he latterly resided in London, and was chiefly employed by the booksellers engaged in publishing Bibles and other works. He also published several theological and elementary works; among which are, "The Schoolmaster's Complete Companion, and Scholar's Universal Guide to Arithmetic," 1782; "Two Sermons on National Gratitude;" "The Scarcity of Wheat Considered," 1800; "Lowndes's History of England, brought down to 1812;" "A New Introduction to Book-Keeping," fifth edition; and several other works. He died in 1822, in the sixty-fifth year of his age.

MALHERBE, FRANCIS DE, a celebrated French poet, who was born in 1555, at Caen, of an ancient but decayed family. His father was a Calvinist, but having adopted as a principle that "a gentleman should be of the religion of his prince," he himself adhered to the church of Rome. He entered into the service of Henry D'Angouleme, natural son of Henry II., and married the widow of a counsellor, by whom he had several children. He did not visit court until his fiftieth year, when Henry IV. received him into his service, and gave him a liberal pension, chiefly in consequence of the recommendation of Cardinal Du Perron, who mentioned him as one who surpassed all the French poets who had preceded him. He died at Paris in 1627. Although the recorded incidents of his life be few, numerous testimonies abound of his caustic wit, greediness of presents, and litigious temper, he being generally at war with some one or other of his relations. He was also lax and licentious in respect both to morals and religion. Such was his zeal for the purity of the French language, that, when near expiring, he reproved his nurse for using a word not duly authorized. He may be deemed the father of cultivated French poetry, being not only an excellent versifier, but possessed of many of the qualities of a poet; not indeed of the highest class, but he was ingenious, harmonious, elegant, and sometimes elevated. His poetry consists of odes, stanzas, sonnets, epigrams, and other short pieces, with a few of a devotional cast. He also published translations of Seneca, "De Beneficiis," and a portion of Livy.

MALIBRAN, DE BERIOT, a distinguished vocal performer, the daughter of Signor Garcia, who was well known for his powers as a composer and musician. She was born at Madrid in 1809, and in 1816 proceeded to the continent of America, where she was very successful both as a singer and actress. She was very early in life married to a banker, from whom she was legally divorced, and afterwards married M. De Beriot. After a most successful career on the metropolitan boards, she died at Manchester, on the 23rd of September, 1836.

A remarkable combination of fine qualities concentrated to render M. Malibran the wonder she was to all who beheld her. She appeared to have an instinctive perception of the graceful, the beautiful, and the true in nature. She saw at once what was to be done, and she obeyed the impulse of her feel-

ings: hence the unpremeditated effect of some of her finest actions and attitudes. She also possessed an energy of character that kept those about her, and who watched her progress, in constant admiration; and, added to her genius and energy, she had acquired a spirit of industry that would put to shame the most mechanical plodder. Her voice, which was a contr' alto in character, took a range that was perfectly astonishing. In execution, she kept the listener in a state of wonderment; and in the most complicated fioritures she not only performed all that the flexible mechanicians could achieve, but even there she beat them in their own strong hold, for she was sure to add some exquisite grace entirely her own: and we venture to say, that no mortal ever heard her sing the same piece precisely alike, or repeat a cadence when she has been encored. What is remarkable too, and at once displays her great genius, her cadences and adornments were always in keeping with the character and style of the composition she was singing. Her principal characteristic, however, was expression—and expression in all its features, shades, and varieties; from its loftiest epic flight, embracing the sublime of anger, and the profoundly pathetic, down to the winning, the playful, and even the burlesque. It is needless to recur to her expression in the most prominent parts of the "Sonnambula" and "Fidelio;" but they who remember her in the "Romeo"—how piercing her tones of anguish—how intense the agony of her features; or her look, attitude, and tones, in the last scene of "Gli Orazii e Curiazzii," will store the reminiscence of them among the treasures of high art.

A public journalist, speaking of her private character, says, "Malibran's generosity was unbounded. After the first few years of her career, when she had already gained immense sums, so much had she spent to relieve her first husband, and relatives, and oblige her friends, that nothing was left; and Monsieur Gabriel Delessert, the banker, and other friends, were obliged to make representations to her, and to insist on receiving her money, and not allowing her to give all away. Malibran's generosity was never known to the public; it was exerted in private and in secret. We remember the astonishment of an artist, then in prison for debt, and who had lost all hopes of extricating himself or of supporting his wretched family, at finding 100*l.* under his pillow. It was the medical attendant who had thrust it there, but it was that angel, Malibran, who had prepared this wonder-working fever-draught. Malibran's exertions sometimes made her vacillate in her walk on the stage, and this, with that careless eccentricity which she would often assume to amuse her friends, gave opportunity to her enemies to assert that she had recourse to wine for excitement. Nothing could be less true. Her friends were always persuading her to take more generous drink and food, very naturally convinced that all her exertions required a material to act upon. At the present moment of bereavement of the unhappy husband, we refrain from alluding to her second marriage, through which she leaves a progeny to lament her irreparable loss. Those who knew Malibran's secrets knew those things they would never have suspected, and which explained most honourably all the actions of her life."

MALLET, DAVID, a celebrated Scottish poet, born at Crief in 1700. His parents were in humble circumstances, but by great application he soon acquired a considerable share of classical knowledge



He was first employed as instructor in the family of Mr. Home of Edinburgh, and in 1723 received a similar appointment in that of the duke of Montrose. When his pupils went abroad they were entrusted to his care; and having conducted them through their travels, he returned with them to London. Here, residing in their family, he naturally gained admission to persons of high rank and character, and began to give specimens of his poetical talents.

In 1733 Mr. Mallet published a poem on verbal criticism, on purpose to make his court to Pope. In 1740 he wrote a life of Lord Bacon, which was then prefixed to an edition of his works; but with so much more knowledge of history than of science, that, when he afterwards undertook the life of Marlborough, some were apprehensive lest he should forget that Marlborough was a general, as he had forgotten that Bacon was a philosopher. The old duchess of Marlborough assigned in her will this task to Glover and Mallet, with a reward of 1000*l.* and a prohibition to insert any verses. When the prince of Wales was furnished with a separate establishment, to increase his popularity by patronising literature, he made Mallet his under-secretary, with a salary of 200*l.* a year. Thompson likewise had a pension; and they were associated in the composition of "The Masque of Alfred," which, in its original state, was played at Cliefden in 1740. It was afterwards almost wholly changed by Mallet, and brought upon the stage of Drury Lane in 1751, but with no great success. He had before published two tragedies,—*"Eurydice,"* acted at Drury Lane in 1731, and *"Mustapha,"* acted at the same theatre in 1739. Mr. Mallet's next work was *"Amyntor and Theodora,"* a long story in blank verse; in which there is copiousness and elegance of language, vigour of sentiment, and imagery well adapted to take possession of the fancy. In 1753 his *"Masque of Britannia"* was acted at Drury Lane, and his tragedy of *"Elvira"* in 1763, in which year he was appointed keeper of the book of entries for ships in the port of London. In the beginning of the war, when the nation was exasperated by ill-success, he was employed to turn the public vengeance upon Byng, and wrote a letter of accusation under the character of a plain man. The paper was with great industry circulated and dispersed, and he for his seasonable intervention had a considerable pension bestowed upon him, which he retained to his death. Towards the end of his life he went with his wife to France; but after a while, finding his health declining, he returned alone to England, and died in April 1765.

But little can be said in defence of Mallet's moral character. He was a venal writer in the worst sense of the phrase, and he was certainly a sceptic in religion. But however unamiable in private life, as a poet we must accord him a considerable share of praise. We subjoin the best specimen of his powers, which occurs in a small space. It is entitled "The Reward, or Apollo's Acknowledgments," and was written early in 1757.

"APOLLO, from the southern sky,  
O'er London lately glanced his eye:  
Just such a glance our courtiers throw  
At suitors whom they shun to know:  
Or have you mark'd th' averted mien,  
The chest erect, the freezing look,  
Of Bumbo when a bard is seen  
Charg'd with his Dedication-book?  
But gods are never in the wrong:  
What then displeased the pow'r of song

The case was this:—Where noble arts  
Once flourish'd, as our fathers tell us,  
He now can find for men of parts,  
None but rich blockheads and mere fellows;  
Since drums, and dice, and dissipation,  
Have chas'd all taste from all the nation:  
For is there now one table spread  
Where Sense and Science may be fed?  
Where, with a smile on ev'ry face,  
Invited Merit takes his place?  
These thoughts put Phœbus in the spleen  
(For gods, like men, can feel chagrin),  
And left him on the point to shroud  
His head in one eternal cloud;  
When, lo! his all-discerning eye  
Chanc'd one remaining friend to spy.  
Just crept abroad, as is his way,  
To bask him in the noon-tide ray.  
This Phœbus noting, call'd aloud  
To ev'ry interposing cloud,  
And bade their gather'd mists ascend,  
That he might warm his good old friend;  
Then, as his chariot roll'd along,  
Tun'd to his lyre this grateful song:  
'With talents, such as God has given  
To common mortals, six in seven,  
Who yet have titles, ribbons, pay,  
And govern whom they should obey;  
With no more frailties than are found  
In thousand others, count them round;  
With much good will, instead of parts,  
Express'd for artists and for arts;  
Who smiles if you have smartly spoke,  
Or nods applause to his own joke;  
This bearded child, this gray-hair'd boy,  
Still plays with life as with a toy;  
Still keeps amusements full in view:  
Wise? Now and then—but oft'ner new;  
His coach, this hour, at Watson's door,  
The next in waiting on a w—  
'Whene'er the welcome tidings ran  
Of monster strange, or stranger man,  
A Selkirk from this desert isle,  
Or alligator from the Nile,  
He saw the monster in its shrine,  
And had the man next day to dine:  
Or was it an Hermaphrodite?  
You found him in a two-fold hurry,  
Neglecting for this he-she sight  
The single charms of Fanny Murray.  
Gath'ring from suburb and from city  
Who were, who would be, wise or witty;  
The full-wigg'd sons of pills and potions,  
The bags of maggot, and new notions;  
The sage, of microscopic eye,  
Who reads him lectures on a fly;  
Grave antiquaries with their flams,  
And poets squirting epigrams;  
With some few lords—of those that think,  
And dip, at times, their pen in ink;  
Nay, ladies too, of diverse fame,  
Who are and are not of the game:  
For he has look'd the world around,  
And pleasure in each quarter found:  
Now young, now old, now grave, now gay,  
He sinks from life by soft decay.  
And sees at hand, without affright,  
Th' inevitable hour of night.  
But here some pillar of the state,  
Whose life is one long dull debate,  
Some pedant of the sable gown,  
Who spares no failings but his own,  
Set up at once their deep-mouth'd halloo;  
Is this a subject for Apollo?  
What can the god of Wit and Verse  
Such trifles in our ears rehearse?  
'Know, puppies, this man's easy life,  
Serene from cares, unvex'd with strife,  
Was oft employed in doing good,  
A science you ne'er understood;  
And charity, ye sons of Pride,  
A multitude of faults will hide.  
I at his board more sense have found  
Than at a hundred dinners round:  
Taste, learning, mirth, my western eye;  
Could often there collected spy;  
And I have gone well pleas'd to bed,  
Revolving what was sung or said.  
'And he who entertain'd them all  
With much good liquor, strong and small,  
With food in plenty, and a welcome,  
Which would become my Lord of Melcombe,  
Whose soups and sauces duly season'd,  
Whose wit well-tim'd, and sense well reason'd,  
Give Burgundy a brighter stain,  
And add new flavour to Champaign—  
Shall this man to the grave descend  
Unown'd, unhonour'd, as my friend!

No; by my delty I swear,  
Nor shall the vow be lost in air:  
While you, and millions such as you,  
Are sunk for ever from my view,  
And lost in kindred darkness lie,  
This good old man shall never die:  
No matter where I place his name,  
His love of learning shall be fame."

MALLET, EDMUND, was born at Melun in 1713, and enjoyed a curacy in the neighbourhood of his native place till 1751, when he went to Paris to be professor of theology in the college of Navarre, of which he was admitted a doctor. Boyer, the bishop of Mirepoix, was at first much prejudiced against him; but being afterwards undeceived, he conferred upon him the see of Verdun as a reward for his doctrines and moral conduct. Jansenism had been imputed to him by his enemies with this prelate; and the "Gazette" accused him of impiety. Either of these imputations was equally undeserved by the abbé Mallet: as a Christian, he was grieved at the disputes of the French church; and as a philosopher, he was astonished that the government had not, from the very beginning of those dissensions, imposed silence on both parties. He died at Paris in 1755, at the age of forty-two. The principal of his works are, "*Principes pour la Lecture des Poëtes*," "*Essai sur l'Etude des Belles-Lettres*," "*Histoire des Guerres Civiles de France sous les Regnes de Francois II., Charles IX., Henri III., et Henry IV.*" translated from the Italian of D' Avila. In Mallet's works on the poets, orators, and the belles-lettres, his principal object is to explain with accuracy and precision the rules of the great masters, and to support them by examples from authors ancient and modern. The style of his different writings, to which his mind bore a great resemblance, was easy and unaffected. But what most rendered his memory estimable was his attachment to his friends, his candour, moderation, gentleness, and modesty. He was employed to write the theological and belles-lettres articles in the "*Encyclopédie*;" and whatever he wrote in that dictionary was in general well composed. Abbé Mallet was preparing two important works when the world was deprived of him by death. The first was "*Une Histoire Generale de nos Guerres depuis le Commencement de la Monarchie*;" the second, "*Une Histoire du Concile de Trente*," which he intended to place in opposition to that of Father Paul translated by Father le Courayer.

MALMESBURY, WILLIAM, an English historian of the twelfth century, who was born in Somersetshire, on which account he was sometimes called Somersetanus. He states that when he was a child he had a great inclination for learning, which was encouraged by his parents, and it is supposed that he was educated at Oxford. He became a monk of Malmesbury and was elected librarian of the monastery. He studied all the sciences of his time, but attached himself particularly to history, and finding that a satisfactory account of his own country was wanting he determined to write one, "not," as he himself says "to display his learning, which is no great matter, but to bring to light things that are covered with the rubbish of antiquity." His "*De Regibus Anglorum*" is a general history of England, in five books, from the arrival of the Saxons in 449 to the 26th Henry I. in 1126; a modern history in two books from that year to the escape of the empress Maud from Oxford in 1143; with a church history

of England in four books, published in Sir H. Saville's collection. His "*Antiquities of Glastonbury*" was printed by Gale, and his "*Life of St. Aldhelm*" by Wharton. He died in 1148.

MALONE, ANTHONY, a distinguished Irish lawyer, who was born in 1700. He was admitted a gentleman commoner of Christ Church, Oxford, in the year 1720; and in 1726 was called to the Irish bar, where he continued to practise for fifty years, the brightest ornament of his profession. In 1727 he was elected representative for the county Westmeath, which he continued to represent to the time of his death, except during the period which elapsed from the death of George II. in 1760 to the election in 1768. In 1740 he was appointed his majesty's prime sergeant at law, at that time the highest office in his profession, and which he lost in January 1754, because he warmly supported in the house of commons their right to dispose, without the previous consent of the crown, of the unappropriated surplus of revenue raised by act of parliament.

Under the duke of Bedford's government in 1757 he was appointed chancellor of the exchequer in Ireland, from which office he was removed in 1760, after having filled it with consummate ability for above two years, during which time he regularly attended the court, and decided all equity cases with such complete satisfaction to all parties that there never was an appeal from his decision. His removal from office on this, as on the former occasion, was the consequence of his asserting the rights of the house of commons against the encroachments of prerogative exercised at this time in an arbitrary manner. After this he resumed his barrister's gown, and was soon afterwards honoured with a seat in the privy council and a patent of precedence at the bar before any of the law officers of the crown. He continued in possession of full business to the week before his death, which took place on the 8th of May, 1776, after an illness of eight days.

The following character of this distinguished man is abridged from a sketch contained in a work of one of his contemporaries, and we regret that the limits of this work do not permit us to transcribe it entire:—

"The singular modesty, disinterestedness, and integrity of this accomplished orator added such a grace and lustre to his consummate abilities, that it was impossible not to love and respect, as well as admire him.

"The profession in which he was engaged, and of which he had the profoundest knowledge, was peculiarly calculated to display the soundness of his judgment and the fertility of his invention. The clearness and strength of his conceptions, and the simple and perspicuous method in which he arranged the most complicated subjects, made conviction appear the natural and necessary result of his eloquence, inasmuch that when he spoke on the side of truth and justice, and addressed an able and upright judge, he usually swayed and decided his opinion by a luminous statement of the question in dispute, which he afterwards enforced by accumulated arguments, urged with such weight, and placed in such various lights, that they seldom failed to force conviction on the slowest apprehensions and most unwilling minds. If he could be said to have any defect as an advocate, it resulted from that integrity of understanding which formed the basis of his character as a lawyer and a judge.



He was never perplexed with subtleties himself, and was unwilling, we had almost said unable, to perplex and mislead others. His irresistible power of persuasion seemed therefore in some measure to desert him when his duty to his client called on him to enforce doctrines which the rectitude of his judgment had already condemned."

**MALONE, EDMUND**, a commentator and editor of Shakspeare, who was born at Dublin in 1741. After completing his studies at Trinity college, he entered at the Inner Temple, London, and was called to the bar in 1767. Possessing a competent fortune he gave up his profession and employed himself in literary pursuits. After having been the coadjutor of Steevens in his edition of "Shakspeare's Plays," Mr. Malone quarrelled with that gentleman, and published an edition of his own in eleven volumes. He also published "An Inquiry into Certain Papers attributed to Shakspeare;" "Biographical Memoirs of Sir Joshua Reynolds, Dryden, W. Gerrard Hamilton, &c." He died in May 1812.

**MALPIGHI, MARCELLO**, an eminent Italian physician and anatomist of the seventeenth century, who was born in 1628 near Bologna, and studied at the university of that city. He was admitted M. D. in 1653, and three years after was appointed to the medical chair. The grand duke of Tuscany invited him to become professor of medicine at Pisa, where he staid three years, and in 1660 returned to occupy his former office at Bologna. He was tempted by a high stipend to accept the professorship of medicine at Messina in Sicily; but the jealousy of his colleagues rendered him uneasy and he again settled at Bologna in 1666. He was elected a fellow of the royal society of London in 1669, and communicated to that association various anatomical discoveries relative to the minute structure of animal bodies, the results of microscopical observations. Pope Innocent XII., in 1691, called him to Rome and appointed him his physician, chamberlain, and domestic prelate, which posts he held till his death in 1694. His works relating to anatomy, physiology, and vegetable anatomy, comprise much curious and important information on the brain, the nerves, the spleen, the uterus, &c.; also on silk worm, the formation of the fœtus in the egg, on glands, on the anatomy of vegetables, &c.

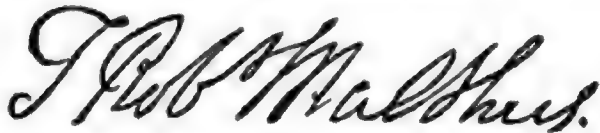
**MALTE-BRUN, CONRAD**, a learned geographer and active political writer, who was born in 1775 in the Danish province of Jutland. His father destined him for the church; but the son had no taste for theology, and while at the university of Copenhagen he gave himself up to literary pursuits, published a volume of poems, and edited a theatrical journal. The father was of the aristocratic party, which called for a war with France: the younger was a partisan of freedom, and wrote in favour of the emancipation of the peasants and the liberty of the press. A party having arisen which demanded the establishment of a free constitution, Malte-Brun became one of the most active members of it. In 1796 he published, against feudality and the coalition of sovereigns, a bitter satire called "The Catechism of the Aristocrats." This drew upon him a prosecution, which compelled him to take refuge in Sweden; and while there he put to press some poems which had been read to the academy of Stockholm. When Count Bernstorff was on his death-bed he recommended to the prince royal to recall Malte-Brun, and

employ him in a diplomatic capacity. In consequence of this the exile returned to Denmark in 1797, and was favourably received by the ministers; but having publicly attacked some of their arbitrary measures, he was again under the necessity of taking flight to Sweden, whence he soon after removed to Hamburg. It is said to have been about this period that he became either the founder, or one of the most active members, of a secret society called the united Scandinavians, the object of which was to unite the three kingdoms of the North into one federative republic.

At a somewhat later period he was also connected with another association of the same kind, and this object he seems to have zealously pursued for many years: he did not indeed desist from it till after the downfall of Napoleon. His schemes excited so much alarm, that Paul of Russia and Gustavus of Sweden demanded from the Danish government the punishment of those who were engaged in it. A prosecution was accordingly commenced against Malte-Brun, who was then at Paris, and he was sentenced to banishment. He settled at Paris in 1799, and continued to reside there till his death, which took place in 1826, devoting himself to the labours of literature, particularly to geographical subjects. Between 1804 and 1807 he published, in conjunction with Mentelle, "Political, Physical, and Mathematical Geography," in sixteen octavo volumes. In 1807 appeared his "Picture of Poland;" and in 1808 he began a periodical work, with the title of "Annals of Voyages, Geography, and History," which extended to a large number of volumes. In 1814 and 1815 he produced another periodical called "The Spectator," which was completed in three volumes. His "System of Universal Geography" is the most complete of all the geographical systems. Malte-Brun was also connected with "The Journal of Debates," and other papers.

**MALTHUS, THOMAS ROBERT**, the son of Daniel Malthus, of Albury, near Guildford, a gentleman of considerable erudition, and the suggester of the work on population ascribed to his son, which appeared anonymously in 1798, and had its foundation in Wallace on the numbers of mankind, and Lucas on happiness. He received his education at Jesus college, Cambridge, of which college he was subsequently a fellow. The "Essay on the Principles of Population," printed under his name in 1803, obtained a rapid circulation, and was translated into French by Prevost, professor of natural philosophy at Geneva. Its leading principle is, that population has a tendency to increase more rapidly than the means of subsistence. This work has met with much opposition, and has lost much of its early reputation. His next work was "A Letter to Samuel Whitbread, Esq., on his Proposed Bill for the Amendment of the Poor Laws." He afterwards published "Observations on the Effect of the Corn Laws, and of a Rise or Fall in the Price of Corn on the Agriculture and General Wealth of the Country;" "An Inquiry into the Nature and Progress of Rent;" "The Grounds of an Opinion on the Policy of Restricting the Importation of Foreign Corn;" and additions to the "Essay on the Principles of Population." When the East India company established the college at Hertford, Mr. Malthus was appointed professor of history and political economy; and, on the subject of this institution, he published "A Letter to Lord Grenville;" and "Statements respecting the East India College." He was also the author of "Principles

of Political Economy," and "Definitions in Political Economy." We subjoin his autograph.



MALTON, THOMAS, an artist and mathematician, who was born in 1726. He is principally known as the author of a work entitled "A Royal Road to Geometry." He also published "A Complete Treatise on Perspective in Theory and Practice on the True Principles of Dr. Brook Taylor." Mr. Malton died in February 1801.

MANCO CAPAC, an inca of the Peruvians, who was the twelfth in ascent from the inca who reigned at the time of the Spanish invasion in 1532, an interval computed by the natives at about 400 years. Their tradition was, that this person, with Mama Oella his wife, and sister, appeared suddenly in an island of the lake Titiaca, and declared themselves to be children of the sun, sent down to civilize and instruct them. Manco accordingly taught the men agriculture and other useful arts, whilst his wife instructed the women to spin and weave. He taught the Peruvians to revere internally, as the highest and unknown deity, Pachakamak, the soul or support of the world; externally, however, and as an inferior and visible deity, the sun, his parent; and he ordered sacrifices to be offered to the latter, as the benefactor of men. Perhaps some stranger, from a civilized land, appeared in Peru, and employed religion to procure an ascendancy which enabled him to form a regular government. Manco Capac died after a long and prosperous reign, and, as far as tradition may be relied upon, seems justly to have been entitled to rank among the benefactors of mankind by the benevolence of his institutions.

MANDEVILLE, BERNARD, a writer and physician of considerable temporary celebrity, who was born in Holland about 1670. He was probably of English extraction, as he fixed his residence in this country, and wrote his works in the English language. His most celebrated production is the fable of "The Bees, or Private Vices made Public Benefits," first printed in 1723. The reasoning in this work is founded on the sophism, that the luxury and superfluity which mark the advanced stages of society, and the vices which they engender, are often the causes of national prosperity, and hence the necessary prevalence of vicious principles in human nature. Consistently with this doctrine, his general views of mankind are of the most disparaging tendency; and he declares against all attempts to exalt the humble classes by education. Many answers appeared, among which was one by Bishop Berkeley, to whom he replied in 1723, in his "Letter to Dion." He died in 1733.

MANDEVILLE, SIR JOHN, a celebrated English traveller of the fourteenth century, who was born at St. Alban's. He was of a respectable family, and a physician; but a desire to visit foreign countries induced him, in 1332, to set out upon a course of travels, in which he is said to have spent thirty-four years. During this period, according to his own account, he visited the greater part of Asia, Egypt, and Libya, making himself acquainted with many languages, and collecting a great mass of information,

true and false, which he committed to writing in Latin, French, and English. He died at Liege in 1372, where a monument is erected to his memory, the inscription on which denominates him "John de Mandeville, alias De Barba, Lord of Campoli." The only genuine edition of his travels, entitled "The Voiage and Travaile of Sir John Mandevile, Knight," was printed from an original manuscript in the Cotton library. His extreme credulity in the collection of absurd and fabulous stories is only surpassed by his unblushing indulgence in the most extravagant fictions.

MANUELLI, PIETRO, a comic singer, who, about the year 1750 went at the head of a company of Italian singers to Paris, and gained the public favour by his comic talent. A warm dispute arose between the favorers of the modern Italian music and the old French style. The parties were called Buffonists and Antibuffonists, and the chiefs of the parties were Grimm and Rousseau. The Italian music was victorious.

MANESSE, RUDIGER VON.—This brave Swiss was a native of Zurich, and in 1336, when the aristocrats of the city, expelled by the burgomaster Bruns, threatened to return with the support of Austria, he received the chief command from his fellow citizens, was victorious, and saved the liberty of Zurich. After the death of Bruns he was chosen burgomaster. He was a lover of poetry, and formed a collection of love-songs, called after him "The Manesse Collection." It remained until the beginning of the seventeenth century in Switzerland, but was then carried off, and, during the thirty years' war, found its way to Paris, where it was discovered in 1726 by Bartenstein. This collection is important in the history of German literature.

MANETHO, an ancient Egyptian historian, who was high priest of Heliopolis, in the reign of Ptolemy Philadelphus, about 304 B. C. He wrote in Greek a history of Egypt, from the earliest times to the last years of Nectanebis, and pretended that he had taken it from the pillars of the first Hermes Trismegistus; the inscription on which, after the flood, was translated into the Greek language, but written in the sacred characters, and deposited in the sacred recesses of Egypt. The manifest absurdity of his pretensions induced several writers to think that some mistake or corruption had taken place in the passage of Eusebius which relates it. The work of Manetho, which is lost, consisted of three parts, the first of which contained the history of the gods or heroes, and the second and third that of the twenty dynasties of kings, which, having been epitomized by Julius Africanus, are recorded by Eusebius. Several fragments of Manetho are preserved by Josephus, in his work against Apion.

MANFREDI, EUSTACHIO, an eminent mathematician and astronomer, who was born in 1674 at Bologna in Italy. He applied himself to the cultivation of mathematical science, and in 1698 was appointed professor of mathematics in the university of Bologna. In conjunction with Victor Stancari, he commenced a series of astronomical observations, of which he afterwards published an account in his "Schedæ Mathematicæ." In 1703 appeared his treatise on the solar maculæ; and the following year he was chosen regent of the college of Montalto, and also surveyor-general of the rivers and waters of the Bolognese territories. In 1705 he published a work



on the reformation of the calendar; and he afterwards began the composition of his "*Ephemerides Motuum Cœlestium*," which he carried on from 1715 to 1725. On the foundation of the institute of Bologna in 1712, Manfredi was appointed astronomer to that establishment. He was admitted an associate of the royal academy of sciences at Paris, and in 1729 a foreign member of the royal society of London. He died in 1739. Besides the works already noticed, he was the author of several other mathematical and astronomical productions.

MANGET, JOHN JAMES, an eminent physician, who was born at Geneva in 1652. The elector of Brandenburg made him his first physician in 1699, in which post he continued till his death, which took place at Geneva in 1742. He wrote many works; the best known of which are a collection of several pharmacopœias in folio, "*Bibliotheca Pharmaceutico Medica*;" "*Bibliotheca Anatomica*;" "*Bibliotheca Chemica*;" "*Bibliotheca Chirurgica*;" "*A Bibliotheca of all the Authors who had written on Medicine*."

MANGEY, THOMAS, an English divine, who was born at Leeds in 1684. He was educated at Cambridge, where he took his degrees and entered holy orders. After receiving various church preferments, he was ultimately advanced to the see of Durham, and died in 1755. He was the author of a great number of theological works, the most admired of which was entitled "*Practical Discourses upon the Lord's Prayer*, preached before the honourable Society of Lincoln's Inn."

MANES.—Of this extraordinary philosopher, whom the orientals called Mani, the fathers of the church, terming likewise his adherents Manichees—history contains two different accounts. The older account, contained in the historians of the Christian church, seems far more credible than the Arabic version of the tenth century, which makes him an accomplished magician, a skilful painter, and a Christian priest, but says nothing particularly new respecting him. According to the first account, he became, when a boy, a slave, under the name of Cubricus, to a wealthy widow in Persia, at whose house he met with the four books of Scythianus, an Egyptian enthusiast, of whom nothing more is known, which had been left her by his scholar Terebinthus, or Buddas, entitled "*Mysteries, Chapters, Gospel, and Treasury*." By the perusal of these books he was led to his doctrine of the world and of spirits, framed from the dualistic ideas of the Chaldeans, together with the systems of the Gnostics. Being left the heir of his mistress at her death, he assumed the name of Mani, and sought to rear, like Mohammed, on the foundation of these books, a new religious philosophy, for which he acquired disciples. The reputation of his wisdom caused him to be invited to the court of Sapor, king of Persia, where he was imprisoned, because the sick son of this king had died under his care. His scholars brought him information of the obstacles which Christianity had thrown in the way of his doctrines. The reading of the Holy Scriptures of the Christians now suggested to him the idea that he was called to the purification of Christianity from Jewish and hierarchical deformities, and to the diffusion of a mysterious doctrine, unrevealed by the apostles—nay, that he was the Comforter promised in the New Testament. Having escaped from prison, and collected new disciples at

Arabion, a fortress on the frontiers of Mesopotamia, he sought, under the name of an apostle of Christ, and, according to the Arabic narrative, favoured by Sapor's successor, Hormizdas, A. D. 272, to convert the Christians in those regions to his doctrines. While engaged in these endeavours, he is said to have been twice overcome by Archilaus, a Christian bishop at Kaskar, in Mesopotamia, in two disputations; to have incurred again the suspicion of the Persian court, and, in the year 277, to have been executed (according to the Christian account flayed alive) at the command of King Varaces.

Proceeding on the ground of an eternal opposition of good and evil, mingling the philosophy of Zoroaster with his arbitrary versions of biblical doctrines, his system possesses but little in common with Christianity, except the language. He assumes two principles, independent of each other; one of good—the God, without form, in the kingdom of light; and one of evil—the hyle, or devil, of colossal stature and human shape, in the darkness of matter; the former strengthened by two emanations, created in the beginning, the son and the spirit, and superior to the latter, both surrounded by innumerable similar æons, or elementary natures, proceeding from them, which dwell in the five elements or spheres, that rise one over the other in the kingdom of good, viz., light, clear water, clear air, genial fire, and pure ether; and, in the kingdom of evil, darkness, or earth, troubled water, stormy air, consuming fire and smoke, from each of which proceed congenial creatures. During an internal war of the always discordant powers of darkness, the defeated party discovered, from the high mountains on the frontiers, the kingdom of light, hitherto unknown to the devil. In order to conquer it, the devil made peace with his species. The good God endeavoured to subdue his enemies by means of artifice and love. The prince of darkness, having eventually been defeated in the contest, produced the first parents of the human race. The beings engendered from this original stock consist of a body formed out of the corrupt matter of the kingdom of darkness, and of two souls, one of which is sensual and owes its existence to the evil spirit; the other, rational and immortal, a particle of the divine light, which had been carried away in the contest, by the army of darkness, and immersed into the mass of malignant matter. The earth was created by God out of this corrupt mass of matter, in order to be a dwelling for the human race, that their captive souls might, by degrees, be delivered from their corporeal prisons, and their celestial elements extracted from the gross substance in which they were involved. With this view, God produced two beings from his own substance, Christ and the Holy Ghost; for the Manichæans held a consubstantial Trinity. Christ, or the glorious Intelligence, called by the Persians Mithras, subsisting in and by himself, and residing in the sun, appeared in due time among the Jews, clothed with the shadowy form of a human body, to disengage the rational soul from the corrupt body, and to conquer the violence of malignant matter, and he demonstrated his divine mission by stupendous miracles. This Saviour was not man: all that the New Testament relates respecting the humanity of Jesus was merely appearance, even his death and resurrection; but his sufferings are emblems of the purification by self-denial, death, and new life, necessary for corrupted men. His cruci-

fixion, in particular, is an allegory of the torments of the soul, which is fastened to matter as to a cross. When the purposes of Christ were accomplished, he returned to his throne in the sun, appointing apostles to propagate his religion, and leaving his followers the promise of the paraclete, or comforter, who is Mani the Persian.

Those souls who believe Jesus Christ to be the Son of God, renounce the worship of the God of the Jews, who is the prince of darkness, and obey the laws delivered by Christ, and illustrated by Mani, the comforter, are gradually purified from the contagion of matter; and, their purification being completed after having passed through two states of trial, by water and fire, first in the moon and then in the sun, their bodies return to their original mass (for the Manichæans derided the doctrine of the resurrection of bodies), and their souls ascend to the regions of light. But the souls of those who have neglected the salutary work of purification pass, after death, into the bodies of other animals, or natures, where they remain till they have accomplished their probation. Some, however, more perverse and obstinate, are consigned to a severer course of trial, being delivered over, for a time, to the power of malignant aerial spirits, who torment them in various ways. After this, a fire shall break forth and consume the world, and the prince and powers of darkness shall return to their primitive seats of misery, in which they shall dwell for ever. Between these seats and the kingdom of light the souls of those not wholly purified keep eternal watch, that both may remain as they were from the beginning. With this system of religion, which was contained in the books of Scythianus and Manes' own treatises, letters, and apocryphal writings, but, at present, exists only in the fragments found in the ancient authors, especially in St. Augustine, against the Manichees, the moral system of this sect corresponds. It divides the Manichees into two classes: the elect are to abstain from wine, flesh, and all animal food, marriage and sexual indulgences, from music, the possession of earthly goods, and all luxury, as well as from war, labour, and doing injury to the vegetable world, and even from plucking fruits; are to kill no animals but vermin, and devote their life to pious contemplation. More was allowed the auditors, or more imperfect. By their labour, they had to support themselves and the elect, and place their happiness in poverty. The head of all was Mani, with twelve disciples, among whom Thomas, Buddas, and Acuas, from whom the Manichees were also called Acuanites, deserve mention. The Manichæan congregations were superintended by bishops, of whom Mani ordained seventy-two, by elders and deacons, all from the class of the elect, in which there were also sainted virgins. These ecclesiastics had, however, merely the authority of teachers, the church government being democratically administered by the congregations. Temples, altars, images, victims, and other sensible aids of divine worship, were not allowed: their worship consisted of singing, prayers, the reading of their sacred books, and lecturing. The supper they celebrated without wine, and, like the primitive Christians, often delayed baptism to a mature age. Of the fasts and festivals of the Christians, they observed only that which commemorated the death of Jesus, and Sunday—the latter with strict fasting. In March they celebrated the anniversary of the death

of Mani, on which day a splendid pulpit, five steps in elevation, was erected in their simple halls of assembly for Mani, then present in the spirit.

They claimed the title of Christians, but, notwithstanding the reputation of extraordinary purity of morals, conceded them even by their enemies, they had to suffer, after the fourth century, more cruel persecutions than other heretics. Till this time they had spread with great rapidity from Persia, where they had their origin, through Syria and Asia Minor, to Northern Africa, and even as far as Italy. In Northern Africa, where they had many, though not numerous congregations, with separate bishops, they were exterminated, in the fifth century, by the Vandals; in the Roman empire, especially in Italy (whither numbers of them had fled from Africa), by the persecutions of Christian emperors and episcopal excommunications. Being finally suppressed in Persia also, they took refuge, after the beginning of the sixth century, partly in the heathen regions of Eastern Asia, where they seem to have had an influence on the formation of Lamaism, partly in the obscurity of secret brotherhoods, and appeared, in subsequent centuries, under different names. The Priscillianists, Paulicians, and Catharists had much in common with the Manichees: their name was, however, given to heretical sects and societies in the middle ages, as to the Canonici, burnt at Orleans in 1022, frequently without reason, and merely to excite the popular hatred.

MANLEY, MRS., the celebrated writer of the "Atalantis." She was the daughter of Sir Roger Manley, the reputed author of the first volume of the "Turkish Spy." She lost her parents very early, and after having entered into a false marriage with her guardian, who was her cousin, and who afterwards deserted her, she was patronised by the duchess of Cleveland, mistress of Charles II. But the duchess grew tired of Mrs. Manley in a few months, and withdrew her protection. After this she wrote her first tragedy, called "Royal Mischief," which was acted with great applause in 1696. She afterwards wrote four volumes called "Memoirs of the New Atalantis," in which she satirized the characters of many distinguished personages, especially those who had a principal concern in the revolution. A prosecution was commenced against her for this work; but whether those in power were ashamed to bring a woman to trial, or whether the laws could not reach her disguised satire, is not known, but she was discharged. She afterwards wrote several plays, poems, and letters. She died in 1724.

MANILIUS, MARCUS, a Roman poet, who flourished, probably, in the Augustan age. The circumstances of his life are unknown. He is less remarkable as a poet than as being the Roman who, in imitation of Aratus, undertook a didactic poem on astronomy. Of this poem we have but five books. It is entitled "Astronomica." It is valuable chiefly as a work of science: it contains, however, a few beautiful and splendid passages, particularly in the introductions.

MANLIUS, MARCUS CAPITOLINUS, a noble Roman, who lived about 390 B. C. When the Gauls under Brennus had captured Rome and were besieging the Capitol, on a dark night they determined to surprise the citadel. They had already reached the foot of the walls; the sentinels, thinking them secure, had fallen asleep, and the enemy had already disco-



vered a vulnerable point, when the garrison was awakened by the cackling of some geese, which were dedicated to Juno. All rushed to their arms; Manlius was the first who reached the place of danger. Two of the Gauls had gained the summit; one of them fell under his sword, and the other he thrust over with his shield. His example animated the rest. The Capitol was saved, and Manlius received the surname Capitolineus. Having afterwards proposed a law to free the people from taxes, the senate was excited against him, and he was arrested and imprisoned as a disturber of the peace. But the people looked up to him as their greatest benefactor, and with one voice demanded his liberation. It was granted; but his restless spirit led him to new enterprises; he even aimed at the sovereignty, and the tribunes of the people became his accusers. He was condemned to death, and thrown from the Tarpeian rock, B. C. 383.

**MANLIUS, TITUS TORQUATUS**, a Roman consul and general, who was the son of Manlius Imperiosus. On account of a defect in his speech his father was unwilling to carry him into the city, and kept him in the country among the slaves. This conduct appeared so unjust to the tribune, Marcus Pomponius, that he summoned the father before him to answer for himself. The son, indignant that his father should be persecuted on his account, immediately hastened to the house of the tribune with a dagger in his hand, and forced him to swear that he would proceed no further. This filial piety made such an impression on the people that they chose Manlius military tribune for the next year. He marched with the army against the Gauls, one of whom challenged the bravest Roman to single contest. Manlius accepted the challenge, conquered his adversary, and encircled his own neck with the collar or torquis of the Gaul, in consequence of which he received the surname of Torquatus, which he transmitted to his posterity. Some years after, he was appointed dictator. He was the first Roman who ever held this office without having been consul. He was afterwards consul, and held the consulship in the Latin war, B. C. 340. Contrary to his express orders that no Roman should engage in combat without command out of the ranks, his son, remembering his father's victory, accepted a challenge to single contest from one of the chiefs of the enemy. He came off victorious, and laid the spoils of the enemy at his father's feet. He turned reluctantly from his son, gave him the crown of victory, and immediately ordered the lictor to execute upon him the punishment of his disobedience. This instance of severity secured to Manlius the most implicit obedience. A few days after he defeated the enemy. In the battle, his colleague, Decius Mus, devoted his life to his country. He then retired to private life. *Manliana edicta* became a proverbial expression for commands of severe justice.

**MANNING, OWEN**, an antiquary and topographical writer, who was educated at Queen's college, Cambridge, where he took the degree of B. D. in 1753. He subsequently entered into holy orders, and was advanced to the rectory of Pepperharrow in Surrey, where he died in 1801. His principal work was entitled "*Dictionarium Saxonico et Gothico-Latinum Auctore Edvardo, Lye edidit et auxit O. M.*" His "*History of Surrey*" was subsequently published by Mr. Bray.

**MANNERT, CONRAD**, a distinguished German scholar, who was born at Altdorf in 1752. He was first teacher at the St. Sebaldus school in Nuremberg, and in 1788 at the Ægidian gymnasium there. In 1797 he was made *professor ordinarius* of philosophy at Altdorf; in 1808 of history at Landshut; and in 1826 of geography and statistics at Munich.

**MANOEL, DON FRANCESCO**, the most celebrated lyric poet of modern Portuguese literature. He was born at Lisbon in 1734. His talent was first known to foreigners, whom he attended as a cicerone, after the earthquake of Lisbon in 1755. His poems are also popular among his countrymen. The one on virtue has been generally admired. His enemies, jealous of his reputation, endeavoured to render his opinions suspicious, for which they found means in his expressions respecting toleration, and in his translation of the "*Tartuffe*" of Molière. Cited before the inquisition, he disarmed the agent of the holy office, and fled to Paris, where he ever after continued to reside. His poems, under the title of "*Versos de Filinto Elysio*," fill several volumes, and his odes and translation of Lafontaine's Fables stand high in public estimation. He died at Paris in 1819.

**MANSFELD**.—The name of one of the most ancient families of German counts, who take their name from the castle of Mansfeld in Upper Saxony. Peter Ernst von Mansfeld was the natural son of Peter Ernst, count of Mansfeld, governor of Luxemburg and Brussels, and the archduke Ernst of Austria, godfather to the young Peter, educated him in the catholic religion. He was of service to the king of Spain in the Netherlands, and to the emperor in Hungary, in consequence of which the emperor Rodolphus II. legitimated him. But when he was denied the dignity and estates which his father had possessed in the Netherlands, and which had been promised to him, he in 1610 embraced the Calvinistic doctrines, and, joining the protestant princes, became one of the most formidable enemies of the house of Austria. In 1618 he led troops to the assistance of the revolted Bohemians, fought a long time for the elector Frederic of the palatinate, devastated the territories of the spiritual princes, was several times beaten, but always contrived to make head anew. In 1625 he collected an army by the aid of English and French money, and intended to penetrate into the Austrian hereditary states, but was beaten by Wallenstein near Dessau; yet he continued his march to Hungary to join Bethlem Gabor, prince of Transylvania; but the latter having changed his views, Mansfeld disbanded his troops, intending to come to England by way of Venice. But not far from Zara he died, in 1626, in his fortieth year. He was buried at Spalatro. At the approach of death he ordered his armour to be put on, and stood up, leaning on two of his attendants to await the last enemy. Mansfeld was one of the greatest generals of his time. With great understanding, which he showed in his diplomatic transactions, he united overpowering eloquence and inexhaustible resource. The Lutheran line of the house of Mansfeld became extinct in 1710; in 1780 the last male of the catholic line died. His only daughter brought all the allodial estates of the family, by marriage, to the rich Bohemian house of Colloredo, which has ever since borne the name of Colloredo Mansfeld. The former county of Mansfeld was in 1814 added to the Prussian government of Merseburg.

**MANSFIELD, WILLIAM MURRAY, EARL**

OF, was the fourth son of David, Lord Stormont. He was born at Perth in Scotland, in March 1705. He received his education at Westminster school, and Christ Church, Oxford, and then made the grand tour; and on his return became a student at Lincoln's Inn, and after the usual term of probation was called to the bar. He gradually made his way to eminence in his profession, and in 1742 was appointed solicitor-general, about which time he also obtained a seat in parliament. After distinguishing himself as an advocate at Edinburgh in 1743, and as one of the managers of the impeachment of Lord Lovat in 1747, he succeeded Sir Dudley Ryder as attorney-general in 1754, and as chief-justice of the king's bench in 1756; soon after which he was created Baron Murray, of Mansfield. For a few months in 1757 he held the office of chancellor of the exchequer, and it was during that interval that he effected a coalition of parties which led to the administration of Pitt, afterwards Lord Chatham. The same year he declined the offer of the great seal, as he did twice afterwards. A change of parties in the cabinet in 1765, which introduced into office the marquis of Rockingham and his friends, for awhile threw Lord Mansfield into the ranks of the opposition, and the year 1770 was memorable for attacks on his character in a judicial capacity in both houses of parliament, which however led to no serious result.

On the trial of Woodfall for publishing "Junius's Letters," and on some other occasions, he showed himself the zealous supporter of government. In October 1776 he was advanced to the dignity of an earl of Great Britain. During the riots in London, in June 1780, his house was attacked by the anti-catholic mob, and his valuable collection of books and manuscripts fell a sacrifice to the fury of the multitude, by whom the mansion was burnt to the ground. He continued for some years longer to exercise his judicial functions. In 1788 he resigned his office of chief-justice, and the remainder of his life was spent in retirement, principally at his seat in Caen Wood, near Hampstead. He died March 20, 1793. As a politician Lord Mansfield was a favourer of high maxims of government in general; and in the law of libel he supported the opinion that the jury is the judge of the fact only and not of the law. He was, however, an enemy to violent exertion of power, as well as a friend to religious toleration. On various occasions he opposed vexatious prosecutions under intolerant laws, and voted in favour of the bill for the relief of the catholics. His ideas of legislation were on many points liberal. As an orator he displayed more of persuasive elegance than of boldness and force; but he might fairly have contested the palm of eloquence with any of his contemporaries except Lord Chatham. Lord Ashburton used to say that when he was wrong the faults of his reasoning were not easily detected, and when he was right he was irresistible.

MANSO, JOHN CASPAR FREDERIC, a learned German, who was born in the duchy of Gotha, in May 1759, and died June 1826, in Breslau, where he had been rector of the Mary Magdalen gymnasium. He wrote a good deal in prose and poetry, but his most important works are, "History of the Prussian State since the Peace of Hubertsburg," and "A History of the Ostrogothic Empire in Italy."

MANTEGNA, ANDREW, one of the most celebrated of the early painters, who was born at Padua

in 1431, where his master Squarcione was induced by the talents which he displayed to adopt him as a son. The youth employed himself principally in drawing from antiques, and at the age of sixteen painted a picture for the grand altar in the church of St. Sophia at Padua. Mantegna soon after entered the service of Lodovico Gonzaga at Mantua, where he opened a school. Here he painted his great picture, the Triumph of Julius Cæsar, for the exhibition of which a palace was erected in Mantua. It consists of several pictures, which have since been transferred to Hampton Court. Gonzaga conferred on him the honour of knighthood in reward for his merit. Innocent VIII. invited the artist to Rome to paint in the Belvedere, and he afterwards executed a number of capital works. One of the latest and best was the Madonna della Victoria, now in the Louvre at Paris, in which Giovanni Francesco Gonzaga is seen returning thanks for the victory gained by him over the forces of Charles VIII. in 1496. There are several other of his works in the Louvre, and an Annunciation in the Dresden gallery. He died at Mantua in 1506.

MANTON, THOMAS, an eminent nonconformist divine, who was born at Laurence Lydiard in Somersetshire in 1620, and educated at Oxford. Having entered holy orders, he received several church preferments, and was finally made chaplain to Cromwell. However, in 1660, Mr. Manton co-operated openly in the restoration of Charles II., who made him his chaplain. On the prohibition of the preaching of the nonconformists he was imprisoned, and after experiencing many painful vicissitudes he died in 1677. After his death his works were published in five large folio volumes.

MANUEL, JACQUES ANTOINE, one of the most eloquent and intrepid defenders of French liberty, who was born in 1775 at Barcelonnette, in the department of the Lower Alps, and was educated at the college of Nîmes. He entered as a volunteer in one of the battalions of the requisition in 1793, and rose to the rank of captain. After the peace of Campo Formio he quitted the army, studied law, was admitted to the bar at Aix, and soon acquired a high reputation for talent. In 1815 he was elected to the chamber of deputies which was convoked by Napoleon, and, after the abdication of that monarch, M. Manuel strenuously contended for the rights of the young Napoleon. He also moved a spirited protest against the force which was used by the allies to bring about the restoration of the Bourbons. This was of course an unpardonable crime, and an opportunity was found to display at least the disposition for punishing him. In 1815 he settled at Paris, and in the following year applied for admission to the Paris bar, that he might be entitled to plead in the courts. The council of discipline, as it is called, consulted the members of the bar at Aix as to their opinion of his character, in the hope of finding something against him; but, though their answer was favourable, the council refused to comply with his request. This refusal was repeated in 1816. In 1818 he was elected a member of the chamber of deputies by three departments, and became one of the most formidable opponents of the ministers, speaking extemporaneously with great facility—a talent possessed by few of the French deputies.

On the opening of the budget in 1819 he delivered a speech which produced a very lively sensation, and



was printed by order of the chamber. "Our political organization," said he, "is at once deficient in its municipal system, which is its natural basis; in the national guard, which must be our protection in peace, our defence in war; in the jury, without which the liberty of the press is an empty shadow; and in the responsibility of officers, which is the safeguard of all rights." In the ensuing sessions he continued in a series of bold and eloquent speeches to oppose the arbitrary measures which then characterized the policy of the French government. On the exclusion of Grégoire on the bills for suspending the liberty of person and of the press, on the laws of election, on the reform of the jury, the organization of the council of state, colonial legislation, public instruction, &c., he maintained the rights of the nation, and defended the charter in spite of the menaces, murmurs, interruptions, and calumnies of the royalist faction. Calm and immovable, yet fervid and ardent, his courage and eloquence were always victorious over the violence of his enemies. During the new elections in 1823 the greatest efforts were made to prevent his being chosen, and after the election a plan was formed for excluding him as unworthy of a seat. This being found impracticable, his enemies determined to effect his expulsion, and a pretext was found in his first speech of the session, on the question of the Spanish war. In the outset he was called to order; the president pronounced him in order; he was again interrupted by loud cries; he was accused of defending regicides; his expulsion was demanded; he was prevented from explaining or proceeding, and the president, unable to restore order, was obliged to adjourn the chamber. The next day, Labourdonnaye moved his expulsion; Manuel defended himself in an eloquent speech from the charge brought against him. The motion was sustained and referred to the 3rd of March; on that day Manuel protested against the power of the chamber to expel a representative of the nation, but his expulsion was voted by a majority. On the next day he again took his seat, and being required by the president to withdraw, replied that he should yield only to force. The session was then suspended for an hour, the members of the left side remaining in their seats. In this interval the hussier (sergeant at arms) read to him an order of the president requiring him to leave the hall; but his reply was as before, "I shall yield only to force." The hussier called in a detachment of the national guard, which refused to act; and a body of the gendarmerie was introduced. On being directed by the commanding officer to retire, he refused, and the order was issued to the gendarmes to arrest him. As they approached, he rose and expressed himself ready to follow them, the members present accompanying him. Manuel was again chosen to the chamber in 1824. He died in 1827, and was buried in the cemetery of Pere Lachaise, some obstacles which were interposed to the solemnization of his obsequies being surmounted by the firmness and prudence of his friends.

MANUTIUS, ALDUS, an Italian printer of the fifteenth and sixteenth centuries, who was also celebrated as an artist and a man of letters. He was born at Bassano in the Roman territory about 1447, and was educated at Rome and at Ferrara, where he learned Greek under Baptista Guarino. He became tutor to Alberto Pio, prince of Carpi, and in 1482 quitted Ferrara to reside with John Pico, prince of Mirandola. In 1488 he established himself as a printer at Venice,

but the first work which he finished was not published till 1494. In the course of the ensuing twenty years he printed the works of most of the ancient Latin and Greek authors extant, as well as many productions of his contemporaries, and some treatises of his own composition. Among the latter are, a Latin grammar, a Greek grammar, a tract on the metres of Horace, and a Greek dictionary. He was the inventor of the italic or cursive character, hence called Aldine, for the exclusive use of which for a term of years he obtained a patent from the pope and the senate of Venice. He established a kind of academy at his own house, and delivered lectures on classical literature, to the general study and improvement of which he greatly contributed. He died in April 1515, leaving four children by his wife, who was the daughter of Andrea d' Asola, a Venetian, in partnership with whom he carried on his typographical labours.

Manuzio Paolo, son of Manutius Aldus, was distinguished as a classic scholar no less than as a printer. He was born at Venice in 1512, and was brought up under the care of his maternal grandfather, from whom he received a learned education, and in 1533 reopened the printing-office which had for some time been closed, but did not carry on the establishment entirely on his own account till 1540. He opened an academy for the instruction of young persons in polite literature; and afterwards made a tour through the cities of Italy, for the purpose of examining the various libraries. After refusing several offers of professorships at Bologna and elsewhere, he was appointed to superintend the printing-office attached to a newly founded academy at Venice, where he continued till 1561, when he settled at Rome, on the invitation of Pope Pius IV. He was employed to conduct a press for printing the works of the fathers and other ecclesiastical authors; and at the same time kept up his establishment at Venice, whither he returned in 1570.

Pope Gregory XIII. induced him, by means of a pension, to take up his abode again at Rome, where he died in April 1574. He was the author of "Commentaries on the Writings of Cicero," a treatise "De Curia Romana," "Proverbs," "Letters," &c.

Manuzio Aldo, the younger, the son of the preceding, was also a printer. He was born in 1547, and was educated by his father, under whom he made an extraordinary progress in literature. In his eleventh year he produced "A Collection of Elegant Phrases in the Tuscan and Latin Languages;" and other juvenile publications attest his classical acquirements. On his father's removal to Rome, he carried on the printing establishment at Venice, where, in 1577, he was appointed professor of belles-lettres at the school of the Venetian chancery. In 1585 he succeeded Sigonius in the chair of rhetoric at Bologna, whence he removed to Pisa, to become professor of polite literature in 1587; and during his stay there he received the diploma of doctor of laws, and was admitted a member of the Florentine academy. In 1588 he went to Rome, and accepted a professorship which had been held by Muretus. He was much favoured by Pope Sixtus V., and Clement VIII. bestowed on him the office of superintendent of the Vatican press. He died in October 1597, and with him expired the glory of the Aldine press; the valuable library collected by himself and his predecessors was sold to liquidate his debts. He was the author

of many works, including "Commentaries on Cicero" and "Familiar Letters."

MANWOOD, JOHN, an eminent English writer, who lived in the reign of Elizabeth and James the First. His best work was entitled "A Treatise and Discourse of the Laws of the Forest." He was also the author of "A Project for Improving the Land Revenue, by Inclosing Waistes."

MANZONI, ALESSANDRO, an Italian tragic and lyric poet, of noble birth and elevated sentiments, who was born in Milan, and distinguished while young by his *versi sciolti* on the death of Imbonati, and at a later period created a new kind of lyrics in his "Inni." As a tragic writer he surpasses any living Italian poet. His tragedies are, "Il Conte di Carmagnola," Milan, 1820, and "Adelchi," 1822. In both of them he introduces the chorus. The subject of the first is from the Italian wars of the fifteenth century, and has received great applause in Germany (from Göthe) and England as well as in his own country. A later work is his "Betrothed"—"I Promessi Sposi, Storia Milanese del Secolo XVII.," 1827—which has introduced the historical romance into Italy. His "Opere," comprising his poems, tragedies, romances, and some miscellaneous prose writings, have been published in six volumes, 1829.

MAPLETOFT, JOHN, a learned medical writer who was born in Huntingdonshire in 1631, and educated at Cambridge. He was the author of several works of considerable merit, the principal of which is entitled "Observationes Medicæ circa Morborum Auctorum Historiam et Curationem."

In addition to his profession of M. D., he also possessed several valuable church preferments, which he held till his eightieth year, when he retired from active life. His death took place in 1721, eleven years after his retirement, when he had arrived at the advanced age of ninety-one.

MARA, GERTRUDE ELIZABETH, a celebrated musical singer and performer, who was born in Cassel about 1749. When she was seven years old she played the violin admirably, and in her tenth year she performed before the queen in London, whither she had accompanied her father, and where she remained two or three years. In her fourteenth year she appeared as a singer at court. In 1766 she went with her father to Leipsic, and received an appointment there. Frederic the Great, though much prejudiced against German performers, was induced to invite her, in 1770, to Potsdam, his residence, showed great admiration of her powers, and gave her an appointment immediately, with 3000 Prussian dollars salary. In 1774 she married a violincello player named Mara, a man of careless habits, who involved her in many difficulties, and she was dismissed by the king in 1780. In 1782 she went to Vienna and Paris, where she received the title of a first concert singer of the queen, and in 1784 she came to London, where she was received with the greatest enthusiasm. For thirteen evenings' performance at the Pantheon concert she received 1000 guineas. In 1785 and 1786 she was engaged for the opera, and appeared at one of the annual concerts, in honour of Handel, as first singer. But her obstinacy offended as much as her powers delighted. In 1808 she went to Moscow, where she is said to have married her companion Florio, after the death of Mara, from whom she had been separated long before. By the burning of Moscow she lost her house and fortune;

she therefore went to Reval and gave lessons in music. In 1819 she went through Berlin and came to London, and in 1821 returned to Esthonia. The fame of this singer was founded not only on the strength and fulness of her tone, and the extraordinary compass of her voice, which extended from *c* to the triple-marked *f* (nearly three octaves), but also on the admirable ease, quickness, and spirit, with which she sung the most difficult passages, and her simple and enchanting expression in the *adagio*. Her singing of Handel's airs, for instance, "I know that my Redeemer liveth," in the Messiah, was particularly celebrated. This lady died in 1833 at Reval, where she had resided for some time previous.

MARAT, JEAN PAUL.—The name of this Frenchman was odiously notorious in the most hateful times of the French revolution. He was born at Boudry, in Neufchatel, in 1744, and studied medicine at Paris, where he practised his profession at the beginning of the revolutionary movements. Previous to 1789 he had published several works on medical and scientific subjects, which display considerable acuteness and learning. Of a small and even diminutive stature, with the most hideous features, in which some traits of insanity were perceptible, his whole appearance was calculated to excite at once terror, pity, ridicule, and disgust. The first breath of the revolution converted the industrious and obscure doctor into an audacious demagogue, if not into a ferocious maniac. He began by haranguing the populace of one of the sections, but was treated with ridicule, and hustled by the crowd, who amused themselves with treading on his toes. Still he persisted, and finally succeeded, by his violence and energy, in commanding attention. Danton had just instituted the club of the Cordeliers, and collected around him all the fiercest spirits, and Marat among the number, who became the editor of the "Ami du Peuple," a journal which was the organ of that society, and soon became the oracle of the mob. As early as August 1789, he declared it necessary to hang up 800 of the deputies, with Mirabeau at their head, in the garden of the Tuileries, and, though he was denounced to the constitutional assembly, and proceeded against by the municipal authority of Paris, he contrived to escape, with the assistance of Danton, Legendre, and others, and by concealing himself in the most obscure corner of the city.

His journal, meanwhile, continued to appear regularly, was openly hawked about the streets, and assumed a more furious and atrocious tone, as he was inflamed by the prosecutions of the authorities, and encouraged by the increasing strength of his party. During the existence of the legislative assembly he continued his outrages, figured among the actors of the 10th of August and in the assassinations of September 1792. He was a member of the terrible committee of public safety, then formed, although without any official capacity, and signed the circular to the departments, recommending a similar massacre in each. Marat was chosen a member of the convention, and in spite of the contempt and abhorrence with which he was received in that body, particularly by the Girondists, who endeavoured at first to prevent his taking his seat, and afterwards to effect his expulsion, soon found encouragement to proceed with his sanguinary denunciations. The ministers, General Dumouriez, and the Girondists, whom he contemptuously called *hommes d'état*, were the objects



of his attack. Being charged in the convention with demanding in his journal 270,000 heads, he openly avowed and boasted of that demand, and declared that he should call for many more if those were not yielded to him. During the long struggle of the Mountain party and the Girondists his conduct was that of a maniac. The establishment of the revolutionary tribunal, and of the committee for arresting the suspected, was adopted on his motions, and, as president of the Jacobin club, he signed an address instigating the people to an insurrection and to massacre all traitors. Even the Mountain party denounced this measure, and Marat was delivered over to the revolutionary tribunal, which acquitted him; the people received him in triumph, covered him with civic wreaths, and conducted him to the hall of the convention. On the 13th of July, 1793, his bloody career was closed by assassination. Proclaimed the martyr of liberty, he received the honours of an apotheosis, and his remains were placed in the Pantheon.

MARATTI, CARLO, a clever painter and engraver, who was born at Camerino, in the marquisate of Ancona, in 1626, and while a child amused himself with painting all sorts of figures drawn by himself on the walls of his father's house. In his eleventh year he went to Rome, studied the works of Raphael, of the Caracci, and of Guido Reni, in the school of Sacchi, and formed himself on their style. His Madonnas were particularly admired. Louis XIV. employed him to paint his celebrated picture of Daphne, and Clement IX., whose portrait he painted, appointed him overseer of the Vatican gallery. He died at Rome in 1713. We are much indebted to him for the preservation of the works of Raphael in the Vatican, and of the Caracci in the Farnese palace. He also erected monuments to those masters in the church Della Rotonda. As an artist, Maratti deserves the title given him by Richardson, of the last painter of the Roman school. His design was correct, and, although he was not a creative genius, he showed himself a successful imitator of his great predecessors. His composition was good, his expression pleasing, his touch judicious, and his colouring agreeable. He was acquainted with history, architecture, and perspective, and used his knowledge skilfully in his pictures. Indeed the good taste which prevails in all his works is remarkable.

MARBOIS, FRANCOIS, marquis of Barbé Marbois, a French minister and diplomatist, who was born at Metz in 1745, where his father was director of the Mint. After finishing his education the young Marbois became tutor to the children of De Castries, minister of marine, through whose good offices he obtained a post in the French legation to the United States during our revolution. De la Luzerne was then the French minister in this country, but Marbois was the principal agent in the most important operations of the embassy. On the return of that minister to France, in 1784, M. Marbois continued in this country as *chargé de affaires*. He was afterwards appointed intendant or governor of St. Domingo, and, having returned to France in 1791, was immediately sent by Louis as his ambassador to the German diet. Marbois had hitherto taken no part in the revolutionary events, but in 1795 was chosen a member of the council of elders, and in the struggle between the directory and the councils, having defended the latter, he was, with a number of his colleagues, con-

demned to deportation to Cayenne. After remaining two years and a half in exile he received permission to return, and was nominated by the first consul counsellor of state, and in 1801 secretary of the treasury, which was erected into a ministry. In consequence of some unsuccessful operations he was removed in 1806, but was made grand officer of the legion of honour and count of the empire. In 1808 he was made president of the *cour des comptes*, and was now a declared admirer of the emperor. In 1813 his expressions of devotion to the imperial government had introduced him into the senate, and in the following year his name was found among the first to vote for the deposition of Napoleon. Louis XVIII. created him peer of France, and confirmed him in the presidency of the *cour des comptes*. During the hundred days Napoleon refused to see a man whom he accused of ingratitude. In 1815 the second restoration conferred on him the dignity of keeper of the seals. Although M. Barbé Marbois defended the erection of the prevotal courts, he was not willing to go the whole length of the ultra-royalism of the period, and in 1816 was obliged to surrender his portfolio, and was soon after created marquis. Among his works, besides some agricultural essays, and some productions in polite literature, we may mention his "Essai sur les Finances de St. Dominique," "Essai de Morale," "Complot d'Arnold," and his "Histoire de la Louisiane et de la Cession de cette Colonie."

MARCELLO, BENEDETTO, a noble Venetian, who was born in 1686, and while a youth became a great proficient in the science of music, in consequence, it is said, of a reflection thrown upon his deficiency in that respect at a concert given by his brother Alessandro, which hurt his pride and stimulated him to exertion. He afterwards studied under Gasparini, and, receiving a liberal education, distinguished himself as a poet as well as a musician. In 1716 a *serenata* of his composition was performed at the celebration of the birth of the first son of the emperor Charles VII., and excited great applause. Eight years after appeared the first four volumes of his adaptation to music of Giustinian's "Paraphrase of the Psalms," which he afterwards completed in eight more, the whole being published in 1726. Garth of Durham has adapted suitable words from the English translation of the Psalms to Marcello's music, with a view to their being performed as anthems in the cathedrals, with great success. This elaborate work was printed by subscription in eight folio volumes. Marcello was successively a member of the council of forty, provveditore of Pola, and chamberlain of Brescia, in which city he died in 1739.

MARCELLUS, M. CLAUDIUS.—The first Roman general who successfully encountered Hannibal in the second Punic war. During his consulship he had given the greatest proofs of his valour in a single combat with Viridomarus, a Gallic chief, whom he slew; the Gauls, discouraged by the loss of their leader, fled before an inferior Roman force. The result of this victory was the complete conquest of Upper Italy. Marcellus received the honour of a triumph, as the decree of the senate expressed it, for his victory over the Insubri and Germans. This is the first time that the Germans are mentioned in the Roman history, and the last mention we have of a personal contest between generals. Soon after this

the second Punic war broke out, and after the fatal battle of Cannæ he was sent against Hannibal; and as prætor took the command of the troops remaining at Canusium in the room of Terentius Varro. On receiving information of Hannibal's march to Nola, he hastened to anticipate him, threw himself into the city, and forced the Carthaginians to retreat with great loss. Hannibal made a second attack upon Nola, and as the place was untenable, Marcellus resolved to risk a general engagement on the open plain. His army was inferior in point of numbers, but had the advantage of longer spears. After a hard-fought battle, Hannibal was driven to his camp. Marcellus was now chosen consul, with the celebrated Fabius Maximus Cunctator for his colleague. He frustrated a third attempt of Hannibal to regain the city of Nola, and again offered him battle, which the latter declined. His activity was interrupted for a time by disease, but he afterwards went to his province of Sicily, where the siege of Syracuse was his most remarkable achievement. After having used every means to capture by force that city, which was defended by the mechanical ingenuity of Archimedes, he limited himself to a blockade, and frustrated all the efforts of the Carthaginians to relieve it, and succeeded, partly by artifice and partly by force, in making himself master of the place. The city was surrendered unconditionally, and he was unable to save it from pillage, but he gave orders that no Syracusan should be put to death. Many of the inhabitants, however, and among them Archimedes were killed in the heat of victory. Marcellus was filled with regret on account of the death of Archimedes, granted many privileges to his connexions, and caused him to be buried with much pomp.

After having reduced the greater part of the island, and gained a complete victory over the Carthaginians, he returned to Rome, and received the honour of an ovation. He was again made consul B. C. 211, with M. Valerius Lavinius, and again received the command in Sicily. But the Syracusans sent ambassadors to Rome to complain of his cruelty, and pray for another general. Marcellus was acquitted, but he voluntarily exchanged provinces and remained in Italy. The Syracusans afterwards repented of their conduct, and entreated his forgiveness. He pardoned them, and procured them the restoration of their former privileges, and the honour of being considered as allies of Rome. As a mark of gratitude, they declared themselves the clients of the Marcellian family. In the mean time Marcellus carried on the war against Hannibal in Italy, and fought an undecisive battle at Numistrum. In the succeeding year he was defeated by Hannibal at Canusium; but, having rallied the fugitives and inspired them with fresh courage, he renewed the contest on the following day, and gained the victory, though with a heavy loss. B. C. 209, he was chosen consul the fifth time, with T. Quintius Crispinus. The two consuls united their forces on the Liris, but Hannibal avoided giving battle. The Romans, preparing to encamp upon a neighbouring hill, were suddenly surrounded; they would, however, have been able to cut their way through, had not the Etrurians, who composed the largest part of the cavalry, immediately surrendered. Marcellus himself fell; his son and the other consul escaped. Thus died this great general, who made himself formidable to Hannibal himself. He was called the sword, as Fabius was the shield, of Rome.

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Hannibal took the ring from his finger, and caused the body to be burnt with the most distinguished honours, and sent the ashes to his son in a costly urn. His family continued to flourish, and furnished many consuls, until it became extinct with the son of Octavia, the sister of Augustus, whom Virgil has immortalized.

MAR CET, ALEXANDER, a learned chemist and natural philosopher, who was born at Geneva in 1770, and took his degree at the university of Edinburgh. He then settled in London, where he rose to great eminence as a physician. In 1814 he returned to his native country, where he was received with great distinction. He then determined to fix his residence at Geneva, but returned to London to settle his affairs, and died there on the 19th of October, 1822. His best work is "An Essay on the Chemical History of Calculi."

MARCHESI, LUIGI, called also Marchesini, a celebrated singer, born at Milan about 1755. While a youth, having attracted the attention of some cognoscenti, he was encouraged by them to quit his father's house privately, went to Bergamo, and there subjected himself to the necessary mutilation. After completing his studies in Munich, he returned to his native country, where he was received with the greatest admiration and enthusiasm. The academy at Pisa caused a medal to be struck in his honour; he afterwards sung in Rome, Vienna, Petersburg, Berlin, and in 1788 came to London, where the directors of the Italian opera gave him 1,500*l.* for one winter, with a benefit and his expenses. Marchesi was not less remarkable for the beauty of his person, and his grace and propriety of gesture, than for his voice. He sang in Vienna in 1801, but the time of his death is unknown.

MARGARET.—This celebrated queen of Denmark, Norway, and Sweden, justly called the Northern Semiramis, was the daughter of Waldemar III., king of Denmark. She was born at Copenhagen in 1353, and married to Haquin or Hacon, king of Norway, in 1363. The talents, firmness, and beauty of the princess rendered her popular among her countrymen, and, on the death of her father, she succeeded in placing her son Olaus on the throne of Denmark. The death of her husband in 1380 put the government of Norway in her hands, and the plan of uniting the three kingdoms, which was favoured by the imbecility of the Swedish monarch, seems now to have occupied the mind of this princess. Olaus died in 1387, and Margaret by her address caused herself to be declared queen. Taking advantage of the domestic dissensions in Sweden, and flattering the nobles with the prospect of greater power, she raised a party in that country who recognized her as queen; and having defeated the troops of Albert, the Swedish king, at Falköping, she soon obtained possession of the throne. Looking forward to a permanent union of the three crowns, she endeavoured to effect her purpose by the celebrated act of union, or treaty of Calmar, which took place in 1397. She restored tranquillity at home, and was successful against the foreign enemies of her kingdom, but her peace was disturbed by the ingratitude of Eric, whom she had nominated her successor. She died in 1412, after having, by her prudence, energy, address, and foresight, raised herself to a degree of power and grandeur then unequalled in Europe from the time of Charlemagne.

X



**MARGARET OF ANJOU** was the daughter of Regnier, or René the Good, titular king of Sicily. This beautiful but unfortunate princess was married in 1443 to the imbecile Henry VI. of England. By the marriage articles Maine was given up to her uncle, Charles of Anjou, and this cession facilitated the conquest of Normandy by the French. The loss of this important province was attributed to Margaret, and the house of commons accused Suffolk, the author of her marriage and the favourite minister of the queen, of high treason. He was banished the kingdom. Soon after the sentence, and without having quitted the country, he was murdered. In the war of the roses, which soon began to desolate England, Margaret played a conspicuous and important part. The bold, active, and even fierce temper of this princess, contrasted singularly with the feeble character of her husband. She was for a long time the life of the Lancastrian party. She defeated the duke of York, and, placing a paper crown on his head, exposed him at the gates of the city of York. In 1461 the princess defeated Warwick at St. Alban's, and her victories were always stained with numerous executions. The son of the late duke of York, the gallant young Edward, soon appeared at the head of the Yorkists, who now became victorious. Margaret's army was annihilated at Towton, and Edward was declared king. The unhappy queen succeeded in obtaining assistance from Louis XI. of France, but was again defeated, and compelled to flee. After concealing herself in the wildest parts of the country, where she was often compelled to suffer the greatest privations, and even endured the greatest indignities from the lawless bands with which the distracted kingdom was then infested, the queen finally took refuge in France. It was not long before Warwick became embroiled with the young king, and determined to replace Henry on the throne. Edward was in turn obliged to escape to the continent, but, having obtained assistance from the duke of Burgundy, re-appeared in England after a few months, and defeated Warwick at Barnet on the very day that Margaret landed in England with her son then eighteen years of age. On hearing of the defeat and death of her champion, the courage of Margaret seemed for once to forsake her, and she took refuge in the monastery of Beaulieu; but her undaunted and masculine spirit again led her to the field: having collected her partisans, the hostile forces met at Tewkesbury, and the Lancastrians were totally defeated. Her son was carried before the king. "How dare you," said Edward, "enter my realm with banner flying?" "To recover my father's kingdom," answered the prince, with the spirit of his mother, "and heritage from his father and grandfather to him, and from him to me lineally descended." Edward pushed him back, and the lords despatched him. Henry soon after died, if he was not murdered, in the Tower, and Margaret remained in prison four years. Louis XI. ransomed her for 50,000 crowns, and in 1482 she died, "the most unhappy queen, wife, and mother," says Voltaire, "in Europe." Her courage, her sufferings, and her crimes have been delineated with historic truth and poetic beauty by the genius of Shakspeare.

**MARGARET OF AUSTRIA.**—This princess was the daughter of the emperor Maximilian I. She was born in 1480, and sent to France after the death of her mother, Mary of Burgundy, to be educated at

the court of Louis XI., to whose son, afterwards Charles VIII., she was affianced. Charles, however, having married Anna, heiress of Brittany, she was sent back to her father's court, and was married in 1497 to John, infant of Spain. On the voyage to Spain a terrible storm threatened the destruction of the ship. In the midst of the danger, while the rest of the company were at their prayers, she is said to have composed her epitaph in the following words:

*Cy-gît Margot, la gente demoiselle,  
Deux fois mariée et morte pucelle.*

She arrived in safety, but on the 4th of October, 1497, the infant died. In 1501 she was married to Philibert II., duke of Savoy, who died in 1504. Her father then named her governess of the Netherlands, where her administration was distinguished by prudence and vigour. She died in 1530. Jean le Maire collected her addresses before the court and the estates, in the "*Couronne Margaritique*," which contains also many poems, and her "*Discours de sa Vie et de ses Infortunes*." Fontenelle has made her a speaker in one of his witty "*Dialogues of the Dead*."

**MARGARET OF VALOIS**, was queen of Navarre and sister to Francis I. She was born at Angoulême in 1492. She was brought up at the court of Louis XII., and married the duke of Alençon in 1509, became a widow in 1525, and in 1527 was espoused to Henry D'Albret, king of Navarre. She joined with her husband in every effort to make their small kingdom flourish, by encouraging agriculture and the useful arts, and by improving knowledge and civilization. She was fond of reading, and had been led by curiosity to make herself acquainted with the principles of the reformers, to which she became partially a convert, and not only afforded protection to reformed divines, but used her influence with her brother Francis to the same purpose. She also read the Bible in the French translation, and formed mysteries for representation from the New Testament, which she caused to be performed at court. She wrote a work entitled "*Le Miroir de l'Âme Pécheresse*," printed in 1533, which incurred the censure of the Sorbonne. She underwent some ill treatment from her husband on this account, and might have suffered more, but for the interposition of her brother, Francis I., who was much attached to her, and in complaisance to whom she, externally at least, became more strict in her attention to the ceremonials of the ancient religion. It will appear extraordinary in the present day, that a princess so contemplative and pious as Margaret of Valois should be author of a book of tales as free in their tendency as those of Boccaccio. Such is "*Heptameron, ou sept Journées de la Reyne de Navarre*," which was written during the gayety of youth, but not printed until after her death. She died in 1549, leaving one child, Joan d'Albret, afterwards mother of Henry IV. In 1557 a collection of her poems and other pieces was printed, under the title of "*Marguerites de la Marguerite des Princesses*."

**MARGARET**, called Madame de Parma, duchess of Parma. This lady was born in 1522, and was the natural daughter of Charles V. and Margaret of Gent. She was married first to Alexander of Medici, and afterwards to Octavia Farnese, duke of Parma and Piacenza. Philip II. of Spain appointed her to the government of the Netherlands in 1559, where she acted, under the advice of Granvella, with considerable prudence, and perhaps might have restored

quiet had not the king sent the duke of Alva to aid her in suppressing the disaffection. Alva brought such powers that nothing but the title of sovereign was left to Margaret, who returned indignantly to Italy to her husband, and died at Ortona in 1586. Her son was the celebrated Alexander Farnese, duke of Parma.

MARGARET OF FRANCE, queen of Navarre, wife of Henry IV., and daughter of Henry II., was born in 1552, and was one of the greatest beauties of her age. Her talents and accomplishments corresponded to the charms of her person. She was married to Henry, then prince of Béarn, in 1572, but the duke of Guise was known to be the object of her affections, and, notwithstanding her brilliant beauty, she never possessed the heart of her husband. The gallantries of Henry, which he never pretended to conceal from his wife, could not excuse nor authorise, but doubtless contributed to increase, her own irregularities. On the escape of Henry from Paris, she demanded permission of Henry III. to follow him, but was not for a long time allowed to depart. After living several years with the king of Navarre, she returned to Paris, on account of some disgust at the restraints placed on the exercise of the catholic religion, and while there was guilty of the greatest licentiousness. Rejected at once from the court of Navarre and that of Paris, she maintained herself in the Agenois in open defiance of her husband and brother. On the accession of the former to the throne of France, he proposed to dissolve their marriage, to which she consented, on condition of receiving a suitable pension and having her debts paid. In 1605 Margaret returned to Paris, where she lived in great splendour, retaining her beauty, wit, and habits of dissipation, and died in 1615 at the age of sixty-three. The house of Margaret was frequented by the wits of the day, and she knew how to unite excessive indulgence in pleasure with attention to study.

MARIA LOUISA, queen of Spain.—This princess was the daughter of Philip duke of Parma, and married to Charles IV. against his wishes, but in obedience to the express commands of his father, in 1765. Maria was prudent, not without address, and much superior to her husband in understanding. She soon overcame the violent temper of Charles, which at first broke out into acts of personal outrage, and so far prevailed over the formality of the Spanish court as to have unrestricted access to the king. Every thing was submitted to her approval. For her favourites she took care to secure the favour of the king previously to avowing her own inclinations, and thus had the merit of appearing to yield to the wishes of her husband. Even while princess of Austria, an intrigue with the elder Godoy was only terminated by his banishment from Madrid. His place was supplied by his younger brother, Don Manuel Godoy, who became equally the favourite of Charles. Their intrigues led to the affair of the Escorial, in which Maria acted a most unnatural part against her son. In 1808 the revolution of Aranjuez took place, Charles abdicated, and Maria threw herself into the arms of the French. Charles was obliged to retract his abdication, and that celebrated correspondence with Murat followed in which Maria Louisa, in a letter written with her own hand, accuses her son of hardheartedness, cruelty, and want of affection for his parents. After the well-known proceedings at Bayonne, Maria Louisa remained in France a short

time with Godoy and the ex-king, and finally went to Rome, where she died in 1819.

MARIA LOUISA, LEOPOLDINE CAROLINE, archduchess of Austria, duchess of Parma, was the eldest daughter of the emperor Francis I. by his second marriage with Maria Theresa, daughter of Ferdinand, king of Naples. She was born in 1791, and married to the emperor Napoleon at Paris on the 1st of April, 1810. This connexion seemed to confirm the peace of the continent. Napoleon conducted his bride in a kind of triumph through the provinces of his empire; and on the 20th of March, 1811, Maria Louisa became the mother of a son. The court of the empress was now more brilliant than ever. The next year Maria Louisa accompanied her husband to Dresden, and visited, in company with her imperial parents, her former home. After this she returned to Paris; and previous to setting out for his final struggle Napoleon appointed her regent of the empire, with many limitations. In March 1814 she was obliged to leave Paris with her son, and in April retired to Blois by the command of her husband after Napoleon abdicated his authority. She then went to Orleans, and, attended by Prince Esterhazy, proceeded to Rambouillet, where she had an interview with her father at Petit Trianon, which decided her fate. She was not permitted to follow her husband. In May she passed through Switzerland with her son to Schönbrunn; and on the 17th of March, 1816, she entered upon the administration of the duchies of Parma, Piacenza, and Guastalla, secured to her by the treaty of Fontainebleau. In May 1816 she declared herself grandmistress of the Constantine order of St. George, which she had established. As Spain refused to accede to the acts of the congress of Vienna, it was agreed at Paris in June 1817, between Austria, Russia, France, Spain, England, and Prussia, that the duchies of Parma, Piacenza, and Guastalla, on the death of the archduchess Maria Louisa, who no longer bore the title of empress but that of "your majesty," should revert to the infanta Maria Louisa, formerly queen of Etruria, then princess of Lucca, and her male heirs, and that Lucca should then be annexed to Tuscany. Austria, however, retained the Parmesan district, surrounded by the kingdom of Lombardy, on the left bank of the Po, and the right of maintaining a garrison in Piacenza. The son of Napoleon and Maria Louisa, formerly hereditary prince of Parma, was no longer called Napoleon in the state calendar, but Francis Charles Joseph. By the treaty above mentioned, on the death of his mother, and the reversion of Parma to the house of Bourbon, he was, had he lived, to have received the appanage of Ferdinand grand-duke of Tuscany, in Bohemia. In 1818 the emperor Francis conferred upon the prince, his grandson, the title of duke of Reichstadt. When his father returned from Elba to Paris in 1815 a plan was formed for carrying off the young prince from Schönbrunn, where he was under the care of the countess Montesquiou, who had accompanied him from France. The empress Maria Louisa had also received letters from her husband, inviting her to come, with her son, to France; but his letters were not answered. The design of carrying off the prince conceived by the son of the countess Montesquiou, was discovered at the moment of its execution. The prince was transferred to Vienna, and placed under the inspection of Germans till his death.



MARIANA, JUAN, or JOHN, a Spanish historian, who was born at Talavera in 1536. He devoted himself to the clerical profession, and entered the society of the Jesuits; and it was at the university of Alcalá he acquired that pure taste and that eloquence which are found in his writings. He then journeyed, and taught theology with distinction in Rome, Sicily, and Paris. The climate of the latter city however, and still more his indefatigable industry, undermined his health, so that he returned in 1574 into the Jesuits' college at Toledo. He now wrote his "*Historia de Rebus Hispaniæ*" in elegant Latin, that the great deeds of his countrymen might become known to all nations. His tone is impartial, though he ardently loves Spain and admires Spanish virtue. Though a Jesuit he complains of Pope Alexander VI., and says that he caused Cæsar to leave the clerical order *contra fas, contra auspicia, contra omnia æquitatis jura*. Though a Spaniard he is not blindly prejudiced for his king. He describes with sorrow the conquest of Naples; and his censure of Ferdinand is moderated only by considering his good qualities as personal, his bad ones as common to all princes. His style is elegant, and often beautiful and concise. The great success of Mariana's work, and the fear of seeing it badly translated, induced the author to translate it into the Castilian idiom himself, with those improvements which the progress of years had suggested to him. Four editions of the translation appeared during his lifetime, each with corrections and additions. An English translation was made by Captain Stephens, the continuator of "*Dugdale's Monasticon*." Mariana's best works are, his essay "*De Rege et Regis Institutione*," which exposed the author to much inconvenience, and eleven years after its publication was condemned to be burned by the parliament of Paris as a revolutionary work, because it maintains that it is permitted to make away with a tyrant; "*De Ponderibus et Mensuris*," and seven essays, appeared together in a folio volume at Cologne. Mariana dedicated his last years to his *scholia* on the Old and New Testament, the completion of which his infirmities prevented; yet he caused them to be printed in 1619 at Madrid. He died in 1623 at Toledo.

MARIEPTE, PIERRE JEAN, an engraver, who was born at Paris in 1694, was instructed by his father in the art of engraving, and, by his travels in Germany and Italy, rendered himself familiar with the fine arts. In 1750 he purchased the post of royal secretary and controleur of the chancery, and devoted himself entirely to his collection of engravings. His works are, "*Traité du Cabinet du Roi*," "*Lettres à M. de Caylus*," "*Lettres sur la Fontaine de la Rue de Grenelle*," "*Architecture Française*," "*Descriptions of D'Aguilles's and Crozat's Collections*," &c. His taste and learning procured him the friendship of Caylus, Barthelemy, and Laborde, by whom he was entrusted with the supervision of the "*Recueil des Peintures Antiques*," from drawings by Pietro Santo Bartoli.

MARINI, or MARINO, GIAMBATTISTA, stands at the head of a school of Italian poets. He was born in 1569 at Naples. Against the wish of his father, who intended him for the study of the law, he followed his inclination for poetry. The duke of Borino took him into his palace, and the prince of Conca, high admiral of the kingdom, into his service. Here he became acquainted with Torquato

Tasso, and in intercourse with him his powers were developed. At a later period he found a patron in the cardinal Pietro Aldobrandini at Rome, with whom he went to Turin, where a flattering poem on the duke of Savoy, entitled "*Il Ritratto*," procured him a kind reception, an order, the title of the duke's secretary, &c. The envy of his enemies, and his satirical humour, involved him in various disputes. Margaret, the divorced wife of Henry IV., had invited him to Paris, and after her death Maria de' Medici became his patroness there. He showed his gratitude in a poem, "*Il Tempio*," for which new rewards were bestowed upon him. Towards the end of 1622 he returned to Italy, was elected president of the *Accademia degli Umoresti* at Rome, and after some time proceeded to his native place. Here he chose the incomparably beautiful Posilippo for his residence, and hoped to enjoy the fortune he had acquired, but death removed him in 1625. Marini's most celebrated work, the epic "*Adone*," was first published in Paris in 1623, and has been equally praised and blamed both for its plan and execution. The voluptuousness of many passages has placed it among the prohibited books. The other works of Marini are a narrative poem, "*La Strage degli Innocenti*," and a great collection of miscellaneous poems published at various times under the titles of "*La Lira*," and "*La Zampogna*;" also "*Lettere Grave, Argute, Facete*," and other compositions in prose and verse. Some of his sonnets are among the most perfect in the Italian language. He who has read Marini—and there are many who condemn him without having done this—will readily admit that nature endowed him with the gifts of a poet, but ambition made him fail. He was jealous of the laurels of Ariosto and Tasso, and strove after a new distinction, attempted to penetrate deeper into the recesses of the human heart, to enhance the beauty of the beautiful, and to give new zest to voluptuous description; hence the undue freedom of his colouring; hence his far-fetched metaphors and forced conceits; yet, in spite of these, talent, wit, and the power of imparting new charms to common things, cannot be denied him; but the faults of the master became insupportable in his followers, who could imitate indeed his conceits, but could not redeem them by flashes of genius.

MARION, FRANCIS, a distinguished American officer in the revolutionary war, who was born near Georgetown, South Carolina, in the year 1733. He was engaged in agricultural pursuits until the year 1759, when he became a soldier, and served with credit against the Cherokee Indians. As soon as the war between the mother country and the colonies broke out he was called to the command of a company in his native state. In 1776 he co-operated bravely in the defence of Fort Moultrie, and soon reached the rank of lieutenant-colonel, commandant of a regiment, in which capacity he acted during the siege of Charleston. He became subsequently, as brigadier-general in the militia of South Carolina, an indefatigable and most useful partisan. The country from Camden to the sea-coast, between the Pedee and Santee rivers, was the scene of his operations. Many very striking and characteristic anecdotes of his prowess and habits are related in the life of him written by Colonel Hovy, and in Garden's "*Anecdotes of the Revolutionary War*." It is stated that, in addition to his distinction in partisan warfare,

General Marion acquired much reputation by the assistance which he bestowed in conducting the sieges of the captured posts held by the British. At Georgetown, Fort Watson, Fort Moste, Granby, Parker's Ferry, and at Eutaw he highly distinguished himself. He died in February 1795, leaving an excellent personal as well as a high military character.

MARIUS, CAIUS, a Roman born in the territory of the Volsci. With strength of body he united much understanding, firmness of purpose, and a spirit of enterprise. His character was rough, ambitious, and unyielding. Marius devoted himself to a military career, and gave the first proofs of his courage at Numantia under Scipio Africanus. His merits successively raised him through the different ranks, and Scipio foresaw in him a great general. During the consulship of Cæcilius Metellus and L. Aurelius Cotta he was made tribune by the influence of the former, when, in order to check the abuses at the comitia, he proposed the law making the entrance to the place of voting narrower, so as to protect the citizens from the solicitations of the candidates and their friends. The patricians, indignant at a law so injurious to their influence, demanded of Marius an explanation of his motives. The two consuls declared against him, but Marius threatened them with the weight of his tribunitian authority; and, without regard to his obligations to Metellus, ordered the licitor to conduct the consul to prison. His firmness triumphed, and gained him the favour of the people. He afterwards modified the law proposed by Gracchus for the division of corn among the poor citizens so as to spare the public treasury. He then stood candidate for the edileship, but without success. He was, however, appointed pretor. Having been charged with procuring his election by bribery, he was acquitted, and discharged the duties of his office to general satisfaction, supplying the deficiencies of his education by the natural strength of his understanding. The office of pro-pretor of Spain, which was conferred on him the following year, he discharged with great reputation. He delivered the country from robbers, and endeavoured to civilize the yet savage natives. On his return he again devoted himself to political affairs; and by his marriage with Julia, the aunt of Julius Cæsar, connected himself with the illustrious Julian family.

A wider career was now open to him. He accompanied the consul, Q. Cæcilius Metellus, as his lieutenant to the Jugurthine war. His courage and his patience in hardships, in which he placed himself on a level with the meanest soldier, gained for him the esteem of Metellus and the love of the army. But Marius was so ungrateful as to vilify the man who had raised him from obscurity in order to rise by his fall. At length Marius asked permission of Metellus to return to Rome, in order to seek for the consulship. Metellus, not without ridicule, refused his request, but Marius continued his importunity till he obtained his object, a few days before the election of the consuls. In six days he hastened to Rome, and, by calumnies against Metellus and the most extravagant promises, he gained over the minds of the people so completely that he was chosen unanimously; and although Metellus had been appointed pro-consul of Numidia for the third time, he obtained the command in that province. L. Cassius Longinus was his colleague in the consulship. As Marius perceived that his plebeian origin would never per-

mit him to gain the support of the patricians, and that he could expect nothing but from a powerful party among the common people, he declared himself the enemy of the nobles. In proportion to the violence with which he attacked the nobility in his public speeches was the favour of the populace. As the rich refused to enrol themselves in his legions, in order to complete the number he had recourse to the lowest class of citizens, who had previously been employed only in cases of the most pressing necessity, and taught the Roman people to enrich themselves by the service, and with the speed of lightning he appeared in Utica, and began the campaign.

In the mean time Jugurtha had found an ally in Bocchus, king of Mauritania. Two armies opposed the Romans, and Marius avoided a general engagement, till he was forced to yield to the impatience of his men. He then directed his march through the deserts of Numidia to Capsa, the capital of the country, which he stormed and destroyed. Terrified by this cruel example every place which he approached surrendered. While Marius was prosecuting the war, L. Cornelius Sylla, the questor, arrived with a reinforcement of cavalry, and by his courage, his perseverance against obstacles, and his austere manner of living, gained the friendship of his commander. After the capture of Mulucha, Marius led his troops back to the sea-coast in order to place them in winter quarters. On this march Bocchus and Jugurtha attacked him, and surrounded him in his intrenchments. The Romans seemed to be lost; but during the night Marius fell upon the enemy, exhausted with dancing and revelry, and almost entirely destroyed them. After this defeat Bocchus made his peace with the Romans, and was persuaded by Sylla to betray Jugurtha to them. Marius divided a part of Jugurtha's territory between Bocchus and Hiempsal II., or Mandrestal, and made the remainder a Roman province. Before his return to the capital he received the unexpected information that he was chosen consul the second time. The people, terrified by the approach of the Cimbri and Teutones, had chosen him contrary to the laws. Marius received in Rome the honour of a triumph. He then marched over the Alps to Gaul, while C. Fulvius Fimbria, his colleague, went to Upper Italy. The Cimbri and Teutones, instead of passing into Italy, had invaded Spain, and thus given Marius an opportunity to discipline his army. As the terror of the Cimbri was unabated he was made consul a third and fourth time in succession. The barbarians at length returned from Spain, and threatened to invade Italy from two sides. Marius stationed his army at the confluence of the Rhone and the Iser, while his colleague Lutatius Catulus was to take his position at the foot of the Norican Alps. As it was impossible for ships to enter the mouths of the Rhone, he constructed a canal, the Fossa Mariana, uniting the waters of the Rhone with the Mediterranean, to supply the army with provisions from the sea. This work was scarcely finished when the Teutones, with the Ambrones, pitched their camps opposite to the Romans. Marius hesitated to meet in the open field so superior a force; and by cutting off their means of subsistence he hoped, if not to destroy, at least to weaken them. But the barbarians determined to continue their course without regard to the Roman army. He first attacked the Ambrones, and on the next day the Teutones, and destroyed both armies. On the report



of this victory messengers were sent from Rome to inform him that he was appointed for the fifth time to the consulship, and that the honour of a second triumph was decreed him. The latter, however, he would not accept until he had made himself worthy of it by the defeat of the Cimbri. These barbarians had entered Italy on the east; Marius united his forces with those of Lutatius, and marched against them. They then sent an embassy requesting a grant of territory in which they might reside, but Marius scornfully announced to them the total destruction of their allies. Exasperated by this news the Cimbri advanced to meet him. Bojorix, their king, called upon Marius to fix upon a time and place for a decisive engagement. He selected a plain called *Campi Raudii*, not far from Vercelli, which would not allow the Cimbrian army to avail themselves fully of their superiority of numbers. The Roman army was 52,000 strong. Marius reserved to himself the chief attack, but the battle was decided by Lutatius and Sylla. The defeat of the barbarians was complete; 150,000 fell, 60,000 surrendered, and the remainder perished a voluntary death to slavery.

Marius and Lutatius entered the city in triumph, and the victorious general was appointed consul for the sixth time, although the noble Metellus Numidicus was his rival. He now entered into a combination with the tribunes of the preceding year—Apuleius Saturninus and the pretor Servilius Glaucia, and in connexion with them employed every means to gain the people and deprive the patricians of their privileges. This was effected chiefly by the law that every order of the people should be confirmed by the senate within five days after its promulgation. The senators were compelled to swear obedience to this law, and Metellus refusing to do it, was punished with exile. In the meantime Marius had become an object of suspicion to both parties by his ambiguous conduct, and on the next consular election he was not rechosen. Chagrined at the recall of his enemy, Metellus, Marius went to Asia, under pretence of performing a vow to Cybele, but in reality to gain new importance by kindling a new war. On his return he was astonished to find himself almost entirely forgotten, and Sylla the favourite of the people. His hatred was excited, and a civil war would have been the consequence if the consuls had not checked it in its commencement. Soon after this the social war broke out. Marius gained a few victories in an inferior command, but acquired less reputation than might have been anticipated. His strength was broken by age and sickness, and in the midst of the war he resigned his office. This dangerous contest was hardly closed when the civil war broke out between Marius and Sylla. They were both candidates for the command against Mithridates. The consuls favoured Sylla, but P. Sulpitius, tribune of the people, who favoured Marius, attacked them sword in hand, and drove Sylla from Rome. Marius received the chief command; but the army marched to Rome under his rival, where Marius was committing the greatest violences against the friends of Sylla. Sylla entered the city without resistance. Marius and his son fled and were proscribed.

Separated from his son, Marius wandered about on the coasts of Italy, and, after escaping several times the pursuit of his enemies, was found by some horsemen in a marsh. He was conducted naked to Minturnæ, where the magistrate after some deliberation

resolved to obey the orders of the senate and of Sylla. But the Cimbrian slave, to whom the execution was entrusted, awed by the look and words of Marius, dropped his sword, and the people of Minturnæ, moved with compassion, conducted him to the coast, whence a vessel conveyed him to Africa. He landed amid the ruins of Carthage, and joined his son, who had sought assistance in Numidia in vain. They spent the winter together in the island Cercina. When they received information that their party had once more triumphed in Italy by means of Cinna, Marius hastened to return. He declined the honours offered him, and united himself with Cinna and Sertorius. They resolved to attack the city, which was defended by Octavius. Provisions and soldiers failing in the city, the senate offered to throw open the gates on condition that no Roman should be put to death without trial. This was granted. Marius was at first unwilling to enter the city till the act of proscription against him was repealed. But while the citizens were assembled to rescind the act he entered with his infuriated followers, and, in violation of the conditions, a dreadful massacre took place, to which Sertorius and Cinna finally put an end. He had given orders for the death of every one whose salutation he did not return. Almost all the senators, who were opposed to the popular party, were put to death, and their estates confiscated. When the term of Cinna's consulship was completed he declared himself and Marius consuls. Marius was now seventy years of age, and enjoyed this dignity for the seventh time; but seventeen days after he died, exhausted by his preceding sufferings, and by the anxiety which the threats of Sylla occasioned.

MARIVAUX, PIERRE CARLET DE CHAMBLAIN DE, a novelist and dramatic writer, who was born at Paris in 1688, and was led by his inclinations to write for the theatre. Thinking that nothing new was to be done in the way of character pieces, Marivaux wrote comedies of intrigue. He was not without delicacy, but it was connected with a certain littleness. His characters want life, his plots variety. The development of the intrigue is so simple that the *denouement* is discoverable from the beginning. He is so far-fetched and affected that the French have given his name to a conceit and affectation of manner or expression, *marivaudage*. At the time of their appearance his dramas were popular; but a few only have remained on the stage. Among his other productions, the best is his "*Vie de Marianne*," which abounds in interesting situations, faithful delineations, and tenderness of sentiments; "*Le Paysan Parvenu*," "*Le Philosophe Indigent*," &c., are not of much merit. The same forced and conceited style that disfigures his theatrical productions prevails in these romances. He became a member of the French academy in 1743, and died in 1763.

MARK, THE EVANGELIST, according to the old ecclesiastical writers, the person known in the Acts of the Apostles by the name of John Mark, was for many years the companion of Paul and Peter on their journeys. His mother Mary was generally in the train of Jesus, and his house at Jerusalem was open constantly for the reception of the apostles. He was himself present at a part of the events which he relates and received his information partly from eye-witnesses. His gospel is plainly intended for Christian converts from paganism. It is

not certain, however, whether it was first read at Rome or Alexandria, where he had established churches, or at Antioch. He is distinguished from the other evangelists by his brevity, passing over much that relates to the character of the Messiah, which could be important only to Jewish converts.

MARKLAND, JEREMIAH, an eminent critic, who was born in 1693, and received his education at Cambridge. In 1717 he obtained a fellowship in that university, which he held until his death in 1776. His time was devoted to his favourite studies, uninterrupted by any avocations but those of a college and travelling tutor. His principal works are, an edition of "The *Sylvæ* of Statius;" "Notes on *Maximus Tyrius*;" "Remarks on the *Epistles* of Cicero to Brutus, and of Brutus to Cicero;" with "A Dissertation upon Four Orations Ascribed to Cicero;" an edition of "The *Supplices Mulieres*" of Euripides; to which was annexed a tract, "De *Græcorum Quinta Declinatione*," and other philological works.

MARLOWE, CHRISTOPHER, an eminent English poet and dramatist of the Elizabethan age, was educated at Cambridge, where he was made M. A. in 1587. He afterwards settled in London, and became an actor, as well as a writer for the stage. Besides six tragedies of his own composition, and one written in conjunction with Thomas Nashe, he left a translation of "The Rape of Helen," by Coluthus some of Ovid's *Elegies*, the first book of Lucan's "Pharsalia," and "The Hero and Leander" of Musæus completed by George Chapman. The exact time of his death is not known; but, according to Anthony Wood, it took place previously to 1593, and was owing to a wound received from the hand of a servant-man, whom he had attacked on suspicion of being rivalled by him in the affection of a humble female.

MARMONTEL, JOHN FRANCIS, a popular French writer and dramatist, who was born in 1723. He was educated, with some difficulty on account of the poverty of his parents, at the Jesuits' college of Manriac, and afterwards became a teacher of philosophy, in a seminary of Bernardines, at Toulouse, and became a distinguished candidate for the prizes at the Floral games, which acquired him the notice of Voltaire, who recommended him to try his fortune at Paris. He accordingly arrived there in 1745, and, after experiencing some vicissitudes, brought out a tragedy in 1748, which at once raised him into competence and celebrity; and, having been recommended to Madame Pompadour, he was appointed secretary of the royal buildings, under her brother, the marquis de Marigny. Having distinguished himself by writing some of his well-known tales, to assist his friend Boissy, then entrusted with the "Mercure de France," on the death of the latter it was given to him, and, resigning his post of secretary, he took up his abode with Madame Geoffrin. He subsequently lost the "Mercure de France" by merely repeating in company a joke upon the duke d'Aumont, and was committed to the Bastille because he would not give up the real author.

In 1763, after much opposition, Marmontel succeeded Marivaux as a member of the French academy. His next literary production was "Bélisaire," which, in consequence of its liberal sentiments in favour of toleration, was censured by the Sorbonne, and widely read in every country in Europe. In order to benefit Grétry, he worked up several little stories into

comic operas, which were all acted with great success. On the death of Duclos he was appointed historiographer of France, and in 1783, on the death of D'Alembert, he was elected secretary to the French academy. On the breaking out of the revolution, he retired to a cottage in Normandy, where he passed his time in the education of his children, and the composition of a series of tales of a more serious cast than his former ones; together with his amusing memoirs of his own life. In April 1797 he was chosen member of the council of elders; but his election being subsequently declared null, he again retired to his cottage, where he died of an apoplexy, in December 1799, in the seventy-seventh year of his age.

The style of this author is so peculiar, that it is difficult, except by a long descriptive periphrasis, to convey any suitable idea of it. In its general nature, indeed, it is composed of the constituents of a perfect simplicity—a simplicity of thought—a simplicity of feeling—and a simplicity of language. But his simplicity is not the simplicity of an English writer. It has no resemblance to that of Sterne, and still less to that of Goldsmith. It is the simplicity of Marmontel, and of Marmontel alone. Amongst the works of Marmontel his reputation almost solely rests upon his "Moral Tales." He has been, indeed, the author of many other productions; of some poems, some comedies, and a kind of historical romance, of a peculiar kind. It is, however, somewhat singular that his poems are altogether as flat and insipid as his "Moral Tales" are pointed and spirited. He loses himself at the moment in which he attempts to become poetical. His figures are the most wretched common-place and his natural humour is lost in lengthened dilatation. His comedies are little better. He has no success when he steps out of his peculiar circle. He is equal to a scene, but not to an act. It is from the "Moral Tales," therefore, that we must endeavour to form a due estimate of the genius of Marmontel. With respect to the general plan of them, they are a species of narrative dramas. They have their fables, and their characters, and their peculiar scenery: the fable is some action of life and manners: the fidelity of the painting to the original in life constitutes its chief excellence. It is this, in fact, which may be termed the peculiar talent of Marmontel. He selects for his fable some certain action—something which we see daily passing in the domestic intercourse of life, and with equal judgment and accuracy follows it through all its parts with a representation as exact as lively. His tale is thus a domestic picture, a representation of manners as seen in the action which he has chosen for his subject. His dramatis personæ are as natural and as domestic as his fable. They are all of a piece, and seem as if taken together, and existing only for each other. They are imitated with the same fidelity as the action. He possesses the peculiar faculty of transmigrating into the person of each of his characters, and of investing himself as it were in the same circumstances. It is by this facility of substitution and general sympathy that he is enabled so correctly to imitate nature. It is this which constitutes his *naïvete*.

"The Shepherdess of the Alps" is perhaps the best specimen of the general style of Marmontel;—it is at once nature and romance. It has been adopted as the groundwork of an opera in almost every kingdom in Europe: the scenes are beautiful and the situation



impressive; it is an epic romance. When it appeared the author was anxiously sought out, and taken under the immediate patronage of a prince of the blood. He was, in fact, from that moment admitted into the society of the first men in France. To understand its character we must, however, take a brief specimen in an English dress:—In the mountains of Savoy, not far from the road from Briançon to Modena, is a solitary valley, the sight of which inspires travellers with a pleasing melancholy. Three little hills in form of an amphitheatre, on which are scattered at a great distance from each other some shepherds' huts, torrents that fall from the mountains, clumps of trees here and there, pastures always green, form the ornament of this rural place. The marchioness of Fonrose was returning from France to Italy with her husband. The axle-tree of their carriage broke; and as the day was on the decline they were obliged to seek in this valley for some shelter to pass the night. As they advanced towards one of the huts, they saw a flock going that way, conducted by a shepherdess whose gait astonished them. They drew nearer, and heard a heavenly voice, whose plaintive and moving accents made the echoes groan.

How the setting sun still glitters with a gentle light! "It is thus," said she, "that at the end of a painful race the exhausted soul departs to grow young again in the pure source of immortality. But alas, how distant is the period, and how long is life!" On saying these words the shepherdess retired with her head inclined; but the negligence of her attitude seemed to give still more nobleness and majesty to her person and deportment. Struck with what they saw, and still more with what they had just heard, the marquis and marchioness of Fonrose redoubled their pace in order to overtake this shepherdess whom they admired. But what was their surprise, when under the plainest head-dress, beneath the most humble garb, they saw all the graces, all the beauties united! "Child," said the marchioness to her, on seeing that she avoided them, "fear nothing; we are travellers whom an accident obliges to seek shelter in these huts till the day: will you be so good as to be our guide?" "I pity you, madam," said the shepherdess to her, looking down and blushing: "these huts are inhabited by poor persons, and you will be very ill lodged." "You lodge there without doubt yourself," replied the marchioness; "and I can easily endure for one night the inconveniences which you suffer always." "I am formed for that," said the shepherdess, with a modesty that charmed them. "No, surely," said the marquis de Fonrose, who could no longer dissemble the emotion she had caused in him, "no, you are not formed to suffer; and Fortune is very unjust! Is it possible, lovely damsel, that so many charms are buried in this desert under that habit?" "Fortune, Sir," replied Adelaide (this was the name of the shepherdess), "Fortune is not cruel but when she takes from us that which she has given us. My condition has its pleasures for one who knows no other, and custom creates wants for you which shepherds do not know."

"While she talked thus they arrived at the hut. It was separated by a partition from the fold into which this incognita drove her sheep, telling them over with the most serious attention, and without deigning to take any further notice of the travellers who contemplated her. An old man and his wife, such as Philomel and Baucis are described to us, came forth

to meet their guests with that village-honesty which recalls the golden age to our minds. "We have nothing to offer you," said the good woman, "but fresh straw for a bed, milk, fruit, and rye-bread for your food; but the little that Heaven gives us we will most heartily share with you." The travellers, on entering the hut, were surprised at the air of regularity which every thing breathed there. The table was one single plank of walnut-tree highly polished: they saw themselves in the enamel of the earthen vessels designed for their milk. Every thing presented the image of cheerful poverty, and of the first wants of nature agreeably satisfied. "It is our dear daughter," said the good woman, "who takes upon her the management of our house. In the morning, before her flock ramble far into the country, and while they begin to graze round the house on the grass covered with dew, she washes, cleans, and sets every thing in order with a dexterity that charms us." "What!" said the marchioness, "is this shepherdess your daughter?" "Ah! madam, would to Heaven she were!" cried the good old woman; "it is my heart that calls her so, for I have a mother's love for her; but I am not so happy as to have borne her; we are not worthy to have given her birth." "Who is she then? Whence comes she? and what misfortune has reduced her to such a condition?" "All that is unknown to us. It is now four years since she came in the habit of a female peasant to offer herself to keep our flocks; we would have taken her for nothing, so much had her good look and pleasing manner won upon our hearts. We doubted her being born a villager; but our questions afflicted her, and we thought it our duty to abstain from them. This respect has but augmented in proportion as we have become better acquainted with her soul; but the more we would humble ourselves to her, the more she humbles herself to us. Never had daughter more attention for her father and mother, nor officiousness more tender. She cannot obey us, because we are far from commanding her; but it seems as if she saw through us, and every thing that we can wish is done before we perceive that she thinks of it. She is an angel come down among us to comfort our old age." "And what is she doing now in the fold?" demanded the marchioness. "Giving the flock fresh litter; drawing the milk from the ewes and she-goats. This milk, pressed out by her hand, seems to become the more delicate for it. I, who go and sell it in the town, cannot serve it fast enough. They think it delicious. The dear child employs herself, while she is watching the flock, in works of straw and osier, which are admired by all. Every thing becomes valuable beneath her fingers. You see, madam, continued the good old woman, "you see here the image of an easy and quiet life: it is she that procures it to us. This heavenly daughter is never employed but to make us happy."

MAROT, CLÉMENT, an excellent French poet, who was born at Cahors in 1495, and was the son of John Marot, valet-de-chambre to Francis I., and poet to Queen Anne of Brittany. He enjoyed his father's place of valet-de-chambre to Francis I., and was page to Margaret of France, wife to the duke of Alençon. In 1521 he followed that prince into Italy, and was wounded and taken prisoner at the battle of Pavia; but at his return to Paris was accused of heresy, and thrown into prison, from whence he was delivered by the protection of King Francis I. He at length

retired to the queen of Navarre, then to the duchess of Ferrara, and in 1536 returned to Paris: but, declaring openly for the Calvinists, he was obliged to fly to Geneva; which he at length left, and retiring to Piedmont, died at Turin in 1544, aged fifty. His verses are agreeably filled with natural beauties. La Fontaine acknowledged himself his disciple, and contributed greatly to restore to vogue the works of this ancient poet. Marot, besides his other works, translated part of the Psalms into verse, which was continued by Beza, and are still sung in the Protestant churches abroad.

MARSDEN, WILLIAM, was born in 1754, at Verval in Ireland, and sent out early in life as a writer to the island of Sumatra, where he rose to be chief, and gained much information respecting the language, manners, and antiquities of the Oriental archipelago, a part of which he has communicated in articles sent by him to the royal and antiquarian societies. The chief of these are, "On a Phenomenon observed on the Island of Sumatra;" "Remarks on the Sumatran Language;" "Observations on the Language of the People commonly called Gipsies;" "On the Hejira of the Mohammedans;" "On the Chronology of the Hindoos;" and "On the Traces of the Hindoo Language and Literature extant amongst the Malays." His separate publications are, the "History of Sumatra," a dictionary of the Malayan language, and a grammar of the Malayan language, to which is prefixed an interesting discourse on the history, religion, and antiquity, of the Oriental Islands.

MARSH, HERBERT, a learned bishop of Peterborough, who was a native of London, and educated at St. John's college, where he was much distinguished both as a classical scholar and mathematician. Having obtained a fellowship and academical honours, he went to Gottingen to improve himself in modern languages. He resided several years in Gottingen, and there undertook the translation of one of the most profound works of Germany into English, viz., Michaelis's "Introduction to the New Testament," to which he added explanatory and supplemental notes. But he did not confine himself to theological studies; he sought for and gained much information on political affairs, which he transmitted to Pitt, who procured him a pension. When the French invaded Germany, he returned to England, and obtained the Margaret professorship of divinity in the university of Cambridge. He then engaged in a course of lectures on theology, and read them in English instead of Latin, by which he induced persons of all orders and descriptions to attend them. In 1792 he published "An Essay on the Usefulness of Theological Learning." He was soon engaged in controversy; first with Archdeacon Travis, in support of his notes on Michaelis. He next took up his pen against Mr. Belsham, for the purpose of defending his own hypothesis respecting the history of the gospel. He was afterwards engaged in a newspaper war on the dispute between Mr. Lancaster and Dr. Bell. He likewise published "An Essay on the English National Credit." What most recommended him to notice was his "History of the Politics of Great Britain and France," which was esteemed a full justification of the conduct of the English ministry. These exertions in the cause of church and administration rendered him conspicuous, and he was in 1816 appointed bishop of Llandaff, and soon after translated to the see of Peterborough.

His other works are "An Examination of the Conduct of the British Ministry relative to the Proposal of Bonaparte," "The Politics of Great Britain Vindicated," "A Dissertation on the Origin and Composition of the Three First Gospels," "Letters to the Anonymous Author of the Remarks on Michaelis and his Commentator," "The Illustration of his Hypothesis respecting the Three First Gospels," a defence of the above illustration, "A Course of Lectures on Divinity," "A Vindication of Mr. Bell's System of Education," "History of the Translations of the Scriptures," "Horse Pelagica," containing an inquiry into the history and language of the Pelasgians, with others of less note.

MARSHAL, ANDREW, an eminent Scottish physician, who was born in Fifeshire in 1742, and educated at the universities of Edinburgh and Glasgow. He rose to great eminence in his profession, and as an author is best known by his work "On the Morbid Anatomy of the Brain."

MARSHALL, SIR JOHN, a learned writer on history and chronology, who was born at London in 1602. He was warmly attached to Charles the First, and suffered severely in the civil wars. At the restoration he was knighted, became M. P. for Rochester, and afterwards obtained a baronetcy. He died in 1685. The most celebrated production of Sir John Marshall is entitled "Canon Chronicus Aegyptiacus, Ebraicus, Graecus, et Disquisitiones."

MARSHALL, STEPHEN, a presbyterian divine, who was a native of Godmanchester in Huntingdonshire, and educated at Emanuel college, Cambridge, where he took his degree of B.A. Fuller says, "That he was very popular with the members of the long parliament, who referred to him in all affairs of moment." He died in 1655, and was buried in Westminster Abbey. Dr. Marshall was one of the authors of the celebrated work entitled "Smectymnuus."

MARSHALL, THOMAS, an English divine, who was born at Barkby in Leicestershire in 1621, and educated at Lincoln college, Oxford. On the ruin of the royal cause in England, he went to the continent, where he remained till the restoration. He subsequently received several valuable church preferments, and died in 1681. He was the author of "A Commentary on the Gothic and Anglo-Saxon Versions of the Gospel," and several other valuable works.

MARSHALL, WILLIAM, a writer of considerable talent, whose works have been of great service in the important science of agriculture and rural economy. His first production was entitled "Minutes of Agriculture on a Farm of Three Hundred Acres of Various Soils, near Croydon, Surrey," which was followed by another on the "Rural Economy of the County of Norfolk," and similar works relating to the midland counties of England. Mr. Marshall died in Yorkshire in 1818.

MARSIGLI, LODOVICO FERNANDO, COUNT OF, was born in 1658, of an illustrious family, at Bologna, and, after having received a good education, went to Constantinople in 1679 with the Venetian ambassador. On his return he entered into the imperial service, and was employed as an engineer in the war with Turkey. He was taken prisoner at the passage of the Raab, and sent as a slave to Bosnia. On obtaining his liberty he was again employed, and having been made a colonel of infantry, was sent with his regiment to garrison the fortress of Brisac; and that place being taken by the French in 1702,



was accused of misconduct, and ignominiously dismissed from the Austrian service. Retiring to Switzerland, he published a justificatory memoir, and afterwards took up his residence at Cassis, near Marseilles, where he occupied himself with the study of marine botany, and other scientific pursuits. In 1709 Pope Clement XI. made him commander of his troops; but he soon relinquished this office, and retired to his native place, where in 1712 he founded the institute of Bologna. He afterwards travelled in England and Holland, and in 1725 published at Amsterdam his "*Histoire Physique de la Mer*," and in 1726 his most valuable work, the "*Danubius Pannonico-Mysicus*" containing the natural history of the Danube, in its course through Hungary and Turkey. He died at Bologna in 1730.

MARSTON, JOHN, an English dramatic author, who lived in the reign of James I., was educated at Corpus Christi college, Oxford, and was entered at the Middle Temple, of which society he became lecturer; but little more of his personal history is known except that he was at one time upon terms of friendship with Ben Jonson. He was the author of eight plays, all acted at the Blackfriars with applause. Six of these were printed in one volume in 1633, and dedicated to the viscountess Falkland. He also wrote three books of satires, entitled "*The Scourge of Villany*."

MARTHA, SISTER.—This kind hearted member of the catholic church was long deservedly admired for her active and impartial humanity. Anne Biget, known by the name of Sister Martha, was before the French revolution what is called a *touriere* in a convent; that is, a nun who has the care of the turning box, fixed on pivots in the wall, by means of which messages and articles are conveyed to and from the convent, without any of the nuns being seen. When the dissolution of the convents compelled her to return into society, she dedicated her time and her means to the consoling of the poor, and particularly of prisoners. Though her pecuniary resources were small, her kindness was unbounded. In 1809, when she was between sixty and seventy years of age, six hundred Spanish prisoners arrived at Besançon, the place where she resided. She hastened to their assistance, did her utmost to supply their wants, and watched over those who were sick. She was often employed by them to solicit the governor of Besançon, when they had any thing to request; and one day, when she was visiting him on this kind of errand, he said, "Sister Martha, you will be much grieved to hear that your good friends the Spaniards are going to leave Besançon." "Yes," replied she, "but the English are coming, and all the unfortunate are my friends." Her impartial benevolence was indeed extended to all; and in 1814 its utmost powers were called forth to comfort and assist the wounded French and allied soldiers. "It was on the field of battle," said the duke of Reggio to her, "that I became acquainted with your character. Our soldiers, when they were wounded, and far from their country, used to exclaim, 'Oh, where is Sister Martha? If she were here, we should suffer less.'" After the confederated sovereigns obtained possession of Paris they were desirous of seeing this admirable woman, and did not forget to reward her virtues. The emperor of Russia gave her a gold medal and a sum of money, the emperor of Austria the cross of civil merit and 2000 francs, and the king of Prussia a gold

medal. The Spanish monarch sent her a cross. She was also presented to Louis XVIII., who received her graciously, and conferred honours upon her. She died at Besançon in 1824.

MARTENS, GEORGE FREDERIC VON, an eminent German writer, whose earliest work, which has become a standard book on the subject, was published at Göttingen in 1789, and was translated by Cobbett. It bears the title of "*A Compendium of the Law of Nations, Founded on the Treaties and Customs of the Modern Nations of Europe*." He afterwards published "*A Course of Diplomacy*," "*A Collection of the Principal Treaties of Peace and Alliance since 1761*," and several other works. The merit of these works caused the services of the author to be sought for by the German sovereigns. In 1807 Jerome Bonaparte appointed him a counsellor of state in the financial department, and he was retained in it after the fall of Jerome. In 1814 he was employed at the congress of Vienna, to draw up the reports of the conferences between the ministers, and was afterwards sent on a mission to Prince Christian in Norway. In 1816 he was nominated minister from Hanover to the diet at Frankfort, where he died in 1821.

MARTIAL, MARCUS VALERIUS, the most celebrated of the epigrammatical writers among the Romans. He was born at Bilbilis, in Celtiberia, A. D. 43, and educated at Calaguris, the birth-place of his friend Quinctilian. He went to Rome when young, during the reign of Nero, and lived under the reign of Galba and the following emperors; from some of whom he received marks of esteem and favour. Domitian appointed him tribune, and made his circumstances more easy by presents, but Trajan, who was no friend to satirists, withheld the favour which Martial had received from his predecessors. This induced the poet to retire to his native city. Pliny the Younger gave him a sum of money to pay the expenses of the journey. While in Italy he married a Spanish lady, who brought him a considerable estate. He died in the year 101. His celebrity is founded on fourteen books of epigrams. The number and value of his epigrams give a high idea of the wit of the poet. Most of them are ingenious and cutting; many are full of grace and Attic salt; and many, in which he chastises the vices of his age, are extremely indecent and immodest. He is the true father of modern epigram, which is distinguished from the simple Greek epigram, by the convergence of all its parts to one witty point.

MARTIN, BENJAMIN, a clever mathematician and natural philosopher, who was a native of Worpleston in Surrey, where he is said to have worked as a day-labourer. From this situation he raised himself to the rank of schoolmaster, and then commenced lectures on experimental philosophy. In addition to which he carried on the business of globe maker and optician in London. There he continued for many years, but owing to the mismanagement of his son he became a bankrupt. This misfortune had such an effect on his mind that he attempted to commit suicide, and although the injury did not prove fatal yet it hastened his death, which took place in 1782. His publications were very numerous and relate almost exclusively to scientific subjects.

MARTIN, WILLIAM, an eminent naturalist, who was born at Marsfield, Nottinghamshire. He was educated for the stage, but having a natural taste for drawing and natural history, he directed his at-

tention to those subjects. In 1793 he published the first number of "Figures and Descriptions of Petrifications in Derbyshire," which was followed by several other works of a similar character. He was a member of several of the learned societies of Great Britain, and died on the 31st of May, 1810.

MARTYN, HENRY, an able missionary, who was born in Cornwall in 1781; in 1797 entered St. John's college, Cambridge, of which society he was chosen fellow in 1802. The following year he took orders, and in 1805 went to India as a chaplain to the East India company. In the east he distinguished himself by his rapid acquirement of the native languages. He became master of Sanscrit, translated the Common Prayer into Hindoostanee, and performed divine service publicly in that language. From India he proceeded to Shiraz in Persia, and translated the Psalms and New Testament into the Persian tongue. He also held conferences with the learned Mohammedans, and converted some of them to Christianity. He died of a decline in Persia in 1812.

MARTYN, JOHN, an excellent botanical writer, who was born in London in 1699. His first work was "A History of Plants growing about Paris," which was followed by others of a similar character. This gentleman died at his house at Chelsea in 1768.

MARTYN, THOMAS, an English divine, who is well known for his botanical, antiquarian, and other works. He was born at Chelsea and educated at Cambridge. Through the influence of his friends he obtained some valuable church preferments. He published "The English Connoisseur;" "Antiquities of Herculeaneum," a new edition of Miller's "Gardeners' Dictionary," besides several other works of considerable merit.

MARTYR, PETER, an Italian writer, who, after having attached himself to the cardinal Visconti, and to the archbishop of Milan, went to Spain, distinguished himself in the military service of Ferdinand and Isabella, and then embraced the clerical profession. Ferdinand employed him in some important affairs, and created him counsellor of the Indies. Charles V. also treated him with favour. He died in 1526. His principal works are, "De Rebus Oceanicis et Orbe Novo Decades,"—a history of the discoveries of Columbus and his successors, from their own relations; "De Insulis nuper Inventis;" "De Legatione Babylonica,"—an account of his embassy to Egypt, whither Ferdinand had sent him in 1501; and his "Opus Epistolarium."

MARTYR, PETER, one of the earliest protestant divines, who was particularly distinguished for learning and abilities. He was born at Florence in the year 1500, and entered at the age of sixteen into the order of the regular canons of St. Augustine at the monastery of Fiesole. In 1519 he removed to Padua, where he studied Greek and philosophy. In 1526 he commenced preacher, and attracted great applause in several cities of Italy. After receiving numerous important offices in his order, his religious opinions were considered as savouring too much of the doctrines of the reformers, and it became necessary for him to quit Italy and Zurich. In Switzerland he was received in a friendly manner by the protestant clergy. Soon after he became professor of divinity at Strasburg, and in 1547 accompanied Bucer, Fagius, and other learned reformers, on the invitation of Archbishop Cranmer, to England. Martyr had followed

the example of Luther, in marrying a nun who had renounced her vows. He was appointed to the theological chair at Oxford in 1549, and became a very efficient assistant to the English reformed clergy, in carrying on their plans of innovation in the church. On the accession of Queen Mary, being commanded to quit the country, he returned to Strasburg, and resumed his former situation. In 1556 he removed to Zurich to occupy the office of theological professor, and in 1561 he assisted at the celebrated conference between the catholics and protestants held at Poissy in France, and died at Zurich in the following year. Peter Martyr was the author of many works on divinity, including commentaries on some parts of the Old and New Testaments. He is said to have excelled Calvin in erudition and the knowledge of languages, and his personal character was extremely amiable.

MARVELL, ANDREW, an able writer and uncorruptible patriot, who was born at Kingston-upon-Hull in 1620. His father was master of the grammar school and lecturer of Trinity church in that town. Fuller speaks of him as an excellent preacher, who "never broached what he had new-brewed, but preached what he had studied some competent time before." Echard styles him, "the facetious Calvinistical minister of Hull." He was drowned in crossing the Humber in rough weather. At the age of fifteen, Marvell was sent to Trinity college, Cambridge, but he appears to have left the university shortly after the death of his father, about 1641, without taking any degree, and to have joined Milton in Italy, or to have met him there. He spent four years abroad, in Holland, France, Italy, and Spain, "to very good purpose and the gaining of those four languages." He subsequently resided for some time with General Fairfax's family, being "intrusted to give some instructions in the languages to the lady his daughter." In 1653 he was selected by Cromwell to be tutor to his nephew, Mr. Dutton; and in 1657 he was appointed assistant Latin secretary to the protector, under Milton. The affectionate veneration which he cherished for his illustrious and "honoured friend," is a pleasing trait in Marvell's character.



He was among the few friends who frequently visited the great poet when secreted through fear of



his enemies; and Mr. Dove conjectures, not improbably, that the humour of Marvell might have contrived the mock funeral of Milton, which is reported to have duped his persecutors into a belief of his death. Marvell's spirited lines on "Paradise Lost," now prefixed to all editions, are an interesting memorial of a friendship honourable to both. In 1660 Marvell was returned by his native town to the new parliament, or convention, which ushered in the restoration; and to this circumstance he probably owed the immunity, and even favour, which he enjoyed under the restored government, notwithstanding his having held office under the protector. He was again returned, in December of the same year, as a member of the king's first parliament, and a third time to the parliament of 1661. Prudence might have induced him afterwards to absent himself from the house and the country, during the disgraceful scenes that ensued; for, from the middle of 1661 to April 1663 he appears to have resided on the continent. His absence at length led the high-steward of Hull, Lord Bellasis, to give directions to the corporation to elect a new member in case of their burgess not appearing in his seat in parliament.

At the call of his constituents, Marvell returned and resumed his seat; but three months after he accepted the offer of Lord Carlisle, who had been appointed ambassador extraordinary to Muscovy, Sweden, and Denmark, to attend his lordship as secretary. This voyage, he tells his constituents, he undertook "with the order and good-liking of his majesty, and by leave given from the house, and entered in the journal." The embassy occupied nearly two years; after which we find Marvell attending the parliament at Oxford in 1665. From that time to 1678 he appears to have devoted himself with the most exemplary assiduity to his parliamentary duties as member of the house of commons, keeping up a constant correspondence by letter with his constituents at Hull.

At this time members were paid by their constituents. The "wages" were, for a burgess, two shillings a-day, and for a knight of the shire four shillings. And in ancient times there were instances in which boroughs petitioned to be excused from sending members to parliament, as being unable to bear such an extraordinary expense! Marvell is supposed to have been the last representative that received wages from his constituents, the very last, probably, that contrived to make them pay for his dinners. The story of his refusing 1000*l.* from Lord Treasurer Danby, at a time that he was at his last guinea, is told with variations; but there is no reason to doubt its substantial authenticity. Although he is not known to have spoken in parliament, he obtained a considerable influence by his weight of character, talent, and indefatigable attention to parliamentary business. After he had become obnoxious to the court party, Prince Rupert, it is said, would frequently visit him privately in his lodgings; "so that, whenever his royal highness voted on the side of Marvell, which he often did, it was the observation of the adverse faction, that 'he had been with his tutor.'"

In 1672 Marvell first entered the lists with Parker. In 1675 he took up his pen in reply to an attack made upon Bishop Croft's "Naked Truth." He was also the author of various valuable political tracts and facetiæ. For his last production, "An Account

of the Growth of Popery and Arbitrary Government in England," printed in 1678, he was threatened by the court with prosecution, a reward being offered for the discovery of the writer; and it is even supposed to have cost him his life, which was thought to have been shortened by poison. He died on the 16th of August in the same year, in the fifty-ninth year of his age, and in the full vigour of his constitution. He was buried in the church of St. Giles-in-the-Fields, at the expense of the corporation of that town which he had so long and faithfully represented.

The first edition of Marvell's poems is posthumous, and was published in folio in 1681 by a bookseller, who bought his manuscripts from the woman in whose house Marvell lodged, and who is made to certify their authenticity in the advertisement prefixed to them, in the assumed character of his widow. Marvell was never married; and the "cheat was soon detected." As these poems were not left by Marvell for publication, but merely found among his papers, it is impossible to determine whether he was the actual author of all the compositions ascribed to him. That he was a poet of no contemptible talents, his lines on "Paradise Lost" evince; but nothing is more likely than that he should have copied into his common-place book many productions, which pleased him, by different authors. The best edition of his poems is that published by Thomas Davies in the year 1726. In 1775 Captain Edward Thompson, of Hull, a very zealous liberal of his day, but not very peculiarly fitted for the literary task he undertook, published "The Works of Andrew Marvell, Esq., with a New Life."

Marvell might occasionally trifle in poetry; but in his prose writings he appears in his native vigour of character as the indignant satirist and the intrepid advocate of freedom. In the "Rehearsal Transposed," appears the following ironical lament on the "doleful evil" of the press, which must serve as a sufficient specimen. "The press hath owed him (Parker) a shame a long time, and is but now beginning to pay off the debt. The press (that villanous engine) invented much about the same time with the reformation, hath done more mischief to the discipline of our church than the doctrine can make amends for. It was a happy time when all learning was in manuscript, and some little officer, like our author, did keep the keys of the library; when the clergy needed no more knowledge than to read the liturgy, and the laity no more clerkship than to save them from hanging. But now, since printing came into the world, such is the mischief, that a man cannot write a book, but presently he is answered. Could the press but at once be conjured to obey only an imprimatur, our author might not disdain, perhaps, to be one of its most zealous patrons. There have been wayes found out to banish ministers, to find not only the people, but even the grounds and fields where they assembled in conventicles; but no art yet could prevent these seditious meetings of letters. Two or three brawny fellows in a corner, with mere ink and elbow-grease, do more harm than a hundred systematical divines, with their sweaty preaching. And what is a strange thing, the very sponges, which one would think should rather deface and blot out the whole book, and were anciently used for that purpose, are become now the instruments to make them legible. Their ugly printing letters, which look but

like so many rotten tooth-drawers; and yet these rascally operators of the press have got a trick to fasten them again in a few minutes, that they grow as firm a set, and as biting and talkative as ever. O, printing! how hast thou disturbed the peace of mankind! That lead, when moulded into bullets, is not so mortal as when formed into letters! There was a mistake, sure, in the story of Cadmus; and the serpents' teeth which he sowed were nothing else but the letters which he invented. The first essay that was made towards this art was in single characters upon iron, wherewith of old they stigmatized slaves and remarkable offenders; and it was of good use, sometimes, to brand a schismatic; but a bulky Dutchman diverted it quite from its first institution, and, contriving these innumerable syntagmes of alphabets, hath pestered the world ever since with the gross bodies of their German divinity. One would have thought in reason that a Dutchman might have contented himself only with the wine-press."

*Andr. Marvel*

MARY, queen of England, eldest daughter of Henry VIII. by Catharine of Arragon. She was born in 1517, and received a good classical education. Her first preceptor was the celebrated Linacer, who drew up for her use "The Rudiments of Grammar," and afterwards, "De Emendata Structura Latini Sermonis Libri Sex." Linacer dying when she was but six years old, Ludovicus Vives, a learned Spaniard, became her next tutor; and composed for her, "De Ratione Studii Puerilis." Under the direction of these teachers, she became so good a Latin scholar that Erasmus commends her for her epistles in that language. Towards the end of her father's reign, at the earnest solicitation of Queen Catharine Parr, she undertook to translate Erasmus's "Paraphrase on the Gospel of St. John;" but owing to sickness, after she had made some progress in the work, she left the rest to be done by Dr. Mallet, her chaplain. This translation is printed in the first volume of Erasmus's "Paraphrase upon the New Testament," London, 1548, folio; and before it is a preface written by Udall, the celebrated master of Eton school, and addressed to the queen dowager. This preface contains some very interesting passages illustrative of the history of the times. Mr. Udall remarks on "the great number of noble women at that time in England, not only given to the study of human sciences and strange tongues, but also so thoroughly expert in the Holy Scriptures that they were able to compare with the best writers, as well in inditing and penning of godly and fruitly treatises, to the instruction and edifying of realms in the knowledge of God, as also in translating good books out of Latin or Greek into English, for the use and commodity of such as are rude and ignorant of the said tongues. It was now no news in England to see young damsels in noble houses, and in the courts of princes, instead of cards and other instruments of idle trifling, to have continually in their hands either psalms, homilies, and other devout meditations, or else Paul's epistles, or some book of holy scripture

matters, and as familiarly both to read or reason thereof in Greek, Latin, French, or Italian, as in English. It was now a common thing to see young virgins so trained in the study of good letters that they willingly set all other vain pastimes at nought for learning's sake. It was now no news at all to see queens and ladies of most high estate and progeny, instead of courtly dalliance, to embrace virtuous exercises of reading and writing, and with most earnest study, both early and late, to apply themselves to the acquiring of knowledge, as well in all other liberal arts and disciplines, as also most especially of God and his holy word. And in this behalf like to your highness, as well for composing and setting forth many godly psalms, and divers other contemplative meditations, as also for causing these paraphrases to be translated into our vulgar tongue, England can never be able to render thanks sufficient; so may it never be able, as her deserts require, enough to praise and magnify the most noble, the most virtuous, the most witty, and the most studious Lady Mary's grace, for taking such pain and travail in translating this Paraphrase of "Erasmus upon the Gospel of St. John." What could be a more plain declaration of her most constant purpose to promote God's word, and the free grace of his gospel?" Mr. Udall appears to have been mistaken; as she never meant any such thing: for soon after her accession to the throne, a proclamation was issued for calling in and suppressing this very book, and all others that had the least tendency towards furthering the reformation.

King Edward died on the 6th of July, 1553, and Mary was proclaimed queen the same month, and crowned in October by Stephen Gardiner, bishop of Winchester. Upon her accession to the throne, she declared in her speech to the council, that she should not persecute her protestant subjects; but in the following month she prohibited preaching without a special license; and before the expiration of three months the protestant bishops were excluded the house of lords, and all the statutes of Edward VI. respecting the protestant religion were repealed. In July 1554 she was married to Philip prince of Spain, eldest son of the emperor Charles V.; and now began that persecution against the protestants for which her reign is so justly infamous. Some have supposed that the queen was herself of a compassionate and humane disposition, and that most of those barbarities were transacted by her bishops without her knowledge or privity. For this view of her character we have however no warrant in history. Burnet says, "that her firm adherence to her mother's cause and interest, and her backwardness in submitting to the king her father, were thought crimes of such a nature by his majesty, that he came to a resolution to put her openly to death; and that when all others were unwilling to run any risk in saving her, Cranmer alone ventured upon it;" and yet we know the cruel death that that amiable prelate suffered.

Mary, after a reign which must ever be considered as the most disgraceful for religious bigotry in the English annals, fell a sacrifice at last to disappointed expectations, both of a public and domestic kind, and especially the absence and unkindness of Philip; which are supposed, by deeply affecting her spirits, to have brought on the illness of which she died on the 7th of November, 1558, after a reign of five years, four months, and eleven days. "It



is not necessary," says Hume, "to employ many words in drawing the character of this princess. She possessed few qualities, either estimable or amiable, and her person was as little engaging as her behaviour and address. Obstinacy, bigotry, violence, cruelty, malignity, revenge, tyranny,—every circumstance of her character took a tincture from her bad temper and narrow understanding. And amidst that complication of vices, which entered into her composition, we shall scarcely find any virtue but sincerity; a quality which she seems to have maintained throughout her whole life; except in the beginning of her reign, when the necessity of her affairs obliged her to make some promises to the protestants which she certainly never intended to perform. But in these cases a weak bigoted woman, under the government of priests, easily finds casuistry sufficient to justify to herself the violation of a promise. She appears also, as well as her father, to have been susceptible of some attachments of friendship, and even without the caprice and inconstancy which were so remarkable in the conduct of that monarch. To which we may add, that in many circumstances of her life she gave indications of resolution and vigour of mind, a quality which seems to have been inherent in her family."

Mary possessed considerable literary attainments, and her "Three Prayers" are creditable to the times in which she lived. In Fox's "Acts and Monuments" are printed eight of her letters to King Edward and the lords of the council, on her nonconformity, and on the imprisonment of her chaplain Dr. Mallet. In the "Sylloge Epistolarum," are several more of her letters, extremely curious: one on the subject of her delicacy in never having written but to three men; one of affection for her sister; one after the death of Anne Boleyn; and one very remarkable letter by Secretary Cromwell to her. In "Haynes's State Papers" are two in Spanish, to the emperor Charles the Fifth. We subjoin her autograph.

*Marye the quene*

MARY, queen of England.—This sovereign reigned jointly with her husband William III. She was born in 1662, and her father, James the Second, bestowed her hand in marriage on the prince of Orange, as soon as she had entered her fifteenth year. Mary remained in Holland till 1689, when in consequence of the abdication of James she was crowned with her husband at London. Mary, of whose personal character but little is correctly known, died of the small-pox in 1694.

MARY, queen of Scotland.—This ill-fated sovereign, celebrated alike for her beauty, and the perversion of great natural acquirements, was born in 1542. She was the daughter of James V. of Scotland, and lost her father when but eight days old. She was early taught the Latin, French, Spanish, and Italian languages, in which she attained great proficiency.

In 1558 Mary was married to Francis II. of France, but the prince dying in 1560, the queen returned to Scotland, from which she had long been absent. Queen Elizabeth had sent a fleet to arrest her progress; but, owing to a propitious fog, the Scottish queen reached the land of her fathers, and with a

glad and lightsome heart entered the capital amidst the shouts and congratulations of her subjects.



The discussions between the two queens now excited considerable interest, and an arrangement was proposed by their ministers that they should have a personal conference in some of the northern counties. Mary, who speedily forgot any injury done to herself, acceded most cheerfully to the proposal; but Elizabeth, whether from jealousy of Mary's charms, or from apprehension that her presence might influence her partisans in England, declined the interview. Cecil urged, in reply to Mary's proposal of visiting her royal relative, that the rains had made the roads impassable; that the queen's houses on the road between London and York were out of repair; and that the necessary supply of wine, fowl, and poultry, could not be made in the short space of a month. The jealousy of the English queen was soon, however, called into action. Mary informed her she had received a proposal of marriage from the archduke Charles. This it directly became the business of Cecil to prevent; and to that effect he formed two plans: the first was to bring Elizabeth forward as her personal rival, which he did by employing the duke of Wirtemberg to solicit, as from himself, that Ferdinand would renew the suit from his son to the queen of England; but Ferdinand replied, that he should not expose himself a second time to the selfish and insincere policy of Elizabeth. Cecil then tried his other plan, to make the Scottish queen refuse the archduke. For this he commissioned Randolph to return, and read the queen a lecture on the recommendations necessary in the man whom she should select, telling her at the same time, her sister was not displeased that she should entertain thoughts of marriage, though she herself preferred a single life.

The marriage of the Scottish queen was a subject of active intrigue in the courts of England and Scotland. Elizabeth had shown such ambiguity in word and conduct, and displayed such caprice in her recommendations and her refusals, that she at length proposed her own favourite, Lord Robert Dudley, as a proper husband, to her sister: but Mary considered it beneath her dignity to marry a mere subject, and also hinted her opinion that Elizabeth could not well

spare him. By the advice of her council, Mary had now refused every foreign suitor, and accepted Lord Darnley, son of the countess of Lennox, which marriage would unite with her own the claims of the children of Margaret, eldest sister of Henry VIII. As he was after Mary the next heir to the crown of England, and was moreover an Englishman by birth, and could not by his power and alliances give any cause of suspicion to Elizabeth, it was expected this marriage would not be displeasing to that princess.

At the receipt of this intelligence the English cabinet employed Throckmorton to go and remonstrate with the Scottish queen. He went, and finding his threats and promises were useless, he stirred the disaffected lords to rebel against their sovereign. Murray, who had long laboured to fix the crown of Scotland on his own head, declared that "the profession of the evangel" was in danger, and retired from court under pretext that his conscience could not endure the idolatrous worship in the royal chapel. A plan was formed to murder Lord Darnley and his father, to imprison the queen and to place Murray at the head of the government. The conspirators were, however, disappointed; a person hinted to the queen that there was an intention of intercepting her on her road to Callendar; and, instead of going in the evening, she reached the place by ten in the morning, and on her arrival in Edinburgh she called on her subjects for aid against the insurgents, married Darnley, whom she had created earl of Ross and duke of Albany, in the chapel of Holyrood House, and issued a proclamation, commanding that all writs should run in the style of Henry and Mary, king and queen of Scotland.

The English ministers supplied Murray with money and men, though Mary had requested her "good sister" to be content with the government of England, and leave Scotland to its own sovereign. Mary succeeded in driving the rebellious lords from Dumfries, and they found an asylum with the duke of Bedford at Carlisle.

Mary, whose ardent passion for Darnley had caused her to overlook the natural defects of his character, now found that he was capricious, violent, and vindictive; and that he had acquired such a habit of inebriety, as sometimes even to forget the respect due to his consort. But above all he was ambitious, and felt incensed against his queen because she refused to secure to him by parliament the kingdom of Scotland during his natural life; and he directed his resentment towards her advisers, particularly to her secretary, David Riccio. This man was a native of Piedmont, formerly in the suite of the ambassador of Savoy. At the request of that minister Riccio was made a page of the chamber, and on the removal of the French secretary, had succeeded him in that office. All the foreign correspondence passed through his hands; and, in addition, on the queen's marriage he was appointed keeper of the privy purse to the king and the queen. His being a foreigner, and a catholic, caused his promotion to be viewed with jealousy by the courtiers and the preachers. Besides the fugitive lords who had fled to England, there still remained several of the conspirators in the Scottish court: these were all in dread of the act of attainder, which their rebellious conduct had merited; but, seeing the dissension between the king and the queen, they hoped to gain the former to their party, and through the agency of George Douglas, suggested

to the king that Mary had transferred her affections to Riccio,—said it was to his advice he owed the queen's denial of the matrimonial crown,—and advised him, as the certain way to obtain his just rights, to call in the aid of the expatriated lords. The inexperienced Darnley fell into the snare, and thus threw himself into the arms of his enemies.

One of the first results of this compact was the murder of Riccio, which took place at Holyrood House in March 1566. In the month of June following she gave birth to a son, afterwards James VI. On the 10th of February, 1567, Darnley was killed by the blowing up of the house called Kirk of Field, in the vicinity of Edinburgh, where he lay ill,—an event which was unquestionably the result of design, whoever were the guilty parties. On the 15th of May, Mary became once more a wife, by giving her hand to the earl of Bothwell, the man who was universally accused of having been the contriver of the murder of her late husband, and who indeed may be said to have been since proved to have been the author of that crime. We are not perhaps warranted to conclude, as some writers appear to have been inclined to do, from this act alone, taking all circumstances into consideration, either that Mary herself had been a party to the murder, or even that she was cognizant of Bothwell's guilt; but it seems impossible to acquit her of a most indecorous and profligate indifference as to whether he was guilty or no. Her imprudent conduct, to call it by no harsher name, brought its punishment after it, in a life henceforth of almost unmixed trouble and sorrow.

Party violence now ran very high in Scotland, and the disputes were continually fomented by Elizabeth's emissaries, so that Mary was ultimately shut up a close prisoner at Loch Leven. The ruins of this celebrated royal prison are represented in the engraving, and their interest is in no small degree increased by the description of Mary's confinement furnished by Sir Walter Scott in one of his most popular novels.

While at Loch Leven, Mary was compelled to sign a renunciation of her crown in favour of her son, but made her escape on the 2nd of May, 1568, and fled to Hamilton Castle, in Lanarkshire, where she was soon joined by some thousands of her adherents. But the result of the battle of Langside, fought on the 13th, in which her forces were completely defeated by the Regent Murray, suddenly left her again a helpless fugitive. After concealing herself for a few days in the house of Lord Herries in Galloway, she took boat at Kirkcudbright on the 16th, and putting across the Solway, landed at Workington in Cumberland. She never again set foot on the soil of her native country. Queen Elizabeth, who, from their relative political position and certain feelings of a more private nature, was her rival and her irreconcilable enemy, had now got her victim within her grasp, and was not the woman to permit her again to escape. Mary had arrived in the English territory in a state of nearly entire destitution, without a shilling in her pocket, or an article of dress except what she wore on her person. After a few days she was conducted by Elizabeth's order to Carlisle, from whence, on the 16th of June, she was removed to Bolton Castle, the house of Lord Scroop, warden of the West Marches. The honours due to her regal rank were at the same time punctiliously paid to her. Here she remained till the beginning



of the next year, when she was transferred to Tutbury Castle in Staffordshire, and committed to the custody of the earl of Shrewsbury. This continued to be her principal place of confinement during the remainder of her life, although she spent some short periods at Whinfield in Derbyshire, at Chatsworth in the same county, at Coventry, Sheffield, and other places.



In 1570 the cause of Mary obtained a temporary ascendancy, in consequence of the death of Murray, who was shot in Linlithgow by Hamilton of Bothwellhaugh, whose wife had become mad from the illtreatment of a retainer of the regent. Lennox, the grandfather of the young king, succeeded Murray in his office. This change caused the opinion of the English cabinet to alter. Elizabeth now began to apprehend that to retain the Scottish queen longer in England might be attended with many inconveniences; she, therefore, sent Cecil and Sir Walter Mildmay with proposals to the captive queen, that she should relinquish all claim to the crown of England; that she should not espouse any Englishman without Elizabeth's consent, nor any other person without the consent of the states of Scotland; that the murderers of the late king should be brought to condign punishment; that the young king of Scotland should be educated in England; and that six Scottish noblemen should be delivered as hostages to Elizabeth, for the performance of these articles. Elizabeth ordered Cecil and Mildmay to go to Chatsworth to treat with the captive Mary; but with those apparent signs of an adjustment, so many delays were contrived, and such capricious changes took place in the mind of Elizabeth, that Cecil, who had lately been raised to the peerage as Baron Burleigh, relieved the perplexities of his royal mistress by a proposal of marriage to her majesty with the duke of Anjou, brother to the French monarch. The commissioners returned to Scotland, because, in case of marriage, no accord with Mary was requisite,—but this only proved an interruption to gain time. Elizabeth made it a condition of the matrimonial contract that Anjou should embrace the reformed faith; and the negotiation ended by the French prince himself being bound to refuse, what, otherwise, he said, it would have been his most ardent wish to obtain.

Philip of Spain, as well as the Roman pontiff, had some months before offered some assistance to the Scottish queen. The latter waited the result of negotiations between her people and England, until driven to despair by the sudden interruption of the

conferences, Mary resolved to avail herself of their offer, and she sent Rudolphi, an Italian, as her ambassador, to Alva, governor of the Netherlands, and to the king of Spain, and the Roman pontiff. In England the duke of Norfolk, with many other catholic noblemen, had laid frequent plans for the liberation of Mary, in order to replace her on her throne. Some letters of a correspondence on this subject between Norfolk and the duke of Alva were intercepted. Burleigh was ever the enemy of Norfolk, and the resentment of Elizabeth was, by him, roused by the duke's perseverance in his suit of marriage to Mary. The minister urged the necessity of making him an example, to warn the other friends of that unfortunate queen. Several treasonable facts were alleged against him, to which he replied by a declaration of his innocence; and had it not been for the insurmountable difficulties, which in that age attended the cause of any prisoner under a prosecution by the crown, the duke might have justified himself by proving that he had acted solely with a view of restoring Mary to the throne of Scotland, without desiring any detriment to Elizabeth, and without any reference whatever to the royal succession in England. The duke was arraigned before his peers, went through such a form of trial as his enemies thought most likely to procure the desired event of his death, and was by them condemned to suffer the punishment of a traitor. Twice Elizabeth signed the warrant for his execution, and each time remanded the order, for the queen declared herself averse to his death, as he was not only the chief of the English nobility, but he was allied to her by blood. Burleigh, fearful that the duke's life would be spared, had recourse to his former stratagem to excite the fears of his royal mistress, by telling her that until she applied the axe to the root of the evil, and that the Scottish queen should repose in the grave, neither the crown nor the life of her majesty could really be secure. But as Elizabeth still continued irresolute, the artful minister sought the aid of parliament; this interference, however, was unnecessary, as the queen had signed the warrant a third time, and did not revoke the command.

To Burleigh's suggestions relating to the Scottish queen, Elizabeth declared the strongest repugnance to put to death "the bird" (to use her own expression) "that, to escape the lure of the hawk, had fled to her feet for protection." But in this the parliament served his wishes, by resolving to pass a bill of attainder against Mary: but the queen forbade the proceedings. They then brought forward another bill intended to render her incapable of the succession: this also the queen prevented; but she instituted an inquiry into the conduct of Mary, who replied to the commissioners, that in her project of marriage with the late duke of Norfolk she was free from any hostile feeling against her good sister. The death of Norfolk, and the proceedings of the parliament, disheartened the friends of Mary in England, and their number gradually diminished. Scotland was in arms; the archbishop of St. Andrew's had suffered on the gallows, by order of the regent Lennox; and the kingdom continued in a distracted state till after the death of Mary, whose life was sacrificed to the very great interest he felt in the welfare of his unhappy country. Morton then became regent; he, having always favoured Elizabeth's party, soon brought the Scottish nobles into a state of submission; and Eng-

land was no longer troubled with its cabals. The treachery of Morton delivered the chivalrous earl of Northumberland into the power of the English ministry; he was beheaded at York for his services to the unfortunate Mary, who thus saw herself bereft of all her most active friends.

In 1584 Sir Drew Drury and Sir Amias Pawlet were appointed gaolers to Mary, and there is no doubt but what one at least of these individuals were commissioned to destroy the queen privately.

"My answer," wrote Sir Amias Pawlet, "I shall deliver unto you with great grief and bitterness of mind, in that I am so unhappy as living to see this unhappy day, in which I am required, by direction from my most gracious sovereign to do an act which God and the law forbiddeth. God forbid I should make so foul a wreck of my conscience, or leave so great a blot to my poor posterity, and shed blood without law or warrant." It was then resolved to destroy the unfortunate queen under the forms of law. In 1585 the parliament passed an act declaring that "whosoever should endeavour to raise a rebellion in the kingdom, or attempt the queen's life, or claimed any right to the crown of England," should be tried by a commission appointed by the queen, and, if found guilty, put to death. It was well understood by every body at the time, that this act was expressly levelled against the queen of Scots. Accordingly, after her papers had been seized, and she had been removed to Fotheringay Castle, on the 25th of September, 1586, forty-two commissioners, with five judges of the realm, were appointed by letters patent under the great seal, on the authority of this act, to meet at the latter place to try her on the charge of having been a party to the conspiracy of Antony Babington and his confederates, who, to the number of fourteen, had just been executed for a plot against the queen's life. Thirty-six of the commissioners assembled on the 11th of October, and after various adjournments, pronounced sentence on the 25th, in the Star Chamber at Westminster, against the accused. This trial exhibited perhaps as extraordinary an accumulation of substantial injustice and oppression as was ever witnessed. It was the fit conclusion of an illegal and tyrannical imprisonment of twenty years. Not being a subject of the English crown, Mary could not be brought to trial on the existing statute of treasons. But just as little surely could she, except by the most outrageous defiance of all reason, be made amenable to the provisions of a new act specially framed to comprehend her case, while she was detained a prisoner in the country by force. Among the most active of her judges were Elizabeth's ministers themselves, Lord Burleigh, Sir Francis Walsingham, and others, the very men who had been labouring for years to effect her destruction, and who, at all events, were the acknowledged originators and directors of the present proceedings. It was not even pretended that any of her jury were her peers. She was allowed no counsel. The letters and other papers, forming the principal evidence upon which she was convicted, were not only all of them the compositions of others, but were not even originals. Of the witnesses, some, such as Babington, had been previously put to death, merely the testimony which had been extracted from them before they suffered being exhibited; others, such as her secretaries, Naue and Curl, although alive, were never confronted with her—their written depositions only

being produced. Having obtained her easy object by the verdict of the commissioners, Elizabeth thought it necessary to go through a melancholy farce of dissimulation, without a parallel for elaborate and at the same time transparent artifice. At last, in the midst of her hypocritical lamentations, she affixed her signature to the warrant of execution. She could not at the moment conceal the exultation with which her heart was palpitating. "Go," she said, jestingly to Davison, as she delivered him the fatal document, "tell this to Walsingham" (who was then sick), "though I fear he will die for sorrow when he hears it." She afterwards pretended that the execution took place contrary to her intentions; and Davison, whom she and her advisers had made their instrument, suffered severely for the part which he had been befooled to play.

Mary was executed at Fotheringay on the 8th of February, 1587, and the malice of her enemies pursued her even to the place of execution, as she was not permitted to have a minister of her own communion in the last solemn hour. Her remains were in the first instance interred at Peterborough cathedral, but her body was afterwards removed by her pusillanimous son to Henry the Seventh's chapel in Westminster Abbey.

MARY OF MEDICI, a daughter of Francis II. of Medici, grand-duke of Tuscany, who was born at Florence in 1573, and married to Henry IV., king of France, in 1600. After his death in 1610 she became regent. Mary, at the same time regent and guardian of her minor son, Louis XIII., dismissed the great minister, Sully, and allowed herself to be guided by Italian and Spanish favourites. The state lost its respect abroad, and was torn by the dissensions of the great within. A treaty, concluded in 1614, granted to the malcontents every thing which they had asked for; but party spirit arose anew, as Mary's conduct caused universal dissatisfaction, she having given herself totally up to the guidance of the marshal d'Ancre and his wife, the two most shameless favourites that ever stood near a throne.

The death of d'Ancre, murdered by order of Louis XIII., put an end to the civil war, and Mary was banished to Blois, whence she proceeded to Angoulême. Richelieu, then bishop of Luçon, reconciled the mother and son in 1619, but Mary, dissatisfied with the non-fulfilment of the terms of the agreement, kindled a new war, which however was soon subdued. After the death of the connétable de Luynes, her enemy, Mary stood at the head of the council of state. In order to strengthen her authority she introduced Richelieu, her favourite, into the council; but hardly had the cardinal reached the summit of his greatness when he made his former protectress sensible that he was no longer dependent upon her, and she immediately laboured to effect his downfall. Louis XIII. having fallen seriously sick at Lyons, she obliged him to promise to abandon the cardinal. In order to avoid the fulfilment of this promise, the king endeavoured to reconcile the two parties after his recovery. Mary was not to be moved, and the king was so much displeased that he consented to sacrifice her. A secret council of state was held, the chief mover of which was the cardinal, who showed in a long speech that either the queen or he himself must be sacrificed. He then set forth the dangers which threatened the state from without and within so forcibly, that the king held himself lost without the support of its



prime minister. All the other members of the council of state agreed with the king, partly from flattery, partly from fear of opposing him, partly from the wretched state of the kingdom. The king was apprehensive, in consequence of the suggestion of the cardinal, that the queen intended to put her second son Gaston on the throne. The queen therefore received orders in 1631 to retire for life to the castle of Compiègne, and all her adherents were either banished or confined in the Bastille.

**MEADOWCOURT, RICHARD**, an English critic, who was born in Staffordshire in 1697, and educated at Oxford. He is best known as the author of "Notes and Commentaries on Milton's *Paradise Regained*." He was also author of several small tracts containing critical remarks on the English poets; and his notes were not neglected by Bishop Newton, in publishing his edition of Milton. He died at Worcester in 1769. Dr. Newton thus speaks of him in his preface to the '*Paradise Regained*.' After enumerating the assistance given by friends, he adds, "I had the honour of all these for my associates and assistants before, but I have been farther strengthened by some new recruits, which were the more unexpected, as they were sent me by gentlemen with whom I never had the pleasure of a personal acquaintance. The Rev. Mr. Meadowcourt, canon of Worcester, in 1732 published a critical dissertation with notes, upon the '*Paradise Regained*,' a second edition of which was published in 1748; and he likewise transmitted to me a sheet of his manuscript remarks, wherein he hath happily explained a most difficult passage in '*Lycidas*,' better than any man had done before him."

**MECHELN, or MECKENEN, ISRAEL OF**.—There were two artists of this name, father and son, the former of whom appears to have been a painter, the latter a goldsmith, and one of the earliest and most distinguished engravers. They lived between 1450 and 1503. The son was born at Mecheln, near Bocholt. From his drawing we may conjecture that he was a scholar of Van Eyk. Of the circumstances of his life, little else is known than that he lived during his latter years at Bocholt, and died there in 1503. His engravings are rare and much sought after; yet they bear the marks of a rude taste and imperfect drawing, incorrect perspective, and other traits which characterise the period. They are chiefly valuable for the minute accuracy of their execution, and as monuments of the history of the art.

**MECKEL, JOHN FREDERIC**, a German practitioner, who rendered much service to anatomy and medicine. He was born at Halle in 1781. His grandfather, John Frederic Meckel, who died in 1774, acquired the reputation of one of the first anatomists, by several treatises in the Transactions of the academy of Berlin, especially by his dissertation, "*De Quinto Pare Nervorum Cerebri*." His father, Philip Frederic Meckel, who died in 1803, was professor of surgery and midwifery at Halle, and united the reputation of a scientific teacher with that of a popular and successful practitioner. The son, after making himself known as a scion worthy of his family by his inaugural dissertation, "*De Conditionibus Cordis Abnormibus*," undertook a course of scientific travels through Germany, Italy, and France. He prosecuted chiefly the study of comparative anatomy, for which he has unquestionably done more than any of his countrymen. In his translation of "Cuvier's

*Comparative Anatomy*," he embodied in notes and observations a mass of most valuable information. His "*Contributions to Comparative Anatomy*" soon followed, rich in original and sagacious views; after which he began his "*System of Comparative Anatomy*." His "*Manual of Pathological Anatomy*," his "*Manual of Human Anatomy*," the "*Tabulæ Anatomico-Pathologicæ*," the "*Descriptio Monstrorum*," all bear witness of the most laborious investigation and deep insight into the laws of life. An idea principally formed and practically illustrated by him with success is, that the human organization is developed in its formation by degrees, and these gradations correspond to the permanent forms of the different kinds of animals; and in monstrous births are merely formations whose developement has ceased prematurely. His anatomical museum is unique among private collections of its kind in Germany. It was founded by his grandfather and enlarged by his father, and M. Meckel was continually enriching it with invaluable additions, especially for comparative anatomy.

**MEDE, JOSEPH**, an English divine and writer, who was born at Berden in Essex, in 1586, and educated at Christ college, Cambridge, where he took his degree in 1610. He is best known as an author for his work entitled "*Clavis Apocalyptica*," which is considered by biblical critics as the ablest explanation of the obscure prophecies to which it refers. He died in 1638.

**MEDICI**.—It is not uncommon for families from the common ranks of society to attain to great opulence by industry and good fortune. But wealth imparts influence, and this rank and distinction. In democratic states then, it is not wonderful that we find families of originally little importance after some generations appearing among the rulers of the state, and even at the head of it. The histories of the Grecian and Italian republics are full of such examples. But owing to the fluctuating nature of wealth and popular favour, such houses generally decline as rapidly as they rose into consequence. If, therefore, a family from the class of commoners flourishes for centuries amidst the continual vicissitudes of conflicting parties, if its influence during this time gradually becomes supreme, and it maintains this power for centuries, we can confidently conclude that the heads of the family must have been distinguished for wisdom and good fortune. Such is the case with the family of the Medici. The Medici, when they first appeared in Florentine history, in the beginning of the fourteenth century, were already rich and important, having recently acquired affluence by commerce. Corso Donato, the head of the party of the Neri, had expelled the Bianchi from Florence, but found himself neglected by his former friends, the chiefs of the nobility; he therefore attached himself, for the purpose of forming a new party, to some wealthy families belonging to the commoners. Among these the Medici are the first named, although, according to some, they were in favour of the recall of the banished Bianchi. However that may be, they conducted themselves with so much sagacity that they soon became one of those families from which the popular oligarchy of Florence was composed. They principally contributed to the elevation of Walter of Brienne, duke of Athens, to the head of the state, who, however, made use of his power to humble the ruling families, and caused Giovanni de' Medici, who had

not defended Lucca against the Pisans with sufficient firmness, to be beheaded. The Medici, therefore, with some other families, entered into a conspiracy against him, which was discovered to him by Matteo di Marozzo; but, fortunately for the Medici, the tyrannical duke, in a fit of caprice to appear magnanimous, did not investigate the case. This proved his ruin; for when the dissatisfaction at last broke out into open rebellion, the Medici were among the leaders.

After the banishment of the duke the old nobility were again admitted to participate in the government, from which they had been excluded for fifty years; but abusing their new liberty they were guilty of such violence and excesses, that Alamanno de' Medici, the oldest of the family, called the people to arms and drove out the nobles. During the next ten years, when Florence was disturbed anew by the Ricci and Albizzi factions, and distracted by the Ammonizioni (as the exclusion of certain individuals and families from public honours under the pretence of Ghibelism was called), the Medici joined the Ricci, which was the weaker party. A son of Alamanno, named Bartholomew, entered into a conspiracy against Albizzi about the year 1360, but escaped on its discovery from the fate of his accomplices, by placing himself in time under the protection of his brother Salvestro, who was a magistrate. Salvestro himself, when gonfalonier of justice in 1378, procured a law by which the Albizzi were humbled and the Ammonizioni were moderated. The party of the Albizzi being afterwards wholly annihilated, and the popular party having gained the supremacy, Salvestro attained the great distinction which laid the foundation for the future influence of his house. The moderation of Salvestro and his family preserved them from falling, even when, a few years later, the party which had elevated him prepared its own ruin by its arrogance. Thus the Medici, undisturbed in their greatness and affluence, saw the Albizzi, Strozzi, Scali, Alberti, fall around them; for they did not, like the latter, aspire to the supreme power of the state. Yet they also, at least for a period, became the victims of republican party spirit. In an insurrection of the people against the principal citizens and the revived party of the Albizzi in 1393, the furious populace obliged Veri de' Medici, Salvestro's son, and at that time head of the family, to be their leader, and to compel the signoria to grant their demands. Veri might easily have then become the master of Florence; but he made use of his influence with the people only as a mediator, and calmed the disturbance. But the signoria failing to fulfil their promises to the people, he and his adherents loudly expressed their dissatisfaction.

The government shortly after took advantage of some threats uttered by a friend of the Medici, to banish all those members of the family who were lineally descended from Salvestro with their friends. Some of these exiles, and among them Antonio, in concert with their friends in Florence, attempted in 1397 to return and seize the government. They forced their way into the city, but found no assistance, and were obliged to take refuge in the church S. Reparata, where a part of them were killed and a part made prisoners and executed. After the detection of another conspiracy, excited by the duke of Milan in 1400, among the Florentine exiles in Lombardy, and in which inhabitants of Florence were to have co-operated, the Medici were again banished,

with the exception of a few. But these few, who continued to enrich themselves by successful commerce, restored the distinction of their house on a firmer basis. Giovanni de' Medici was in 1402, 1408, and 1417, member of the signoria; in 1414 belonged to the council of the Ten, and, finally, when the ruling aristocracy was convinced of his moderation and of his impartiality, became in September and October, 1421, gonfalonier of justice. The people vainly expected from him the formation of an opposition party, which he was too prudent to attempt; on the other hand he was honestly devoted to the Albizzi. He died in 1429. Of his sons, Cosimo Cosmo, and Lorenzo, the former begins the splendid series of the celebrated Medici; the latter was the ancestor of the grand-duke of Tuscany. Cosmo had already a seat in the signoria in 1416; and, though he made little direct opposition to the ruling party, yet the great liberality which his immense wealth allowed him to exercise, collected a numerous party around him, which, envious of the Albizzi, neglected no means to weaken them. This does not indeed appear to have been effected by the instigation of Cosmo, and his party was not even called after him, but after a certain Puccio Pucci, who, with Averardo de' Medici, was most zealous to gain him partisans; yet he was considered by the Albizzi the chief of the party, and their most dangerous enemy. He was finally seized and imprisoned without being proved guilty of any crime except his popular affability, and succeeded only by bribing the gonfalonier, Bernardo Guadagni, in having the sentence of death, which was preparing for him by Rinaldo Albizzi, converted into banishment to Padua, in 1433. Yet his friends were so numerous that a year after a signoria, which consisted wholly of them, recalled Cosmo and banished Rinaldo and his adherents. By this victory the party of the Medici acquired the ascendancy.

Nevertheless, Cosmo scorned to use force against his enemies; but some suspected persons were banished in 1442. Neri Capponi endeavoured to oppose the policy of Cosmo, who was a friend of Francesco Sforza. But Cosmo was contented with protecting himself against his enemies by the number of his friends, and was able to check the arrogance of the latter, which he most feared, by inspiring them with a dread of the former. The ruling party in Florence was accustomed to obtain for some of their number, from the people, the grant of full powers, or *balia*, to appoint the magistrates for some years. Cosmo himself caused Neri to be appointed one of these commissioners, and thus attached him to his own party, which hazarded nothing in receiving the weaker one of Neri. When, after the death of Neri, the term of the *balia* was expired, he did not make use of his power to effect a prolongation of it, as heretofore some less sagacious chiefs had done, but waited quietly until the great mass of those who vainly expected honours from the people, but might have hopes of receiving them from him, effected the renewal of the former oligarchy for eight years in 1458. Indeed it was always his policy to let others work for his advantage, while he remained in apparent indifference and inactivity himself. As Puccio Pucci was formerly called the head of his party, so at present Cosmo ruled the republic from 1458 through Luca Pitti, he himself remaining in the back ground. From thence he observed his friends and his enemies, and endeavoured to keep the former within the



bounds of moderation, which are essential to the existence of a constitutional aristocracy, and much more to that of an insecure oligarchy.

He was less successful in this, in his later years, particularly on account of the imperious character of Luca Pitti. He therefore laid it down as a rule never to distinguish himself in his mode of living by expense or by a splendour that would excite envy. His superfluous wealth he expended upon public buildings, with which he adorned Florence, and in a splendid munificence, not only towards his adherents, but especially towards artists and learned men; among whom Argyropylus, Marcilius Ficinus, &c., enjoyed a liberal share of his favours; for he himself was a cultivated and accomplished friend to science, without being a less active merchant, or a less sagacious statesman. It would have been easy for him, who in Europe was considered as the prince of Florence, to ally himself with princes; but he married his sons and his grand-daughters to the daughters and sons of Florentine citizens. With equal wisdom he managed the foreign affairs of the republic, in its difficult relations with Naples, Milan and Venice, in which his commercial connexions with all countries and his vast credit firmly supported him.

After Cosmo had done every thing which he could to establish his house in the popular favour, he died in 1464, with anxious thoughts respecting the future; for his kinsman, the sagacious Bernardo de' Medici, who had gained so much honour in the war against Milan and Naples, and his son Giovanni, had both died before him; his other son, Piero, on account of his ill health, seemed little capable of being at the head of the state; the sons of Piero, Giuliano and Lorenzo, were still minors. Piero, in the commencement of his course, lost much of the favour which the Florentines would readily have transferred to him from his father, in consequence of following the evil suggestion of a false friend, Diotisalvi Neroni, who advised him, in order to restore his finances, which had suffered from the munificence of his father, to exact the payment of many sums of money, which his father had lent to citizens. The growing dislike of the people towards him on account of this measure, and also the betrothment of his son Lorenzo with Clarice (of the noble house of Orsini), were eagerly taken advantage of by Neroni and the ambitious Luca Pitti, in conjunction with the true patriot Nicolo Soderini, and Agnolo Acciajuoli, the personal enemy of the Medici, to effect his downfall. They prepared a list of names personally subscribed by the enemies of the Medici. Piero, to whom this was made known, procured a similar list of the names of his friends and partisans, which many subscribed under the influence of fear, who had already enrolled themselves among his adversaries. After unsuccessful attempts, by moderate measures, to change the government, the malcontents resolved to put Piero to death in his own house at Carreggi, and to take possession of the government, with the assistance of the marquis of Ferrara. But the design was revealed to Piero, upon which in August 1466, with a numerous body of armed men, he went to Florence. Guarded by these, he kept quietly in his own house. His enemies also armed themselves, but were discouraged by the defection of Luca Pitti. Piero having professed his moderation to a deputation of eminent citizens, and declared that he did not desire the renewal of the expired *balia*, the people would un-

dertake nothing against him; his enemies therefore dispersed, and their leaders fled from Florence. The *balia* was then renewed to the party of the Medici, and they became from this time supreme. But the other members of the *balia* abused this power in the most arbitrary manner, and Piero, being almost constantly confined to his bed, was unable to prevent them; he was, therefore, on the point of recalling his banished enemies, in order, by their means, to check the violence of his friends, when death prevented him in 1469. The secret enemies of the Medici, on account of the youth and inexperience of his sons, Lorenzo and Giuliano, thought the time favourable for a new attempt to overthrow that powerful house. In conjunction with Pope Sextus IV. and the archbishop of Pisa, Francesco Salviati, and the Pazzi, the family next in consequence to the Medici, formed the plan of an assault on Lorenzo and Giuliano, which, after many disappointments, was carried into execution on the 26th of April, 1478, in the church S. Reparata. They failed, indeed, in their attempt on Lorenzo; but Giuliano was murdered.

The people immediately armed themselves in the cause of the beloved Medici; his assassins were put to death, and the house of Pazzi was overthrown.



Lorenzo, now the only head of his house, and more than ever confirmed in the government of the republic, ruled it in a manner worthy of his grandfather, whom he surpassed in wisdom and moderation, as in magnanimity and munificence; but particularly in his active zeal for the arts and sciences, and by alliances with Venice and Milan, he protected Florence against the machinations of the pope and the king of Naples. He then made a journey to Naples, and induced the king, the bitterest enemy of himself and his country, to become his warmest friend, and an ally against the attacks of the implacable pope and the faithless Venetians. By his honourable and wise policy he placed the balance of power in Italy on a footing, which, until his death, ensured to her full security and ample scope to extend and confirm her prosperity. Great losses induced him to give up commerce, which the Medici

had always carried on, though, indeed, by agents who were frequently treacherous or inefficient. These losses had reduced him to such a want of money, that he was often compelled to borrow large sums from the public treasury; yet, when he withdrew his property from trade, he was sufficiently wealthy to purchase princely domains, and not only to adorn them with palaces of regal splendour, but also to ornament Florence with elegant edifices. In the long peace, which his wisdom procured for the republic, he entertained the Florentines with elegant and splendid festivals, himself with the society of the most distinguished literati of his age, whom (as, for instance, Demetrius Chalcondylas, Agnolo da Montepulciano, Christopher Landini, and, above all, the great John Pico of Mirandola) his fame and his invitation had attracted to Florence, and his princely munificence rewarded. He increased the medicean library, so rich in manuscripts, founded by Cosmo in 1471. He also opened a school for the fine arts, in a palace adorned with ancient statues and excellent paintings. All, who in this age had gained a reputation in Florence for great talents, shared his patronage. Lorenzo was therefore surnamed the Magnificent. Honoured by all the princes of Europe, beloved by his fellow-citizens, he died in 1492, and with him the glory of his country. The works of Lorenzo de' Medici were published at Florence in 1826, in a splendid edition, at the expense of the grand-duke, Leopold II., and contain the first complete collection of his poems.

Prefixed to his amatory poetry is his celebrated "Theory of Love;" which, next to that of Shakespeare, is one of the most perfect conceptions of that passion. He says, "With justice might I be blamed, had I been so richly gifted by nature as to make it easy for me to perform every action in a perfect manner; but this pre-eminence has been granted to very few, and even to these only on very rare occasions during their lives: whence, upon considering the frailty of humanity, and being bound for safety's sake to confine ourselves to the common condition of mankind, and the constant practice of the world, I think those actions are to be preferred which give rise to the fewest evils. Now love is so far from being reprehensible, that, on the contrary, it is the surest indication of a noble and lofty mind; and a special cause that allures and excites men to the active practice of the virtues which dwell in the soul. Whoever seeks for the true definition of love, discovers it to be only—a desire of the beautiful. And if this be the case, vice and deformity, in every shape, must be disgusting to him who truly loves. Beauty of countenance and mind is the principle and guide which leads man to seek for beauty in other objects, to mount up to virtue, which is beauty half earthly, half divine, and come at last to repose in the sovereign beauty, that is, God.

"The conditions which appear necessarily to belong to a true, exalted, and worthy love, are two:—First, To love but one—Second, To love this one always. Not many lovers have hearts so generous as to be capable of fulfilling these two conditions; and exceedingly few women display sufficient attractives to withhold men from the violation of them; yet without these there is no true love. For, in addition to natural charms, there must be found in the person beloved, talent, accomplishments, propriety of behaviour, elegant manners, a graceful presence, suavity of speech,

good sense, love, constancy, and fidelity. Beauty and the eyes first give birth to love; but other endowments are necessary for its preservation. Because, should sickness, or other accidents, discolour the cheek, or early beauty fade away in age, the gifts of mind remain and are not less dear to the heart than beauty to the eye and pleasure to the senses. The senses, it is true, open the door to love, but afterwards the soul must cherish it like a hallowed fire, must refine and purify it by degrees, and feed on it. And yet these estimable qualities may not be enough, unless the lover possess sensibility of heart to discern them, and elevation and generosity of soul to appreciate them. But when the above-mentioned conditions meet in two enamoured persons—she becomes more beautiful of soul, more wise, more happy in her affections—and he, to please her ever more and more, must, in all his actions, endeavour to excel in virtue, and beautify his soul, that he may emulate the moral and corporeal graces of his mistress."

Lorenzo left three sons, Piero, married to Alfonsina Orsini; Giovanni, afterwards Pope Leo X.; and Giuliano, duke of Nemours. Piero, the new head of the state, was wholly unqualified for the place. In two years he had alienated the duke of Milan and the king of France from the republic, and, by his imprudence and weakness, but particularly by the disgraceful peace of Serezna, had made himself despised and hated by the Florentines, who would willingly have honoured his great father in him. He was, in consequence, divested of the government, and banished with his whole family. After several attempts, by fraud or force, to return, Piero lost his life in 1504 in the battle of the Garigliano, being drowned in that river, where he was with the French army. In 1513 his brother the cardinal Giovanni, by an insurrection raised by the popular preacher Hieronymus Savonarola, obtained a re-establishment in his native city, and when he became pope in 1514 he elevated his family again to its pristine splendour. Piero's son, Lorenzo, created by the pope duke of Urbino, was the head of the state, though always without the princely title, and with the preservation of the republican forms. He died in 1519. Julius, a natural son of the Giuliano who was murdered in 1478, ascended the papal throne in 1523, under the title of Clement VII., and in 1533 Catharine, Lorenzo's daughter, became the wife of Henry II., king of France; after which events the speedy dissolution of the semblance of liberty at Florence was readily foreseen. The Florentines, indeed, seemed on the point of recovering their ancient freedom, when they banished, in 1527, the vicious Alessandro; but this was the last ebullition of republican spirit. At the persuasion of Clement VII., Charles V. besieged Florence in 1531, and after its capture reinstated Alessandro, made him duke of Florence, and gave him his natural daughter, Margaret, in marriage. At first the nation loved him for his affability; but finally he gave himself up to a licentious course of life. He was the first independent duke of Florence. When Alexander, the last descendant of the great Cosmo, had been murdered by Lorenzo de' Medici, who was a lineal descendant from Cosmo's brother Lorenzo, in 1537, the Florentines made a weak attempt to reestablish the republic; but Charles V. again attacked them, and his power promoted Cosmo I. (who belonged to another branch) to the dukedom of Florence.



Cosmo I. possessed, as did his successors, the art, but not the virtues, of the great Medici to whom he owed his power. To confirm his greatness, he made it his chief object to exterminate the Strozzi, the hereditary enemies of his house, in 1554; and to protect the commerce of the Levant against the Turks, he founded a new religious order, that of St. Stephen. He was a great amateur and collector of antiquities and pictures, and founded the extensive collection of statues of celebrated men, and constantly increased the collection of statues in the garden of Lorenzo the Magnificent. The foundation of the Florentine academy, and of the academy of design in 1562, is due to him. After he had made himself master of Sienna, with the assistance of Spain, in 1557, and by several other acquisitions had extended the dominions of Florence, he obtained from Pope Pius V. the title of grand-duke of Tuscany; but his son and successor, Francis, first procured from the emperor, Maximilian II., whose sister Joanna he married, the confirmation of this title in 1575, for a large sum of money. Francis's second wife, the celebrated Venetian, Bianca Capello, was declared, by the senate of her country, daughter of the republic, in order to make her worthy of this alliance. His daughter Maria became the wife of Henry IV. of France. This branch of the Medici had not, like that which became extinct with Alessandro, given up commerce; even when princes, Cosmo I., Francis, and his brother Ferdinand I., at that time cardinal, who succeeded him, likewise an ardent lover of the arts, as also Cosmo II., the son of the last, continued engaged in it, and Francis even continued the retail traffic which Ferdinand gave up. Under these grand-dukes the arts and sciences flourished at Florence, and, in this circumstance, as well as in the artful policy of the government (especially in the delicate situation of affairs between France and Spain), was recognised the spirit of the great Medici of the fifteenth century.

But the state of things was changed under Ferdinand II., son of Cosmo II., who in 1621 came to the government at the age of eleven years. During his minority the clergy, and through it the papal see, acquired a very pernicious influence in the administration, and persuaded him, contrary to the policy of his father, to throw himself into the arms of Spain and Austria—an alliance made use of by these courts to drain immense sums of money from the treasury of the Medici, which was thought to be inexhaustible. He governed forty-nine years, and his son, Cosmo III., austere brought up, and destitute of all political capacity, fifty-three years, from 1670 to 1723—a century in which Tuscany was reduced to the most deplorable state by an enormous national debt, and by an exhaustion of all the sources of national wealth. Fortunately for the country, John Gasto, son of Cosmo III., was the last of his family, once so glorious, but now degenerated beyond hope of recovery. He died in 1737, after an inefficient reign, and, in compliance with the terms of the peace of Vienna, left his duchy to the house of Lorraine. Francis Stephen, duke of Lorraine and grand-duke of Tuscany, afterwards the emperor Francis I., made a contract with the sister of John Gasto, the widowed electress of the palatinate, the last of the name of Medici, by which he acquired the various allodial possessions of her house, and also the celebrated works of art and antiquities collected by her ancestors. Under the twenty-six years' reign of his son, the wise and virtuous Leopold, Tus-

cany recovered from a decline that had lasted for more than a century.

MEDICI, LUIGI, DON, was a descendant from the ducal house of Ottojano. He was the favourite minister of the king of Naples, and succeeded Acton, and rendered considerable service by improving the state of the finances. During the reign of Joseph Bonaparte and Joachim Murat he resided in England, and returned with the Bourbons to Naples, where he was minister of the police, when Murat, induced by false reports, purposely spread in order to lead him to his ruin, passed from Corsica to the Neapolitan territory. Medici ordered the coasts to be watched, and Murat was taken and shot. In 1818 Medici concluded a concordate with the pope, and in 1819 the king, on his proposal, ordered "that all judges should decide causes according to the literal meaning of the laws, and, wherever this was not clear, should follow reasonable interpretations, and not the commentaries of jurisconsults; after which, the reasons of the sentences should be printed." To clear the prisons, filled with captive robbers, Medici sent 2000 criminals to Brazil, according to a treaty concluded with the court of Rio Janeiro. Yet his administration, particularly the re-establishment of convents in 1819, met with much censure. The people were dissatisfied with the new tax on landed property, and the revolution broke out at Nola in July 1820. The ministry of the police had previously been given to the prince of Canosa, who, unlike Medici, united with the secret society of the *Calderari*, in order to suppress the *Carbonari*, whilst Medici had sent the most ardent members of these societies to the insane hospital. Medici gave in his resignation and retired to Rome, where he remained for some time after the return of the king of Naples. But when the violent measures of the prince of Canosa appeared to be ill adapted to restore order, the king, on the advice of Austria, resolved to form a new ministry, the president of which was Prince Alvaro Ruffo, and the finances were once more given to Medici; milder measures were now adopted, and to cover the deficit in the revenue a loan had been contracted with the house of Rothschild. When the king, with Prince Ruffo, went to the congress of Verona, and afterwards to Vienna, Medici was appointed president of the council of ministers. He saw himself obliged to contract a new loan with the house of Rothschild for two millions and a half pounds sterling, for which, customs and other indirect taxes were pledged. Under the reign of Francis I., Medici retained his high post. He went with his king to Madrid, and is said to have been consulted respecting the regulation of the embarrassed finances of Spain. He died in 1830.

MEHUL, STEPHEN HENRY, a celebrated musical composer, and member of the institute of France, who was born at Givet in 1763, and received his first lessons from a blind organist at his native place, where he became such a proficient that, at the age of twelve, he was appointed joint organist to the abbey of Valledieu. The desire of improving his talents attracted him to Paris in 1779. He there studied under Edelmann, and, afterwards, under Gluck; and, after the departure of the latter for Vienna, Méhul presented to the royal academy of music the opera of "*Cora and Alonzo*;" but his "*Euphrosine and Coradin*" was first performed at the comic opera in 1790. This was followed, at different periods, by "*Stratonice*," "*Irato*," "*Joseph*," and

many other operas, besides the ballets of "The Judgment of Paris," "Dansomanie," and "Pereus and Andromeda." Méhul was one of the three inspectors of instruction at the conservatory of music, from its creation in 1795 till its suppression in 1815. He was then appointed superintendent of music at the king's chapel, and professor of composition at the royal school of music. He was chosen a member of the institute and of the academy of fine arts, and was also a knight of the legion of honour. He died at Paris in 1817. Méhul read before the institute two reports, "Sur l'Etat Actuel de la Musique en France," and "Sur les Travaux des Elèves du Conservatoire à Rome."

**MEIBOM, JOHN HENRY**, a celebrated physician, who was a native of Helmstädt, where he was born in 1590. After travelling in Italy, and taking his doctor's degree at Basle, he returned home, and occupied a medical chair in the university of Helmstädt. In 1626 he was appointed physician of Lubeck, where he died in 1655. His principal works are, "Aurelii Cassiodori Formula Comitum Archiatrorum;" "De Usu Flagrorum in Re Medica et Venerea;" "Jusjurandum Hippocratis," with commentaries relative to the history of Hippocrates, his disciples, &c. After his death appeared his treatise, "De Cerevisiis, Potibusque et Ebriaminibus extra Vinum Aliis."

His son, Henry Meibom, also a physician, was born at Lubeck in 1638, and became professor of medicine in the university of Helmstädt. In 1678 he was made professor of poetry and history. He was the author of numerous medical and anatomical dissertations, and distinguished himself by his investigation of the sebaceous glands and ducts in the eyelids, the valves of the veins, and the papillæ of the tongue. His principal historical publication, "Rerum Germanicarum Tomi Tres," is a collection of writers on German history. He also wrote many pieces concerning the dukes of Brunswick and Lüneburg, and in 1687 he published "Ad Saxonie Inferioris Historiam Introductio." Henry Meibom died in 1700.

**MEIBOMIUS, MARCUS**, a learned philologist, born at Tönningen, in the duchy of Holstein, in 1630. Settling at Stockholm, he acquired the favour of Queen Christina, whom he inspired with much of the same enthusiasm, with respect to the ancients, which possessed himself. Having prevailed upon his royal mistress to be present at a concert, which he proposed to conduct entirely upon the plan of the ancient Greeks, and at which Professor Naudaus was to dance a Greek dance, the ridicule of some of the courtiers at the absurdity of the performance excited his anger so violently that, forgetful of the presence of the sovereign, he struck M. Bordelot, a physician, who, as he fancied, encouraged it, a violent blow in the face. This indiscretion induced him to quit Sweden for Denmark, where he obtained a professorship in the college established for the education of the young nobility at Sorø, was eventually advanced to the rank of a royal counsellor, and made president of the customs. His inattention to the duties of his post soon caused his removal, on which he repaired to Amsterdam, and became historical professor there, but lost this appointment also by his petulance in refusing to give lessons to the son of one of the principal burgomasters. After visiting France and England, Meibomius returned to Amsterdam, and died

there in 1711. His principal work is an edition of the seven Greek musical writers, Aristoxenus, Euclid, Nicomachus, Alypius, Gaudentius, Bacchius, and Aristides Quintilianus, with an appendix, containing the "De Musica" of Martianus Felix.

**MEINERS, CHRISTOPHER**, was born at Ottendorf, in the kingdom of Hanover, in 1747, studied at Gottingen from 1767, and afterwards became one of the most valuable teachers there. His works are very numerous, on various subjects, and of unequal merit. As an academical teacher, his activity in organizing and promoting the prosperity of his university was untiring, and it is much to be regretted that his history of the university was left incomplete. His favourite study was the history of human civilization, and particularly of religion, to which some of his earliest writings, among them his "Historia Doctrinæ de Deo Vero," relate. His latest work on this subject, "Allgemeine Kritische Geschichte der Religion," is, however, more defective in acuteness of criticism and clearness of arrangement than his previous writings. Some of his earlier treatises bear the impress of a judicious, calm, and independent thinker. From his writings on the middle ages, and particularly from his learned lives of the restorers of learning in the fifteenth and sixteenth centuries, a new Bayle may find materials for attack and defence. A French translation of his "History of the Origin, Progress, and Decline of Learning in Greece and Rome," procured his election into the national institute. He died in 1810.

**MEISSNER, AUGUSTUS GOTTLIEB**.—This talented writer was born at Bautzen in 1753, studied law and the belles-lettres at Leipsic and Wittenberg, and died at Fulda, where he was director of the high seminaries of education in 1807. He was also for some time professor of æsthetics and classical literature at Prague. His works were, at one period, very popular in Germany. A glowing imagination, an easy style, grace, wit, and a brilliant manner, united with a delicate tone of gallantry, were the causes of his success. His principal productions are comic operas in the French style; sketches, a miscellaneous collection of anecdotes, tales, &c.; several historical romances, as "Alcibiades," "Bianca Cappello," &c. He also translated Hume's "History of England."

**MELA, POMPONIUS**, a geographer, who flourished during the first century of the Christian era. Little more is known of him than that he was a native of Spain, and the author of a treatise, in three books, in the Latin language, "De Situ Orbis," containing a concise view of the state of the world so far as it was known to the ancient Romans.

**MELANCTHON, PHILIP**.—This learned divine was Luther's fellow labourer in the reformation. He was born in 1497 at Bretten, in the palatinate of the Rhine, where his father, George Schwartzerd, was keeper of the armoury of the count palatine, and died in 1507, and his mother Barbara was a near relative of the learned Reuchlin. His rapid progress in the ancient languages during his boyhood made him a peculiar favourite with Reuchlin. And by his advice he changed his name, according to the custom of the learned at that time, from Schwartzerd Black-earth into the Greek name Melancthon, of the same signification, and in 1510 went to the university of Heidelberg. There he was pre-eminent in philological and philosophical studies, so that in the following



year he was deemed qualified for the degree of bachelor of philosophy, and was made instructor of some young noblemen. But as this university denied him the dignity of master on account of his youth, he went to Tübingen in 1512, where, in addition to his former studies, he devoted himself particularly to theology, and in 1514, after obtaining the degree of master, delivered lectures on the Greek and Latin authors. His profound knowledge is proved by a Greek grammar, which he published about this time. The ability of his lectures soon gained him universal esteem, and the great Erasmus himself gave him, in 1518, the praise of uncommon research, correct knowledge of classical antiquity, and of an eloquent style. Tübingen had to lament the loss of its chief ornament when Melancthon, being invited, on Reuchlin's recommendation to Wittenberg, appeared in 1518 at that university, in his twenty-second year, as professor of the Greek language and literature.

His enlightened mind soon decided him in favour of the cause of evangelical truth; and his judgment, ripened by classical study, his acumen as a philosopher and critic, the uncommon distinctness and order of his ideas, which spread light and grace over whatever he discussed, the caution with which he advanced from doubt to certainty, and the steadfast zeal with which he held and defended the truth when found, this combination of great qualities and merits, at all times rare, contributed greatly to the progress and success of the reformation, in connexion with Luther's activity, spirit, and enterprise. Melancthon's superiority as a scholar, his mild amiable character, the moderation and candour with which he treated the opposite party, made him peculiarly suitable for a mediator. No one knew better than he how to soften the rigour of Luther, and to recommend the new doctrines to those who were prepossessed against them. His "*Loci Theologici*," which appeared first in 1521, opened the path to an exposition of the Christian creed, at the same time scientific and intelligible, and became the model of all protestant writers of dogmatics. He urged decidedly, in 1529, the protest against the resolves of the diet of Spire, which gave his party its name. He drew up in 1530 the celebrated "*Confession of Augsburg*;" and this and the apology for it, which he composed soon after, carried the reputation of his name through all Europe. Francis I. invited him to France in 1535, with a view to a pacific conference with the doctors of the Sorbonne, and he soon after received a similar invitation to this country. Political reasons prevented him from accepting either of the invitations. He went to Worms in 1541, and soon after to Ratisbon, to defend the cause of the protestants in the conferences commenced there with the catholics. But while the reasonable part of the catholics learned on this occasion to respect him more highly, he had to endure from his own party bitter reproaches for the steps for effecting a compromise, upon which he had ventured after mature deliberation. The same thing happened to him when, having been invited to Bonn in 1543 by the elector Hermann of Cologne, he tried to introduce the elector's plans of reformation in a conciliatory spirit towards the catholics. Meanwhile, neither Luther, nor any other of his friends, who knew his noble heart and upright piety, ever entertained a doubt of the purity of his intentions or his fidelity to the gospel. Much as Melancthon had to suffer from Luther's vehemence, the friendship of these two noble spirited

men, agreeing in sentiment and belief, remained unbroken till Luther's death, whom Melancthon lamented with the feelings of a son. A great part of the confidence which Luther had enjoyed now fell to him. Germany had already called him her teacher, and Wittenberg revered in him its only support, and the restorer of its university, after the Smalcaldic war, during which he fled hither and thither and spent some time in Weimar. The new elector, Maurice, also treated him with distinction, and did nothing in religious matters without his advice. But some theologians who would fain have been the sole heirs of Luther's glory could not forgive him, nor believe that love to Wittenberg had induced him to submit to this prince, who had rendered himself suspected by the whole Lutheran church. They attacked his dogmas, and raised suspicions of his orthodoxy.

Melancthon had indeed shown in his negotiations with the catholics, that many an ancient usage, and even a conditional acknowledgment of the papal authority, did not seem to him so dangerous as to Luther. Moreover, the gradual approach of his views (respecting the presence of Christ in the supper) to the Swiss reformers was known, and the alteration which he had, in consequence, made in the article of the Augsburg Confession concerning the supper, was censured by friend and foe. He also explained the doctrine of justification more definitely, and, according to his convictions, more scripturally, both in the later editions of his "*Loci Theologici*," and in other public writings, and explicitly avowed his deviation from the Augustine system, by the assertion that the free will of man must and could co-operate in his improvement; as all will perceive who read his works with attention. His habit of continually advancing in his researches and correcting his opinions, had, unquestionably, a greater share in this change than his natural timidity and love of peace; although, from the last cause, he often used milder language than was agreeable to the rigid Lutherans; but that from fear of man, or a weak spirit of compliance, he ever yielded in any essential point of evangelical truth, cannot be maintained.

The introduction of the Augsburg Interim into Saxony, in which, after long deliberation, Melancthon acquiesced in 1549, under conditions which averted the danger of a relapse into ancient abuses, seemed to the more zealous the most fitting occasion of assailing him. The vexatious disputes respecting the greater or less importance of indifferent matters, considered in religious ceremonies, in which he was involved by Flacius; the complaints which Osiander urged against him in 1557 on account of his doctrine of justification; and, finally, the controversies respecting the co-operation of free will in man's improvement, in which Flacius engaged him shortly before his death, brought great trouble on his overlaboured and sensitive spirit. The investigation of his orthodoxy, which was instituted at Naumberg in 1554, resulted in his entire justification; but the reconciliation which took place there with his enemies, was, nevertheless, merely apparent; and their opposition frustrated the last attempt which he made in 1557 at a convention at Worms, in the name of his party, to produce a compromise with the catholics. The unity of the church was, therefore, Melancthon's last wish, when he died at Wittenberg, in April 1560. A son survived him, who inherited the virtues but not the genius of his father, and a

daughter, married at Wittenberg. His eldest daughter died in 1547; his wife in 1557. The over-anxious mind of this good and amiable woman had often saddened his domestic peace; but he was no where more amiable than in the bosom of his family. Modesty and humility were exhibited in his bodily appearance. No one who saw him for the first time would have recognised the great reformer, in his almost diminutive figure, which always continued meagre from his abstemiousness and industry. But his high, arched, and open forehead, and his bright, handsome eyes, announced the energetic, lively mind, which this light covering enclosed, and which lighted up his countenance when he spoke. In his conversation pleasantries were intermingled with the most sagacious remarks, and no one left him without having been instructed and pleased. He loved to see society at his table, and was so liberal towards the needy that he sometimes involved himself in embarrassments. His ready benevolence, which was the fundamental trait of his character, embraced all who approached him. Open and unsuspecting, he always spoke from the heart; piety, a dignified simplicity, and innocence of manners, generosity, and character, were to him so natural, that it was difficult for him to ascribe opposite qualities to any man; often deceived and abused he was long in learning the arts and ignoble passions which so often stood in the way of his best intentions. But this unsuspecting, benevolent character gained him the devoted love of his disciples. From all the countries of Europe students flocked to Wittenberg in order to assemble around him; and the spirit of profound and impartial investigation which he inculcated had a beneficial influence long after his death; and his exertions to promote education in general are never to be forgotten. If, therefore, stronger energies and greater deeds must be allowed to other distinguished men of his age, he will always be considered the most amiable, pure, and learned. We insert his autograph.

*philippus melancthon*

MELAS, an Austrian general, who in 1793 and 1794 was employed as major-general, and then as lieutenant field-marshal on the Sambre and in the country of Treves. In 1795 he was removed to the army of the Rhine, and in March 1796 to that of Italy, which he commanded for a short time, and afterwards served under different generals who succeeded him. In 1799 he was at the head of the Austrian army, which acted in concert with the Russians under Suwarrow. He distinguished himself at the battle of Cassano, was present at those of Trebia and Novi, beat Championnet at Genola, and took Coni. In 1800 he lost the battle of Marengo, and died in 1807.

MELCHTHAL, ARNOLD OF, was one of the founders of the freedom of Switzerland. The governor of the district, under Albert of Austria, having caused a yoke of oxen to be taken from the plough of Arnold's father, a rich proprietor, the menial of the tyrant added the words, "The peasants may drag the plough themselves if they want bread." Arnold, exasperated by the insult, wounded the servant and saved himself by flight; but his father experienced the vengeance of the governor, who deprived him of

sight. Arnold now conspired with two friends, Furst and Stauffacher, and all three bound themselves by an oath on the night of November 1307, at Grutlin, on the banks of the lake of Waldstetter, to effect the deliverance of their country. They promised each in his own canton to defend the cause of the people, and, with the assistance of the communes, to restore it at every sacrifice to the enjoyment of its rights. It was expressly agreed not to injure the count of Hapsburg in his possessions and his rights, not to separate from the German empire, and not to deny their duties to the abbey or the nobles. They were to avoid, as far as possible, shedding the blood of the territorial officers, since their only object was to secure to themselves and their posterity the freedom inherited from their forefathers.

MELEAGER, a Greek poet, who lived in the century preceding the Christian era. He was a native of Gadara, and spent the principal part of his life at Tyre; but he died in the Isle of Cos, where he had removed in the latter part of his life. Many short poems of Meleager have been preserved in the Grecian anthology, and in the simple elegance of their style contrast strongly with the productions of more recent bards in the same collection. The subject of the following translation from this poet is descriptive of the charms of female beauty:—

"Oh locks, that Damsel's forehead wreath!  
Oh Heliodora's sandal'd feet!  
And oh Timarion's doors, that breathe  
Moist odours from her chamber sweet!  
Oh Anticlea's smiles, that shed  
A tender luxury of light!  
Oh fillet! blooming fresh to sight  
On Dorothea's flower-twined head!  
Love! not thy golden quiver hides,  
In close reserve, the winged dart;  
Each arrow through my vital glides;  
I feel, I feel them in my heart."

MELISSUS, a native of Samos, who flourished about 444 B. C. He is distinguished in the history of his country as a statesman and naval commander. As a philosopher he is considered as belonging to the Eleatic school; he differed from Parmenides in many points, by developing the Eleatic system with still stricter consistency. Parmenides allowed credit to experience obtained through the senses; Melissus represented all existence as one eternal unlimited and immutable yet material being, and rejected the experience obtained through the senses; he also maintained that nothing could be known with certainty respecting the gods.

MELLON, HARRIET.—This lady, who attained a considerable share of celebrity from her dramatic talents and subsequent good fortune, was born in 1775. Her father was employed in the East India company, but died previous to her birth; shortly after which event her mother married a second husband, Mr. Entwistle, a musical professor of some celebrity, and who subsequently became leader of the band at the York theatre. Miss Mellon imbibed early a taste for dramatic pursuits, and at five years of age performed several juvenile characters on country stages. In the meantime her education was not neglected, and by Mr. Entwistle's perseverance and the assistance of a wealthy family at Halifax, his step-daughter rapidly progressed in improvement. Removing with her family to Staffordshire, she there became a member of Mr. Stanton's theatrical company, and performed various characters in that gentleman's circuit with an ability which elicited much applause. She



was altogether a most interesting child, and several of the first ladies in the county of Stafford became her warm patronesses, and in some cases her warm friends. One of those introduced her to Mr. Sheridan, then on a visit to his constituents at Stafford, and that gentleman, after seeing her perform *Rosalind and Priscilla Tomboy*, engaged her for Drury Lane. She made her *debut* at that theatre in 1793 as Lydia Languish in "*The Rivals*," and was received with the most flattering applause. "It was not assumed," says one of her biographers, "that Miss Mellon was a perfect representative of the character; but the vivacity of her air, the good sense she discovered in the dialogue, as well as her pleasing countenance and figure, were sufficiently admired to render her metropolitan *debut* decidedly a successful one. She immediately took her station at the head of the second-rate actresses of Drury Lane theatre, and often was entrusted with first-rate comic characters." In 1794 she is said to have gained a prize of 10,000*l.* in the lottery, when she immediately made a donation of 100*l.* to the theatrical fund. Some accounts say that this was a present from Mr. Coutts, the rich banker, whose repeated visits to her, and the substantial interest he took in her welfare, gave rise to a rumour that she resided under his protection for some years previous to her retirement from the stage. This event took place in 1815, in which year she became the wife of Mr. Coutts, who appears to have been devotedly attached to her, and at his death, in 1822, left her in sole possession of his immense property. This brought her various noble suitors, but she chose to give her hand to the duke of St. Alban's. This lady was the subject of much gross and distinguished calumny, which is equally unworthy of credit and notice. On all hands she was admitted to devote to charitable purposes a great portion of her wealth, her possession of which was certainly no ground for the infamous and malignant abuse with which a large portion of the press assailed her. The duchess of St. Alban's died much regretted on the 6th of August, 1837.

The charities of the duchess of St. Alban's were very numerous. When an actress of 4*l.* a week, she made baby-linen with her own hands and lent it, because she could not afford to give it, to poor women during their accouchement. Her liberality to the two theatrical funds is well known. She allowed Mr. Weitzer 100*l.* per annum; but her charities were at length partially (and only partially) stopped by the calumnies of those who attributed to affectation and love of notoriety what was really the offspring of a generous mind. Miss Stephens, Miss Foote, Miss Smithson, young Kean, and many others experienced the benefits of her fostering kindness; and whatever may have been the faults of the duchess, it is certain that we may look far and wide ere we find one who has ensured to others so much happiness, or effected so much good. The princely fortune which this lady received from her first husband, Mr. Coutts, was at her death nearly all divided between his grand-children.

MELMOTH, WILLIAM.—This gentleman, who is best known as the author of a work entitled "*The Great Importance of a Religious Life*," was born in 1710, and received a liberal education, but does not appear to have studied at either of the universities. He was bred to the law, and in 1756 received the appointment of commissioner of bankrupts, but passed

the chief part of his life in literary retirement at Shrewsbury and Bath. He first appeared as a writer about 1742, in a volume of letters, under the name of Fitzosborne, which have been much admired for the elegance of their style, and their calm and liberal remarks on various topics, moral and literary. In 1757 this production was followed by a translation of "*The Letters of Pliny the Younger*," which has been regarded as one of the happiest versions of a Latin author in the English language, although somewhat enfeebled by a desire to obliterate every trace of a Latin style. He was also the translator of Cicero's treatises "*De Amicitia*" and "*De Senectute*." These he enriched with remarks, literary and philosophical, in refutation of the opposing opinions of Lord Shaftesbury and Soame Jenyns, the first of whom maintained that the non-existence of any precept in favour of friendship was a defect in the Christian system, while the second held that very circumstance to form a proof of its divine origin. His last work was memoirs of his father, under the title of "*Memoirs of a late Eminent Advocate and Member of Lincoln's Inn*." Mr. Melmoth died at Bath in 1799.

MELVIL, SIR JAMES, a statesman and historian, who was born at Hall Hill in Fifeshire, in 1530; and at the age of fourteen became page to Mary queen of Scots, then wife to the dauphin of France. After having travelled and visited the court of the elector palatine, with whom he remained three years, on the accession of Mary to the throne of Scotland, Melvil followed her, and was made privy counsellor and gentleman of the bed-chamber, and continued her confidential servant until her imprisonment in Loch Leven castle. He was sent to the court of Elizabeth, and maintained correspondences in England in favour of Mary's succession to the English crown. He died in 1606. He left an historical work in manuscript, which was published in 1683 under the title of "*Memoirs of Sir James Melvil of Hall Hill, containing an Impartial Account of the Most Remarkable Affairs of State during the last Age*."

MENAGE, GILLES, a distinguished man of letters of the seventeenth century, who was born at Angers in 1613, in which city his father was king's advocate. After finishing his early studies with great reputation he was admitted an advocate, and pursued his occupation for some time at Paris; but, disgusted with that profession, he adopted the ecclesiastical character so far as to be able to hold some benefices without cure of souls. From this time he dedicated himself solely to literary pursuits; and being received into the house of Cardinal de Retz, soon made himself known by his wit and erudition. He subsequently took apartments in the cloister of Notre Dame, and held weekly assemblies of the learned, where a retentive memory rendered his conversation entertaining, although pedantic. He was, however, overbearing and opinionative, and passed his life in the midst of petty hostilities. He precluded himself from being chosen to the French academy by a witty satire entitled "*Requête des Dictionnaires*," directed against the dictionary of the academy. He died in Paris in 1692. His principal works are, "*Dictionnaire Etymologique, ou Origines de la Langue Française*," "*Origines de la Langue Italienne*," "*Miscellanea*," an edition of Diogenes Laertius, with valuable notes, "*Remarques sur la Langue Française*," "*Anti-Baillet*," a satirical critique, "*Historia Mulierum Philosophorum*," "*Poésies Latines, Italiennes*,"

Grecques, et Françaises." After his death a "Ménagiana" was compiled from notes of his conversation, anecdotes, remarks, &c., which is one of the most lively works of the kind.

**MENANDER.**—This most celebrated Greek writer was born at Athens B. C. 342, and is said to have drowned himself on account of the success of his rival Philemon at the age of fifty-two years, though some accounts attribute his death to accident. The superior excellence of his comedies, the number of which exceeded 100, acquired him the title of prince of the new comedy. We have unfortunately nothing but a few fragments remaining of them. Terence imitated and translated him, and from his comedies we may form some idea of the character of those of Menander.

**MENASSEH BEN ISRAEL**, a celebrated rabbi, who was born in Portugal about 1604. His father was a rich merchant, who suffered greatly both in property and person from the inquisition, and on that account fled into Holland. At the age of eighteen the son was made preacher and expounder of the Talmud at Amsterdam. In 1632 he published, in the Spanish language, the first part of his work entitled "Conciliador," &c., of which the next year a Latin version was printed by Dionysius Vossius, entitled "Conciliator, sive de Convenientia Locorum S. Scripturæ quæ pugnare inter se videntur, Opus ex vetustis et recent oribus omnibus Rabbinis magna Industria ac Fide congestum." He also published three editions of the Hebrew Bible. In the time of Cromwell he came to this country, and obtained for his nation more privileges than they ever before enjoyed. He died at Amsterdam in 1659. His other works are the "Talmud Corrected," with notes, "De Resurrectione Mortuorum," "Esperanza de Israel," dedicated to the English parliament in 1650, one object of which is to prove that the ten tribes are settled in America, and "An Apology for the Jews in the English Language."

**MENDELSSOHN, MOSES**, a celebrated Jewish philosopher, who was born in 1729 at Dessau, Germany. His father, though very poor, gave him a careful education, and himself instructed the boy in Hebrew and the rudiments of Jewish learning, others instructed him in the Talmud. The Old Testament also contributed to the formation of his mind. The poetical books of those ancient records attracted the boy particularly. The celebrated book of Maimonides, "More Nevochim," or "Guide of the Erring," happening to fall into his hands, excited him first to the enquiry after truth and to a liberal way of thinking. He studied this work with such ardent zeal that he was attacked by a nervous fever, which, carelessly treated, entailed upon him for the rest of his life a crooked spine and weak health. His father was unable to support him any longer, and he wandered in 1742 to Berlin, where he lived several years in great poverty, dependent on the charity of some persons of his own religion. Chance made him acquainted with Israel Moses, a man of philosophical penetration and a great mathematician, who, persecuted every where on account of his liberal views, lived also in utter poverty and became a martyr to truth. This man often argued with Mendelssohn on the principles of Maimonides. He also gave him a Hebrew translation of Euclid, and thus awakened in the youth a love for mathematics. A young Jewish physician named Kisch encouraged him to study

Latin, and gave him some instruction in this language, and Dr. Gumpert made him acquainted with modern literature.

Thus he lived without any certain support, all the time occupied with study, until a silk manufacturer of his persuasion at Berlin, Mr. Bernard, appointed him tutor of his children, and at a later period he took him as a partner in his business. In 1754 he became acquainted with Lessing, who had a decided influence upon his mind. Intellectual philosophy became now his chief study. His "Letters on Sentiments" were the first fruit of his labours in this branch. He became now also acquainted with Nicolai and Abbt, and his correspondence with the latter is a monument of the friendship and familiarity which existed between these two distinguished men. Mendelssohn contributed to several of the first periodicals, and now and then appeared before the public with philosophical works which acquired him fame, not only in Germany but also in foreign countries. He established no new system, but was nevertheless one of the most profound and patient thinkers of his age, and the excellence of his character was enhanced by his modesty, uprightness, and amiable disposition. His disinterestedness was without limits, and his beneficence ever ready, as far as his small means would allow. He knew how to elude with delicacy the zealous efforts of Lavater to convert him to Christianity; yet his grief at seeing himself so unexpectedly assailed brought on him a severe sickness, which long incapacitated him for scientific pursuits.

In his "Jerusalem, oder über religiöse Macht und Judenthum," he gave to the world in 1783 many excellent ideas, which were much misunderstood, partly because they attacked the prejudices of centuries. In some morning lessons he had expounded to his son and other Jewish youths the elements of his philosophy, particularly the doctrine of God. He therefore gave the name of "Morning Hours" to the work containing the results of his investigations, of which his death prevented him from completing more than one volume. F. H. Jacobi having addressed to him a treatise "On the Doctrine of Spinoza," he thought himself obliged to defend his deceased friend Lessing against the charge of having been an advocate of Spinoza's doctrines. Without regarding the exhausted state of his health, he hastened to publish his work entitled "Moses Mendelssohn to the Friends of Lessing," and became in consequence so much weakened, that a cold was sufficient to put an end to his valuable life in 1786. The German language is indebted to him in part for its development.

In the philosophical dialogue he made the first successful attempt among the writers of his country, taking for his models Plato and Xenophon. Besides the works already mentioned, he wrote "Philosophische Schriften;" his masterpiece, "Phædon, or On the Immortality of the Soul," which has gone through several editions since 1767, and has been translated into most modern European languages.

**MENDEZ, MOSES**, a clever Jewish poet, who was born in the metropolis and educated at Oxford, where he received the degree of B. A. in 1750. He was the author of several popular musical entertainments, among which that called "The Chaplet" is considered the best. His poem entitled "The Seasons" is in the style of Spenser, of whom he was a



great admirer. The following is an extract from this production :—

" Ere yet I sing the round-revolving year,  
And show the toils and pastime of the swain,  
At Alcon's grave I drop a pious tear;  
Right well he knew to raise his learned strain,  
And, like his Milton, scorn'd the rhyming chain.  
Ah! cruel fate, to tear him from our eyes;  
Receive his wreath, albe the tribute's vain,  
From the green sod may flowers immortal rise,  
To mark the sacred spot where the sweet poet lies.

It is the cuckoo that announceth spring,  
And with his wreakful tale the spouse doth fray:  
Meanwhile the finches harmless ditties sing,  
And hop, in buxom youth, from spray to spray,  
Proud as Sir Paride, of rich array.  
The little wantons that draw Venua' team  
Chirp am'rous through the grove in beavies gay;  
And he, who erst gain'd Leda's fond esteem,  
Now sail'd on Thamis' tide, the glory of the stream!

Proud as the Turkish sultan, chaunticleer  
Bees, with delight, his numerous race around:  
He grants fresh favours to each female near;  
For love as well as cherisaunce renown'd.  
The waddling dame that did the Gauls confound,  
Her tawny sons doth lead to rivers cold;  
While Juno's darling, with majestic bound,  
To charm his leman doth his train unfold,  
That glows with vivid green, that flames with burning gold.

But hark! the bag-pipe summons to the green,  
The jocund bag-pipe, that awaketh sport;  
The blithesome lasses, as the morning sheen,  
Around the flower-crown'd May-pole quick resort:  
The gods of pleasure here have fix'd their court.  
Quick on the wing the flying moment seize,  
Nor build up ample schemes, for life is short,  
Short as the whisper of the passing breeze.  
Yet, ah! in vain I preach—mine heart is ill at ease."

**MENDEZ PINTO, FERDINAND**, a celebrated Portuguese traveller, who in 1537 embarked in a ship bound for the Indies; but in the voyage it was attacked by the Moors, who carried it to Mocha and sold Ferdinand for a slave. After various adventures he arrived at Ormus, whence he proceeded to the Indies, and returned to Portugal in 1558. He published a curious account of his travels, which has been translated into French and English. Mendez Pinto, from his excessive credulity, has been classed with the English Sir John Mandeville, and both are now chiefly quoted for their easy belief and extravagant fiction.

**MENDOZA, DON DIEGO HURTADO DE**, a Spanish classic, who was also distinguished as a politician and a general in the brilliant age of Charles V. He was descended from an ancient family, which had produced several eminent scholars and statesmen, and was born at Granada in 1503. As a poet and historian, he contributed to establish the reputation of Castilian literature; but his public life displayed nothing of the finer feelings of the poet, the impartial love of truth of a philosopher, or the clear discernment of the experienced statesman. Stern, severe, arbitrary, and haughty, he was a formidable instrument of a despotic court. When Don Diego left the university of Salamanca, where his talents, wit, and acquirements, had rendered him conspicuous, he served in the Spanish army in Italy, and in 1538 Charles V. appointed him ambassador to Venice. In 1542 he was imperial plenipotentiary to the council of Trent, and in 1547 ambassador to the court of Rome, where he persecuted and oppressed all those Italians who yet manifested any attachment to the freedom of their country. As captain-general and governor of Sienna, he subjected that republic to the dominion of Cosmo I. of Medici, under Spanish supremacy, and crushed the Tuscan spirit of liberty.

Hated by the liberals, held in horror by Paul III., whom he was charged to humble in Rome itself, he ruled only by bloodshed; and, though constantly threatened with the dagger of assassins, not only for his abuses of his power, but also on account of his love intrigues in Rome, he continued to govern until 1554, when he was recalled by Charles V. Amidst the schemes of arbitrary power, Mendoza employed himself in literary labours, and particularly in the collection of Greek and Latin manuscripts. He sent learned men to examine the monastery of Mount Athos for this purpose, and took advantage of his influence at Soliman's court for the furtherance of the same object. After the abdication of Charles V. he was attached to the court of Philip II. An affair of gallantry involved him in a quarrel with a rival, who turned his dagger upon him. Don Diego threw him from the balcony of the palace into the street, and was, in consequence, thrown into prison, where he spent his time in writing love elegies. He was afterwards banished to Granada, where he observed the progress of the Moorish insurrection in the Alpujarra mountains, and wrote the history of it. This work is considered one of the best historical writings in Spanish literature. He was also engaged till the time of his death, which took place in 1575, in translating a work of Aristotle, with a commentary. His library he bequeathed to the king, and it now forms one of the ornaments of the Escorial. His poetical epistles are the first classical models of the kind in the literature of his country. They are mostly imitations of Horace, written in an easy style, and with much vigour, and show the man of the world. Some of them delineate domestic happiness and the tenderer feelings with so much truth that we can with difficulty recognise the tyrant of Sienna. His sonnets are deficient in elevation, grace, and harmony, and his canzoni are often obscure and forced. In the Spanish forms of poetry, redondillas, quintillas, and villancicos, he surpassed his predecessors in elegance of diction. His satires, or burlescas, were prohibited by the inquisition. As a prose writer, he forms an epoch; he has been called the father of Spanish prose. His comic romance, written while he was yet a student, "*Vida de Lazarillo de Tormes*," has been translated into foreign languages. The hero of this tale is a cunning beggar, and the life of the various classes of the people is described in it with great spirit and truth. The numerous imitations of *Lazarillo de Tormes* produced a peculiar class of writings in Spanish literature—*gusto picaresco*, so called. His second great work, the "*History of the War of Granada*," may be compared with the works of Livy and Tacitus. Though Mendoza does not pronounce judgment, yet it is easy to see, from his relation, that the severity and tyranny of Philip had driven the Moors to despair. The Spanish government would not, therefore, permit the printing of it till 1610, and then only with great omissions.

**MENEDEMUS OF ERETRIA** was the founder of the Eretrian school of philosophy, which formed a branch of the Socratic. He was a pupil of Plato and Stilpo, and ascribed truth only to identical propositions. He is said to have starved himself to death because he could not engage Antigonus to restore freedom to his country.

**MENGES, ANTHONY RAPHAEL**, one of the most distinguished artists of the eighteenth century. He was born at Aussig in Bohemia in 1728, and was

the son of an indifferent Danish artist, who had settled in Dresden. From the sixth year of his age the young Raphael was compelled to exercise himself in drawing, daily and hourly, and, a few years later, was instructed by his father in oil, miniature, and enamel painting. The father hardly allowed him a moment for play, set him tasks which he was required to accomplish within a given time, and severely punished him if he failed. In 1741 the young artist accompanied his father to Rome, and studied the remains of ancient statuary, the works of Michael Angelo in the Sistine Chapel, and finally, the inimitable productions of the divine Raphael in the Vatican. He was left to pass the day there with bread and water, and in the evening his studies were examined with the greatest severity. In 1744 his father returned with him to Dresden, and Augustus soon after appointed him court-painter. A second visit to Rome was occupied in renewing his former studies, studying anatomy, &c. His first great compositions appeared in 1748, and met with universal admiration. A Holy Family was particularly admired; and the young peasant girl who served him as a model became his wife.

On his return to Dresden the king appointed him principal court-painter; and in 1751 he was engaged to paint the altar-piece for the catholic chapel, with leave to execute it in Rome; and about the same time he made a copy of Raphael's School of Athens for the duke of Northumberland. The seven years' war deprived him of his pension; but in 1754 he received the direction of the new academy of painting in the Capitol, and in 1757 the Celestines employed him to paint the ceiling of the church of St. Eusebius, his first fresco. He soon after painted, for Cardinal Albani, the Parnassus in his villa, and executed various oil paintings. In 1761 Charles III. invited Mengs to Spain, where his principal works at this time were an assembly of the gods and a Descent from the Cross. Returning to Rome, he executed a great allegorical fresco painting for the pope, in the *camera de' papiri*, and, after three years, returned to Madrid. At this time he executed the apotheosis of Trajan in fresco, his finest work. He died in Rome in 1779, leaving seven children, thirteen having died previously. His expensive manner of living, and his collections of drawings of masters, vases, engravings, &c., had absorbed all his gains, although during the last eighteen years he had received 180,000 scudi. A splendid monument was erected to his memory by his friend the cavalier d'Azara, at the side of Raphael, and another by the empress of Russia, in St. Peter's. Mengs's composition and grouping is simple, noble, and studied; his drawings correct and ideal; his expressions, in which Raphael was his model, and his colouring, in every respect, are excellent. His works are finished with the greatest care. His writings in different languages, particularly his "Remarks on Correggio, Raphael, and Titian," are highly instructive.

**MENINSKI, OR MENIN, FRANCIS**, a celebrated orientalist, who was born in Lorraine in 1623, and studied at Rome, under the learned Jesuit Grattini. At the age of thirty he accompanied the Polish ambassador to Constantinople, and, applying himself to the study of the Turkish language, became first interpreter to the Polish embassy at the Porte, and soon after was appointed ambassador

plenipotentiary to the court. He was naturalized in Poland, and added the termination *ski* to his family name of Menin. In 1661 he became interpreter of the Oriental languages at Vienna, and was entrusted with several important commissions; and in 1669, on going to visit the holy sepulchre of Jerusalem, he was created a knight of that order, and, on his return to Vienna, was created one of the emperor's council of war. His principal work was his "*Thesaurus Linguarum Orientalium*," published at Vienna in 1680. Meninski died at Vienna in 1698.

**MENIPPUS**, a cynic, and disciple of the second Menedemus. He was a native of Gadara in Palestine, and his writings were chiefly of a satirical kind, so much so indeed that Lucian styles him "the most snarling of cynics," and, in two or three of his dialogues, introduces him as the vehicle of his own sarcasms. It appears that his satires were composed in prose; on which account those of Varro were denominated "Menippean," and, for the same reason, that of satire "Minippe" was given, in France, to the celebrated work written against the league. Menippus is said to have hanged himself in consequence of being robbed of a large sum of money. He had been originally a slave, but purchased his freedom, and was made a citizen of Thebes. None of his works is now extant.

**MENNO, SIMONIS**, an enthusiast, who was born in Friesland in 1505, and joined the anabaptists in 1537, having been previously a catholic priest. After the suppression of the disturbances at Munster, Menno collected the scattered remnants of the sect, and organized societies, for which he secured the toleration of the government. His peregrinations for many years in Holland and the north of Germany, as far as Livonia, contributed to increase the number of his followers and to disseminate his doctrines among those who were not satisfied with the progress of the protestant churches in reform. Except in some opinions respecting the incarnation of Christ, to which he was probably led by the controversy concerning the bodily presence of Christ in the eucharist, and in the administration of baptism to adults only, his tenets agreed, in general, with those of the Calvinists. Menno died at Oldeslohe in Holstein, 1561.

**MENOU, JACQUES FRANCOIS, BARON**, a military leader, who was born in Touraine in 1750. He entered the military service at an early age, and rose rapidly to a high rank. In 1789 the noblesse of Touraine chose him their deputy to the states-general, where he was one of the earliest to unite with the third estate. Menou turned his attention particularly to the new organization of the army, and proposed to substitute a general conscription of the young men in the place of recruiting. His subsequent votes and propositions in favour of vesting the declaration of war in the nation, of arming the national guard, &c., were generally on the revolutionary side; but when the more violent opinions began to prevail, he joined those who endeavoured to moderate the excitement. In 1792 he resumed his military duties, and was second in command of the troops of the line stationed near Paris. In this capacity he accompanied the king to the assembly, and was afterwards repeatedly denounced to the convention as an enemy to the revolution. He, however, escaped condemnation, and in May 1795 commanded the troops who defended the convention against the insurgents of the Faubourg



St. Antoine. Menou afterwards accompanied Bonaparte to Egypt, and distinguished himself by his courage on several occasions. After the return of Bonaparte, he married the daughter of a rich bath-keeper of Rosetta, submitting to all the ceremonies of the laws of Mahomet, and adopting the name of Abdallah. On the death of Kléber he took the chief command, and, after a gallant defence in Alexandria, was obliged to capitulate to the English. Bonaparte received him favourably on his arrival in France, and appointed him governor of Piedmont. Menou was afterwards sent to Venice, in the same capacity, and died there in 1810.

**MENSCHIKOFF, ALEXANDER**, a Russian nobleman, who was born near Moscow in 1674, and employed by a pastry-cook to sell pastry in the streets of Moscow. Different accounts are given of the first cause of his rise. According to some statements, he overheard the project of a conspiracy by the Strelitz, and communicated it to the czar; other accounts represent him as having attracted the notice of Lefort, who took him into his service, and, discerning his great powers, determined to educate him for public affairs. Lefort took the young Menschikoff with him on the great embassy in 1697, pointed out to him whatever was worthy of his attention, and instructed him in military affairs, and in the maxims of politics and government. On the death of Lefort, Menschikoff succeeded him in the favour of the czar, who placed such entire confidence in him that he undertook nothing without his advice; yet his passion for money was the cause of many abuses, and he was three times subjected to a severe examination, and was once also condemned to a fine. The emperor punished him for smaller offences on the spot; but much of his selfishness and faithlessness was unknown to his sovereign, and he was much indebted for support to the empress Catharine. He became first minister and general field-marshal, baron and prince of the German empire, and received orders from the courts of Copenhagen, Dresden, and Berlin. Peter also conferred on him the title of duke of Ingria. On the death of Peter, it was chiefly through the influence of Menschikoff that Catharine was raised to the throne, and that affairs were conducted during her reign. When Peter II. succeeded her on the throne, Menschikoff grasped with a bold and sure hand the reins of government; but in 1727, when his power was raised to the highest pitch, he was suddenly hurled from his elevation. Having embezzled a sum of money which the emperor had intended for his sister, he was condemned to perpetual exile in Siberia, and his immense estate was confiscated. He passed the rest of his life at Beresov, where he lived in so frugal a manner that, out of a daily allowance of ten roubles, he saved enough to erect a small wooden church, on which he himself worked as a carpenter. He sunk into a deep melancholy, said nothing to any one, and died in 1729. Menschikoff was selfish, avaricious, and ambitious, implacable and cruel, but gracious, courageous, well-informed, capable of large views and plans, and persevering in the execution of them. His services in the promotion of civilization, commerce, the arts and sciences, and in the establishment of Russian respectability abroad, have been productive of permanent good effects.

**MENZEL, FREDERICK WILLIAM**, a Saxon gentleman, who held the office of private secretary in

the royal cabinet of Dresden previous to the breaking out of the seven years' war. Frederick II., suspecting that negotiations were going on against him between the courts of Petersburg, Vienna, and Dresden, directed his minister at the court of Saxony to procure information on the subject. Chance made the ambassador acquainted with Menzel, whose expensive and dissipated habits had plunged him into embarrassments, to relieve which he had been induced to purloin from the public treasury. The unhappy man hoped to preserve himself by a greater crime, and, in consideration of a large sum of money, delivered to the Prussian ambassador copies of the secret correspondence between Saxony, Russia, and Austria, relating to Prussia. His conscience, indeed, was awakened, but he could not turn back without forfeiting the protection of the ambassador in case of detection. During a journey to Warsaw, in the retinue of the king, traces of his guilt were at length discovered. Menzel himself was surprised by the report of the discovery of his treachery in a social party. He attempted to save himself by flight, but was arrested at Prague, on the demand of the court of Saxony, and imprisoned, first at Brunn, but after the conclusion of the peace of Hubertsburg, in the castle of Konigstein. Here he lived thirty-three years, at first in the strictest custody. During his imprisonment at Brunn he cherished the hope that Prussia would stipulate for his liberation at the conclusion of peace. Through the favour of King Frederick Augustus I., his condition was somewhat alleviated in the latter part of his life; he received better food, and permission to take the air now and then; he was also relieved of the heavy chains which he had worn many years. He died in May 1796, at the age of seventy.

**MENZEL, CHARLES ADOLPHUS**, a German historian, who was born in 1784, in Grünberg, Silesia, and studied at Halle, where he devoted himself particularly to history. He published several historical works, which, though not equal in deep research to those of many contemporary writers of Germany, are valuable for their descriptive merit, particularly his "History of the Germans," which comes down to the death of Maximilian I. As a continuation of Becker's "Universal History," he wrote "A History of Modern Times since the Death of Frederic II." His last work was "A Modern History of the Germans from the Reformation to the Act of Confederacy," which is to be considered a continuation of his history of the Germans.

**MERCATOR, GERARD**, a mathematician and geographer, who was born at Rupelmonde, in the Low Countries, in 1512, and studied at Louvain, applying himself with such intensity as to forget to take the necessary food and sleep. His progress in the mathematics was very rapid, although without a teacher, and he soon became a lecturer on geography and astronomy, making his instruments with his own hands. Granvella, to whom he presented a terrestrial globe, recommended him to Charles V. Mercator entered into the emperor's service, and executed for him a celestial globe of crystal, and a terrestrial globe of wood. In 1559 he retired to Duisburg, and received the title of cosmographer to the duke of Juliers. His last years were devoted to theological studies. He died in 1594. Mercator published a great number of maps and charts, which he engraved and coloured himself. He is known

as the inventor of a method of projection called by his name, in which the meridians and parallels of latitude cut each other at right angles, and are both represented by straight lines, which has the effect of enlarging the degrees of latitude as they recede from the equator. His first maps on this projection were published in 1569; the principles were first explained by Edward Wright, in 1599, in his "Corrections of Errors in Navigation," whence the discovery has sometimes been attributed to him. His "*Tabulæ Geographicae*" is the best edition of the maps of Ptolemy, and has been merely copied by his successors.

MERCER, HUGH, a brigadier-general in the American revolutionary army, who was by birth a native of Scotland. He was liberally educated, studied medicine, and acted as a surgeon's assistant in the memorable battle of Culloden. He emigrated from his country not long after to Pennsylvania, but removed to Virginia, where he settled and married. He was engaged with Washington in the Indian wars of 1755, &c., and his children are in possession of a medal which was presented to him by the corporation of the city of Philadelphia, for his good conduct in the expedition against an Indian settlement, conducted by Colonel Armstrong, in September 1756. In one of the engagements with the Indians, General Mercer was wounded in the right wrist, and being separated from his party, he found that there was danger of his being surrounded by hostile Indians, whose war-whoop and yell indicated their near approach. Becoming faint from loss of blood, he took refuge in the hollow trunk of a large tree. The Indians came to the spot where he was concealed, seated themselves about for rest, and then disappeared. Mercer left his hiding-place, and pursued his course through a trackless wild of about one hundred miles, until he reached Fort Cumberland. On the way he subsisted on the body of a rattlesnake, which he met and killed. When the war broke out between the colonies and the mother country, he immediately joined the former, and distinguished himself by his bravery and skill during that important period of American history.

MERCY, FRANCOIS DE, one of the most distinguished generals in the thirty years' war. He was born at Longwy in Lorraine, and rose in the service of the elector of Bavaria through the successive ranks. After having defeated General Rantzau at Tuttlingen, he was appointed, with the rank of Bavarian lieutenant-general and imperial field-marshal, to the command of the combined forces, and captured Rotweil and Uberlingen. In the succeeding year, 1644, Friburg fell into his hands, and he threw up a fortified camp in its vicinity. The great Condé attacked him in this position, and after a combat of three days compelled him to retire. Turenne pursued him, but the retreat was so ably conducted that the French general was unable to obtain any advantage over him. In May 1645 he defeated Turenne at Marienthal, and fell on the 3rd of August, 1644, in the battle of Allersheim, near Nordlingen. He was buried on the field, and a stone was raised with the inscription *Sta, viator, heroem calcas*. Rousseau, in his "*Emile*" very justly remarks, that the simple name of one of his victories would have been preferable to this inflated sentence, borrowed from antiquity.

MERCY, FLORIMOND CLAUDE DE, a grandson of Francois de Mercy, who was born in Lorraine

in 1666, and entered the service of the emperor Leopold in 1682, and distinguished himself as a volunteer in the defence of Vienna against the Turks. His gallantry, particularly in the battle of Zenta, was rewarded with the rank of major. He afterwards served with equal distinction in Italy and on the Rhine. In 1705 he stormed the lines of Pfaffenhofen, and compelled the French to retreat under the cannon of Strasburg. In 1706 he covered Landau by his skilful manœuvres, and supplied it with provisions and troops. In 1707 he defeated General Vivans at Offenburg; but, having penetrated too far into Alsace, was entirely defeated at Rumersheim. In 1716 he commanded, with equal success, in Sicily against the Spaniards, and during the peace exerted himself in improving the condition of the Bannat. In 1734 he received the command in Italy, and occupied the duchy of Parma, but fell while leading the attack in person on the village of Croisetta. His remains were interred at Reggio.

MERIAN, MATTHEW, senior, an artist of celebrity, who was born at Basle in 1593. He studied at Zurich under Dietrich Meyer, and at Oppenheim under Theodore de Bry. He subsequently settled at Frankfort on the Maine, and died in 1651. His principal engravings consist of views of the chief cities of Europe, particularly those of Germany, with descriptions, and are remarkable for the excellence of their perspective. His other works are landscapes, historical scenes, the chase, &c.—His son, Matthew Merian, was born at Basle in 1621, and became a good painter of portraits. He studied at Rome, 1644, travelled in England, the Low Countries, France, &c., and died in 1687.—Maria Sibylla, a daughter of the elder Matthew, was born at Frankfort in 1647. She studied under her step-father Morefels, and Mignon, and was distinguished by the taste, skill, and accuracy with which she painted flowers and insects in water colours. Her zeal for this department of painting induced her to make a voyage to Surinam, for the purpose of observing the metamorphosis of the insects of the country; and, after a residence of two years, she returned with a large collection of drawings of insects, plants, and fruits on vellum. Her works are "*Erucarum Ortus, Alimentum, et Metamorphosis*;" "*History of the Insects of Europe*;" and "*Metamorphosis Insectorum Surinamensium*," with sixty plates. She died at Amsterdam in 1717. One of her daughters published a new edition of the last-named work, which her mother was preparing at the time of her death.

MERLIN, AMBROSE, a British writer, who flourished about the latter end of the fifth century. The accounts we have of him are so mixed up with fiction, that to disentangle his real life from the mass would be impossible. He was said to be the son of a demon and a daughter of a king of England who was a nun. His birth-place was Carmarthen in Wales; and he is said to have been instructed by his father in all branches of science, and received from him the power of working miracles. He was the greatest sage and mathematician of his time, the counsellor and friend of four English kings, Vortigern, Ambrosius, Pendragon, and Arthur. Vortigern, at the advice of his magicians, had resolved to build an impregnable tower, in order to secure himself against the Saxons; but the foundation was scarcely laid when the earth opened by night and swallowed it up. The magicians informed the king, that to give firmness to the



foundation, he must wet it with the blood of a child born without a father. After much search, the young Merlin was brought to the king. After Merlin had heard the dictum of the magicians, he disputed with them and showed them that under the foundation of the tower was a great lake, and under the lake two great raging dragons,—one red, representing the British, one white, representing the Saxons. The earth was dug open, and no sooner were the dragons found than they commenced a furious battle; whereupon Merlin began to weep, and to utter prophecies respecting the future state of England. The miracles ascribed to him are numerous. He is said to have escaped from the Saxons in a ship of glass. Instead of dying, it was supposed that he fell into a magic sleep, from which after a long period he would awake, and to this fable Spenser alludes in his "Faery Queen." In the British Museum is "*Le Compte de la Vie de Merlin et de ses Faits et Compte de ses Prophéties*," in two folio volumes, on vellum, without date or place.

MERLIN, PHILIP ANTONY, generally called Merlin de Douai, was born in 1754, in the village of Arleux in Flanders. His father, who was a farmer, had him placed in the rich abbey of Anchin, near Douai. The monks taught him to read and write, sent him to college, and educated him to the profession of the law. The young Merlin was no sooner admitted an advocate than his benefactors gave him the direction of the legal concerns of their wealthy house, and obtained for him the same charge from the chapter of Cambray. In 1789 he was chosen deputy to the states-general by the *tiers-état* of Douai, and when Necker called for a patriotic contribution in the midst of the distresses of the treasury, M. Merlin offered to the public wants a fourth of his revenue, amounting to 10,000 francs. He was a member of the committee formed to prepare the means of abolishing the feudal system, and drew up many able reports on this subject. After the session he was appointed president of the criminal tribunal of the north, and in 1792 deputy to the convention for that department. He voted for the death of the king without appeal to the people, and without respite; and he endeavoured to obtain a law, providing that no deputy should be sent before the revolutionary tribunal until the assembly itself should have decreed his accusation. Robespierre and Couthon opposed the law, with menaces against its advocates, and the proposition was lost.

He was afterwards successively president of the convention, and member of the committee of public safety. In March 1795 he proposed a decree of accusation against Barrere, Billaud de Varennes, Collot d'Herbois, and Vadier; and demanded a new organization of the revolutionary tribunal, with a view to lessen its power. When the sections of Paris were preparing to attack the convention, M. Merlin was one of the first to denounce the city; and on the 30th of September, 1795, obtained a decree that the armed force should be at the sole disposal of the representatives of the people, and that any other authority which should call it into action should be punished with death. Shortly after he presented in the tribune a code of crimes and punishments, which was decreed in two sittings, and remained in force until 1811. In 1795 the directory appointed M. Merlin minister of justice. He was also appointed a member of the directory in the room of M. Barthélemy, but resigned

his seat in the executive government in 1799, and retired to Douai. Napoleon recalled him from his retreat, and under the imperial government he became advocate-general, commandant of the legion of honour, and received the dignity of count. In 1806 he was appointed a member of the council of state, in which he acquired much influence. On the return of the king in 1814, M. Merlin was permitted to resign with a pension. On the return of Napoleon from Elba M. Merlin hastened to offer him homage, and was made one of his ministers of state; and he was afterwards chosen member of the chamber of representatives for the department of the north. He had been a member of the institute from its commencement. M. Merlin quitted France in 1816 with the design of passing to America; but being shipwrecked, he obtained permission to reside in the Netherlands.

MERRICK, JAMES, an English poet, who was born in 1720, and educated at Oxford. He took the degree of B. A. in 1739, and was chosen a probationer fellow in May 1744. The celebrated Lord North, and Lord Dartmouth, were his pupils at this college. He entered into holy orders, but never engaged in any parochial duty, being subject to acute pains in his head, frequent lassitude, and feverish complaints; but, from the few manuscript sermons which he left behind him, appears to have preached occasionally. His life was chiefly passed in study and literary correspondence, and much of his time and property were employed on acts of benevolence. Few men have been mentioned with higher praise by all who knew him. In 1734, while he was yet at school, he published "*Messiah, a Divine Essay*;" and, in April 1739, before he was twenty years of age, he was engaged in a correspondence with the learned Reimarus. The imprimatur from the vice-chancellor, prefixed to his translation of "*Tryphiodorus*," is dated the 20th of October, 1739, before he had taken his bachelor's degree. In Alberti's last volume of Hesychius, published by Ruhenkenius, are many references to Mr. Merrick's notes on "*Tryphiodorus*," which serve to illustrate the Greek writer by historical and critical explanations; many of them have a reference to the New Testament, and show how early the author had turned his thoughts to sacred criticism. Mr. Merrick was, in addition to the works already mentioned, the author of several other books of considerable merit. He died much regretted on account of his blameless life, in 1769.

MERRY, ROBERT, an English poet and dramatic writer, who was born in 1755 at London, where his father was a merchant. He received his education at Harrow under Dr. Summers, and had the celebrated Dr. Parr as private tutor. From Harrow he went to Cambridge, and on leaving that university he bought a commission in the horse guards; but subsequently quitted the service and went abroad, where he remained nearly eight years; during which time he visited most of the principal towns of France, Switzerland, Italy, Germany, and Holland. At Florence he studied the Italian language, encouraged his favourite pursuit, poetry, and was elected a member of the academy Della Crusca. Here also he was a principal contributor to a collection of poetry, by a few English of both sexes, called "*The Florence Miscellany*." The name of the academy he afterwards used as a signature to many

poems which appeared in the periodical journals, and the newspapers, and excited so many imitators as to form a sort of temporary school of poets, whose affectations were justly ridiculed by the author of the "Baviad and Mæviad." Mr. Merry, however, had more of the qualities of a poet than his imitators, although not much more judgment. His taste, originally good, became vitiated by that love of striking novelties which exhausts invention. In 1791 he married Miss Brunton, an actress, who performed in his tragedy of "Lorenzo," and a prospect opened to him by the joint production of that lady's talents, and his own pen; but the pride of his relations was wounded by the alliance; and he was constrained, much against Mrs. Merry's inclination, to take her from the stage. They retired to America in 1796, and died suddenly at Baltimore, in Maryland, in 1798.

\* MERSCH, VAN DER, a popular leader of the Brabant patriots in 1789, who was born at Menin, and entered the French service, in which he acquired the title of the brave Fleming. He afterwards served in the Austrian army, in which he rose to the rank of lieutenant-colonel. In the beginning of the opposition to Austria in the Low Countries, the command of a hastily raised body of troops was given to him, with which, though undisciplined and inferior to the enemy, he made a successful attack on the imperial forces at Hoogstraaten near Antwerp. After some other successful operations, which placed Ghent and Brussels in his hands, the chief command of the Belgian troops was entrusted to him. Party divisions soon, however, found their way into the government, and the enemies of Van der Mersch succeeded by their intrigues in removing him from his command, and, although they could prove nothing against him, threw him into prison. He remained in confinement until the Austrians recovered possession of the country, and died at Menin in 1792, esteemed and regretted.

MERTON, WALTER DE, a learned English prelate, who lived in the thirteenth century. He received a good classical education at Merton in Surrey, and afterwards devoted himself to a monastic life. By his talents and general ability he rose through several ecclesiastical offices of weight and importance, till, in 1258, he was advanced to the post of chancellor of England. Of this office he was deprived in the same year by the barons, but restored in 1261, with a yearly salary of 400 marks; and held it again in 1274, in which year he was consecrated bishop of Rochester. He appears to have been of high credit in affairs of state, and consulted on all matters of importance, as a divine, a lawyer, and a financier. His death was occasioned by a fall from his horse, in fording a river in his diocese in 1277. Notwithstanding his liberality, at his death he was possessed of goods valued by inventory at 5110*l.*, of which he left legacies to the amount of 2726*l.* His debts amounted to 746*l.*, and he had owing to him about 622*l.*

This prelate was interred on the north side of St. William's chapel, at the north end of the cross aisle in Rochester cathedral, with a marble monument, which had probably been injured or decayed, as in 1598 the present beautiful alabaster monument was erected by the society of Merton college, at the suggestion of the celebrated Sir Henry Savile, then warden of the college. With respect to the founda-

tion of this college, an opinion has long prevailed which the inquiries of some recent antiquaries have rendered doubtful. It was stated by Wood and others, that Walter de Merton first founded a college at Maldon, as a nursery for that at Oxford; that at a certain age the scholars were removed from Maldon to Oxford, where the founder provided a house for them on the site of the present college, and that the whole establishment was not removed from Maldon to Oxford until the year 1274, when the third and last charter was obtained. On the other hand, his original intention appears to have been to establish a religious house at Maldon, consisting of a warden and priests, who were to appropriate certain funds, with which he entrusted them, to the maintenance and education of twenty scholars at Oxford or elsewhere, and that when he founded Merton college, he removed the warden and priests thither.

MESMER, FREDERIC ANTHONY, a German physician, who was the author of the celebrated doctrine of animal magnetism. He was born at Mersburg in Suabia in 1734, and first made himself known in 1766 by the publication of a thesis, "*De Planetarum Influxu*," in which he maintained that the heavenly bodies exercised an influence on the bodies of animals, and especially on the nervous system, by means of a subtle fluid diffused through the universe. But this whimsical association of the Newtonian philosophy with the reveries of astrologers being too abstruse for general reception, he added the notion of curing diseases by magnetism, and went to Vienna to put his ideas in practice. Father Hell had previously performed some pretended cures by the application of magnets, and he, considering Mesmer as a rival, charged him with borrowing, or rather stealing, his invention. The new empiric thought it prudent, therefore, to renounce the use of common magnets, and declare that his operations were conducted solely by means of the magnetism peculiar to animal bodies. He had little success at Vienna, and his applications to the academies of sciences at Paris and Berlin, and the royal society of London, were treated with neglect. After an abortive attempt to cure Mlle. Paradis, a celebrated blind musician, by the exercise of his art, Mesmer quitted Vienna for Paris in 1778. There he for some time in vain endeavoured to attract the notice of men of science; but at length he succeeded in making a convert of M. Deslon, who, from being his pupil, became his rival, and whom he then represented as an impostor. Mesmer had the impudence to demand from the French government the gift of a castle and estate as a reward for his pretended discoveries; and the baron de Breteuil actually carried on a negotiation with this pretender, offering him a large pecuniary reward if he would establish a magnetic clinicum, and instruct three persons chosen by government in his process. The latter condition induced him to reject the proposal, and he removed, with some credulous patients, to Spa. A subscription was opened to induce him to return to Paris and reveal the principles of his professed discovery. He consequently went thither, gained a number of proselytes, and received 340,000 livres. Government at length appointed a committee of physicians, and members of the academy of sciences, among whom was Franklin, to investigate the pretensions of Mesmer; and the result of their inquiries appeared in an admirable memoir drawn up by M. Bailly, which completely



exposed the futility, of animal magnetism, and the quackery of its author. He afterwards resided some time in England, under a feigned name, and then retired to Germany, and in 1799 published a new exposition of his doctrine, which attracted no notice. He died at his native place in 1815. He was the author of "*Mémoire de F. A. Mesmer sur ses Découvertes*," and some other works.

**MESSALINA, VALERIA.**—This notorious Roman empress, who was the daughter of Messala Barbatus, and wife to the emperor Claudius, has left behind her the infamy of having surpassed, in licentiousness, the most abandoned women of any age. She had all the males belonging to the household of the emperor for her lovers; officers, soldiers, slaves, players—nothing was too low for her. Not satisfied with her own shame, she even compelled the most noble Roman ladies to commit, in her presence, similar excesses. Whosoever did not comply with her wishes she punished with death. She at length went so far as, during the lifetime of her husband, publicly to marry Caius Silius, a senator. Narcissus, a freedman and favourite of the emperor, formerly a paramour of the empress, discovered to Claudius, who was then absent from Rome, this new act of infamy on the part of Messalina; but Claudius delayed to punish her, and Narcissus, seeing that his own life was at stake, if the empress should succeed in recovering the favour of her weak and infatuated husband, gave orders to his friends to murder her secretly; this took place A. D. 46.

**MESSENIUS, JOHN**, was a Swedish historian, born in 1584. He was in the confidence of the great Gustavus Adolphus, and became professor of law and politics at Upsal. His fame exposed him to envy, and his enemies accused him in 1615 of corresponding secretly with the German emperor Sigismund, on which he was sentenced to imprisonment for life. He died in confinement in 1637. Of his writings, the principal is "*Joan. Messenii Scandia Illustrata, seu Chronologia de Rebus Scandiæ, hoc est Sueciæ, Daniæ, Norwegiæ*," &c. His son Arnold was executed in 1651, on account of a libel against the queen and the senate. This libel was written by John, son of Arnold, who was then but seventeen years old.

**MESSIER, CHARLES**, an astronomer, born at Badonville, in Lorraine, in 1730, and went to Paris at the age of twenty, and was employed by the astronomer Delille, in copying and drawing maps. Delille, who was struck with his zeal in the study of astronomy, obtained a situation for him, and, in 1758, the observation of the comet, which then occupied the attention of astronomers, was entrusted to him. He was one of the first to discover the comet whose return Halley had predicted in 1759; and he carefully observed the newly-discovered planet Uranus. A telescope, a quadrant, and a pendulum, were his only instruments. His sight was remarkably keen, and enabled him to discover objects of search before other observers. The revolution deprived him of his former appointments, but he continued his observations through the reign of terror, and was afterwards appointed a member of the institute, of the board of longitude, and of the legion of honour. He died in 1817. His observations are contained in the *Mémoires* of the academy and in the "*Connaissance des Temps*."

**MESTON, WILLIAM**, a burlesque Scottish poet, who was born in the parish of Midmar in Aberdeen-

shire, in 1686. He received a liberal education at the Marischal college in Aberdeen, and, after finishing his studies, became one of the teachers in the high school of New Aberdeen. Thence he removed into the family of Marshal, to be preceptor to the young earl of that name; and in 1714, by the interest of the countess, was appointed professor of philosophy in the Marischal college. He did not long retain this situation, for, when the rebellion broke out in 1715, he followed the fortunes of his noble patrons, who made him governor of Dunotter Castle. After the defeat at Sheriffmuir, he lurked among the mountains, till the act of indemnity was passed, with a few fugitive companions, for whose amusement and his own he composed several burlesque poems. He appears to have remained steady to his principles, and consequently was not restored to his professorship; but, while the countess of Marshal lived, resided chiefly in her family, where his great pleasantry and liveliness made him always an acceptable guest. After her death he must have been for some time without much provision, till he commenced an academy at Elgin, in conjunction with his brother. His imprudence, however, rendered this attempt abortive, and he subsisted on the bounty of his friends till his death, which took place in 1745. He was the author of the celebrated poems entitled "*Mother Grim's Tales*," and some Latin poems of less merit. Meston was an excellent classical scholar, and one of the best mathematicians of his college.

**MESUE**, a name given to the author of several ancient Arabic works on medicine, which were early translated into Latin. They are founded on the principles of Galen, and enjoyed great authority for a time, in the middle ages, and were commented upon down to the sixteenth century. There is much uncertainty respecting the name itself, and the life of the author. It seems necessary to suppose the existence of two physicians of this name, an elder one, who was body physician to the caliph Haroun al Raschid, and to several other caliphs, and died at Bagdad about A. D. 851. Haroun al Raschid, and his successor, Almamon, employed him to translate several works from the Greek. The younger Mesue was born in the eleventh century. He is said to have been a Christian, and a pupil of Avicenna. His works on medicine, translated into Latin, were common text-books in the medical schools of the middle ages, and were commented upon as late as the seventeenth century.

**METO, or METON**, a celebrated mathematician of Athens, who flourished 432 B. C. In the first year of the eighty-seventh Olympiad, he observed the solstice at Athens, and published his cycle of nineteen years, by which he endeavoured to adjust the course of the sun and moon, and to make the lunar and solar years begin at the same point of time. This is called the golden number, from its great use in the calendar. Meton was living about 412 B. C., for, when the Athenian fleet was sent to Sicily, he escaped a share in that disastrous expedition by counterfeiting insanity.

**METTERNICH, CLEMENS WENCESLAUS NEPOMUK LOTHARIUS, PRINCE OF METTERNICH.**—This celebrated politician and diplomatist was born May 17, 1773, at Coblenz on the Rhine. In 1788 he entered the university of Strassburg. At the coronation of the emperor Leopold II. he was one of the masters of ceremonies, after which

he studied law at Mentz until 1794, came to England, went to Vienna, became Austrian minister at the Hague, and married in 1795 the countess Eleonore von Kaunitz, grand-daughter of Prince Kaunitz. This lady was the heiress of the lordship of Austerlitz. She died in March 1825 at Paris. The prince then married Antonio, Countess de Beitstein, who died in 1829, and he has since married the countess Melaina Zichy, daughter of Count Zichy Ferrares. Prince Metternich began his diplomatic career at the congress of Rastadt, as minister of the college of the Westphalian counts, and in 1801 the Austrian court appointed him minister at Dresden. He was the chief agent in uniting Austria, Prussia, and Russia, by the treaty of Potsdam, against Napoleon, for which he received the grand cross of the order of Stephen. In 1807 he signed at Fontainebleau the convention, which put a stop to the disputes occasioned by the occupation of the *Bocche di Cattaro* by Russian troops, and which made the Isonzo the frontier of the kingdom of Italy. What he had begun in 1805 he continued in 1808 with rare activity and shrewdness. He never fully gave up his plans against France, because, whether republic or empire, the basis of the new order of things in France was odious to him, firmly attached as he was to the old system of feudalism or aristocracy, of which Austria may be considered the most obstinate champion; and, as Metternich was the most influential man in Austria, he will be one of the most interesting personages of this age to the future historian. Metternich followed his system with remarkable consistency and activity. Spain rose against France. In 1808 that public audience took place in which Metternich withstood, for about an hour, the warm attacks of Napoleon on the policy of Austria, which he declared would not leave him at peace. The campaign of 1809 broke out, and, shortly before the battle of Wagram, Count Metternich arrived in Vienna, from which he proceeded to the court of the emperor of Austria at Comorin. Passports had long been denied him at Paris. Count de Stadion resigned his place as Austrian minister of foreign affairs, and Count Metternich was appointed in his place. He and the French minister Champagny conducted the negotiations for peace at Hungarian Altenburg. Napoleon's proposal for the Austrian princess took place in 1810, and Metternich accompanied the new empress to France. When the war in the north began it was Austria's difficult task to manage affairs, so that, in spite of all treaties and obligations and the family relations, she should stand in a position to reconquer her former dominions and set Europe free from French influence. Baron Fain in the "Manuscrit de 1813," attacks the conduct of Austria on this occasion. Metternich must be allowed to have displayed great talent in this critical state of things. Austria's "armed mediation" was acknowledged by Alexander and Prussia, after a conference of Metternich with the former at Opotschna. Invited by Napoleon to Dresden, Metternich arrived and signed a treaty, according to which France also acknowledged the mediation. Metternich conducted the mediation in Prague. But the negotiations for peace not having been opened by the term fixed, which was the 10th of August, Metternich drew up the declaration of war on the part of Austria against France; and, on the morning of the 11th the Russian and Prussian troops marched over the Bohemian and Silesian

frontier. On the evening of the portentous battle of Leipsic, the emperor of Austria bestowed on him and his heirs the dignity of prince. He was active in the negotiations at Frankfort, Freiburg, Basle, Langres and Chaumont. He directed the negotiations at the head-quarters of the emperor Francis during the congress of Chatillon, and from Dijon the negotiations with Monsieur, afterwards Charles X., who had arrived at Nancy. He proceeded to Paris, signed the convention of Fontainebleau with Napoleon and the peace of Paris, after which he was sent to London. The university of Oxford conferred on him the degree of doctor of laws, and when in 1814 the congress of Vienna was opened, and the presidency was unanimously assigned him, with Talleyrand and Wellington he proceeded to the king of Saxony, then at Presburg, in order to effect peace between Saxony and Prussia, by obtaining a cession of territory from the former to Prussia. He was again Austrian plenipotentiary at the second peace of Paris in 1815; then at Milan, to conclude the treaty with Bavaria, which was ratified on the 14th of April, 1816. In 1817 he accompanied the Austrian princess destined for the Portuguese prince-royal (Don Pedro) to Leghorn, and then negotiated with the Roman see. He presided at Troppau and Laybach. He afterwards went on the invitation of George the Fourth to Hanover, and again conducted the negotiations at Vienna and Verona. In September 1823, when the emperors Francis and Alexander met at Czernowitz, Prince Metternich was prevented by sickness from partaking in the deliberations, but soon after transacted business with the Russian minister, Count Nesselrode. He continued in his post with unabated activity, and one of his latest works was the treaty between Austria and Sardinia, according to which the latter power engaged to keep 60,000 men in readiness for Austria in case of war, probably in return for an assurance, on the part of Austria, that she will make no further attempts to wrest the crown from the present king of Sardinia, as it is well known that she strove to exclude him, when Prince Carignano, from the succession, and to secure the crown for the duke of Modena-Reggio, an arch-duke of Austria. Prince Metternich has been knight of all the highest orders of Europe, with the exception of that of the garter. The king of Spain bestowed on him the dignity of a grandee of the first class with the title of duke. In 1816 the king of the Two Sicilies made him duke of Portella with 60,000 *ducati* income. In 1816 the emperor Francis presented him with Johannisberg, where the best hock is produced. Though actively engaged in the foreign affairs of his country, Prince Metternich has also taken a great part in the internal, as the management of the finances, &c. The prince has three children, two daughters and one son, who was born in 1829.

METZU, GABRIEL, a painter, born at Leyden in 1615, and lived in Amsterdam, where he died in 1658. His models were Douw, Terburg, and Mieris. His style, however, was nobler. He painted subjects from common life,—fruit-women, chemists in the laboratory, physicians attending the sick, &c. His manner is free and pleasing, and his imitation of nature true. A lady tuning her lute, and another washing her hands in a silver basin held by her woman, are among his best works.

MEULEN, ANTONY FRANCIS VAN DER, a battle painter, born at Brussels in 1634. Some of



his compositions, having been carried to France, attracted the notice of Lebrun, and Colbert invited the young artist to Paris, with a pension of 2000 livres, and a residence at the Gobelins manufactory. His talents as a battle painter recommended him to Louis XIV., who always took him on his expeditions, and often pointed out the subjects which he desired him to represent. The painter had thus an opportunity of perfecting himself in his department of the art, and is considered, on account of his truth of expression, one of the best battle painters of his day.

MEZERAI, FRANCIS EUDES DE, an eminent French historian, who was born at Argentau in 1610, and educated at the university of Caen, where he displayed a considerable share of talent as a poet. Indeed he supported himself for some time by writing satires against the French ministry during the minority of Louis XIV. He subsequently, however, gave his genius a better direction, and devoted himself to the study of history and politics. He published the first volume of his "History of France" in 1643, which extends from Pharamond to Charles VI.; the second in 1646, which contains what passed from Charles VI. to Charles IX.; and the third in 1651, which comprehends the history from Henry III. till the peace of Vervins in 1598; all in folio. This history procured him a pension from the king. In 1668 he published "An Abridgement of the History of France." He subsequently produced several other works, and died on the 10th of July, 1633.

MIAULIS, ANDREW VOKOS, a modern Greek leader, who was originally a poor sailor, but gained some property by his boldness and activity in the coasting trade. During the wars of the French revolution and those of Napoleon, he carried on a commerce with the French and Spanish ports in spite of the English cruisers, built the first ship at Hydra, but was shipwrecked on a voyage to Portugal, with the loss of all his fortune. He however recovered from his losses, and was held in great esteem by his countrymen. Though averse to beginning the struggle for Greek freedom at the moment when it was commenced, the first blow was no sooner struck than he embarked heartily in the cause, and was ever foremost in exposing himself, in sacrificing his fortune, and in giving an example of obedience to the government, and of disinterestedness. "Such is the man," says Howe, "who commanded the Greek fleet; and so irreproachable was his character, that even in Greece, where the people are so suspicious of their leaders, no voice was ever raised against Miaulis."

MICHAELIS, JOHN DAVID, a celebrated theologian and orientalist, who was born at Halle in 1717, where his father, Christian Benedict, was a distinguished professor of the same branches. Young Michaelis received his first instruction from his father, and afterwards studied in the orphan house at Halle. After taking his degrees, he made a journey to England and Holland, where he formed connections with several learned individuals in London and Oxford, and in Leyden. After his return to his native country, he prosecuted his studies with great ardour, and, in consequence of the death of Professor Ludwig, was entrusted with the preparation of a catalogue raisonné of the Halle university library. Through the influence of the baron von Münchhausen, Michaelis in 1745 was made professor of philosophy at Göttingen, where, in 1751, he was appointed, with Haller, to draw up the constitution of

the new royal society of sciences, of which he was secretary and director, until some differences with one of his colleagues induced him to resign his posts and leave the society. From 1753 to 1770 he was one of the editors of "The Göttingen Literary Notices," and from 1761 to 1763 was librarian to the university. After the death of Gesner, which took place in 1761, he undertook the direction of the philological seminary, from which so many eminent philologists have proceeded. During the troubles of the seven years' war, Michaelis was employed in making preparations for an exploring expedition into Arabia, which was afterwards undertaken by Niebuhr, and which contributed many important explanations to obscure passages of scripture. He died in 1791. His labours in biblical criticism and history are of great value. His principal works are, "Mosaisches Recht," "Introductions to the Study of the Old and New Testaments," "Spicilegium Geographiæ Hebræorum," "Translations of the Old and New Testaments, with Grammatical and Lexicographical Productions."

MICHAUD, JOSEPH.—This French royalist was well known as a violent partisan of the Bourbons. He was born in 1771, and in 1791 went to Paris, where he immediately began to write in the royalist journals. He was obliged to conceal himself during the reign of terror; and, under the directorial government, he was several times imprisoned, and was once condemned to death by a military commission. At the time of his condemnation he was the editor of "The Quotidienne." He took flight, but the sentence being subsequently annulled he returned, and was among the persons who were ordered to be transported to Cayenne, but he contrived again to escape, and found a refuge in the mountains of the Jura. Of these events he has given an amusing account in a poem, entitled "The Spring of a Proscribed Man." During the reign of Napoleon, M. Michaud was the secret agent of Louis XVIII. and the count D'Artois. He however celebrated the marriage of the emperor and Maria Louisa, in a poem called "The Thirteenth Book of the Æneid, or the Marriage of Æneas and Lavinia." Napoleon nevertheless, who suspected him to be an enemy, would never grant him any favour. Louis XVIII. appointed him one of his supplementary readers, censor-general of the journals, and officer of the legion of honour. After the second abdication of the emperor, M. Michaud was elected a member of the chamber of deputies, but sat during only one session. He was the author of many pamphlets and poems, and of "A Literary Journey to Mont Blanc, and in Some Picturesque Parts of Savoy," "History of the Empire of Mysore," "The History of the Crusades," and of a great number of articles in "The Universal Biography."

MICHAUD, LOUIS, was a younger brother of Joseph Michaud, and served in the army till he had attained the rank of captain during the early campaigns of the revolution; but in 1797 gave up his commission, in order to settle at Paris as a partner with M. Giguet in the printing business. He and his partner being royalists, their press was frequently employed in printing papers sent to them by Louis XVIII. and his brother; and for an offence of this kind M. Michaud, in 1799, suffered three months' imprisonment in the Abbaye. After the restoration M. Michaud became king's printer. In 1816 however he lost his place, in consequence of his having printed various publications hostile to the charter

Michaud was the author of "An Historical View of the First Wars of Napoleon," and the publisher of the celebrated "Biographie Universelle."

MICHAUX, ANDRE, a celebrated traveller and botanist, who was born at Sartory, near Versailles, in 1746, and was early led, by the example of his father and his own inclinations, to devote himself to agricultural pursuits, but at the same time did not neglect to cultivate the sciences and polite literature. The loss of his wife, soon after an early marriage, interrupted his prospects of domestic happiness, and carried him to Paris, where he became acquainted with Lemonnier, and acquired a taste for botany. He attended the lectures of Jussieu, and in 1780 visited Auvergne, the Pyrenees, and Spain, in company with Delamarck and Thouin, on a botanical excursion. In 1782 Lemonnier obtained for him permission to accompany Rousseau, who was appointed Persian consul to Persia, and after spending two years in those parts, Michaux returned with a fine collection of plants and seeds. In 1785 he was sent to America for the purpose of sending out trees and shrubs for the establishment at Rambouillet, landed at New York, and visited New Jersey, Pennsylvania, and Maryland, &c. In 1787 he formed a new establishment at Charleston for the procuring and preserving plants, and visited Georgia, Florida, the Bahamas, &c. Shortly after which he examined the more northern parts of the continent, to the vicinity of Hudson's Bay. The two gardens which he had established at New York and Charleston were now in a flourishing condition, and had done much towards advancing arboriculture in the United States. Soon after his return to Philadelphia, Michaux was sent to Louisiana by the French government on a public mission, and, in July 1793, crossed the Alleghanies, and descended the Ohio. The project in relation to which he had been sent having been abandoned, he returned in December to Philadelphia. The following year he again crossed the mountains, and examined the western parts of the United States. The difficulties which he had to encounter in these expeditions may be easily imagined. In 1796 he returned to Europe, was shipwrecked on the coast of Holland, but saved the greater part of his valuable collection, and, on his arrival in Paris, found that out of 60,000 stocks which he had sent out to Rambouillet, only a very small number had escaped the ravages of the revolution. Michaux was unable to obtain the arrears of his salary for seven years, or any employment from the government, and occupied himself in preparing materials for his works on North America. In 1800, however, he was attached to the expedition of Baudin to New Holland; but, after visiting Teneriffe and the Isle of France, he left the party, and went to Madagascar, where he died of a fever in November 1802. His best works are, "*Histoire des Chênes de l'Amérique Septentrionale*," and "*Flora Boreali-Americana*."

MICKLE, WILLIAM JULIUS.—This eminent poet was born at Langholm in Dumfriesshire towards the close of 1734. He received a good classical education from his father, who was a very pious presbyterian minister, and afterwards placed him in the high school at Edinburgh. At twenty years of age young Mickle commenced business as a brewer, but ultimately failed, and he speedily became an author by profession. To procure the patronage of Lord Lyttleton he presented him with copies of

several of his works, and his lordship furnishes the following remarks on "Mary Queen of Scots, an Elegy:"—

"As to the poem on the death of Mary queen of Scots, I will not criticise any part of it, because I wholly disapprove the subject: poetry should not consecrate what history must condemn; and it is as certain as history can render any fact, that (besides her criminal amours with David Rizzio and Bothwell) she was an accomplice in the murder of the king her husband. Read Thuanus or Hume (who have written her history more truly than Robertson) and you will be inclined to pity, not to praise her; nor will Robertson himself, though he shades her crimes as much as possible, give you such an idea of her as to make you think her a proper subject for the encomiums of a writer who means to serve the cause of virtue, not of party."

In reply to his patron's letter, Mickle wrote the following:—"Though you have disapproved of the ode on the queen of Scots, I must think myself very happy in having shown it to your lordship. Nothing was ever farther from my thoughts than to vindicate or deny her crimes; and if, while taken up with the subject, I have fallen into what might be looked on as endeavouring to give an amiable cast to her vices; now, when your lordship has been so good as to warn me of it, I can have no reluctance to suppress a piece that was merely a sport of fancy. That Buchanan, Knox, and others, have sometimes forgot the honour of the historian, and indulged the rancour of party, is pretty certain. This, with the greatness of her sufferings (in some instances beyond what the most crooked policy could demand), pleads something in her favour, and it was this that misled me to think of writing an ode on her death, without sufficiently weighing the propriety of the subject. I would fain take this opportunity," he adds, "to mention the plan of a poem, which I have long had some thoughts of. The subject of it, if not the title, to be, *The Cave of Deism*. Mr. Hume has asserted, that Mahometanism has been more salutary to the world than Christianity. And through all his works there runs a most disingenuous manner of blending revelation with the fopperies and sinister inventions of men; and in a variety of such ludicrous dresses, he would expose Christianity to the contempt of his reader. Such a conduct, with his shameless assertion that Polytheism was the first religion of mankind; his malevolence of the reformation; the nonsense he writes about miracles; together with such like sentiments from other infidel writers, would furnish out a part or character for the keeper or genius of the cave. The description of the gloomy cave itself, with the vices that shelter in it;—the genius of Mahometanism, with the finest countries lying in ruins behind her;—that of popery, and that of genuine Christianity, introduced as personages, with some proper action, might, I should think, afford materials for a poem of five or six hundred lines, which would fall naturally enough into the manner of Spenser."

Mr. Mickle afterwards took occasion to state the nature of his pursuits, and the obstacles which retarded his progress, in a letter to the same nobleman. It is dated April 9th, 1765.

"A situation that would enable me to cultivate the studies to which nature has led my inclination, was all the happiness I ever wished for; but any weak



attempt I have made has neither procured such, nor left much hope of it doing so. To write for the booksellers is what I never will do. Did my fortune enable me to do for myself in trade, I might expect some encouragement under Governor Johnstone, of West Florida, to whose family my father was related; but as I prefer going abroad to any thing I could expect in a counting-house in London, I think I have reason to hope that Major James Johnstone, brother to the governor, will befriend me so far as to procure me, if in his power, some settlement in the East or West Indies. The risk of being cut off by the climate," he adds, in another place, "would no wise deter me from going to Jamaica, did it otherwise appear as the most proper step I could take, in which case your lordship's recommendation to Beckford or Fuller, and mentioning me to your brother, the governor, would be every thing I could wish. But as your lordship likewise mentioned the East Indies, and, as next to a clerkship in some of the public offices at home, I should prefer going thither, so I should be very happy could any thing be done in it. The company have many resident clerks, and various places to bestow, and no doubt your lordship's interest with the directors would do a great deal."

After various commercial arrangements, none of which were fully matured, Mr. Mickle accepted of an appointment as corrector of the Clarendon press at Oxford, in which office he remained many years.

The favourable reception of his early poems induced him to publish, in 1770, three distinct productions:—"Mary Queen of Scots, an Elegy;" "Knowledge, an Ode;" and "Hengist and Mey, a Ballad." As he had signified a desire to suppress the poem on the death of Mary queen of Scots, in consequence of the disapprobation of his former patron, Lord Lyttleton, he conceived it necessary, on its appearance, to obviate the objection adduced by his noble friend to his vindication of her character, for which purpose he affixed the following note to the conclusion of the elegy:—

"Many elaborate attempts have been made to rescue the character of the beautiful but unfortunate Mary from obloquy and reproach. The artifices of her insidious but inexorable rival, Elizabeth, have been clearly laid open by the masterly pen of Dr. Stuart. Elizabeth was undoubtedly the enemy of her fame, her fortune, and her life. Yet the conduct of the queen of England may be considered as in a great measure justified by the alarming combinations of Mary and her abettors; by the general circumstances of the times, and of the two countries; and by the rebellious disposition of a considerable portion of her subjects, exasperated by the suppressed but malignant bigotry of the old superstition, and ready to seize every opportunity of disturbing the reign of their triumphant enemy."

Having opposed Dr. Harwood with some success in a theological disquisition, he published in 1771, "Voltaire in the Shades, or Dialogues on the Deistical Controversy," in which he gave evident proofs of learning and genius, as well as a mind disposed to promote the most essential interests of mankind. To add to the stipend he received as corrector of the Clarendon press he frequently wrote essays for the "Whitehall Evening Post;" but as economy is not a virtue generally attendant on genius, the produce of his labours united did not amount to what he deemed a competence, by which he was induced to

extend his views and conceive a design that might improve his income. In early life he had read, with great attention, Castera's translation of "The Lusiad" of Camoens into French, and entertained a distant thought of attempting a version of it into English. He did not abandon the intention though he had been precluded by a variety of engagements from the execution of it, till at length he formed the resolution of making an effort at the arduous task, and having previously acquired a competent knowledge of the Portuguese language, he entered upon it, and through the utmost exertion of his abilities, published in 1771 the first book as a specimen of his talents for that department of literature. His friends approving this specimen, and encouraging him to proceed in an undertaking which augured so favourably at the commencement, he dismissed all other engagements, determined to devote all his time and all his powers to the accomplishment of a design which afforded a rational prospect of conducting most essentially to his emolument as well as his reputation.

Pursuant to this determination he left his residence at Oxford and retired to a farm house at Forest Hill, where he applied himself with such unremitting assiduity to the accomplishment of his plan, that the translation, which had been sent to the press in stated portions as he proceeded on it, was completed in 1775, and published under the title of "The Lusiad, or the Discovery of India, an Epic Poem; with an Introduction, the History of the Discovery of India, the History of the Rise and Fall of the Portuguese Empire in the East, the Life of Camoens, a Dissertation on the Lusiad, and Observations upon Epic Poetry, and Notes and Illustrations."

This arduous work made its appearance under many unfavourable circumstances. Sir Richard Fanshawe had published a translation of "The Lusiad" in 1655, but the style in which it was executed afforded a very imperfect display of the excellencies of the original. In a letter to a friend, dated January 22nd, 1776, he says, "Though my work is well received at Oxford I will honestly own to you some things have hurt me. A few grammatical slips in the introduction have been mentioned, and some things in the notes about Virgil, Milton, and Homer have been called the arrogance of criticism. But the greatest offence of all is what I say of blank verse. My versification, however, receives a most general approbation."

In a letter to Mr. Boswell, preserved in his "Life of Dr. Johnson," he says, "Before publishing 'The Lusiad' I sent Mr. Hoole a proof of that part of the introduction in which I make mention of Dr. Johnson, yourself, and other well-wishers to the work, begging it might be shown to Dr. Johnson. This was accordingly done, and in place of the simple mention of him, which I had made, he dictated to Mr. Hoole the sentence as it now stands. Dr. Johnson told me, in 1772, that about twenty years before that time he himself had a design to translate 'The Lusiad,' of the merit of which he spoke highly, but had been prevented by a number of other engagements." Dr. Johnson, it is said, afterwards recommended it to Goldsmith.

During the greater part of the five years which Mickle chiefly devoted to the translation of "The Lusiad," he derived his sole support from the stipend he received from his employer as corrector of the Clarendon press; and when he gave up that engage-

ment he was circumscribed to the residue of the sum he had received from the subscription to his work. "When, after five years unremitting attention," says the writer of the anecdotes of his life, "he had completed this great work, those friends who knew his circumstances advised him to consider who would be the proper patron to whom he ought to dedicate such a poem. I am assured by one who lived with him in habits of great intimacy (the Rev. Mr. Sims, of Chenies, Bucks, formerly of St. Alban Hall, Oxford), that Mr. Mickle had repeated intimations from unquestionable authority, informing him that, to several persons, then high in the Indian department, it would be very acceptable; that by the dedication of such a poem as 'The Lusiad,' they would think themselves highly honoured, that he might depend on a princely acknowledgment, and they therefore advised him to think of the most worthy. This counsel he was at first inclined to, but the advice of Commodore Johnstone turned the scale, and it was dedicated to the duke of Buccleugh."

"That he might omit," says the anonymous writer of the best account of his life, "no prudential attentions to his future welfare; and, with the hopes of reaping those advantages which usually attend so laborious a work, he applied to a person of great rank, with whom his family had been connected, for permission to dedicate it to him. 'The manner,' says the author, 'in which ——— took the English 'Lusiad' under his patronage infinitely enhanced the honour of his acceptance.' The manner, as the author frequently told his friends, was 'by a very polite letter written with his own hand.' But let not indigent genius in future place too much expectation on the generosity of patrons. After receiving a copy, for which an extraordinary price was paid for the binding, days, weeks, and months elapsed without the slightest notice. During this time, though the author had too much spirit to solicit or complain, it is to be feared that some of the misery so feelingly described by Spenser fell to his lot:—

\* Full little knowest thou, that hast not tried,  
What hell it is in suing long to bide,' &c.

"At length a gentleman of rank in the political world, a fast and firm friend to the author, and who afterwards took him under his protection, and by that means afforded him the independence he latterly enjoyed, waited on the patron, and heard, with the indignation and contempt it deserved, a declaration that the work was then unread, but had been represented not to have the merit it had been first said to possess, and therefore nothing could be then done on the subject of his mission. This paltry evasion, the solicitor declared, he believed arose from the malicious insinuations of a certain person about the patron, whose mistakes had received a proper correction in the preface to 'The Lusiad.' We know not how true this suggestion may be, though, admitting the fact, it hardly alters the case. Mr. Mickle's account of this interview in a letter to a friend, dated August 22, 1776, now lies before us, and we might probably do no disservice to the general interests of literature were we to print it. We cannot, however, omit to suggest a doubt whether there is not some small violation of moral rectitude in a great man accepting from an indigent one that compliment which is offered him, under at least an implied agreement to receive some acknowledgment in return for the honour done him? It ought not to be concealed

that when the second edition of 'The Lusiad' was published in 1778, Mickle was strongly recommended by a friend to suppress the dedication. His resentment at the unworthy treatment he had received had by this time been converted into contempt, and with great magnanimity he refused. Whoever will read the life of Camoens cannot avoid observing a striking similarity in the fortunes of the author and his translator, and he will probably not be displeased at the concluding note of 'The Lusiad':—"Similarity of condition produced similarity of complaint and sentiment in Spenser and Camoens: each was unworthily neglected by the Gothic grandees of his age; yet both their names will live when the remembrance of the courtiers who spurned them 'shall sink beneath their mountain tombs.'"

\* O may that man that hath the muses scorn'd,  
Alive, nor dead, be ever of a muse adorn'd."

"I believe," says the writer of the anecdotes of his life, "the person alluded to is Dr. Adam Smith, who was the professed admirer of Hume, to whom Mickle was a declared antagonist, and once intended to have written and published 'An Heroic Epistle from David Hume to Dr. Adam Smith,' in which the doctor and his pupil would have been rather harshly treated. Many of the verses he at the time repeated to a particular friend, but the poem was never completed." Such was the reception of Mickle's dedication of "The Lusiad."

That Mickle entertained anxious doubts of the success of his translation, is evident from some remarks in the dissertation prefixed, reflecting on the poverty and misery in which Camoens, the author of "The Lusiad," was suffered to drag through a wretched existence, which he concludes with some lines in the style of Spenser, on the "Neglect of Poetry." But such was the merit of the poem in point of adherence to the ideas of the original, of fancy, and harmony of versification, that it obtained an applause beyond his most sanguine expectations, and totally dispelled the momentary apprehensions which had arisen in his mind from some disappointments he had experienced previous to the publication. The first edition having a very rapid sale, he immediately prepared a second with improvements, which was published with an etching presented to him by Mortimer; in gratitude for which, Mickle at his death, which happened in 1779, wrote an epitaph for him, which does equal honour to the poet and the artist.

Before the appearance of "The Lusiad," Mickle, at the persuasion of some friends, was induced to make an effort in dramatic poetry, and wrote a tragedy entitled "The Siege of Marseilles," founded on a passage in the French history of the reign of Francis I., when the duke of Bourbon, at the head of an army of Spaniards, invaded his native country, and laid siege to the city of Marseilles. This tragedy, with the recommendation of some literary friends, was submitted to Mr. Garrick, who, after perusing it, acknowledged, in a letter to a friend, "that it contained many beautiful passages;" but remarked, "that fine writing was not of itself sufficient to constitute a drama for public exhibition." Governor Johnstone, the warm friend and liberal patron of Mickle, unwilling that he should have taken so much pains without the least reward, solicited Mr. Home, author of "Douglas," to revise the tragedy, and make such alterations as to him might seem necessary. Mr. Home readily complied with his re-



quest, and the piece, with the alterations, having been inspected by Mr. Warton, was again rejected, at which the poet was so incensed that he resolved to appeal to the judgment of the public by printing it; and as soon as the first sheet came from the press, sent it to the manager. The reason he assigns for printing the tragedy is given in the preface to it; the motive for the latter is described in a letter to Mr. Hoole, dated November 15, 1773:—

"I have just received a letter from Mr. Ballantyne wherein he acquaints me, that you seemed sorry that Mr. Garrick had seen a proof sheet of the preface to my play. Mr. B. also expresses his surprise how he should have obtained it, and supposed that some person who wished me ill had sent it, that he might be prepared to prejudice the public against me.

"The truth is, I sent it to him in a blank cover. Let him be prepared as he will. Half a year ago I declared my resolution to my friend Mr. Boswell. He wrote me two earnest dissuasive letters, but in vain. I have maturely considered every circumstance; I have passed the Rubicon, and I will proceed. In a letter to Mr. Boswell, sent off only three days ago, I told him that I should look upon any farther dissuasive as thus, in plain English: 'What, do you think the public will mind such a scribbler as you? No, my friend, take my advice, fold your hands together, submit to the infallibility of Mr. Garrick, and starve.' I have also cited the same sentence in a letter, now on the table, to Governor Johnstone. I have passed the Rubicon I say, but I am not a Kenrick. No friend shall blush for me. I know what I owe to them, and to myself. If I am possessed of any satirical abilities, Mr. G. shall feel them. I have planned a new "Dunciad," of which he is the hero. As soon as I finish 'The Lusiad,' I will set about it. If you think proper, you may mention this in any company."

Mickle, thus disappointed in his application to the monarch of Drury, was inclined to try the fate of his piece in the Edinburgh theatre, but was prevailed on by the persuasion of his patron, Governor Johnstone, to lay it aside till his translation was completed, that it might not impede his progress in a work, the result of which was infinitely more important, both with respect to the advancement of his fame and fortune. When "The Lusiad" was finished, approved, and his reputation consequently enhanced, at the instance of a friend, he revised his tragedy, and submitted it to Mr. Harris, proprietor of Covent Garden theatre, but it met with the same fate as on the former occasions. Thus repulsed, he abandoned all hope of emolument from the theatre, though he was afterwards prevailed on to permit a person to present the ill-fated play to Mr. Sheridan, who became one of the proprietors of the theatre on the retirement of Mr. Garrick; but it was rejected by him on the same ground as by the other managers; yet such was the attachment of the author to his favourite though discarded child, that he always avowed his resolution of printing and inserting it in the collection of his works.

He published in 1779 a pamphlet entitled "A Candid Examination of the Reasons for Depriving the East India Company of its Charter, contained in the History and Management of the East India Company, from its Commencement to the Present Time; together with Strictures on some of the Self-Contradictions and Historical Errors of Dr. Adam Smith in his Reasons for the Abolition of the said

Company." This production obtained him the favour and protection of many persons of opulence and influence, who were inclined to recommend him to the notice of his majesty as deserving of a pension. Dr. Lowth, bishop of London, a prelate eminent for his learning and candour, from an approbation of his talents and general character was inclined to admit him into orders, and promise him some provision in the church; but he declined the clerical profession as not agreeable to his disposition.

During the time he was concerting the plan for publishing his works by subscription, from which, through the liberality and recommendation of his friends, he entertained sanguine hopes of deriving very considerable emolument, his patron, Governor Johnstone, who was appointed to the command of the Romney man-of-war, as well as commodore of a squadron, offered to make him his secretary, in order that he might be entitled according to rank to share in such prizes as might be taken in the course of an intended cruise; but so scrupulously did he regard the forfeiture of his word pledged to his friends in his proposals for a subscription, that he could not be prevailed upon to accept the offer till it was very pertinently suggested to him that, by a new situation in life, he would enter upon new scenes, form new connexions, and extend his interest, so as to render the publication more acceptable to his subscribers, and profitable to himself. Convinced by these arguments he engaged with the commodore, and on his arrival at Lisbon was appointed joint agent for the prizes that might be taken. The reputation he had acquired by his translation of "The Lusiad" procured him the esteem of the principal people in Lisbon and its environs, by whom he was honoured with every mark of respect and esteem, during a residence of more than six months. He employed his vacant time while he continued in Portugal in the composition of a poem, which he entitled "Almada Hill, an Epistle from Lisbon," and the collection of some materials for an account of the history, manners, and customs of the Portuguese; but as these materials were never arranged, the account could not be rendered sufficiently correct for publication. Through the interest of his patron, the commodore, and the reputation he had acquired as a man of letters, he had the honour of being admitted a member of the royal academy, under the presidency of one of the most illustrious characters of the age, Prince Don John of Braganza, who presented him with his own portrait as a token of his esteem. The commodore, on his return from Lisbon, was appointed to the command of an expedition to the Cape of Good Hope; but as Mickle, who came with him to England, was from the nature of his office under the necessity of staying in London to attend the proceedings in the courts of law respecting the condemnation of some prizes, he could not accompany his patron.

In 1782 he published an ironical pamphlet in defence of Chatterton. It was called "The Prophecy of Queen Emma, an ancient Ballad, lately discovered, written by Johannes Turgottus, Prior of Darham, in the reign of William Rufus; to which is added by the Editor, an Account of the Discovery and Hints towards a Vindication of the Authenticity of the Poems of Ossian and Rowley." Having been enabled by the fortune he acquired in the situation to which he had been appointed by his patron and steadfast friend, Commodore Johnstone, to retire to literary leisure

with an independence, he married Miss Tomkins, daughter of the person with whom he resided at Forest Hill—during the time he was engaged in the translation of “*The Lusiad*,” and took a house at Wheatly, a few miles from Oxford, where he passed his vacant time in the revision and correction of his poetical works, and particularly his favourite tragedy, in order to prepare them for an intended publication by subscription.

He continued, during the remainder of his life, his attachment to literary pursuits, and, during the last seven years of it, sent occasional essays to the “*European Magazine*,” composed a poem called “*The Fragments of Leo*,” and afforded considerable assistance to the reviewers. At the request of a friend he wrote, in 1788, a song called “*Eskdale Braes*,” in honour of the country of his birth, a country most beautifully Arcadian, in the centre of that district on the border of Scotland which is thus described by Dr. Percy, in his “*Reliques of Ancient English Poetry*”:—“Most of the finest old Scottish songs have the scene laid within twenty miles of England, which is indeed all poetic ground, green hills, remains of woods, and clear brooks. The pastoral scenes remain; of the rude chivalry of former ages happily nothing remains but the ruins of the castles.” This song, in commemoration of a spot in itself of little importance, but dignified by the birth of heroes who have bled in defence of their country, and poets who have given new harmony to the language, was set to music by James Balmain.

This was the last composition he lived to finish; for after a short illness he died in Oxfordshire, October 25th, 1789, and was buried at Wheatly.

His “*Poems*,” including the pieces formerly printed separately, except “*Providence*,” with the “*Sorcerer*,” and other original pieces, and the tragedy of the “*Siege of Marseilles*,” were collected and published by subscription in 1794, with some anecdotes of his life, in which are comprised several letters from the late Lord Lyttleton, with the benevolent purpose of raising a sum to assist the education, and make some additional provision for his son. His poems, reprinted from the edition of 1794, with his verses “*On passing through the Parliament Close of Edinburgh at Midnight*,” and some smaller pieces selected from the “*Introduction to the Lusiad*,” and the anecdotes of his life, were afterwards received into a collection of classical English poetry. His poem on “*Providence*” he himself thought too incorrect for republication.

Of Mickle’s original compositions his “*Almada Hill*” deservedly holds the highest rank. He opens the poem with a well-drawn picture of a joyless winter day in England, contrasted with the genial influence of a warmer clime. After hinting at what will probably be the cause of our political decay, he enters more immediately upon the subject of the poem, which abounds with local picturesque views by land and sea, and historical incidents, from the time of the Romans to the great earthquake in 1755. The descriptive parts are, he tells us, strictly local, and they have every appearance of being truly characteristic and appropriate. After cursorily pointing out the “*mighty deeds the lofty hills of Spain of old have witnessed*,” he notices the change of manners that has prevailed in consequence of the subversion of the Roman empire, by the irruption of the Goths and other northern tribes; and, though the causes

he assigns for that peculiar character which has since marked each of the different divisions of Europe, may not be historically true, yet the ideas he has started on this subject are at least poetical and ingenious. The diseased chivalry of romance is contrasted with the chivalry of wisdom and honour, as he styles the religious fury of crusading, which many have imputed to the influence of his prejudices. The fall of Lisboa’s naval throne occasions some boding thoughts on that of London. The naval glory of the Portuguese, during the time they first established themselves in Asia, and the fate of Gama, have their due place; with the massacre of the Moors at the taking of Lisbon, that of the Jews and Christians in 1505, the revolution that set the duke of Braganza on the throne, a sublime description of the earthquake, &c. The duke of Latoens receives a high eulogium in the conclusion, for his taste in the belles lettres, history, &c. The general poetical merit of the epistle is very considerable. The sentiments may sometimes be thought exceptionable, but the versification is spirited and harmonious; though it would have been more so had he less frequently made one verse run into another. In attempting bold innovations in language, he has, in some instances, violated metaphorical propriety. But a good notion of the general style of the poem may be best acquired by an extract, and for that purpose we select one which partakes of its highest beauties:—

“O’er Tago’s banks, where’er I roll mine eyes,  
The gallant deeds of ancient days arise;  
The scenes the Lusian Muses fond display’d  
Before me oft, as oft at eve I stray’d  
By Isis’ hallowed stream. Oft now the strand  
Where Gama march’d his death devoted band,  
While Lisboa aw’d with horror saw him spread  
The daring sails that first to India led;  
And oft Almada’s castled steep inspires  
The pensive Muse’s visionary fires;  
Almada Hill to English memory dear,  
While shades of English heroes wander here!  
“To ancient English valour sacred still  
Remains, and ever shall, Almada Hill;  
The hill and laws to English valour given  
What time the Arab Moors from Spain were driven,  
Before the banners of the cross subdued,  
When Lisboa’s towers were bath’d in Moorish blood  
By Gloster’s lance—romantic days that yield  
Of gallant deeds a wide luxuriant field,  
Dear to the Muse that loves the fairy plains  
Where ancient honour wild and ardent reigns.  
“Where high o’er Tago’s flood Almada low’rs,  
Amid the solemn pomp of mouldering towers,  
Supinely seated, wide and far around  
My eye delighted wanders.—Here the bound  
Of fairest Europe o’er the ocean rears  
Its western edge; where dimly disappears  
The Atlantic wave, the slow descending day  
Mild beaming pours serene the gentle ray  
Of Lusitania’s winter, silvering o’er  
The tower-like summits of the mountain shore;  
Dappling the lofty cliffs that coldly throw  
Their sable horrors o’er the vales below.  
Far round the stately-shoulder’d river bends  
Its giant arms, and sea-like wide extends  
Its midland bays, with fertile islands crown’d,  
And lawns for English valour still renown’d:  
Given to Cornwallia’s gallant sons of yore,  
Cornwallia’s name the smiling pasture bore;  
And still their lord his English lineage boasts  
From Rolland famous in the Croisade hosts.  
Where sea-ward narrower rolls the shining tide  
Through hills by hills embosom’d on each side,  
Monastic walls in every glen arise  
In coldest white fair glistening to the skies  
Amid the brown-brow’d rocks: and, far as sight,  
Proud domes and villages array’d in white  
Climb o’er the steepes, and through the dusky green  
Of olive groves, and orange bowers between,  
Speckled with glowing red, unnumber’d gleam—  
And Lisboa, towering o’er the lordly stream,  
Her marbled palaces and temples spreads  
Wildly magnific o’er the loaded heads  
Of bending hills, along whose high-piled base  
The port capacious, in a mooned embrace,



Throws her mast-forest, waving on the gale  
The vanes of every shore that hoists the sail."

**MIDDLETON, ARTHUR**, a distinguished American patriot in the revolutionary war of America, who was of a highly respectable English lineage. His grandfather Arthur was a man of high standing and great influence in the colony of South Carolina; and his father, Henry, was one of the presidents of the first continental congress. The son was born in the year 1743, on the banks of the Ashley river, South Carolina, and sent, at an early age, to England, to be there educated. He was first placed at Harrow-on-the-Hill, whence, at the age of fourteen, he was transferred to that of Westminster. In both he made great proficiency in the Greek and Latin classics. Having passed regularly through Westminster school, he was entered, between the age of eighteen and nineteen, in Trinity college, Cambridge. He left this institution in his twenty-second year, with the reputation of a sound scholar and moral man. After visiting many parts of England, he passed two years in making the tour of Europe.

In 1773 he fixed his residence at his birth-place, and in the following year he engaged warmly on the side of the colonies, in the disputes between them and the mother country. As a member of the first council of safety chosen by the provincial congress of South Carolina, he advocated and suggested the most vigorous and decisive measures. After serving on the committee to prepare and report a constitution for South Carolina, he was elected by the assembly one of the representatives of the state in the congress, then convened at Philadelphia. In this capacity he signed the declaration of independence. He and Hancock formed a joint domestic establishment, and exercised a munificent hospitality, which was deemed salutary in uniting socially the members from the two extremities of the union. Mr. Middleton held his seat until 1777, always strenuous in the cause of independence. The post of governor of South Carolina was offered to him in 1778, but he declined it because he could not approve the new constitution which was that year framed for the state. In 1779 he distinguished himself in the defence of Charleston against the British, who afterwards ravaged his plantation and rifled his mansion. In the following year he became a prisoner of war, in November 1780 was sent to St. Augustine, and in 1781 was included in a general exchange of prisoners, and sailed for Philadelphia. Soon after his arrival in that city he was appointed by the governor of South Carolina a representative in congress. In 1782 the general assembly of the state elected him to the same station. When the revolutionary contest terminated, Mr. Middleton returned to his native state. He afterwards served in the legislature of South Carolina, for the purpose of effecting a reconciliation of parties. The remainder of his life was spent in elegant and philosophical ease. Mr. Middleton incurred an immense loss of property by his course during the revolution. In November 1786 he was seized with an intermittent fever, which caused his death, January 1787.

**MIDDLETON, CONYERS**, a learned English divine and polemical writer, who was born at York in 1683, and was the son of an episcopal clergyman. He became a student and afterwards a fellow of Trinity college, Cambridge, in which situation he attracted some notice by his quarrel with the celebrated

Dr. Bentley, the master of his college. In 1724 he visited Italy, and, on his return, published a tract designed to show that the medical profession was held in little esteem by the ancient Romans; and in 1729 appeared his letter from Rome, on the conformity between popery and paganism. Not long after he obtained the Woodwardian professorship of mineralogy, which he held till 1734, when he was chosen librarian to the university. In 1735 he published "A Dissertation respecting the Origin of Printing in England;" but his greatest literary undertaking was "The History of the Life of Cicero," in which he displays an intimate acquaintance with his subject, accompanied with a degree of elegance in his style and language which entitle him to rank among the principal modern historians of England. In 1743 he published "The Epistles of Cicero to Brutus, and of Brutus to Cicero, with the Latin Text and English Notes, a Prefatory Dissertation," &c., and four years later Dr. Middleton published his "Free Inquiry into the Miraculous Powers which are supposed to have subsisted in the Christian Church from the Earliest Ages through several successive Centuries." This treatise brought on the author the imputation of infidelity, and occasioned a warm controversy, which was continued after his death, in 1750.

**MIDDLETON, SIR HUGH**, a patriotic citizen of London, who was the son of Richard Middleton, governor of Denbigh Castle under Edward VI., Mary, and Elizabeth. Young Middleton came to London and commenced business as a goldsmith, and at the same time worked a mine in Cardiganshire, which was very profitable. As London at that period was very ill supplied with water, three acts of parliament were obtained for the purpose of improving that department of domestic economy; one in Queen Elizabeth's, and two in King James the First's reign;



granting the citizens of London full power to bring a river from any part of Middlesex and Hertfordshire. The project, after much calculation, was laid aside as impracticable, till Sir Hugh Middleton undertook it: in consideration of which, the city conferred on him and his heirs, in April 1606, the full right and power of those acts of parliament. Having therefore taken an exact survey of all springs and rivers in Middlesex and Hertfordshire, he made

choice of two springs, one in the parish of Amwell near Hertford, the other near Ware, both about twenty miles from London; and, having united their streams, conveyed them to the city with very great labour and expense. The work was begun on the 20th of February, 1608, and carried on through various soils. Many bridges in the mean time were built over the New River, and drains were made to carry off land-springs and common sewers. Besides these necessary difficulties, he had, as may easily be imagined, many others to struggle with. When he had brought the water into the neighbourhood of Enfield, almost his whole fortune was spent; upon which he applied to the corporation of London; but they refusing to interest themselves in the affair, he applied next to King James. The king, willing to encourage the work, agreed to pay half the expense of the whole work past and to come. The river was now carried on rapidly, and the water was brought into the cistern at Islington on Michaelmas-day 1613. Like most other projectors, Sir Hugh greatly injured his fortune by this stupendous work; for though King James had borne the principal part of the expense, and afterwards granted his letters patent to Sir Hugh Middleton and others, incorporating them by the name of "The Governors and Company of the New River, brought from Chadwell and Amwell to London," and empowered them to select a governor, deputy-governor, and treasurer, to grant leases, &c., yet the profits at first were very inconsiderable. There was no dividend made among the proprietors till the year 1630, when 11*l.* 19*s.* 1*d.* was divided upon each share. The second dividend amounted only to 3*l.* 4*s.* 2*d.*, and instead of a third dividend, a call being expected, Charles I. re-conveyed it again to Sir Hugh, by a deed under the great seal, in consideration of Sir Hugh's securing to his majesty and his successors a fee-farm rent of 500*l.* per annum, out of the profits of the company. In the mean time, although Sir Hugh was a loser in point of profit, yet he was a gainer in point of honour; for the king made him first a knight, and then a baronet, for the services he had done to the city of London, in supplying it with that most necessary of all articles—pure water. Sir Hugh died in 1631.

MIDDLETON, THOMAS FANSHAW, a learned English divine, who was born in 1769, and educated at Cambridge, where he took his degree in 1792. Having entered holy orders he became curate of Gainsborough in Lincolnshire, where he carried on a periodical paper called "The Country Spectator."

In 1808 Dr. Middleton established his reputation as a scholar by the publication of his celebrated "Treatise on the Doctrine of the Greek Article, applied to the Criticism and the Illustration of the New Testament;" a work which will ever be considered as a text-book in that department of Greek literature. The following year appeared "Christ Divided; a Sermon preached at the Visitation of the Lord Bishop of Lincoln."

In April 1812 he was collated by the bishop of Lincoln to the archdeaconry of Huntingdon; and in the autumn of the same year he directed his attention to the deplorable condition of the parish of St. Pancras, in which he found a population of upwards of 50,000 persons, with only the ancient very small village church, which could not accommodate a congregation of more than 300. On this occasion he published "An Address to the Parishioners of St.

Pancras, Middlesex, on the intended Application to Parliament for a New Church." When government came to the resolution of establishing a resident bishop of India, Dr. Middleton was selected for that eminent situation. He was consecrated at Lambeth in May 1814, and arrived at Calcutta in the November of the same year. Among the objects to which Dr. Middleton's attention was particularly directed, we must notice his desire to increase the number and efficiency of the chaplains in India, and to provide churches for the accommodation of the European residents. He recurred to each of these points in his several charges, and but a short time before his death he congratulated his brethren upon the partial success which had attended his efforts and representations. Dr. Middleton was mainly instrumental in founding the mission college at Calcutta, for the following purposes: 1. For instructing native and other Christian youth in the doctrine and discipline of the church of England, in order to their becoming preachers, catechists, or schoolmasters; 2. For teaching the elements of useful knowledge, and the English language, to Mussulmen and Hindoos, having no object in such attainments beyond secular advantage; 3. For translating the Scriptures, the Liturgy, and moral and religious tracts; 4. For the reception of English missionaries on their first arrival in India, for the purpose of acquiring the languages.

The illness which led to Dr. Middleton's lamented death was short, but severe. On Tuesday, the 2nd of July, 1822, he paid a visit to the college, which is distant about five miles from Calcutta. Here he appeared in the full possession of his usual health and spirits. Soon after he felt one of those strokes of the sun which are so common in an Indian climate. A violent head-ache came on; but, though he was persuaded to take some strong medicines, he would not suffer any medical man to be called in. He seemed from the first to labour under the irritation which arose from the weight of business pressing upon him; and, on that very account, he was the more anxious to work night and day to accomplish what he had in hand. Accordingly, the next day, he sat at his desk eight hours, answering various papers, during which time the disease was making rapid inroads upon his frame. At night he allowed a physician to be sent for, who pronounced him to be in the most imminent danger. On Sunday, by his own express desire, he was prayed for by his congregation at the cathedral. On the evening of Monday the physician left him under the impression that he was decidedly better. He had not, however, been long gone, when the bishop was again seized with a violent paroxysm of fever; he walked about in great agitation: soon afterwards, his strength gave way, the final scene came rapidly on,—and at eleven o'clock on the night of Monday, the 8th of July, 1822, he ceased to breathe.

In no man could there be a more singular union of all those various qualities which were each so essential to the success of the first Indian prelate, than in Dr. Middleton. His mind was naturally ardent and excursive, but it was always under the control of the most disciplined and calculating discretion. He had a masculine and a practical understanding: he rapidly conceived the most extensive plans, and would digest with facility even their most circumstantial details; but he never anticipated their season, or hurried their execution: he waited with



patience till in the course of passing events a favourable opportunity should arise, and when at last it presented itself, he marked it with decision, and he seized it with effect. So singular indeed was his judgment, that amidst the various difficulties with which he was daily and hourly doomed to contend, he never made a step which he was afterwards obliged to recall. His talents and attainments were of a superior order: he was a sound and accurate scholar, and in the prose department of Greek literature he was perhaps without a rival. His conversation was vigorous, sometimes even playful; his style was luminous and forcible, not abounding in imagery, but rising perpetually into a manly and a chastened eloquence. As a preacher he was powerful and convincing; his mind was theological, and his expression scriptural. The leading points, however, in his character, which threw a clearness and a brilliancy over every other, were the singleness of his views and the simplicity of his heart. In the course of his Indian career he had but one object—the advancement of the cause of Christianity in the east—to that he dedicated his days and his nights, his hopes and his fears, his money and his influence. Labours so disinterested, and services so pure, were not rejected—the blessing of the Almighty was upon them, and the work of the gospel prospered in his hand.

**MIERIS, FRANCIS**, a celebrated painter of the Dutch school, who was the son of a jeweller at Leyden, where he was born in 1635. He was the pupil of Vliet, Gerard Douw, and Van den Tempel, and he is generally considered as the principal scholar of the second. His works consist of portraits, and scenes in common life. He possessed the delicate finish of Gerard Douw, with more taste in his designs; his colouring, too, is more clear, and his touch more spirited. He usually worked for a ducat an hour; but, through his intemperance, he always remained in poverty. One of his finest productions was a picture of a young lady fainting, a physician attempting to recover her, and an old woman standing by; and for this 3000 florins were vainly offered by the grand-duke of Tuscany. Mieris died at Leyden in 1681.—He had two sons,—John Mieris the elder, who gave great promise of excellence, but died in 1690 at Rome: the younger, William Mieris, was the pupil of his father, and adopted his style, in which he showed great talent. He died in 1741.—His son, Francis Mieris, the younger, was also a painter, but was not very successful. He published several works relating to the history of the Low Countries, and the lives of their sovereigns.

**MIGNARD, PIERRE**, a French painter, who was born at Troyes in 1610. His father, discovering early indications of his talent for painting, placed him, when eleven years old, at Bourges, in the school of Jean Boucher; and the young artist next studied the works of Primaticcio, Rosso, and Nicolò dell' Abbate, in Fontainebleau. He afterwards became a pupil of the celebrated Vouet, and in 1636 went to Rome, where he formed himself by the study of the masterpieces of Raphael and Titian. His historical paintings and portraits, among which were those of Urban VIII. and Alexander VII., soon gained him reputation; and he also painted a great number of portraits in Venice. In 1658 Colbert engaged him to return to France in the service of Louis XIV., and Mignard was placed at the head of the academy of St. Luke, and, after the death of Lebrun, with whom

he was constantly at war, became chief painter to his majesty. At this time he executed one of the greatest fresco paintings which France possesses—the dome of the Val-de-Grace. It represents the region of the blest: in the centre of a great number of saints, martyrs, prophets, &c., was placed Queen Anne of Austria presenting to the Creator a model of the new church. He also adorned the palace of St. Cloud with numerous mythological paintings, executed several works at Versailles, and painted portraits, &c. Besides the posts already mentioned, the direction of the royal collections of art, of the academy of painting, and of the Gobelin manufactory, was conferred on him. He continued actively engaged in his art until his death in 1695. In respect to invention and composition, Mignard is not entitled to rank among profound and original geniuses; yet the grace and loveliness which characterize his works, particularly his Madonnas, the brilliancy and harmony of his colouring, and the ease of his pencil, atone for many defects. His talent for imitation of other masters was remarkable; he deceived the ablest judges, and, among them, his rival Lebrun, by a Magdalene in the style of Guido.

**MIGNOT, STEPHEN**, a learned French writer, who was born in 1698, and educated for the church. As an author he is best known by his work "On the Rights of the Monarch and the Civil Government over the Revenues of the Church." Mignot died in 1771.

**MILDMAY, SIR WALTER**, an English statesman, who was employed under Henry the Eighth in the court of augmentation. He also sat in parliament during the reign of Mary, and became chancellor of the exchequer on Elizabeth ascending the throne. This able and learned statesman was the founder of Emmanuel College, Cambridge, and died at an advanced age in May 1589.

**MILL, HENRY**, an engineer of considerable talent, who for many years held the post of principal surveyor to the New River Company. He was celebrated for his acquaintance with the science of hydraulics, which knowledge he employed in the erection of several large works. He died in 1770, in the eighty-first year of his age.

**MILL, JOHN**, an English divine, who was born at Shapp, in Westmoreland, in 1645, and educated at Oxford. Having entered holy orders, he was presented to a living in Oxfordshire, and at a later period became chaplain to Charles the Second. Dr. Mill's great work was a valuable edition of the New Testament, which appeared under the title of "Novum Testamentum Græcum, cum Lectionibus Variantibus, ex MSS.," &c. He survived the publication of this work only a fortnight, dying of apoplexy in 1707.

**MILLAR, JAMES**.—This gentleman, who is well known as the author of several important works on the science of botany, was a native of Scotland. His education was obtained chiefly at the university of Glasgow, where he signalized himself by the extent and accuracy of his acquaintance with the classics, and his taste for the varied departments of natural history. Removing thence to Edinburgh, where he took the degree of M. D., he published "Observations on the Advantages and Practicability of Making Tunnels under Navigable Rivers." He also superintended a new edition of the "Encyclopædia Britannica," and the "Encyclopædia Edinensis;" and in 1819 he published "A Guide to Botany;"

in addition to which Dr. Millar produced several other popular works. He died in 1827.

MILLAR, JOHN, a Scottish writer, who was born in 1735, and became professor of law in the university of Glasgow. As a writer he is best known by his works on the origin of the distinction of ranks, and his "Historical View of the English Government." Professor Millar was a staunch Whig of the old school, who adopted Fox as their leader. He died in May 1801.

MILLAR, PHILIP.—This popular botanical writer was a native of Scotland, and distinguished among his contemporaries by the flattering title of "Hortulanorum Princeps." He was born in 1691, and educated by his father, who was gardener to the apothecaries' company at Chelsea, to succeed him in his situation, which he did, on the decease of the latter in 1722. Mr. Millar was an excellent practical botanist, and was a fellow of several of the scientific societies. His most celebrated works are, "A Gardener's Calendar," "The Gardener's and Florist's Dictionary," "An Introduction to Botany," and "A Catalogue of Trees, Shrubs, Plants, and Flowers, in the Gardens near London." His death took place in 1731.

MILLER, EDWARD, a musician of considerable talent, who was born at Norwich in 1736. He early in life became distinguished by his skill in music, and obtained the appointment of organist at Doncaster, where he wrote his "Elements of Thorough Bass," and "History of the Antiquities of Doncaster." He died in 1807.

MILLER, EDWARD, an eminent American physician and professor at New York, who was born at Dover in the state of Delaware, May 1760. In 1778 he commenced the study of medicine. He began practice in Delaware, but made himself advantageously known in other states by a disquisition on the origin of the yellow fever, one of the earliest and ablest publications in support of the doctrine of its domestic origin. In 1796 Dr. Miller removed to the city of New York. Within a few weeks after he formed, in concert with Dr. S. Mitchill and Dr. Smith, the plan of a periodical work to be devoted to medicine. The first number was issued in 1797 under the title of "The Medical Repository." No work of a similar kind had appeared in America. It excited medical enquiries and recorded their results. It occasioned the establishment of similar journals in other parts of the United States. Dr. Miller lived to see its fifteenth volume brought nearly to a close. In 1803 he was appointed resident physician for the city of New York. He witnessed, as such, several pestilential seasons. The fruits of his observation and reflection he embodied in a report on the rise, progress, and termination of the yellow fever, to which a high degree of merit is ascribed. In 1807 he was elected professor of the practice of physic in the university of New York, and in 1809 he became clinical lecturer in the New York hospital. Notwithstanding the laborious duties of those offices, and the calls of an extensive practice, he kept up an active correspondence with many distinguished physicians and men of letters in the principal parts of Europe and America, and professional honours were conferred upon him from all quarters. He died of typhus fever in March 1812, in the fifty-second year of his age.

MILLER, JOSEPH, a witty actor, who was born in 1684, it is supposed in London, and was a favour-

ite low comedian about the time that Congreve's comedies were fashionable, to the success of which, it is said, his humour much contributed. In these he performed Sir Joseph Wittol in "The Old Bachelor," and Ben in "Love for Love." Another of his favourite characters was Teague in "The Committee." He died in 1738. The jests which have immortalized his name were collected by John Mottley, author of the "Life of Peter the Great," and other works. "Joe Miller's Jests" has run through many editions, and a copy of the original edition was lately valued at ten guineas in the catalogue of an eminent bookseller.

MILLES, THOMAS, an English prelate, who was born at High Clear, Hants, and educated at Wadham college, Oxford. Having entered holy orders he became chaplain to Lord Pembroke, who was his steady friend for many years, and it was through his influence that Dr. Milles was elevated to the episcopal bench as bishop of Waterford. This able divine died in 1740, much regretted for his benevolence and blameless character.

MILLIN, AUBIN LOUIS, a celebrated professor of antiquities at Paris, who was born in Paris in 1759, and at first devoted himself to the study of natural history, but afterwards to that of philology, and finally to archæology. In his earlier writings he appeared as a partisan of republican principles; among these are his "Almanac Republicain," and other works, which he did not include in the latter catalogues of his publications. In the reign of Napoleon he made two antiquarian excursions in France and Italy, where he discovered several remains which had been overlooked by the Italians. Indeed he was one of the most learned archæologists that France has produced. He edited the "Magazin Encyclopédique" nearly twenty years. Among his principal works are his "Dictionnaire des Beaux Arts," "Monuments Antiques Inédits," "Galerie Mythologique," "Peinture des Vases Antiques," "Voyage dans les Départements du Midi de la France," "Histoire Métallique de la Revolution Française," "Histoire Métallique de l'Empereur Napoléon." His lectures, which were fashionably attended, contributed with his works to diffuse a taste for the study of antiquities in France. His services as *conservateur* of the cabinet of antiques, of which he made a systematic arrangement, also deserve to be remembered. He died in 1818.

MILLOT, CLAUDE FRANCOIS XAVIER, a learned and ingenious French author, who was born in 1726 at Besançon. He was educated at the Jesuits' college and became a member of that fraternity, but quitted it and settled at Parma, where the patronage of the duke de Nivernois obtained him the historical professorship. This situation he filled with much ability and reputation for some years, when the prince of Condé offering to his acceptance the appointment of tutor to the young duke d'Enghien, he returned to Paris. His works, some of which are much esteemed for the spirit and elegance of their style, consist of "A History of the Troubadours," "Memoirs, Political and Military, for the History of the Reigns of Louis XIV. and Louis XV.," "Elements of Universal History," "Elements of the History of England," "Elements of the History of France," besides some academical papers, and a few translations from the Latin. His death took place in the French capital in 1785.

MILLS, CHARLES, a writer of eminence, who



was born in 1788, and early in life directed his attention to oriental history. His first work, entitled "History of Mohammedanism," was published in 1819. It was followed by "A History of the Crusades." This work, taken up *con amore*, and executed with the spirit which an ardent love of the subject would naturally elicit, was no sooner published than its merits were appreciated. The condensed vigour of the style (in some favourite passages exuberant and stately as the language of Gibbon) was its chief recommendation with some; its strict fidelity with others; while all agreed in admiring the clear simplicity with which it was executed: this last was the result of Mr. Mills's long-cherished habits of continuous and unbroken meditation. He first conceived a subject well in his mind, scrutinising it in all its bearings with mathematical severity, and then, after having formed some particular opinion, brought all his immense mass of information to bear upon and justify that opinion, till the fabric grew under his hand a stately monument of intellect. Such a remark refers especially to his "Travels of Theodore Ducas, at the Revival of Letters and Art in Italy,"—a work of fiction, full fraught with learning, exhaustless in its variety and extent, yet applied with surprising ingenuity to its subject. The public, however, seemed to underrate Mr. Mills as a commentator on Italian literature, and accordingly, notwithstanding the splendour of particular passages, such as the criticism on Danté, and the account of an interview with Ariosto, the work was comparatively unsuccessful.

Mr. Mills then directed his attention to his greatest work, "The History of Chivalry, or Knighthood and its Times." This last had no sooner appeared than it was instantly successful; the first edition sold with almost the rapidity of a Scotch novel, and it was but a few months previous to his death that its author had completed his revision of a second. Shortly after its completion Mr. Mills's health began visibly to decline. For a long time he struggled with his malady, still hoping that his constitution might be finally re-established: but all his expectations were vain; he grew daily worse, and was compelled as a last resource to leave London for Southampton; where, after getting a little better, like the last flickering glimmer of the lamp, his health soon afterwards decayed and brought him to the grave, October 9th, 1826.

MILMAN, SIR FRANCIS, a talented English physician, who was born in Devonshire and educated at Exeter college, Oxford, by which university he was afterwards appointed a travelling physician on the Radcliffe foundation. While on his travels he attended the duke of Gloucester, which circumstance led to his great success as a medical practitioner on his return home. As an author he is best known by his "Animadversiones de Natura Hydropis." His death took place in June 1821.

MILNE, COLIN, a Scottish naturalist, who was a native of the town of Aberdeen, where he received his education, and having entered into holy orders, he obtained several church preferments; but it is as a naturalist that Dr. Milne is known in the literary world, and his works, which are almost all devoted to the science of botany, are still much admired. His most popular production is his "Botanical Dictionary." He died in 1815.

MILNER.—There are two distinguished churchmen bearing this name, no less celebrated for their

talent and erudition than for their extraordinary elevation from the humblest rank to the highest dignities in the church of which they were members.

Isaac Milner was a native of Yorkshire, having been born near Leeds, January the 11th, 1751. His parents could neither boast of rank nor property; for his father was a poor weaver, who died in great distress at an early period of life, leaving behind him Isaac, an elder brother, Joseph, and their aged and infirm mother, whom, greatly to their credit, they maintained for many years by means of their spinning-wheels. To unceasing labour they superadded, what is very uncommon in persons in their situations, an ardent love of study. Having no books of their own, they were supplied with a few by their neighbours, who, perceiving all these good qualities united with sobriety and discretion, prognosticated the future advancement of the family. Such, at length, was their reputation, that their fame extended to Leeds, where some of the most opulent and public-spirited of the inhabitants undertook to educate and send to college one of these young men. The elder brother, Joseph, was accordingly pitched upon, and under their patronage he became a day-scholar at the grammar-school in Leeds, for the period of three years. On his return home at night, he constantly imparted to his brother Isaac the lessons he had learned during the day. Thus Isaac soon obtained a tolerable acquaintance with the Greek and Latin languages. Notwithstanding this, he was now apprenticed to a weaver; but he softened the rigour of his fate by means of the Muses, whom he courted with renewed assiduity.

Meanwhile, his elder brother had finished his studies at Cambridge with great reputation. After this he entered into holy orders, obtained the curacy of Trinity church, Hull, and was nominated master of the free grammar-school of that place. Isaac, disgusted at the inglorious toils of a mechanic, was now sent for, and obtained the office of assistant, for the purpose of teaching the lower classes. He was then nineteen years of age, and had been accustomed to work at the loom with a Tacitus by his side. The prospects of this young man were soon turned towards the church; and, after assisting his brother some time as an usher, he removed to Queen's college, Cambridge, where he was entered a sizar. For his new station Mr. Milner was admirably fitted; and before he went to the university, he was allowed to have attained a senior optime's knowledge in algebra and mathematics. Possessed of useful ambition, he now aimed at the first honours of his college, and had talents and perseverance sufficient to obtain them. Accordingly, in the year 1774, he became senior wrangler, and also gained the first mathematical prize. In 1782 he served the office of proctor, and in 1792 was honoured with the vice-chancellorship. Intense study, however, had secretly laid the foundation of a nervous disorder, which undermined the sources of existence, and occasionally embittered the remainder of his life.

While at Cambridge, Mr. Isaac Milner became acquainted with Mr. Wilberforce, and is said to have tinged his mind with the peculiar opinions afterwards evinced by that gentleman on religious subjects. After a short acquaintance the two friends proceeded on a tour to the continent, accompanied by Mr. Pitt, but they had not travelled far before the last of these gentlemen was recalled, in consequence of

some political changes which afterwards elevated him to the premiership. The others accompanied him on his return, and an intimacy ensued, which continued for life. This occurred in 1788, in which year Mr. Milner was elected president of Queen's college. He now commenced some salutary reforms, and recollecting that when he was an under-graduate it was the custom of the sizars to wait behind the chairs of the fellows at dinner, he had spirit and good sense enough to abolish those servile distinctions, which were coeval with the monkish ignorance and superstition. In 1792 he took out his doctor's degree, and was presented with the deanery of Carlisle. At Hull he retained lodgings during the life of his brother. This became a favourite residence; and here he had a complete workshop, where he was accustomed to relax his mind daily from the fatigues of study. He found manual labour a great source of happiness, and spared no expense in obtaining the most perfect and expensive machinery. As a proof of this, the lathe and appendages for turning cost him no less than one hundred and forty guineas.

On the death of Dr. Waring in 1798, Dr. Milner was nominated Lucasian professor of mathematics, which office he held till the time of his death in 1820.

Joseph Milner is principally distinguished by his "History of the Church," and Sermons. After obtaining considerable church preferment, he died in 1797, aged fifty-two.

MILNER, JOHN, a learned catholic divine and theological writer, who was born in London in 1752. He received the rudiments of his education at the catholic schools of Sedgeley Park near Wolverhampton, and Edgbaston near Birmingham, and then went to the English college at Douay. Having completed his education, he was in 1777 ordained, and shortly after the library belonging to the chapter and clergy of the London district was placed under his care. He, however, quitted London in 1779, on being appointed pastor to the catholic chapel at Winchester. Dr. Milner's first publication was "A Funeral Discourse on the Death of the Venerable and Right Reverend Richard Challoner, Bishop of Debora, and Apostolic Vicar of the Southern District," who died January 12th, 1781; pronounced January 14th, 1781; printed in the year 1782. His next work was "A Letter to the Author of a Book called 'A Candid and Impartial Sketch of the Life and Government of Pope Clement XIV.'" His third publication was "George the Third, the Sovereign of the Hearts of his Subjects."

Dr. Milner's attachment to the study of ancient ecclesiastical architecture obtained him an introduction to the society of antiquaries, of which he became a fellow on the 18th of March, 1790, and in 1798 he published "A Dissertation on the Modern Style of Altering Cathedrals, as exemplified in the Cathedral of Salisbury." In this essay Dr. Milner particularised the various alterations which had been made in Salisbury cathedral, the monuments which had been removed, and the decorations which had been destroyed; painted a picture of the disgusting appearance of the recent fitting up of the church for the accommodation of those who had to perform divine service in it; and lamented the fatal example which was thus held out on a subject so deeply interesting.

It was not, however, until the latter end of the year 1798 that Dr. Milner published his great work,

"The History, Civil and Ecclesiastical, and Survey of the Antiquities of Winchester."

Dr. Milner visited Rome in 1814, and during his residence in that city had frequent opportunities of gratifying his love of architectural antiquities. The following narrative from the pen of the learned doctor gives a good notion of his epistolary style:—

"Rome, Oct. 28, 1814.

"My dear Friend,—You left me in the Christian capital on the 17th of this month, and my object then became, not indeed to forget you, for this were impossible, but to moderate the lively sense I felt at parting with you. For this purpose I resolved upon making a little tour through that part of the Appennines which lie to the east of Rome, and which I previously knew to be the most interesting portion of the stupendous range of mountains bearing this name. Accordingly, I left Rome on the day following that mentioned above, mounted on horseback, as was my servant, and I took the direction of Tivoli, the Tibur of the ancients, so much celebrated by Horace and his contemporaries. On this occasion I passed by, unnoticed, the Thermæ of Dioclesian, part of which now forms the celebrated church of St. Maria de Angelis, the venerable church of St. Lawrence *extra muros* (venerable on many accounts, but on none so much as for its possessing the mortal remains of the fellow-deacons and glorious martyrs, St. Stephen and St. Lawrence), the petrifying lake, of which the proofs exist in all the neighbouring walls, the sulphureous river, the stench of which infects the road to a considerable distance in each direction of it, and the boundless villa of Adrian. In short, after a tedious and scorching ride of eighteen miles, I arrived at the enchanting scenes of Tivoli; in comparison with which all others that I had hitherto seen were tame and uninteresting. I speak not of the town itself, which, like the other small towns of Italy, is dirty and inconvenient, (I cannot however complain, upon the whole, of the inn, called from its situation the Sybil's Temple, as I there met with civil usage and good fare), but I speak of the mountains, the woods, and the waters; of the vineyards, the palaces, and the villas; of the temples, namely, those of Tussis, Vesta, and the Sybil; the habitations of Catullus, Vespasian, and Horace; but, above all, of the thundering cascade, the spray of which mounts high in the air, and forms an unceasing rain; the broad lofty cascata, and the terrific grotto of Neptune.

"Near this villa, now a convent of Franciscans, I met the present great and good prefect of the Propaganda, Cardinal Litta, with his retinue, a nobleman of Milan, who, having devoted himself to God and the church, serves them with equal zeal, ability, and disinterestedness. His business lying with persons of different nations, he is enabled to converse with Englishmen, Frenchmen, Germans, Russians, and Greeks, with the same facility as with Italians. His eminence condescended to accompany me to my inn, and conversed with me for a considerable time. To speak the truth, I find the cardinals, and superior prelates, in general, well-informed and sensible men, engaging and edifying in their manners, and taken up with the duties of their respective charges.

"Having spent two days at Tivoli, I shaped my course eastward, towards Sublacum, now called Subiaco, a most interesting spot to the Christian antiquary, but mostly neglected by modern tourists. Having passed by Vicovara, I found myself obliged,



for the sake both of man and horse, to stop at one of the wretched inns which here and there are to be met with in the wild mountains I was traversing. The one in question, though the best of its kind, consisted of one large cave, crowded with mules, horses, asses, and their drivers, with a dresser at the farther end of it, where the landlord and landlady sold coarse bread, sour wine, and horse food. The rain coming on, namely, such rain as is usual in this country, resembling a river poured down from the clouds, I thought I should have been obliged to pass the night in this cavern, where a bare board would have been my only bed; but, as the rain ceased for a short time, I again mounted my steed, and hastened with as much celerity as the alternate sloughs and rough loose marble stones, of which the road consists, would permit, towards Subiaco. At length, however, I became convinced of the utter impossibility there was of my reaching that place while the light continued, and of the very great danger of travelling through such roads in the darkness of the night. I therefore, by the advice of my servant, turned out of the road to a castle and town, at the distance of two miles from it, called Arzoli. The only inn here was as bad as the one I had left; but one of the most respectable inhabitants of the place, hearing that a traveller was arrived there to pass the night, sent for me to partake of his liberal hospitality, both at board and bed, which he bestowed with a benignity and assiduity as if he was receiving, instead of conferring, a benefit. I never can forget my worthy host, Signor Angelus Marcelli, with his good and edifying wife, brother, and sister, nor that generous confessor of the faith, the present arch-priest of Arzoli. You will form a judgment of the style in which I was received and entertained here, when I tell you that a band of music, consisting of eight performers, was provided to honour my *déjeûné* and taking horse the next morning. Nor was my visit confined to pleasure, having here met with a most curious subject of antiquarian information; namely, the only ancient Roman milestone which is known to exist. It is a round marble column, about six feet high, and two feet in diameter, which stood in the Via Valeriana, marking its present distance from Rome in the following manner:—

‘XXXVIII.

‘Imperator Nerva—Cæsar Augustus

Pontifex Maximus—Consul IIII—Pater Patriæ—  
Faciendam Curavit.

“I had now twelve miles to ride through a road, the greater part of which the late Pope Pius VI. had made, and tolerably good compared with that which I had hitherto travelled from Tivoli; but among such lofty, rough, and bare mountains, here and there surmounted with ancient castles, or ruined cities, that no scenes in Derbyshire or Wales can furnish an idea of this part of the Appennines. At length on turning the flank of a mountain, the beautiful site and edifices opened to my view. The hills were in some places covered with olives, and other fruit-bearing trees; in others, with various well-grown forest trees; the valleys were watered by the serpentine folds of the murmuring Teverone, and divided into rich vineyards and gardens. These, with the noble entrance-gate, the spacious house of the missions, the well-built cathedral and seminary, the episcopal castle, placed on the point of a steep cloud-piercing rock, and the numerous surrounding villas,

could not fail to delight the eye, and render the situation of this city highly interesting, however poor and inconvenient the streets and houses of the common inhabitants, like those of other country towns here, are in general. For my own part, however, I found here the comforts of a decent inn, with civil usage, at the hotel of Signior Benedict Cali, which were greatly increased by the hospitality of the amiable bishop of the city, then making his episcopal visit there, Cardinal Galeffi.

In 1818 Dr. Milner published a treatise entitled “The End of Religious Controversy; or, a Friendly Correspondence between a Religious Society of Protestants and a Roman Catholic Divine,” addressed to the right rev. lord bishop of St. David’s, in answer to his lordship’s “Protestant Catechism.” This is pronounced by Mr. Butler, in his “Book of the Roman Catholic Church,” to be “the ablest exposition of the doctrines of that church on the articles contested with her by protestants, and the ablest statement of the truths by which they are supported, and of the historical facts with which they are connected, that has appeared in our language.” Dr. Milner’s death took place on the 19th of April, 1826, and he was buried in his chapel at Wolverhampton on the 27th of the same month.

MILO, a native of Crotona in Italy, was one of the most celebrated Grecian athletes. He bore off the prize six times in the Olympic games. Of his prodigious strength many instances are cited. When the temple in which Pythagoras was teaching his pupils was on the point of falling, Milo seized the main pillar, and delayed the destruction of the edifice until all present had escaped. He once carried a bull to the sacrifice on his shoulders, and killed it with a blow of his fist. His strength, however, was the cause of his death. Seeing in a forest a strong trunk of a tree, which it had been in vain attempted to split with wedges, he determined to pull it asunder; but his strength was insufficient. The wedges which had kept the cleft open had dropped out, and he remained with his hands fastened in the fissure. No one coming to his assistance, he was devoured by wild beasts.

MILORADOWITCH, MICHAEL ANDREE-WITCH, COUNT OF, a distinguished Russian officer, who was born in 1770, and rose rapidly in the army. In 1808 he fought victoriously against the Turks, and in 1812 organized the first *corps de reserve*, and led it to the main army before the battle of Mojaïsk. He was of great service during this whole campaign against the French, as also in the succeeding war in 1813. He contributed essentially to the victory of the allies at Culm, commanding under the grand prince Constantine, a *corps de reserve*, consisting of Prussian grenadiers and cuirassiers, and the Russian and Prussian guards. In the battle of Leipsic he was again active, and marched with the armies into France. After the peace he was appointed military commandant of St. Petersburg. In the insurrection of the troops in 1825, at the ascension of the emperor Nicholas, he was killed by a pistol-shot. As an active commander of vanguards he had few equals.

MILTIADES.—This distinguished Greek leader was a native of Athens and the descendant of a noble family. His father, named Cimon, was one of those high-minded Athenians who, in the time of Pisistratus, could not brook obedience to the tyrant, and

quitted his country in consequence of that feeling. The magnanimity of Pisistratus however soon induced him to return, and he was afterwards slain in a domestic tumult in the city. Cimon left two sons, Miltiades and Stesagoras; the latter was soon called to a higher station than that which either his father or himself had filled in Athens. The sons of Cimon had an uncle named Miltiades, who, by his own merits, and in consequence of the dictates of the Delphian oracle, became prince of the Thracian Dolonces, the inhabitants of a part of Chersonesus; and dying without issue, his nephew Stesagoras succeeded him in that sovereignty. The reign of Stesagoras was short; he was slain by a blow from an axe, given by an enemy disguised in the dress and accoutrements of a deserter; and dying, like his uncle, without issue, Miltiades, the celebrated Athenian general, became entitled to the throne and property of his brother. He was a favourite at this time with Pisistratus, the sovereign of Athens; and that prince, ever the friend of monarchy, assisted him with a small army to support his title. With one ship only he sailed to take possession of his new government; and, perceiving the necessity of stratagem, on his arrival in the Chersonesus, he absented himself from the public shows, and affected a particular seclusion, pretending grief for the death of Stesagoras, and a desire to do honour to his memory. By this artifice he collected, to condole with him, all the principal persons from the neighbouring cities; an event for which Miltiades had duly prepared. The murder of his father Cimon is said to have been contrived or perpetrated at Athens by the very persons whom he now found in his power; they were therefore seized and imprisoned by order of Miltiades, and his path to the throne was secured from danger. Miltiades now found himself the undisputed master of Chersonesus. He immediately formed a body-guard of 500 auxiliaries, and allied himself by marriage with Olorus king of Thrace. In the third year of his government Darius, in resentment of certain alleged injuries he had received from the Athenians, made retaliation on all Greece and the neighbouring countries; when the Scythian nomades, or wandering tribes, either irritated by some injuries they had received from the Persian expedition, or taking advantage of the general state of confusion and alarm which it occasioned, assembled in great numbers on the borders of Chersonesus, and desolated the country around, indiscriminately, whether under the Persian dominion or in alliance with the Greeks. This was a force which Miltiades found himself unable to withstand, and he prudently retired until the storm should blow over. According to the customary mode of warfare with the Scythians, they plundered the Chersonesus without attempting to maintain it, but soon suffered it to revert to its former prince; and Miltiades was reinstated in his power by the Dolonces. A short interval of peace succeeded; but in the third year after his restoration Darius, provoked, perhaps, by the known attachment of Miltiades to the Athenians, sent a powerful army of the Phœnicians against him; and the hero, surrounding himself with his friends, and collecting all his riches, finally abandoned his dominions, and set sail with a fleet of five ships for Athens. The Athenians had been prepared to receive the royal fugitive with honour. He had never, in the course of his sovereignty over Chersonesus, forgotten his connexions with his native soil;

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and, on one occasion, had rendered Athens a considerable service. The inhabitants of the island of Lemnos having been admonished by the Delphian oracle to compose their differences with the Athenians by an absolute submission, the Lemnian ambassadors are said to have answered contemptuously, that "they would comply when a ship from the Athenian dominions should be blown into their harbour by a north wind;" confident, in the then imperfect state of the art of navigation, that, as the haven of Lemnos was situated to the north of Attica, they were perfectly secure from such an event. Miltiades, however, being possessed of the Chersonesus, easily sailed from a port in the Hellespont, and won the harbour of Lemnos, driven thither by a strong north wind; when, aware alike of the oracle and of the positive answer of the Lemnites, he instantly demanded a fulfilment of both, in their submission to him on the part of the Athenians. This requisition was immediately complied with, partly, perhaps, through their superstitious reverence of the oracle and partly in deference to their own honour.

But neither these services, nor the known friendship of Miltiades to the Athenian state, could screen him from censure, on account of that which was, in the eyes of the Athenians, a serious crime. He had, from an Athenian citizen, become a monarch; and, in their inveterate hatred to kingly government, they formed an accusation against him on this account, and he was regularly tried for the offence, of which however he was as strangely acquitted. His talents, reputation, and riches, now soon elevated him to the highest offices of public trust and honour; when the ambassadors of Darius came to Athens, demanding earth and water from the citizens, in token of their submission to the Persians. To the eloquence and exertions of Miltiades, Athens owed the glory of her decisive conduct. He induced his countrymen to throw those emissaries of the tyrant into a pit, as a signal of defiance to their master, proclaiming to them aloud, that in that place they would find the objects of their requisition, earth and water, sufficient for their purpose, and as much as the Athenian honour could grant them. After this hostile menace, when war was on both sides preparing with the utmost activity, Miltiades was appointed one of the ten generals to command the Athenian army, and he conducted the army to immortal honour in the field of Marathon, and saved Athens from being attacked and plundered by those fugitives whom he had already beaten. On his return to Athens from the splendid victory of Marathon, Miltiades was treated with increased respect. Soon afterwards, in an assembly of the people, he proposed that they should make a descent upon the island of Paros, to retaliate upon the inhabitants of that place for the offence which they had committed in rendering assistance to Darius, in his late expedition to Marathon.

Unfortunately, both for his own fate and the fortunes of the Athenians, Miltiades, now a leading man in their assemblies, succeeded without difficulty in persuading them to adopt his scheme; and they entrusted him with a fleet of seventy ships, well manned and proportionally appointed. With this force Miltiades sailed from Athens in high hopes of conquest, and promising to return with great riches and other advantages, the fruits of his anticipated victory. Arrived at the island of Paros, he landed without opposition, and sent heralds to the city demanding



the sum of one hundred talents to be immediately paid him as a ransom for their country, which, in case of refusal, he threatened to give up to the violence and plunder of his irritated army. The Parians, unmoved by these menaces, and confident of their own strength, refused even to deliberate on his proposals, sent back to Miltiades an unqualified defiance, and vigorously prepared for their defence. The Athenian army then invested the city, and for a time carried on the siege with considerable zeal and with some prospect of ultimate success, when an event befel their general which proved fatal to all their anticipations. Timo, a Parian priestess, came secretly to Miltiades, promising that she would disclose to him a method by which he might take the city with ease, and the Athenian general listened to her plan with eager credulity. In consequence of her advice he repaired in secret and alone to the temple of Ceres the law-giver, expecting to find its gates readily opened for his reception. In this he was disappointed, and by no violence was he able to force them. He therefore climbed to the top of the wall, and from thence leaped down into the area of the temple, still encouraging the hope that he should meet his supposed confederates. Finding in this place no one ready to assist him he now determined to attempt his return. With this view he hastily re-ascended the wall, when his foot slipped, and he broke his thigh in falling. In what manner he reached his camp we are not told, but his arrival might well be supposed to spread consternation and panic throughout the army; in consequence of it the siege was raised, and the expedition re-embarked, baffled and defeated in its purpose.

The short season of the glory of Miltiades, the victor of Marathon, had now passed away. The slightest misfortune was at all times sufficient to change the aspect of the Athenian favour; and in proportion as their expectations had been raised by success, so were their vexation and anger vented upon a reverse. With an army diminished in numbers and broken in spirit, the helpless Miltiades returned mortally wounded to Athens, and found that the general dissatisfaction was increasing. The circumstance of a personal quarrel with Lysagoras, the Parian chief, was alleged as an argument to prove his motive for the recent expedition to have been self-interest alone; and Xanthippus, the father of the famous Pericles, boldly came forward to the general assembly, and accused their formerly victorious and highly-favoured general of having designedly misled the people into the war. This construction of his conduct was instantly adopted, and the popular voice now loudly demanded the sentence of death on the unfortunate Miltiades, as an expiation of his crime. The situation of the accused was the more distressing, as it was utterly impossible, from his wounds, that he could appear and enter on his own defence. His known eloquence, and even his personal appearance, might not have been without their due influence on the multitude; but he was obliged, however unwilling, to trust his defence to Tisagoras, his brother, who, indeed, used his most strenuous and affectionate exertions on his behalf. Some writers, indeed, state that he was brought into the assembly on a couch, while his cause was pleaded by his friends. Tisagoras represented to the Athenians, that although Miltiades had failed in this last expedition, it was yet to him that they were indebted for that victory at Marathon, which had effected the preservation of Athens from

the cruelties threatened by the Persian monarch: he therefore entreated them to forgive his present error in consideration of his past services, and to regard, at least with commiseration, him to whom they were indebted for the power of that deliberation which they now exercised, and those laws which he had protected from dissolution by the Persian king. These arguments, and this joint appeal to their justice as well as to their pity, were not without their effect. On a solemn hearing the assembled Athenian people acquitted Miltiades of any crime deserving death, but at the same time they sentenced him to pay a fine of fifty talents, the amount of the late unfortunate Parian expedition. This was a payment too large for the fortune of Miltiades to sustain, and, maimed and disabled as he was, the Athenians dragged him to prison, condemning him to suffer in person for that which he was unable to pay in money; and this celebrated general died in prison from the mortification of his wounded limb soon after his trial and subsequent condemnation. The cruelty of the Athenians did not end with the death of their victim; they denied him the rites of burial until the fine imposed upon him was discharged; and Cimon, the son of Miltiades, offered his own person to redeem the body of his parent from further indignity.

MILTON, JOHN, the most distinguished of English poets, and one whose exertions in the cause of civil and religious liberty must ever entitle him to the grateful regards of his countrymen. He was born in Bread Street, December 9, 1608, and received his early education at St. Paul's school. Young Milton was removed at the age of seventeen to Christ's college, Cambridge, and soon distinguished himself by the purity and elegance of his Latin compositions as well as for his general classical attainments.



On leaving college he repaired to his father's residence in Buckinghamshire, where he spent five years in the most diligent study of the Greek and Latin classics; and during this interval he appears to have produced both his exquisite "Masque of Comus," which is stated in the title to have been performed at Ludlow Castle, in 1634, before the earl of Bridgewater, and some of the principal of his minor poems, of which we may especially notice his "Lycidas." The character of the poem is pastoral, it being as-

sumed that the author and his lamented friend, the hero of the poem, were brother shepherds:—

"For we were nurst upon the self-same hill;  
Fed the same flock by fountain, shade, and rill.  
Together both, ere the high lawns appear'd  
Under the opening eye-lids of the morn,  
We drove a-field, and both together heard  
What time the gray-fly winds her sultry horn,  
Batt'ning our flocks with the fresh dews of night  
Oft till the star that rose, at evening, bright,  
Toward Heav'n's descent had stop'd his west'ring wheel."

The complaint of the poet on the shortness of life and the reply of Phœbus to his lamentation, furnishes a beautiful specimen of this poem:—

"Fame is the spur that the clear spirit doth raise  
(That last infirmity of noble mind)  
To scorn delights, and live laborious days;  
But the fair guerdon when we hope to find,  
And think to burst out into sudden blaze,  
Comes the blind fury with th' abhorr'd shears,  
And slits the thin spun life. But not the praise,  
Phœbus replied, and touch'd my trembling ears;  
Fame is no plant that grows on mortal soil,  
Nor in the glist'ring foil  
Set off to the world, nor in broad rumour lies,  
But lives and spreads aloft by those pure eyes,  
And perfect witness of all-judging Jove;  
As he pronounces lastly on each deed,  
Of so much fame in heav'n expect thy meed.

Weep no more, woeful shepherds, weep no more,  
For Lycidas your sorrow is not dead,  
Sunk though he be beneath the wat'ry floor;  
So sinks the day-star in the ocean bed,  
And yet anon repairs his drooping head,  
And tricks his beams, and with new-spangled ore  
Flames in the forehead of the morning sky:  
So Lycidas sunk low, but mounted high,  
Through the dear might of him that walk'd the waves,  
Where other groves and other streams along,  
With nectar pure his oozy locks he laves,  
And hears the unexpressive nuptial song,  
In the blest kingdoms meek of joy and love.  
There entertain him all the saints above,  
In solemn troops and sweet societies,  
That sing, and singing in their glory move,  
And wipe the tears for ever from his eyes."

Dr. Johnson objects to Milton's "Lycidas," that "passion plucks no berries from the myrtle and ivy, nor calls upon Arethusa and Mincius, nor tells of rough satyrs and fauns with cloven heel." To which Warton very properly answers, "But poetry does this; and in the hands of Milton does it with a peculiar and irresistible charm. Subordinate poets exercise no invention when they tell how a shepherd has lost a companion, and must feed his flocks alone without any judge of his skill in piping; but Milton dignifies and adorns these common artificial incidents with unexpected touches of picturesque beauty, with the graces of sentiment and with the novelties of original genius."

But the sonnets of Milton have ever held a prominent place in his minor poems. We may take one on his blindness:—

"When I consider how my light is spent  
Ere half my days, in this dark world and wide,  
And that one talent which is death to hide,  
Lodg'd with me useless, though my soul more bent  
To serve therewith my Maker, and present  
My true account, lest he, returning, chide;  
Doth God exact day-labour, light denied?  
I fondly ask—but patience, to prevent  
That murmur, soon replies—God doth not need  
Either man's work or his own gifts; who best  
Bear his mild yoke, they serve him best; his state  
Is kingly, thousands at his bidding speed,  
And post o'er land and ocean without rest;  
They also serve who only stand and wait."

In 1638 Milton left England for the purpose of completing his education by foreign travel, and visited in succession Paris, Nice, Genoa, Pisa, Florence, Rome, and Naples. Honours from both the learned and the great waited upon the accomplished

Englishman wherever he appeared. The state of his native country, however, worn by dissensions, and manifestly on the eve of a great convulsion, appealed too strongly to his patriotic ardour to suffer him to protract his stay abroad; and returning by the way of Geneva he again reached home after an absence of about fifteen months. He did not now resume his residence with his father. He probably considered that for the unsettled times which were apparently at hand the fit preparation which it behoved every man to make was the adoption of some way of earning his bread by his own independent exertions; and hiring a house in St. Bride's church-yard, he opened a seminary for the instruction of youth in the classic languages. The school turning out very successful he shortly afterwards removed to a house in Aldersgate Street, and in 1641 he published a treatise in favour of the puritans.

In 1673 Milton married a daughter of Mr. Powell, of Forrest Hill, Oxfordshire, a firm royalist. This marriage in its early stage seemed very inauspicious, for, either influenced by family considerations, or from want of congeniality in sentiments and feelings, they had only been married a month when his wife deserted him and returned to her friends. She made no reply to the repeated letters and remonstrances of her husband, which so incensed him that he formed the resolution to receive her no more, and to justify this resolution he published several pieces on the subject of divorce. He even proceeded so far as to pay his addresses to a young lady with the design of marrying her. Whilst this marriage was negotiating he was surprised by a visit from his wife, who implored pardon and reconciliation on her knees. This awakened his tenderest affection, and he received her with kindness to his bosom. This interview, it is supposed, made so strong an impression on his imagination as to have contributed to his painting that pathetic scene in his "Paradise Lost," where he has thus beautifully described Adam's reconciliation to Eve, who,

"——— With tears that cease not flowing,  
And tresses all disordered at his feet,  
Fell humble, and embracing them, besought  
His peace, and thus proceeded in her plaint.  
Forsake me not thus, Adam! witness heav'n,  
What love sincere, and reverence in my heart,  
I bear thee, and unweeting have offended,  
Unhappily deceived! thy suppliant  
I beg and clasp thy knees: bereave me not,  
Whereon I live, thy gentle looks, thy aid,  
Thy council in this uttermost distress.  
My only strength and stay: forlorn of thee,  
Whither shall I betake me, where subsist?  
She ended weeping; and her lowly plight,  
Immoveable, till peace obtain'd from fault  
Acknowledg'd and deplor'd, in Adam wrought  
Commiseration: soon his heart relented  
Towards her, his life so late, and sole delight,  
Now at his feet submissive in distress;  
Creature so fair his reconciliation seeking,  
His counsel whom she had displeas'd, his aid:  
As one disarm'd, his anger all he lost."

Milton's political principles agreeing with the republican spirit of these times, he strongly supported the cause of the commonwealth and the destruction of kingly government by several publications on the subject.

In 1645 he published a collection of Latin and English poems. Soon after the death of the king he was advanced by Cromwell to the station of Latin secretary to himself and the parliament; and he continued to hold the latter office till the restoration of Charles II. In 1649 Salmasius, a professor of polite learning at Leyden, and a man of extraordinary literary attainments, produced his "Defensio Regis," to which



Milton replied in so forcible a manner that it became difficult to determine whose language was best. After this Milton resided for some time with his family in Whitehall; but his ill health obliged him to take lodgings in the neighbourhood of St. James's Park; where his wife died, leaving him three daughters. This painful occurrence was soon succeeded by another still more distressing—his own deprivation of sight. In these melancholy circumstances he directed his attention to another object, and was married to the daughter of a Captain Woodcock, of Hackney. She died within a year, from the same cause as the former wife. Milton has honoured her memory in his eighteenth sonnet.

On the king's restoration he found it necessary to conceal himself till the storm against him was blown over, and the interest of his friends had got him included in the general amnesty. He now retired from the busy scenes of the world, and devoted himself to the completion of his grand poem. For, although his circumstances had suffered by the restoration, his independent spirit refused to accept any public employment, and he lived in the greatest simplicity in the neighbourhood of Bunhill Fields, where we are told he used to sit in a gray coarse cloth coat at the door in the summer, to enjoy the fresh air and receive the visits of persons of distinguished rank and learning.

He had now reached his forty-seventh year, and being free from external interruptions, applied himself to the consideration of three works which had long been reserved for future exertion—an epic poem, the history of his country, and a dictionary of the Latin tongue. Impracticable as the labour of collecting a dictionary seems to be to a man in a state of blindness, we are told that he prosecuted that design almost to his dying day: the compilers of the "Cambridge Dictionary," published in 1693, availed themselves of three folios he left behind. His historical narrative did not proceed beyond the conquest, from the difficulty, it is probable, of consulting a variety of authorities with the help of other eyes. For the subject of his epic poem, after much deliberation, he determined upon "Paradise Lost;" a project which could only be justified by the success that attended it. We have already seen that at the restoration Milton concealed himself in Bartholomew Close, where he remained till the passing an act of oblivion, which secured his person and property in common with others: the reason of his being treated with such indulgence cannot be satisfactorily ascertained. About this time he removed to Jewin Street and married a third wife, who contributed very little to his domestic comfort:—she oppressed his children in his life-time and defrauded them at his death. From Jewin Street he went to reside in the Artillery Walk, near Bunhill Fields, which concludes the register of his London residences.

While he continued to divide his time between state affairs and his private studies, it was hardly possible for him to accomplish any literary undertaking of great importance; but on quitting the office of Latin secretary he was left to the free exercise of his mental energies, which could not be employed upon a subject better suited to the extensive range they were accustomed to take than that he had chosen. The "Paradise Lost" is said to have been written at different times, and was sold on the 27th of April, 1667, to Samuel Simmons for an immediate payment of

5*l.*; with a farther agreement for the same sum when 1500 copies of the first edition should be disposed of; and again 5*l.* when the same number should be sold of the second edition; and another 5*l.* after a similar sale of the third. All the editions were limited to 1500 copies. The third edition was published in 1678, and the widow, to whom the copy then devolved, sold all her claims to Simmons for 8*l.*: whence it will appear that the sum of 28*l.* constituted the entire remuneration for a performance which, while it immortalized the name of the poet, conferred an honour equally imperishable upon the nation signalised for his birth. While he was thus engaged he was materially assisted by his daughters, who wrote to his dictation for many hours each day, as represented in the subjoined sketch.



Four years after his "Paradise Lost" he published his "Paradise Regained," which was his favourite production—a preference which has ever been opposed to the opinion of the public. In the last year of his life he printed a collection of "Familiar Epistles" in Latin; to these (being too few to form a volume) he added some academical exercises.

In his last retreat he produced his "Samson Agonistes," a tragedy written on the Greek model. A life of indefatigable study, and which had been exposed to a variety of vicissitudes, now began to draw to a close. Milton had long been afflicted with the gout and other infirmities, and he died without a struggle on the 10th of November, 1674, in the sixty-sixth year of his age. His person was so delicate and beautiful in his youth, that at Cambridge he went by the appellation of "the Lady of Christ's College;" and in Italy the celebrated Giovanni Battista Manso, who had conferred considerable favours on him, gives a high idea of his beauty in a Latin epigram which has been thus translated:—

"So perfect thou in mind, in form, and face,  
Thou'rt not of English, but angelic race."

Campbell, the poet, a critic in every shape qualified to form an accurate opinion of the merits of Milton in regard to his powers of versification, furnishes the following remarks on the universality of his genius:—"In Milton," he says, "there may be traced obligations to several minor English poets; but his genius had too great a supremacy to belong to any school. Though he acknowledged a filial reverence for Spenser as a poet, he left no Gothic irregular tracery in the design of his own great work, but

gave a classical harmony of parts to its stupendous pile. It thus resembles a dome, the vastness of which is at first sight concealed by its symmetry, but which expands more and more to the eye while it is contemplated. His early poetry seems to have neither disturbed nor corrected the bad taste of his age. 'Comus' came into the world unacknowledged by its author, and 'Lycidas' appeared at first only with his initials. These and other exquisite pieces, composed in the happiest years of his life at his father's country house at Horton, were collectively published with his name affixed to them in 1645; but that precious volume which included 'L'Allegro' and 'Il Penseroso' did not, I believe, come to a second edition till it was republished by himself at the distance of twenty-eight years. Almost a century elapsed before his minor works obtained their proper fame.

"Even when 'Paradise Lost' appeared, though it was not neglected, it attracted no crowd of imitators, and made no visible change in the poetical practice of the age. He stood alone, and aloof above his times, the bard of immortal subjects, and as far as there is perpetuity in language, of immortal fame. The very choice of those subjects bespoke a contempt for any species of excellence that was attainable by other men. There is something that overawes the mind in conceiving his long deliberated selection of that theme—his attempting it when his eyes were shut upon the face of nature—his dependence, we might almost say, on supernatural inspiration, and in the calm air of strength with which he opens 'Paradise Lost,' beginning a mighty performance without the appearance of an effort.

"The warlike part of 'Paradise Lost' was inseparable from its subject. Whether it could have been differently managed is a problem which our reverence for Milton will scarcely permit us to state. I feel that reverence too strongly to suggest even the possibility that Milton could have improved his poem by having thrown his angelic warfare into more remote perspective; but it seems to me to be most sublime when it is least distinctly brought home to the imagination. What an awful effect has the dim and undefined conception of the conflict which we gather from the opening of the first book! There the veil of mystery is left undrawn between us and a subject which the powers of description were inadequate to exhibit. The ministers of divine vengeance and pursuit had been recalled—the thunders had ceased

\* To bellow through the vast and boundless deep.

(in that line what an image of sound and space is conveyed!)—and our terrific conception of the past is deepened by its indistinctness. In optics there are some phenomena which are beautifully deceptive at a certain distance, but which lose their illusive charm on the slightest approach to them, that changes the light and position in which they are viewed. Something like this takes place in the phenomena of fancy. The array of the fallen angels in hell—the unfurling of the standard of Satan—and the march of his troops

\* In perfect phalanx, to the Dorian mood  
Of flutes and soft recorders.—

All this human pomp and circumstance of war is magic and overwhelming illusion. The imagination is taken by surprise. But the noblest efforts of language are tried with very unequal effect to interest us in the immediate and close view of the battle itself

in the sixth book; and the martial demons, who charmed us in the shades of hell, lose some portion of their sublimity when their artillery is discharged in the daylight of heaven.

"If we call diction the garb of thought, Milton in his style may be said to wear the costume of sovereignty. The idioms even of foreign languages contributed to adorn it. He was the most learned of poets; yet his learning interferes not with his substantial English purity. His simplicity is unimpaired by glowing ornament, like the bush in the sacred flame, which burnt but 'was not consumed.'

"In delineating the blessed spirits Milton has exhausted all the conceivable variety that could be given to pictures of unshaded sanctity; but it is chiefly in those of the fallen angels that his excellence is conspicuous above every thing ancient or modern. Tasso had indeed portrayed an infernal council, and had given the hint to our poet of ascribing the origin of pagan worship to those reprobate spirits. But how poor and squalid in comparison of the Miltonic Pandæmonium are the Syllas, the Cyclopes, and the Chimeras of the Infernal Council of the Jerusalem! Tasso's conclave of fiends is a den of ugly incongruous monsters. The powers of Milton's hell are god-like shapes and forms. Their appearance dwarfs every other poetical conception when we turn our dilated eyes from contemplating them. It is not their external attributes alone which expand the imagination, but their souls, which are as colossal as their stature—their 'thoughts that wander through eternity'—the pride that burns amidst the ruins of their divine natures, and their genius that feels with the ardour and debates with the eloquence of heaven."

But the proudest monument that has been reared to the genius of Milton is the "Essay" from the pen of Dr. Channing. It breathes a spirit of poetry nearly akin to that with which that great poet was himself imbued, and furnishes the most masterly view of his genius that has yet appeared.

In speaking of the intellectual qualities of Milton, Dr. Channing says, "We may begin with observing, that the very splendour of his poetic fame has tended to obscure or conceal the extent of his mind, and the variety of its energies and attainments. To many he seems only a poet, when in truth he was a profound scholar, a man of vast compass of thought, imbued thoroughly with all ancient and modern learning, and able to master, to mould, to impregnate with his own intellectual power, his great and various acquisitions. He had not learned the superficial doctrine of a later day,—that poetry flourishes most in an uncultivated soil, and that imagination shapes its brightest visions from the mists of a superstitious age, and he had no dread of accumulating knowledge lest it should oppress and smother his genius. He was conscious of that within him which could quicken all knowledge, and wield it with ease and might; which could give freshness to old truths, and harmony to discordant thoughts; which could bind together by living ties and mysterious affinities the most remote discoveries; and rear fabrics of glory and beauty from the rude materials which other minds had collected. Milton had that universality which marks the highest order of intellect. Though accustomed almost from infancy to drink at the fountains of classical literature, he had nothing of the pedantry and fastidiousness which disdain all other draughts. His healthy mind delighted in genius, on



whatever soil, or in whatever age it burst forth and poured out its fulness. He understood too well the rights, and dignity, and pride of creative imagination, to lay on it the laws of the Greek or Roman school. Parnassus was not to him the only holy ground of genius. He felt that poetry was as a universal presence. Great minds were every where his kindred. He felt the enchantment of oriental fiction, surrendered himself to the strange creations of 'Arabian Nights,' and delighted still more in the romantic spirit of chivalry, and in the tales of wonder in which it was embodied. Accordingly his poetry reminds us of the ocean, which adds to its own boundlessness contributions from all regions under heaven. Nor was it only in the department of imagination that his acquisitions were vast. He travelled over the whole field of knowledge as far as it had then been explored. His various philological attainments were used to put him in possession of the wisdom stored in all countries where the intellect had been cultivated. The natural philosophy, metaphysics, ethics, history, theology, and political science of his own and former times, were familiar to him. Never was there a more unconfined mind, and we would cite Milton as a practical example of the benefits of that universal culture of intellect which forms one distinction of our times, but which some dread as unfriendly to original thought. Let such remember that mind is in its own nature diffusive. Its object is the universe, which is strictly one, or bound together by infinite connexions and correspondences; and accordingly its natural progress is from one to another field of thought; and wherever original power and creative genius exists, the mind, far from being distracted or oppressed by the variety of its acquisitions, will see more and more common bearings and hidden and beautiful analogies in all the objects of knowledge,—will see mutual light shed from truth to truth, and will compel, as with a kingly power, whatever it understands, to yield some tribute of proof, or illustration, or splendour, to whatever topic it would unfold.

"Milton's fame rests chiefly on his poetry, and to this we naturally give our first attention. By those who are accustomed to speak of poetry as light reading, Milton's eminence in this sphere may be considered only as giving him a high rank among the contributors to public amusement. Not so thought Milton. Of all God's gifts of intellect he esteemed poetical genius the most transcendent. He esteemed it in himself as a kind of inspiration, and wrote his great works with something of the conscious dignity of a prophet. We agree with Milton in his estimate of poetry. It seems to us the divinest of all arts; for it is the breathing or expression of that principle or sentiment which is the deepest and sublimest in human nature; we mean of that thirst or aspiration to which no mind is wholly a stranger, for something purer and lovelier, something more powerful, lofty and thrilling, than ordinary and real life affords. No doctrine is more common among Christians than that of man's immortality; but it is not so generally understood that the germs or principles of his whole future being are now wrapped up in his soul as the rudiments of the future plant in the seed. As a necessary result of this constitution, the soul, possessed and moved by these mighty though infant energies, is perpetually stretching beyond what is present and visible, struggling against the bounds of its earthly

prison-house, and seeking relief and joy in imaginings of unseen and ideal being. This view of our nature, which has never been fully developed, and which goes further towards explaining the contradictions of human life than all others, carries us to the very foundation and sources of poetry. He who cannot interpret, by his own consciousness, what we now have said, wants the true key to works of genius. He has not penetrated those sacred recesses of the soul, where poetry is born and nourished, and inhales immortal vigour, and wings herself for her heavenward flight. In an intellectual nature framed for progress and for higher modes of being, there must be creative energies, powers of original and ever-growing thought; and poetry is the form in which these energies are chiefly manifested. It is the glorious prerogative of this art, that it 'makes all things new' for the gratification of a divine instinct. It indeed finds its elements in what it actually sees and experiences in the worlds of matter and mind, but it combines and blends these into new forms and according to new affinities; breaks down, if we may so say, the distinctions and bounds of nature; imparts to material objects life, and sentiment, and emotion, and invests the mind with the powers and splendours of the outward creation; describes the surrounding universe in the colours which the passions throw over it, and depicts the mind in those modes of repose or agitation, of tenderness or sublime emotion, which manifest its thirst for a more powerful and joyful existence. To a man of a literal and prosaic character, the mind may seem lawless in these workings; but it observes higher laws than it transgresses, the laws of the immortal intellect; it is trying and developing its best faculties; and in the objects which it describes, or in the emotions which it awakens, anticipates those states of progressive power, splendour, beauty, and happiness for which it was created.

"We accordingly believe that poetry, far from injuring society, is one of the great instruments of its refinement and exaltation. It lifts the mind above ordinary life, gives it a respite from depressing cares, and awakens the consciousness of its affinity with what is pure and noble. In its legitimate and highest efforts it has the same tendency and aim with Christianity, that is, to spiritualize our nature. True, poetry has been made the instrument of vice, the pander of bad passions; but when genius thus stoops it dims its fires, and parts with much of its power; and even when poetry is enslaved to licentiousness or misanthropy, she cannot wholly forget her true vocation. Strains of pure feeling, touches of tenderness, images of innocent happiness, sympathies with suffering virtue, bursts of scorn or indignation at the hollowness of the world, passages true to our moral nature often escape in an immoral work, and show us how hard it is for a gifted spirit to divorce itself wholly from what is good. Poetry has a natural alliance with our best affections. It delights in the beauty and sublimity of the outward creation and of the soul. It indeed portrays with terrible energy the excesses of the passions; but they are passions which show a mighty nature, which are full of power, which command awe, and excite a deep though shuddering sympathy. Its great tendency and purpose is to carry the mind beyond and above the beaten, dusty, weary walks of ordinary life; to lift it into a purer element, and to breathe into it

more profound and generous emotion. It reveals to us the loveliness of nature, brings back the freshness of youthful feeling, revives the relish of simple pleasures, keeps unquenched the enthusiasm which warmed the spring-time of our being, refines youthful love, strengthens our interest in human nature by vivid delineations of its tenderest and loftiest feelings, spreads our sympathies over all classes of society, knits us by new ties with universal being, and through the brightness of its prophetic visions helps faith to lay hold on the future life.

"We are aware that it is objected to poetry, that it gives wrong views and excites false expectations of life, peoples the mind with shadows and illusions, and builds up imagination on the ruins of wisdom. That there is a wisdom against which poetry wars the wisdom of the senses, which makes physical comfort and gratification the supreme good, and wealth the chief interest of life, we do not deny; nor do we deem it the least service which poetry renders to mankind, that it redeems them from the thralldom of this earthborn prudence. But, passing over this topic, we would observe, that the complaint against poetry, as abounding in allusion and deception, is in the main groundless. In many poems there is more of truth than in many histories and philosophic theories. The fictions of genius are often the vehicles of the sublimest verities, and its flashes often open new regions of thought, and throw new light on the mysteries of our being. In poetry the letter is falsehood, but the spirit is often profoundest wisdom. And if truth thus dwells in the boldest fictions of the poet, much more may it be expected in his delineations of life; for the present life, which is the first stage of the immortal mind, abounds in the materials of poetry, and it is the high office of the bard to detect this divine element among the grosser labours and pleasures of our earthly being. The present life is not wholly prosaic, precise, tame, and finite. To the gifted eye, it abounds in the poetic. The affections, which spread beyond ourselves and stretch far into futurity; the workings of mighty passions, which seem to arm the soul with an almost superhuman energy; the innocent and irrepressible joy of infancy; the bloom, and buoyancy, and dazzling hopes, of youth; the throbbings of the heart, when it first wakes to love, and dreams of a happiness too vast for earth; woman, with her beauty, and grace, and gentleness, and fulness of feeling, and depth of affection, and her blushes of purity, and the tones and looks which only a mother's heart can inspire;—these are all poetical. It is not true that the poet paints a life which does not exist. He only extracts and concentrates, as it were, life's ethereal essence, arrests and condenses its volatile fragrance, brings together its scattered beauties, and prolongs its more refined but evanescent joys; and in this he does well; for it is good to feel that life is not wholly usurped by cares for subsistence and physical gratifications, but admits, in measures which may be indefinitely enlarged, sentiments and delights worthy of a higher being. This power of poetry to refine our views of life and happiness is more and more needed as society advances. It is needed to withstand the encroachments of heartless and artificial manners, which make civilization so tame and uninteresting. It is needed to counteract the tendency of physical science, which, being now sought, not as formerly for intellectual gratification, but for multi-

plying bodily comforts, requires a new developement of imaginative taste and poetry to preserve men from sinking into an earthly, material, epicurean life. Our remarks in vindication of poetry have extended beyond our original design. They have had a higher aim than to assert the dignity of Milton as a poet, and that is, to endear and recommend this divine art to all who reverence and would cultivate and refine their nature."



In delineating Milton's character as a poet, we are saved the necessity of looking far for its distinguishing attributes. His name is almost identified with sublimity. He is in truth the sublimest of men. He rises, not by effort or discipline, but by a native tendency and a godlike instinct, to the contemplation of objects of grandeur and awfulness. He always moves with a conscious energy. There is no subject so vast or terrific as to repel or intimidate him. The overpowering grandeur of a theme kindles and attracts him. He enters on the description of the infernal regions with a fearless tread, as if he felt within himself a power to erect the prison-house of fallen spirits, to encircle them with flames and horrors worthy of their crimes, to call forth from them shouts which should 'tear hell's concave,' and to embody in their chief an archangel's energies and a demon's pride and hate. Even the stupendous conception of Satan seems never to oppress his faculties. This character of power runs through all Milton's works. His descriptions of nature show a free and bold hand. He has no need of the minute graphic skill which we prize in Cowper or Crabbe. With a few strong or delicate touches he impresses, as it were, his own mind on the scenes which he would describe, and kindles the imagination of the gifted reader to clothe them with the same radiant hues under which they appeared to his own.

This attribute of power is universally felt to characterize Milton. His sublimity is in every man's mouth. It is felt that his poetry breathes a sensibility and tenderness hardly surpassed by its sublimity. We apprehend that the grandeur of Milton's



mind has thrown some shade over his milder beauties; and this it has done, not only by being more striking and imposing, but by the tendency of vast mental energy to give a certain calmness to the expression of tenderness and deep feeling. A great mind is the master of its own enthusiasm, and does not often break out into those tumults which pass with many for the signs of profound emotion. Its sensibility, though more intense and enduring, is more self-possessed, and less perturbed, than that of other men, and is therefore less observed and felt, except by those who understand, through their own consciousness, the workings and utterance of genuine feeling. We might quote pages in illustration of the qualities here ascribed to Milton. Turn to *Comus*, one of his earliest productions. What sensibility breathes in the descriptions of the benighted lady's singing by *Comus* and the Spirit!

"*Comus*. Can any mortal mixture of earth's mould  
Breathe such divine enchanting ravishment?  
Sure something holy lodges in that breast,  
And with these raptures moves the vocal air  
To testify his hidden residence:  
How sweetly did they float upon the wings  
Of silence, through the empty-vaulted night,  
At every fall smoothing the raven down  
Of darkness till it smiled! I have oft heard  
My mother Circe with the Sirens three,  
Amidst the flow'ry-kirtled Naiades,  
Culling their potent herbs and baleful drugs,  
Who, as they sung, would take the prison'd soul,  
And lap it in Elysium; Scylla wept,  
And chid her barking waves into attention,  
And fell Charybdis murmur'd soft applause:  
Yet they in pleasing slumber lull'd the sense,  
And in sweet madness robb'd it of itself;  
But such a sacred and home-felt delight,  
Such sober certainty of waking bliss,  
I never heard till now.

"*Spirit*. At last a soft and solemn-breathing sound  
Rose like a stream of rich distill'd perfumes,  
And stole upon the air, that even Silence  
Was took ere she was 'ware, and wish'd she might  
Deny her nature, and be never more;  
Still to be so displaced. I was all ear,  
And took in strains that might create a soul  
Under the ribs of death."

In illustration of Milton's tenderness, we will open almost at a venture.

"Now morn, her rosy steps in th' eastern clime  
Advancing, sow'd the earth with orient pearl,  
When Adam waked, so 'custom'd, for his sleep  
Was airy-light, from pure digestion bred,  
And temperate vapours bland, which th' only sound  
Of leaves and fuming rills, Aurora's fan,  
Lightly dispersed, and the shrill matin song  
Of birds on every bough: so much the more  
His wonder was to find unawaken'd Eve  
With tresses discomposed, and glowing cheek,  
As through unquiet rest: he on his side  
Leaning half-raised, with looks of cordial love  
Hung over her enamour'd, and beheld  
Beauty, which, whether waking or asleep,  
Shot forth peculiar graces; then with voice  
Mild, as when Zephyrus on Flora breathes,  
Her hand soft touching, whisper'd thus: awake,  
My fairest, my espoused, my latest found,  
Heav'n's last best gift, my ever new delight,  
Awake: the morning shines, and the fresh field  
Calls us; we lose the prime, to mark how spring  
Our tender plants, how blows the citron grove,  
What drops the myrrh, and what the balmy reed,  
How nature paints her colours, how the bee  
Sits on the bloom extracting liquid sweet.

"So cheer'd he his fair spouse, and she was cheer'd,  
But silently a gentle tear let fall  
From either eye, and wiped them with her hair;  
Two other precious drops that ready stood,  
Each in their crystal sluice, he ere they fell  
Kiss'd, as the gracious signs of sweet remorse  
And pious awe, that fear'd to have offended."

From this very imperfect view of the qualities of Milton's poetry, we hasten to his great work, '*Paradise Lost*,' perhaps the noblest monument of human

genius. The two first books, by universal consent, stand pre-eminent in sublimity. Hell and hell's king have a terrible harmony, and dilate into new grandeur and awfulness the longer we contemplate them. From one element, 'solid and liquid fire,' the poet has framed a world of horror and suffering, such as imagination had never traversed. But fiercer flames than those which encompass Satan burn in his own soul. Revenge, exasperated pride, consuming wrath, ambition though fallen, yet unconquered by the thunders of the Omnipotent, and grasping still at the empire of the universe,—these form a picture more sublime and terrible than hell. Hell yields to the spirit which it imprisons. The intensity of its fires reveals the intenser passions and more vehement will of Satan; and the ruined archangel gathers into himself the sublimity of the scene which surrounds him. This forms the tremendous interest of these wonderful books. We see mind triumphant over the most terrible powers of nature. We see unutterable agony subdued by energy of soul. We have not indeed in Satan those bursts of passion, which rive the soul as well as shatter the outward frame of Lear, but we have a depth of passion which only an archangel could manifest. The all-enduring, all-defying pride of Satan, assuming so majestically hell's burning throne, and coveting the diadem, which scorches his thunder-blasted brow, is a creation requiring in its author almost the spiritual energy with which he invests the fallen seraph. Some have doubted whether the moral effect of such delineations of the storms and terrible workings of the soul is good; whether the interest felt in a spirit so transcendently evil as Satan favours our sympathies with virtue. But our interest fastens, in this and like cases, on what is not evil. We gaze on Satan with an awe not unmixed with mysterious pleasure, as on a miraculous manifestation of the power of mind. What chains us, as with a resistless spell, in such a character, is spiritual might made visible by the racking pains which it overpowers. There is something kindling and ennobling in the consciousness, however awakened, of the energy which resides in mind; and many a virtuous man has borrowed new strength from the force, constancy, and dauntless courage, of evil agents.

Milton's description of Satan attests in various ways the power of his genius. Critics have often observed, that the great difficulty of his work was to reconcile the spiritual properties of his supernatural beings with the human modes of existence, which he was obliged to ascribe to them; and the difficulty is too great for any genius wholly to overcome, and we must acknowledge that our enthusiasm is in some parts of the poem checked by a feeling of incongruity between the spiritual agent and his sphere and mode of agency. But we are visited with no such chilling doubts and misgivings in the description of Satan in hell. Imagination has here achieved its highest triumph, in imparting a character of reality and truth to its most daring creations. That world of horrors, though material, is yet so remote from our ordinary nature that a spiritual being, exiled from heaven, finds there an appropriate home. There is, too, an indefiniteness in the description of Satan's person which incites without shocking the imagination, and aids us to combine in our conception of him the massiness of a real form with the vagueness of spiritual existence. To the production of this

effect much depends on the first impression given by the poet; for this is apt to follow us through the whole work; and here we think Milton eminently successful. The first glimpse of Satan is given us in the following lines, which, whilst too indefinite to provoke the scrutiny of the reason, fill the imagination of the reader with a form which can hardly be effaced:—

"Thus Satan, talking to his nearest mate  
With head up-lift above the wave, and eyes  
That sparkling blazed, his other parts besides  
Prone on the flood, extending long and large,  
Lay floating many a rood,

"Forthwith upright he rears from off the pool  
His mighty stature; on each hand the flames,  
Driven backward, slope their pointing spires, and roll'd  
In billows, leave 'th' midst a horrid vale."

We have more which we should gladly say of the delineation of Satan, especially of the glimpses which are now and then given of his deep anguish and despair, and of the touches of better feelings which are skilfully thrown into the dark picture, both suited and designed to blend with our admiration, dread, and abhorrence, a measure of that sympathy and interest with which every living thinking being ought to be regarded, and without which all other feelings tend to sin and pain. But there is another topic which we cannot leave untouched. From hell we flee to paradise, a region as lovely as hell is terrible, and which, to those who do not know the universality of true genius, will appear doubly wonderful when considered as the creation of the same mind which had painted the infernal world.

Paradise and its inhabitants are in sweet accordance, and together form a scene of tranquil bliss, which calms and soothes, whilst it delights the imagination. Adam and Eve, just moulded by the hand, and quickened by the breath, of God, reflect in their countenances and forms, as well as minds, the intelligence, benignity, and happiness of their author. Their new existence has the freshness and peacefulness of the dewy morning. Their souls, unsated and untainted, find an innocent joy in the youthful creation, which spreads and smiles around them. Their mutual love is deep, for it is the love of young, unworn, unexhausted hearts, which meet in each other the only human objects on whom to pour forth their fulness of affection; and still it is serene, for it is the love of happy beings who know not suffering even by name, whose innocence excludes not only the tumults but the thought of jealousy and shame, who, 'imparadised in one another's arms,' scarce dream of futurity, so blessed is their present being. We will not say that we envy our first parents; for we feel that there may be higher happiness than theirs, a happiness won through struggle with inward and outward foes, the happiness of power and moral victory, the happiness of disinterested sacrifices and wide-spread love, the happiness of boundless hope, and of 'thoughts which wander through eternity.' Still there are times, when the spirit, oppressed with pain, worn with toil, tired of tumult, sick at the sight of guilt, wounded in its love, baffled in its hope, and trembling in its faith, almost longs for the 'wings of a dove, that it might fly away' and take refuge amidst the 'shady bowers,' the 'vernal airs,' the 'roses without thorns,' the quiet, the beauty, the loveliness, of Eden. It is the contrast of this deep peace of paradise with the storms of life, which gives to the fourth and fifth books of this poem a

charm so irresistible that not a few would sooner relinquish the two first books, with all their sublimity, than part with these. It has sometimes been said that the English language has no good pastoral poetry. We would ask, in what age or country has the pastoral reed breathed such sweet strains as are borne to us on 'the odoriferous wings of gentle gales' from Milton's Paradise?

We should not fulfil our duty were we not to say one word on what has been justly celebrated, the harmony of Milton's versification. His numbers have the prime charm of expressiveness. They vary with, and answer to, the depth, or tenderness, or sublimity, of his conceptions, and hold intimate alliance with the soul. Like Michael Angelo, in whose hands the marble was said to be flexible, he bends our language, which foreigners reproach with hardness, into whatever forms the subject demands. All the treasures of sweet and solemn sounds are at his command. Words, harsh and discordant in the writings of less gifted men, flow through his poetry in a full stream of harmony. This power over language is not to be ascribed to Milton's musical ear. It belongs to the soul. It is a gift or exercise of genius, which has power to impress itself on whatever it touches, and finds or frames in sounds, motions, and material forms, correspondences and harmonies with its own fervid thoughts and feelings.

We close our remarks on Milton's poetry with observing, that it is characterized by seriousness. Great and various as are its merits, it does not discover all the variety of genius, which we find in Shakspeare, whose imagination revelled equally in regions of mirth, beauty, and terror, now evoking spectres, now sporting with fairies, and now 'ascending the highest heaven of invention.' Milton was cast on times too solemn and eventful, was called to take part in transactions too perilous, and had too perpetual need of the presence of high thoughts and motives, to indulge himself in light and gay creations, even had his genius been more flexible and sportive. But Milton's poetry, though habitually serious, is always healthful, and bright, and vigorous. It has no gloom. He took no pleasure in drawing dark pictures of life; for he knew by experience that there is a power in the soul to transmute calamity into an occasion and nutriment of moral



power and triumphant virtue. We find no where in his writings that whining sensibility and exaggeration of morbid feeling, which makes so much of



modern poetry effeminating. If he is not gay, he is not spirit-broken. His 'L'Allegro' proves that he understood thoroughly the bright and joyous aspects of nature; and in his 'Penseroso,' where he was tempted to accumulate images of gloom, we learn that the saddest views which he took of creation are such as inspire only pensive musing or lofty contemplation.

We must not omit to notice, in closing this article, that Milton left a posthumous work on "The Christian Doctrine," which was found in the State Paper Office a few years back. It did not appear in print till 1825, when it was edited and translated by Dr. Sumner. We have placed in the preceding page a sketch of the simple rustic edifice at Chalfont in Buckinghamshire, where Milton resided, and in which he completed his "Paradise Lost."

MINGOTTI, CATHARINE, an eminent singer, who was born at Naples in 1728, of German parents, and after the death of her father, who was in the Austrian military service, she entered an Ursuline convent. The music made such an impression upon her that she implored the abbess with tears to allow her to receive musical instruction, that she might be able to accompany the choir: her request was granted. At the age of fourteen she returned to her mother, and some years after married Mingoti, a Venetian, who had the direction of the opera at Dresden. On her first appearance at Dresden she attracted general admiration, and Porpora, who was then in the king's employ, procured her an engagement at the theatre. Her reputation soon extended through Europe, and she was engaged to sing at the grand opera in Naples, where she was received with undivided applause. On her return to Dresden in 1748, Hasse was at the head of the chapel, and endeavoured to place difficulties in her way, which she escaped with such success as to silence her enemies, and even Faustina. In 1751 she went to Spain under the direction of Farinelli, visited Paris and London in 1754, and afterwards the different cities of Italy, but always considered Dresden as her home during the life of Augustus. After his death she resided at Munich. She died in 1807. Mingotti spoke German, French, and Italian, with elegance, Spanish and English with ease, and understood Latin. Her style of singing was grand and dramatic, and such as discovered her to be a perfect mistress of her art. She was a judicious actress, her intelligence extending to the poetry, decorations, and every part of the drama.

MINOS, a king of the island of Crete, who lived about 1406 B. C., and is not to be confounded with his grandson of the same name. He is celebrated as a wise lawgiver, and for his strict love of justice. To make the Cretans formidable and powerful by union and military spirit, he obliged them often to at in common, and constantly exercised them in military duties.

MINOT, GEORGE RICHARD, an American historian, who was born at Boston in December 1758, and completed his studies at Harvard college. He embraced the profession of the law, which he practised with much credit. In 1792 he was appointed judge of probate for the county of Suffolk, Massachusetts. Judge Minot cultivated successfully both literature and science. He was one of the founders of the Massachusetts historical society. He published a very interesting narrative of the insurrection in Massachusetts in 1785, and various orations which

he pronounced in public; but his chief production is a valuable continuation of "Hutchinson's History of Massachusetts." He died in January 1802.

MINUCIUS, FELIX MARCUS, a native of Africa, who, about the close of the second and the commencement of the third centuries of the Christian era, attained to a considerable degree of reputation at Rome as a rhetorician. He was a Christian, and wrote a dialogue in defence of his religion, entitled "Octavius," of which Jerome and Lactantius speak highly. This work, however, was long considered to be the composition of Arnobius, till in 1560 Baudouin restored it to its real author. Another treatise, "De Fato," has also been ascribed to him; but from the difference of style which it exhibits when compared with the other work, some doubts are entertained as to its authenticity. There are two English translations of the "Octavius."

MINUTOLI, HENRY, BARON MENU, was born at Geneva in 1772, and entered the Prussian military service. In 1820 he married the widow of Baron Von Watzdorf, and she accompanied him on his scientific expedition to Egypt, made under the royal patronage. The travellers arrived at Alexandria, from whence the baroness went to Cairo while her husband visited Cyrene, determined the position of the oracle of Jupiter Ammon at Siwah, and, after returning to Cairo, visited Thebes. He returned in 1822. A part of his collections was lost by ship wreck, but the king of Prussia purchased the remainder for the new museum at Berlin. Among his works are, "Considerations on the Military Art," "On the Ancient Painting on Glass," "Journey to the Temple of Jupiter Ammon, in the Desert of Libya," and "Description of an old Heathen Burial Place, discovered at Stendal in 1826." The baroness has also published "Souvenirs d'Egypte."

MIRABEAU, HONORE GABRIEL, COUNT OF. —This distinguished Frenchman, who became so celebrated for his influence in the French revolution, was born in March 1749 at Bignon, in Provence. He sprang from a celebrated family. Education might have made him a truly great man, but the propensities of his genius were checked, and the development of his energies perverted. When fourteen years of age he entered a military boarding school, where he studied mathematics, made some progress in music and drawing, and became a proficient in bodily exercises. But as his moral education was entirely neglected, the most vehement passions grew with his growth. While yet a boy he published a eulogy on the great Condé, and some poems. On leaving school he entered the military service, and his intercourse with young and dissipated officers made him familiar with all their vices. His active mind, however, could not remain idle, and he read all the books which he could procure on the military art. He also fell in love, and his passion was marked by all the impetuosity of his character. His father, who systematically thwarted his inclinations, now procured his confinement in a fortress on the island of Ré, and was even on the point of having him sent to the Dutch colonies, but the friends of the family succeeded in preventing it. This abuse of the paternal power decided the son's hatred of despotism, and after his liberation he went as a volunteer to Corsica. He distinguished himself, and obtained a commission as captain of dragoons; but as his father refused to purchase him a regiment, he abandoned, though unwillingly, the mili-

tary profession. During the war in Corsica he wrote a memoir respecting it, with remarks on the abuses of the Genoese aristocracy, and gave it to his father, who destroyed it.

In conformity with the request of his father he now settled in Limousin, and employed himself in cultivating the earth, and in conducting lawsuits; but he soon became weary of his situation. His domestic circumstances, moreover, were unhappy. In 1772 he had received, in Aix, the hand of Mademoiselle de Marginane, an amiable young lady, with prospects of a large fortune. But his extravagant propensities soon involved him in a debt of 160,000 livres, and his contentious and inflexible father took advantage of the embarrassments of his son, and obtained from the Chatelet in Paris an interdict, by which he confined him to his estate. Here he published his "Essay on Despotism." He soon after left his place of confinement to avenge an insult offered to his sister, and a new *lettre de cachet* imprisoned him in 1774 in the castle of If, from whence he was transferred to Joux, near Pontarlier, in 1775. Here he first saw his Sophia, the wife of the president Monnier, a man of advanced age. His passion for her soon became extremely violent. In order to escape from the persecutions of this man and his father he fled to Dijon, whither his mistress followed. He was seized, and his father obtained new letters of arrest. Meanwhile M. de Malesherbes, who was then minister, and felt much good-will for the young Mirabeau, gave him a hint to escape from the country. He fled and took refuge in Holland with his mistress. The offended husband entered a complaint for seduction, and Mirabeau was condemned to death, and was decapitated in effigy. In Holland he went under the name of St. Matthew, and lived unnoticed; and during the years 1776 and 1777 he supported himself and his mistress altogether by his literary labours. Among other things, Mirabeau translated, in conjunction with Duvival, "Watson's History of Philippe II." Learning that his father accused him of the blackest offences, he avenged himself by sending abroad libels against him. His father now effected a violation of international law, and a police officer was sent to Holland with letters of arrest, signed by Amelot and Vergennes. Mirabeau and his mistress were arrested in 1777 without the consent of the Dutch governor. Mirabeau was incarcerated at Vincennes, but Sophia was conveyed to the convent of St. Clara at Gien. During an imprisonment of three years and a half at Vincennes, Mirabeau wrote the celebrated "Lettres à Sophie;" "Lettres Originales de Mirabeau;" and "Lettres écrites du Donjon de Vincennes." Their accent is passionate, and the style is various, flowing, and forcible.

Mirabeau's health was much affected by the confinement, and, under many bodily sufferings, he wrote, with the assistance of Calmet's "Dictionary of the Bible," his "Erotica-Biblion." At the same time he projected a grammar and a treatise on mythology, translated Johannes Secundus, and exposed the abuses of despotic authority in his energetic work on "Lettres de Cachet." As he was denied paper, he tore out the blank leaves in the beginning and end of the books allowed him. He concealed the leaves in the lining of his clothes, and left the prison with the manuscript of his "Lettres de Cachet" thus sewed in. His long incarceration had wearied his persecutors, and the judges also saw that the conduct of

Mirabeau's father, whose own character was far from moral, could only proceed from revenge and hatred. The son was therefore released in 1780, and seems to have become reconciled with his father, for he lived with him, and left the paternal mansion only to obtain the revocation of the sentence of death pronounced against him in Pontalier, in which he succeeded in 1782. At the same time Sophia recovered her dowry and freedom. Mirabeau now returned to Provence, and tried to effect a reconciliation with his wife; but nothing could overcome the opposition of his wife's relatives. He therefore had recourse to the law, and a process took place which was honourable to neither party, and which his wife gained. Mirabeau now came to London. His letters show that his opinions respecting England were not in general very favourable. He wrote here the "Considérations sur l'Ordre de Cincinnatus"—an order of which he disapproved, as the beginning of a military aristocracy in the United States. He likewise wrote against the plan of Joseph II. to make the Scheldt free, and against Linguet's celebrated work,—his "Doutes sur la Liberté de l'Escaut." He was also a coadjutor in the French journal, published in London, "Le Courrier de l'Europe." In his subsequent writings on the "Caisse d'Escompte," the "Banque de St. Charles," the "Actions des Eaux," he discussed the grounds of public credit, and of speculations in the public stocks, according to Adam Smith's principles, with much eloquence. This and the satirical portraits of well-known persons brought his works into repute. He nevertheless solicited in vain of the minister of finance, Calonne, the office of consul in Dantzic or Hamburg. He now lived some months of 1786 in Berlin, and then went to Brunswick, but returned to Berlin in the same year, probably with secret commissions from his court. In Berlin he collected information and projected the plan of the ingenious, but far from faultless work, "De la Monarchie Prussienne," which was executed by his friend Mauvillon. His description of Frederic II. is especially admired. In 1787 Mirabeau returned to France, and Calonne having convoked the notables, Mirabeau brought out his "Dénonciation de l'Agiotage, au Roi et aux Notables." The king, on account of the offensive character of this pamphlet, ordered the author to be imprisoned; but he escaped, and wrote a continuation of his "Dénonciation de l'Agiotage." He now wrote his "Avis aux Bataves." At that time there also appeared the letters on the Prussian court, written in confidence to Calonne, entitled "Histoire Secrète de la Cour de Berlin, ou Correspond. d'un Voyageur Français, depuis le 5 Juill. jusqu' au 19 Janv., 1787." This work was an indiscreet disclosure of his political manœuvres, and was written in the tone of a libel. It excited general reprehension of a man so unscrupulous as to make use of the secrets of hospitality, and the confidence of his friends and the government, an offering to the public appetite for scandal. The work was condemned by the parliament to be burnt by the common hangman.

When the estates were actually convoked he went to Provence for the purpose of being elected; but the noblesse of the province refused him a place among them, on the ground that none were entitled to it but the possessors of fiefs. He was now chosen by acclamation a deputy of the third estate, where he soon obtained an immense influence. The 23rd of



June was one of the most remarkable days of his political career, as it was decisive of the fate of the monarchy. The king, after making important concessions in this memorable sitting, had ordered the assembly to separate. The assembly however remained together in their seats. The marquis of Brezé, master of ceremonies, came to remind the assembly of the orders of the monarch. Mirabeau, in the name of his colleagues, made the celebrated answer, "The commons of France have resolved to deliberate. We have listened to the king's exposition of the views which have been suggested to him; and you, who have no claim to be his organ in this assembly,—you, who have here no place, nor vote, nor right of speaking,—you are not the person to remind us of his discourse. Go, tell your master that we are here by the order of the people, and that nothing shall drive us hence but the bayonet." Mirabeau had already made an unsuccessful attempt to establish an understanding with the ministers, with a view of relieving the distracted state of his pecuniary affairs. Negotiations were afterwards entered into between him and the court. He required a pension of 40,000 francs a week, and the promise of such a diplomatic or ministerial post as he should select, after the re-establishment of the royal authority. These demands were conceded, and he received the pension for several weeks. It was agreed that a dissolution of the assembly should be effected by an expression of the will of the nation, and that a new assembly should be convoked, composed of men of more moderate opinions. While the negotiations were pending, Mirabeau redoubled his activity in the assembly and at the Jacobin club. Suspicions were already entertained of his defection from the revolutionary party, and clamours had already been raised against him, when a fever closed his stormy life on the 2nd of April, 1791. The news of his decease was received with every mark of popular mourning: his funeral was solemnized with the utmost pomp. His body was deposited in the Pantheon, from which, however, in 1793, his remains were taken and dispersed by the populace, who then stigmatized him as a royalist. Mirabeau was the creature of his passions; the early restraints which had been imposed upon him served only to inflame them; and, with all the resources of genius, a decision and energy of will which yielded to no opposition, an audacity of purpose which shrunk before no difficulties, he united an insatiable ambition. His orations are collected in the book entitled "*Mirabeau peint par lui-même*," and in the "*Collection Compl. des Travaux de Mirabeau à l'Assemblée Nationale, par Méjan*," in "*Esprit de Mirabeau*," "*Lettres Inédites de Mirabeau, publ. par Vitry*," in his "*Œuvres Oratoires*," and "*Œuvres Choisies de Mirabeau*."

MIRANDA, DON FRANCISCO, the earliest martyr of freedom in Spanish America. He was born at Caracas of an ancient Spanish family. At the age of twenty he travelled through a great part of America on foot, and afterwards received the commission of colonel in the Spanish service. The governor of Guatemala employed him on several important occasions. In 1783 he visited the United States, and then travelled on foot through England, France, Italy, and Spain, against which he cherished the bitterest hatred. In 1789 he was at Petersburg, and Catharine endeavoured to engage him in her service; but the events in France drew him to Paris, where

he was employed on a mission to Pitt, and through Péthion's influence was appointed major-general. Under Dumouriez he was second in command in Champagne and Belgium, and his skill as an engineer and tactician, united with his uncommon talents, obtained for him the esteem of the republicans in Paris as well as the respect of the army. When Dumouriez entered Holland, Miranda was directed to besiege Maestricht, but, being unsupported by General Valence, was obliged to abandon the siege. In the battle of Neerwinden he commanded the left wing; Dumouriez imputed to him the loss of the battle, but the charge was refuted by Miranda in an able and ingenious defence. Dumouriez and Miranda had both declared against the Jacobins; but the former now became the object of suspicion to Miranda, who communicated his fears to his friend Péthion, then a member of the committee of public safety, and Miranda was ordered to arrest the commander. The Girondists, however, soon fell before the Mountain party, and Miranda was obliged to appear before the revolutionary tribunal. He was not convicted of the charges brought against him, and the fall of Robespierre delivered him from prison. Having, however, become suspected by the directory, he was again thrown into prison, and in 1797 was condemned to transportation, but fled to England. In 1803 he returned to Paris, and was again banished for taking part in an opposition to the first consul. General Miranda now devoted himself, with all the energy of his character, to the accomplishment of his long cherished scheme of overthrowing the Spanish dominion in America. Having procured some secret assistance, he sailed from New York in 1806 with one ship and a number of volunteers, and touched at St. Domingo, where he chartered two schooners. On arriving off the coast, the two latter were captured by Spanish *guardacostas*, and he was obliged to escape with his ship. In August he landed in Venezuela, but his attempts to rouse the inhabitants were altogether unsuccessful, and he found himself compelled to re-embark. In 1810 he renewed his attempt with more success, but was finally obliged to capitulate to the Spanish general Monteverde, who, in violation of the articles of his surrender, treated him as a prisoner. Miranda was sent to Spain, and confined in the dungeons of the inquisition at Cadiz, where he died after four years' imprisonment. Miranda was a man of great energy and sagacity, full of resources, bold, active, and intelligent.

MIRANDOLA, GIOVANNI PICO DELLA, count and prince of Concordia, surnamed the Phœnix, one of the brightest ornaments of literature at the time of the revival of letters. He was born in 1463, and was the youngest son of Gianfrancesco della Mirandola and Julia, of the noble family of Boiardo. His youth was marked by an early display of talent, and, being destined for the church, he was placed at Bologna to pursue the study of the canon law at the age of fourteen years. Two years were spent in this course, when his growing repugnance to the study, and his inclination to philosophical and scientific subjects, led him to visit the different parts of Italy and France for the purpose of observation, and to attend the most celebrated schools and most distinguished professors. After seven years of the most assiduous application he went to Rome, and in 1486 proposed 900 theses on all subjects, which he declared himself ready to defend, according to the

custom of the times, in public. He challenged all the learned from all countries to dispute with him, and offered to pay the expenses of the journey to those who came from a distance. No one ventured to appear against him, and the envious endeavoured to implicate him in a charge of heresy. Mirandola repelled the charge in his "Apologia," a work full of profound erudition. To deprive his enemies of every pretext for their accusations, he determined, although not insensible to pleasure, to lead the most rigid course of life, and to devote himself entirely to letters. In consequence of this resolution he threw into the fire five books of amatory poems in Italian, the loss of which is much to be regretted. None of his writings on this subject have been preserved, except a commentary on a canzone of Girolamo Benivieni, in which he follows the notions of the new Platonists in respect to love. Having next applied himself to the study of biblical literature, he published the fruits in his "Heptaplus," a mystical or cabalistic explanation of the history of the creation, in which he derives Plato's doctrines from Moses. Two years after he published a treatise, in ten chapters, "De Ente et Uno," in which he aimed to unite the opinions of Plato and Aristotle. Mirandola died at Florence in 1494, where he had lived some time in terms of intimacy with some of the most learned and distinguished men of the age, particularly Lorenzo de' Medici and Politian. At the time of his death he was employed in great literary enterprises, to which his treatise against astrology must be considered as preparatory. He was considered by his contemporaries a miracle of learning and genius. Paolo Giovio says that "the immortal gods had united in him all rare gifts of mind and body."

MIMNERMUS, the name of an ancient Greek poet and musician, known, according to Athenæus, as the inventor of the pentameter measure in versification. Strabo assigns Colophon as the city of his birth, which took place about six centuries before the commencement of the Christian era. Horace speaks in the highest terms of his love elegies, which he prefers to the writings of Callimachus, while Propertius places him before Homer in the expression of the softer passions. Both he and his mistress, Nanno, are said to have been musicians by profession, and to have been celebrated for their performance on the flute, especially, according to Plutarch, in a particular air, called Kradias, used at the Athenian sacrifices. A few fragments only of his lyric poems have come down to posterity, as preserved by Stobæus; they are, however, of a character which leads us to suppose that the high reputation he enjoyed was not unmerited. Nothing is known of the time or manner of his death.

MIRE, NOEL DE, an engraver of Rouen, among whose works are ornamental engravings accompanying the writings of Rousseau, Voltaire, Boccaccio, and Lafontaine. His last works form part of the beautiful Galerie de Florence. He died in 1801.

MIREVELT, MICHAEL JANSON, a portrait painter, born at Delft in 1568. He first intended to become an engraver under Wierinx, but at a later period studied the art of painting under a painter named Blocklandt. He is said to have painted 10,000 portraits and to have received a high price for them. Mirevelt was a Mennonite of a very amiable disposition. He died in his native city in 1641. His eldest son, Peter Mirevelt, is also esteemed as a painter.

MITAN, JAMES, a line engraver of considerable celebrity, who was born in London, February 13, 1776, and the rudiments of education were taught him by his father. In 1790 he was articled to Mr. Vincent, a writing engraver, but soon becoming tired of the monotony, and stimulated by the excellence of the productions of Mr. Sharp, who was a contemporary apprentice with Mr. Vincent as an heraldic engraver, he resolved to direct his efforts to the attainment of historical engraving, and was much indebted for instruction in drawing to Mr. Agar, then a pupil of Mr. Cheeseman's. Having entered himself as a student of the royal academy, Somerset House, he commenced copying the tickets of Bartolozzi, &c., which became a source of improvement to him as well as of emolument. His articles expiring in 1797, his time became principally devoted to the assistance of those who possessed either established reputation or extensive connexions: hence the prints that are known to be of his engraving are but few in comparison with the works of some modern engravers. In the year 1818 he applied himself to architectural design. His first production was a design for a chain-bridge over the Mersey, at Runcorn, eighteen feet in length, and drawn with elaborate minuteness. He next made a large design for a monument to commemorate the victory of Waterloo, that nearly employed his time for three months, during which he rose at three or four o'clock every morning. He also engraved many plates, after his own designs, for the admiralty. These exertions evidently endangered his health, which was much renovated by riding on horseback; but applying afterwards with his usual intensity, it brought on ultimately a paralytic affection that terminated his career. Mr. Mitan died August 16, 1822.

MITFORD, JOHN, a clever but imprudent writer for the press, who is believed to have been distantly related to the Redesdale family. He entered the navy, where he rose to the rank of lieutenant, and, after having fought under Hood and Nelson, retired on half-pay. He however became implicated in a disgraceful forgery of letters connected with the late Queen Caroline, for which he was degraded from his rank in the navy and also his station in society. From that period he supported himself entirely by his pen. He edited "The Scourge" and "The Bon Ton" magazines, both very discreditable periodicals. His principal poem was called "Johnny Newcome in the Navy." This was written when he had not a shelter for his head, and he died soon after in St. Giles's workhouse,—a melancholy example of perverted talents.

MITFORD, JOHN FREEMAN, a learned English statesman, who was born in August 1748, and educated at New college, Oxford. Having completed his studies, he entered Lincoln's Inn, and devoted himself to chancery practice, and rapidly rose to high rank in his profession. In 1799 he became attorney-general, and in 1802 was raised to the peerage and made lord chancellor, as well as a member of the privy council in Ireland. His lordship was a fellow of the royal and antiquarian societies, and died, much regretted, at his seat at Batsford Park, Gloucestershire, on the 17th of January, 1830. He was the author of a treatise entitled "Objections to the Project of Creating a Vice Chancellor of England," and other works of a similar character.

MITFORD, WILLIAM, a miscellaneous writer, who was born in London in 1743, and educated at



Queen's college, Oxford. Mr. Mitford's first publication appeared anonymously in 1774. It was "An Essay on the Harmony of Language, intended principally to illustrate that of the English Language." It was much admired, and Horne Tooke is stated to have frequently expressed a wish that he had been its author. The first volume of his "History of Greece" appeared in 1784. The favourable manner in which it was received encouraged him to proceed, and the second volume was published in 1790, the third in 1797, but the work was not completed till 1810. Whilst serving in the militia, Mr. Mitford published "A Treatise on the Military Force, and particularly the Militia of this Kingdom;" and in 1791, when the public mind was agitated on the great national question relative to the means of supplying the country with bread, he published another pamphlet, entitled "Considerations on the Opinion stated by the Lords of the Committee on Corn, in a representation to the King upon the Corn Laws, that Great Britain is unable to produce corn sufficient for its own consumption," &c.

Mr. Mitford first sat in the house of commons as member for Newport in Cornwall. He was returned in 1785 to fill the vacancy occasioned by the death of Sir John Coghill, Bart., and represented that borough till the close of the parliament in 1790. From 1790 to 1796 he was not a member of the house; but in 1796, through the interest of the duke of Northumberland, he was returned to the house of commons as member for Beeralston, of which borough his brother, Lord Redesdale, had been one of the representatives during the two preceding parliaments. He did not deliver his sentiments in the house on many subjects, but he gained great credit by his exertions in upholding the militia system. On the proposition brought forward in 1798 by Mr. Secretary Dundas (the late Viscount Melville), for increasing the number of field-officers in the militia, Mr. Mitford opposed the measure in its various stages, contending that the militia should be governed by the militia laws, and not by those of the regular army; and entered into a brief history of the militia of this country, commenting on the salutary jealousy of a military despotism with which it was established. On subsequent occasions Mr. Mitford always arrayed himself against any innovation of those principles on which the militia was originally founded. He sat in three parliaments for Beeralston, from 1796 to 1806, and afterwards represented New Romney from 1812 till 1813.

In 1802 Mr. Mitford acquired a large addition to his property in the Revelly estates, in Yorkshire, belonging to his mother's family. He continued however to his death to make Exbury, in Hampshire, his country residence, having only a year or two previously to the date last mentioned, rebuilt his paternal mansion there. It is situated on the shore between Lymington and Southampton, nearly opposite Yarmouth, in the Isle of Wight. The beauties of the place have been illustrated by the pen and pencil of the picturesque Gilpin. Mr. Mitford died at an advanced age in 1827.

MITHRIDATES, a celebrated Greek leader, who not only defeated Nicomedes, but also Aquilius, conquered Bithynia, and captured a great part of the Roman fleet. Phrygia, Caria, Mysia, Lycia, Pamphylia, Paphlagonia, and all the country as far as Ionia, fell into his hands and hailed him as the sa-

viour of Asia. The Roman generals Oppius and Aquilius were also given up to him as prisoners by the inhabitants of Laodicea and Lesbos; and he caused melted gold to be poured down the throat of the latter, in derision of the avarice of the Romans. The free cities of Asia, Magnesia, Mitylene, Ephesus, &c., opened their gates to the victor, who collected treasure sufficient to maintain his army five years. He caused all the Roman citizens in Asia Minor, with their wives and children, to be put to death. Dionysius and Plutarch give the number of those who perished at 150,000; Appian at 80,000.

Mithridates next conquered the islands of the Aegean Sea. Rhodes, however, held out so firmly that he returned to Pergamus. From hence he sent his general Archelaus with 120,000 men to Greece. Athens fell by treachery into his hands, and various other places were taken, while another of his generals, Metrophanes, ravaged Eubœa. On the news of the defeat of the latter, Mithridates sent his son Ariarathes with a powerful army into Macedonia, which, with Thrace, was speedily conquered. His arms were every where victorious, until at length the report that he threatened Italy itself led the Romans to adopt more decisive measures. Sylla embarked for Greece, reduced Athens by famine, destroyed the army of Archelaus in a bloody contest at Chæronea, and emancipated all Greece by two victories in Bœotia. Fimbria, with no less success, reduced Asia Minor, and besieged Mithridates himself in the fortress of Pitane, who finally fled to his ships. The Pontic fleet was also twice defeated by Lucullus. Thus pressed on every side, Mithridates commissioned Archelaus to conclude a treaty, which Sylla granted under severe conditions, B. C. 89. Mithridates was limited to his hereditary kingdom of Pontus, and compelled to deliver into the hands of the Romans eighty ships of war manned, and to pay 2000 talents. Sylla had scarcely left Asia before Mithridates attacked Colchia, and refused to fulfil the conditions of the peace. The Roman general, Murena, who entered and ravaged Pontus, was defeated, and many cities of Asia had declared themselves for the victor, when Aulus Gabinius, sent by the dictator Sylla, appeared. Cappadocia was evacuated by Mithridates; but, on the other hand, he subdued the Bosphorians, and had no sooner heard of the death of Sylla than he determined to recover the countries he had ceded, and, in order to distract the Romans, entered into a treaty with Sertorius, the chief of the Marian faction in Spain. His son-in-law Tigranes, king of Armenia, entered into his designs and marched to Cappadocia, while Mithridates himself, after the subjugation of Paphlagonia, conquered Bithynia and the provinces of Asia.

A new war with Rome was now unavoidable. The consuls Lucullus and Cotta went against Mithridates, the latter as commander of the fleet, and the former as general of the land forces. Cotta was unsuccessful; Lucullus, on the contrary, cautiously avoided a general engagement with the superior forces of the enemy, but at the same time gained so many important advantages by sea and land that he soon entered Pontus as a conqueror. While he was besieging Amisus, Mithridates collected an army and gained a decided victory; yet Lucullus succeeded in regaining what he lost, and Mithridates found himself compelled, by the revolt of his own troops, to fly to Tigranes, in Armenia, who received him, but did not

make common cause with him. Lucullus, who had in the mean time transformed Pontus into a Roman province, demanded the surrender of Mithridates, which Tigranes refused, because, as he said, although he disapproved the conduct of Mithridates, he nevertheless esteemed it dishonourable to deliver up so near a connexion to his enemies; but, as he foresaw that the Romans would not be contented with this answer, he agreed with Mithridates that he should return to Pontus with 10,000 men, collect an army, and return with it before Lucullus, who was besieging Sinope, should come into Armenia. Sinope, however, surrendered sooner than they expected, and Lucullus defeated Tigranes before his junction with Mithridates. Tigranes, nevertheless, collected a new army, which Mithridates led into Pontus. Lucullus, however, checked his progress by a victory; but during the winter Mithridates strengthened his forces, and soon entirely defeated the lieutenants of Lucullus, and then directed his march towards Armenia Minor, to form a junction with Tigranes. In the mean time the consul Manlius Acilius Glabrio had taken the chief command, in the place of Lucullus. The allied kings took advantage of the confusion incidental to this change, and re-conquered the greatest part of Pontus, Bithynia, Cappadocia, and Armenia Minor. Pompey then appeared at the head of the Roman army. After he had in vain offered him peace and sought a decisive battle, he besieged Mithridates in his camp, not far from the Euphrates. The king thence retreated, but was pursued, attacked in a defile, and totally routed at Nicopolis; he escaped with only 800 horse. Tigranes would not receive him, and he fled to Colchis. Pompey followed him, and he took refuge in the dominions of a Scythian prince. He was now thought to be dead until he suddenly re-appeared in Pontus, collected troops, and at the same time offered terms of peace to Pompey; they could not, however, agree, and the war broke out afresh. The force of the Romans in Pontus was small, and Mithridates made some progress. The inhabitants, however, soon revolted from him, and his neighbours refused him their assistance; nevertheless, his unbending spirit rejected the proposals of peace made by Pompey. He put to death his son Machares, made himself king in Bosphorus, and formed the bold project of penetrating into Gaul at the head of his army, and marching with the inhabitants into Italy; but having encamped at the Cimmerian Bosphorus, an insurrection broke out in his army, at the head of which was his son Pharnaces. Unable to reduce the rebels to their duty, and having taken poison without effect, Mithridates threw himself upon his sword that he might not fall alive into the hands of the Romans. This celebrated monarch ruled Pontus fifty-nine years.

**MOHAMMED.**—This celebrated eastern impostor began his pretended mission A. D. 609, in the fortieth year of his age. He first converted his wife Khadijah, to whom he communicated the particulars of an interview with the angel Gabriel, by whom he was declared an apostle of God. Through her instrumentality her uncle or cousin Waraka was gained, who is said to have been a Christian, and well acquainted with the Old and New Testaments. These were followed by Mohammed's servant, Zeid, to whom he gave his freedom, and by his young nephew, the fiery Ali. Of great importance was the accession of Abubeker, a man of estimable character, who stood

in high respect, and persuaded ten of the most considerable citizens of Mecca to follow his example. They were all instructed by Mohammed in the doctrines of the Islam, as the new religion was styled, which were promulgated as the gradual revelations of the divine will, through the angel Gabriel, and were collected in the Koran. Three years passed in the quiet dissemination of his doctrines: in the fourth, Mohammed invited his relatives of the family of Hashem to an entertainment, openly announced to them his prophetic mission, and asked which of them would undertake the office of his vizier. All were silent till the youthful Ali declared his readiness to do so, and, at the same time, his resolution to inflict vengeance on all who should dare to oppose his master. In vain did Abu Taleb, the father of Ali, dissuade them from the undertaking. But, although he remained himself unconverted, he did much to promote the new doctrines, by protecting Mohammed against his enemies and affording him refuge in times of danger. On several occasions Mohammed was attacked by the adherents of idolatry with open force, and compelled to change his residence; but he often had the satisfaction of converting his bitterest enemies. In the tenth year of his prophetic office he suffered a severe loss in the death of Abu Taleb and his faithful Khadijah. Deprived of their assistance, he was compelled to retire, for a time, to the city of Tayef. On the other hand, he was readily received by the pilgrims who visited the kaaba, and gained numerous adherents among the families in the neighbourhood.

At this time occurred Mohammed's celebrated nocturnal journey to heaven on the beast Alborak, under Gabriel's guidance, respecting which the Koran contains some obscure intimations. In the twelfth year the Islam was also spread among the inhabitants of Medina, several of whom swore fidelity to the prophet, and proffered their assistance. Mohammed now adopted the resolution of encountering his enemies with force. Only the more exasperated at this, they formed a conspiracy to murder him: but, warned of the imminent danger, he left Mecca, accompanied by Abubeker alone, and concealed himself in a cave not far distant. Here he spent three days undiscovered, after which he arrived safely at Medina, but not without danger. This event, from which the Mohammedans commence their era, is known under the name of the Hegira, which signifies flight. In Medina, Mohammed met with the most honourable reception: thither he was followed by many of his adherents, and he then assumed the sacerdotal and regal dignity, married Ayesha, daughter of Abubeker, and, as the number of the faithful continued to increase, declared his resolution to propagate his doctrines with the sword. The hopes of booty added new fervour to the religious zeal of his partisans. Their first great military exploit was the spoiling of a rich caravan, led by Abu Sophian, the chief of the Koreishites, with a strong guard. Mohammed surprised them, with an inferior force, in the valley of Beder, and inflicted on them a total defeat. He took a rich booty, and a number of prisoners. Other successful enterprises followed; but, in the third year of the Hegira, Abu Sophian, with 3000 soldiers, attacked Mohammed with 950 on Mount Ohud, not far from Medina, and a desperate conflict ensued, in which the Moslems were utterly beaten, and the wounded prophet with difficulty saved his life. This



misfortune naturally shook the authority of him whose pretended mission from God should have secured him the victory. But by attributing the fault to the sins of the Moslems, by promising the slain a paradise provided with all sensual enjoyments, and inculcating an unconditional predestination, he succeeded in restoring his tottering credit.

Good need had he of it in the following year, when Abu Sophian appeared before Medina with 10,000 men. Mohammed prudently limited himself to the defensive; but the enemy raising the siege, after twenty days, on account of internal discord, Mohammed, under the pretence of a divine command, led his party against the Jewish race of Koreidha, who had made common cause with the enemy. After twenty-five days the Jews were compelled to surrender their chief fortress to the will of the conqueror, who took the most bloody revenge, slaughtered between 600 and 700 men, and carried away the women and children into captivity. Some years afterwards he also took Khaibar, the principal seat of the Jewish power in Arabia, by which means he completed the subjugation of this unhappy people. It is probable that the many murders and cruelties practised on his enemies were sufficiently justified in the eyes of his followers by his divine mission; but they must have been highly offended by the violation of all right and decency of which he was guilty in his passion for Zeinab, the wife of his emancipated slave and adopted son Zeid, while a particular chapter was introduced into the Koran to give him power to marry her; this he did publicly, without regard to a degree of relationship which the Arabs had hitherto held inviolable. This weakness with respect to the female sex increased with the years and authority of Mohammed. Besides the numerous wives whom he took at different times, he indulged in several transient amours, such as are forbidden in his own laws, and always justified his incontinency by new chapters in the Koran. That such shameless pretences could have any effect rather proves the credulity and fanaticism of the people than his own talents of deception. At the same time his doctrines and authority gained ground among the neighbouring tribes. The expeditions of his officers rarely failed to produce a considerable booty, and he was himself almost worshipped by his partisans.

His views, meanwhile, continued to expand, and, in the seventh year of the Hegira he sent a summons to the principal neighbouring princes, particularly Chosrou Parviz, king of Persia, Heraclius, emperor of Constantinople, Mokawkas, ruler of Egypt, the king of Ethiopia, and the princes of various districts of Arabia, to embrace the new revelation of the divine law made through him. The manner in which this embassy was received differed according to the power and pride of those to whom it was directed. The more remote and powerful gave no heed to it: on the contrary, the weaker and nearer, who were informed of his increasing power, had cause to fear his arms. It was of particular importance to him no longer to be an exile from Mecca, the holy city, which was in a high degree the object of the adoration of the Arabs. He appeared, therefore, at the head of 1400 men, with the ostensible purpose of peaceably visiting the temple of Mecca. The Koreishites opposed his entrance, and compelled him to a treaty, in the seventh year of the Hegira. For three days only he and his partisans were to be allowed to

pay their devotions, unarmed, in the kaaba; on the fourth day he was to withdraw. He succeeded, however, on this occasion, in converting three persons of influence among the Koreishites, who had afterwards still greater renown among the Moslems, — Caled, Amru, and Othman. In the eighth year of the Hegira, a Mohammedan army, under Zeid's command, advanced against the city of Muta, in Palestine, where the governor of the emperor Heraclius had murdered a Moslem ambassador. Zeid was slain, and the defeat of the Moslems was prevented solely by the courage of Caled, who, on this occasion, obtained the appellation of "sword of God." A breach of compact on the part of the Koreishites gave Mohammed the desired opportunity to lead against Mecca 10,000 well-armed soldiers, inspired by pious zeal. The terrified Koreishites made little resistance, and received life and liberty only on condition that they embraced the Islam. The idols of the kaaba were demolished, but the sacred touch of the prophet made the black stone again the object of the deepest veneration. The temple became the principal sanctuary of the religion of Mohammed, and its professors alone are allowed access to the holy city of Mecca. This important event took place in the eighth year of the Hegira.

The destruction of some celebrated idols, and the subjugation of various Arab tribes, now employed the Moslem arms. In the valley of Honain, not far from Mecca, where Mohammed incurred great personal danger, he achieved the victory only by the utmost exertions. The following year the Mohammedans call the "year of embassies," because a number of Arab tribes announced by deputies their submission and conversion. At the head of 30,000 men, among whom were 10,000 cavalry, Mohammed was resolved to anticipate the hostile plans of the emperor Heraclius. He marched into Syria to Tabuk, halfway to Damascus, but returned to Medina, and contented himself with summoning the emperor in writing to embrace his doctrines. After his return he promulgated a new chapter of the Koran, revoked all regulations in favour of idolaters, and declared all the compacts concluded with them null. He might now be regarded as master of the whole of Arabia, although all the inhabitants had not yet received his religion, and he allowed the Christians a free exercise of their worship on the payment of a tribute. In the tenth year of the Hegira, Mohammed undertook his farewell pilgrimage to Mecca, and on this occasion he was surrounded with the utmost splendour, and attended by 90,000, or, as some say, 150,000 friends. This was the last important event of his life. He died soon after his return to Medina, in the arms of his wife Ayesha, in the eleventh year of the Hegira, in his sixty-third year. Of all his wives, the first alone bore him children, of whom only his daughter Fatima, wife of Ali, survived him.

The Mohammedan writers undoubtedly exaggerate the corporeal and mental endowments of their prophet; it is, however, very credible that there was a prepossessing majesty in his appearance, and that he united much natural eloquence with a decisive and enterprising mind. By these gifts he succeeded in exalting himself above his equals, and gaining confidence and popularity. Compared with his countrymen, he stands pre-eminent; compared with other legislators and monarchs, he holds but an inferior rank. Whether he himself believed what he pro-

mulgated as a divine revelation is a different question to answer. Most probably he ought to be regarded as a religious enthusiast, who deemed himself actually inspired by the Divinity, but was not so entirely blinded as to overlook the means of making his doctrines acceptable to the people and of confirming his dominion over their minds. Thence the fabrication of his interview with the angel Gabriel, thence his visionary journey through the seven heavens of paradise, thence his indulgence of the sensual desires of a sensual people. The first tenet of his creed was, "Allah alone is God, and Mohammed is his prophet." At the same time Moses and Christ were regarded in his system as divinely inspired teachers of former times, and he by no means denied the authenticity of the sacred histories and revelations of ancient Judaism and Christianity, which he only believed to be corrupted. The paradise which he promised to his faithful adherents was a heaven of sensual pleasure, he himself perhaps anticipated no other. His morality was compiled from the ancient Jewish and Christian systems. The faithful adoration of Allah as the only God, unwavering obedience to the commands of the prophet, the necessity of prayer, charity to the poor, purifications, abstinence from forbidden enjoyments (especially from strong drinks, this prohibition was caused by the quarrels that arose among his adherents), bravery, upholding even to death the cause of God and entire resignation to unavoidable fate, are the chief points of his moral system. Of solemnities, fasts, and usages such a religion for a sensual people could not be destitute; but the injunction of a pilgrimage to Mecca and Medina was unquestionably a political measure, in order to sanctify for ever the original seat of the Islam, and to secure permanently the political and religious importance of Arabia. These doctrines are contained in the Koran, to which was soon after added a second collection, Sunna. But all Mohammedans do not receive the latter; those who do are therefore called Sunnites.

One of the principal means of the rapid and extensive diffusion of his doctrines and dominion was force, all who did not submit of their own accord being compelled to do so at the edge of the sword. Rarely do we find in his history any traces of his having made use of women for promoting his plans, although he allowed polygamy with some restrictions, and concubinage without any bounds. That he persuaded his first wife that the attacks of epilepsy which he had were celestial trances, and that she first procured him adherents by the propagation of this fable, seems to be a tale devised by his Christian opponents to expose the prophet to contempt. Certain it is that he himself declared he did not work miracles. His disciples, nevertheless, ascribe to him the most absurd miracles; for example, that a part of the moon fell into his sleeves, and that he threw it back to the heavens, that stones, trees, and animals, proclaimed him aloud to be the prophet of God, &c., but of such fables we find abundance in the legends of the Christian saints. In a moral point of view he can never be compared with the divine founder of Christianity. The reverence which the faithful Moslems pay to the prophet, and all that is connected with him in the remotest degree, is as great as the reverence of relics has ever been in Christendom; thus, for example, the camel which carries the Koran to the kaaba, and in the territory of Mecca an enormous

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number of doves, which must not even be scared from the fields, much less be killed, because they are thought to be descended from the dove that approached the ear of Mohammed, are objects of the most sacred reverence. But the wonder-loving populace alone gives credence to the fable that Mohammed's coffin is suspended in the air; on the contrary, he lies buried at Medina, where he died, and an urn enclosed in the holy chapel constitutes his sepulchre, which is surrounded with iron trellis work, and is accessible to no one. Mohammed's doctrines have given rise to many sects, among which the Sunnites and Shiites, the chief ones, still entertain the most violent mutual hatred among the Persians and Turks.

MOHAMMED II.—This Turkish emperor, surnamed Bujuk the Great, was born at Adrianople in 1430, and succeeded his father, Amurath II., in 1451. He renewed the peace made by his predecessor with the Greek emperor, but resolved to complete the conquest of the enfeebled Greek empire by the capture of Constantinople. On the 6th of April, 1453, therefore, Mohammed appeared before Constantinople, to which he laid siege with an army of 300,000 soldiers, and by water with 300 galleys and 200 small vessels. The besieged had drawn strong iron chains before the harbour; and made a brave resistance, though they had but about 10,000 men to oppose so great a force. But Mohammed having contrived to get a part of his fleet over land into the harbour, and caused a bridge of boats to be constructed and occupied with cannon, the Greeks were overcome after a defence of fifty-three days, and the empire came to its end. The city was taken by storm on the 29th of May, and abandoned to pillage. The emperor Constantine Palæologus fell at the commencement of the assault sword in hand, and in a few hours after the conquest of the city was completed the conquerors gave themselves up to every cruelty and excess. When Mohammed entered the city he found it desolate, but as he designed it for the principal seat of his empire, he strove to attract new inhabitants by promising the Greeks full religious liberty, and permitting them to choose a new patriarch whose dignity he himself increased, and Constantinople under him soon became again flourishing. He restored the fortifications, and for greater security caused the forts called the Dardanelles to be erected at the mouth of the Hellespont.

Mohammed pursued his conquests which were checked for a time by Scanderbeg, prince of Albania, who was favoured by the mountainous character of the country. The sultan finally concluded peace with him, but after Scanderbeg's death in 1466 soon subjugated all Albania. His further advances into Hungary were prevented by the celebrated John Hunniades, who obliged him in 1456 to raise the siege of Belgrade, in which he had lost 25,000 men, and had been himself severely wounded. The son of the great Hunniades, King Matthias Corvinus, also kept the Turks from Hungary, and even took from them Bosnia. On the other hand, Mohammed conquered in a short time Servia, Greece, and all Peloponnesus, most of the islands of the Archipelago, and the Greek empire of the Comneni established in the beginning of the thirteenth century at Trebisonde on the coast of Asia Minor. The Christian powers began to be apprehensive of the progress of his arms, and, at the instigation of Pope Pius II., in 1459 a crusade against the Turks was resolved upon at

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Mantua, which was never, however, executed on account of the bad constitution of most of the European states. From the republic of Venice, Mohammed tore Negropont in 1470. He also stripped them of other possessions, and took Caffa from the Genoese in 1474. Frequent wars with the Persians prevented the further prosecution of his enterprises against the Christian powers, but in 1480 he attacked the island of Rhodes, where he was repulsed by the knights with great loss. He now turned his arms against Italy, took Otranto, and would probably have pursued his conquests in that country but for his death in 1491 while on an expedition against Persia. During his reign of thirty years he had conquered twelve kingdoms and upwards of 200 cities. On his tomb he ordered the words to be affixed, "I would have taken Rhodes and conquered Italy," probably as a stimulus to his successors. His character was distinguished by talents, ambition, courage, and fortune, and disgraced by cruelty, perfidiousness, sensuality, and contempt of all laws. He spoke Greek, Arabic, and Persian, understood Latin, drew and painted, had a knowledge of geography and mathematics, and of the history of the great men of antiquity. In short, he would have been a hero had not his cruelties blackened his reputation. Policy sometimes kept in check the impetuosity of his character, but he was too often the slave of his passions, though all the cruelties ascribed to him are not to be credited.

**MOHAMMED IV.**—This monarch was born in 1642, and was raised to the throne while a boy of seven years of age, his father, Ibrahim, having been murdered in an insurrection of the Janizaries. His grandmother, an ambitious woman, managed the government, but perished in a revolution of the seraglio, and the celebrated grand-vizier, Mohammed Kuperli, or Kuprili, was now placed at the head of the government. To this great minister, and to his equally great son and successor, the Turkish empire was indebted for the consequence which it maintained till the end of the seventeenth century. Mohammed was himself an insignificant personage, whose principal passion was the chase. Kuperli turned his chief attention to the restoration of the internal tranquillity of the empire, to which he sacrificed a great number of persons. The war begun in 1645 against the Venetians, mainly respecting the island of Candia, was therefore but weakly prosecuted; but in 1667 Achmet Kuperli, one of the greatest Turkish generals, undertook the celebrated siege of this island, which lasted two years and four months. The capitulation was signed on the 5th of September, 1669, at the same time with the terms of peace between Venice and the Turks. A war had already broken out with the emperor Leopold on account of Transylvania. The Turks had made considerable progress in Hungary, when they were totally defeated by Montecucoli at St. Gothard. Nevertheless, to the astonishment of all, the emperor accepted the disadvantageous truce of Temeswar, proffered by the Turks. Never had the Turks approached so near the boundaries of Germany as now. The anarchy which prevailed in Poland under King Michael, and the disturbances of the Cossacks, gave occasion in 1672 to a war of the Turks against Poland, which had to purchase peace on ignominious conditions. But the great Polish general, John Sobieski, revenged the ignominy of his nation by a decisive victory at Choczim in 1673, and in 1676 obtained from the Turks an honourable peace.

Sobieski also contributed most essentially to the relief of Vienna, which was besieged for more than six weeks by the grand vizier Kara Mustapha, with 200,000 men, in the war caused in 1683 by the Palatinate in Hungary. The Turks were attacked in their camp by the allied Christian army, and defeated with extraordinary loss. The grand vizier atoned for his ill success with his life. The emperor, Poland, Russia, and Venice, now concluded an alliance against the Turks, who suffered losses in every quarter:—for example, they were utterly defeated at Mohacz by Charles, duke of Lorraine. As all these misfortunes were attributed to the effeminacy and inactivity of the sultan, Mohammed IV., he was deposed in 1687, and died in prison in 1691.

**MOHAMMED ALI.**—This talented viceroy of Egypt is of Turkish origin, and was born at Cavala, in Macedonia, in the year 1769. By his boldness, sagacity, and courage, he has raised himself from a humble station to that of a sovereign, before whom Arabia and Nubia tremble, and who is flattered by his proud master the Porte. He has ruled Egypt since 1806 on European principles. From his youth Mohammed exhibited an extraordinary penetration, uncommon dexterity in all bodily exercises, and a fiery ambition. The Turkish governor at Cavala gave this poor young orphan a common education, and then an office and a rich wife. Reading and writing he learned after he had become a pacha. A merchant of Marseilles, named Lion, who lived in Cavala, and was his patron, inspired him with an inclination towards the French, and with religious tolerance, and on this account the residence of strangers in Egypt has been facilitated. In 1820 the viceroy gave the family of Lion proofs of his gratitude. His first employment was the tobacco trade, and he is now engaged in great commercial enterprises, extending even to India. His first campaign was in Egypt against the French, as commander-in-chief of the contingent of Cavala. The capitan pacha, who was a witness of his bravery in the battle of Rahmahieh against General Lagrange, elevated him to a higher post, in which he also acquired the favour of the Albanian troops. He established his reputation as a soldier in the long contest of the pachas with the mamelukes, after the French had abandoned Egypt in 1802; but soon after the governor became jealous of the ambitious Mohammed, and, to get rid of him, obtained his appointment as pacha of Saloniki. Mohammed's influence was already so great that the inhabitants of Cairo took arms in his favour, and the ulemas and sheiks represented, by agents to the divan of Constantinople, that Mohammed alone was able to restore order and tranquillity to Egypt, which the governor, Khurschid Pacha, plundered and oppressed. At the same time they conferred on him the office of governor; but the prudent Mohammed refused the external dignities of the office, although in secret he directed affairs. At length the Porte, in 1806, confirmed him as governor of Egypt, and elevated him to the rank of a pacha of three tails. He maintained himself in this office by the attachment of the Albanians and the influence of France, when the Porte had been prevailed on by the English to appoint in his stead the mameluke Elfy Bey governor of Egypt. Mohammed soon restored the distracted country to order, accustomed the undisciplined troops to obedience, and compelled the English, who in March 1807 had occupied Alexandria, after several

battles, to leave Egypt in September. He then reduced the mameluke beys to subjection, and in March 1811, on a festive occasion, perfidiously murdered 470 of them; the rest were decapitated.

From this time tranquillity reigned in Egypt. The campaign of Ibrahim Pacha, the son of the viceroy, against the Wahabees in 1816 had a successful issue; he deprived that sect of Mecca and Medina, conquered their capital, Derayah, in 1818, and sent their leaders prisoners to Constantinople. The expedition to Nubia and Sennaar in 1821, which the French traveller Cailliaud accompanied in the expectation of discovering gold mines, ended with the murder of the leader, Ismael Pacha, the youngest son of the viceroy. At the same time Mohammed directed the internal administration of affairs. Armies, and fleets, fortifications, and the maintenance of the troops, were established upon the European plan; telegraphs and congreve rockets were prepared; the ulemas were transformed into paid officers; agriculture was extended, the races of sheep and horses improved; commerce and manufactures flourished; Europeans were protected and rewarded, and learned travellers encouraged. Ismael Gibraltar and others were sent in 1818 to Europe, in order to form alliances; the canal of Mahmoud was dug, connecting Cairo with Alexandria; olive and mulberry trees, hitherto unknown in Egypt, were planted, sugar refineries, and saltpetre manufactories, and cannon foundries were established, quarantine rules and vaccination introduced, schools founded, &c.

The British, French, and other nations now sought the friendship of Mohammed. The Porte was terrified at his power, as he had during the struggle with the Greeks established himself in Candia. He was, however, appointed commander-in-chief against the Greeks in 1824; but he sent his son Ibrahim at the head of an army of 16,000 men, together with a fleet under the command of Ismael Gibraltar, who was to conquer the Morea and establish a negro colony there. The latter, with the capudan pacha, was defeated in several naval actions in September 1824 by the Greek admiral Miaulis, and Canaris, the commander of the fire-ships; but a second Egyptian expedition succeeded, in March 1825, in effecting a landing at Modon, and captured Navarino, Tripolizza, and other places. Ibrahim then laid waste the Morea, and sent its inhabitants as slaves to Egypt. In October 1827 a third expedition of the viceroy was blockaded in the harbour of Navarino by our own admiral Codrington and the French admiral De Rigny, in consequence of the treaty of July 6, 1827, and it was required of the viceroy by the allied powers, that he should refrain from every act of hostility towards Greece. The combined Turkish and Egyptian fleets were shortly after destroyed at this place. Mohammed is in reality the sovereign of Egypt, though he preserves the external marks of respect towards the grand seignior. He is a despot, and is obliged to be so; but at the same time he possesses political knowledge, and often exhibits magnanimity. He is the absolute lord of the soil and all its productions. He holds the monopoly of the productions of Egypt and of the East India goods which pass through Egypt; only a few houses designated by himself are permitted to take part in the commerce. In Egypt he protects the Greeks as well as the Franks; he causes young Turks to be educated in Paris in the European manner; the

Christians possess his confidence, but there is no security for the permanence of his plans. Ibrahim himself appears not to approve of his father's projects of colonization and civilization. Had Mohammed Ali never been stained with treachery and murder, he would perhaps deserve to be called the second Saladin of Egypt.

MOHS, FREDERIC, a learned professor of mineralogy, who was born in Anhalt Bernberg about 1774, and destined for a mercantile career, which, however, his inclination for the sciences, particularly the mathematical, induced him to abandon. After studying two years at Halle he went to Freiberg in 1798, and there became acquainted with the Wernerian geognosy, and made himself familiar with practical mining. In 1802 Mohs went to Vienna, and there drew up a description of Van der Null's "Mineralogical Cabinet," in which appear the germs of that method which was afterwards developed in his later works. His zeal for the study of mineralogy led him to make several scientific tours in different parts of Austria, and in 1810 the Austrian government employed him in similar expeditions in the public service. On the establishment of the institution at Gratz, the professorship of mineralogy was conferred on Mohs, who continued to lecture there until 1818, when he made a tour through Great Britain and examined the mines of this country. His "*Versuch einer Elementarmethode zur Naturhistorischen Bestimmung der Mineralien*" had been published in 1813. In Edinburgh he renewed his acquaintance with Jameson, who had studied with him at Freiberg, and whom he found to entertain views similar to his own on the subject of the natural history of minerals. In the year 1818 Mohs was appointed royal Saxon commissioner of the mines, and professor of mineralogy at Freiberg, and in 1826 was created professor of that science at Vienna. The principal works of Mohs are his "*Charakteristik des Naturhistor. Mineralsystems*."

MOITTE, JEAN GUILLAUME, a French statuary, who was born at Paris in 1747, of a family which produced several distinguished engravers and architects, and early displayed so much talent for drawing that Pigalle, then the most eminent sculptor in Paris, requested that he might receive the young artist as a pupil. In 1768 Moitte went to Italy and studied the remains of ancient art, without, however, neglecting the study of nature. He returned to France in 1773, was one of the first members of the national institute, received the cross of the legion of honour from Napoleon, and died in 1810. His works are distinguished for correctness of design, elevated conception, beauty of proportion, variety of expression, and delicacy of taste. A statue of a sacrificeur, the bas-reliefs of several of the barriers of Paris; that of the frontispiece of the Pantheon, representing the country crowning the civic and warlike virtues (destroyed after the restoration, when the Pantheon was consecrated as the church of St. Geneviève); that for the tomb of Desaix; several bas-reliefs in the Louvre, representing the muse of history, with Moses and Numa; warriors devoting themselves for their country, in the chamber of peers,—are among his principal productions.

MOLA, PETER FRANCIS, an eminent painter, who was born at Coldra in 1621, or at Lugano in 1619. He was the pupil of the cavalier D'Arpino and of Albani. On leaving the last master he went



to Venice, and studied under Guercino, perfecting himself in colouring from the productions of the Venetian school. On his return to Rome he painted several scriptural pieces for popes Innocent X. and Alexander VII., of which that of Joseph discovering himself to his brothers, in the Quirinal, is the most esteemed. He is still more distinguished as a landscape painter for his varied composition and vigorous touch. In 1665 he received an invitation to the court of Louis XIV., with which he was about to comply when a sudden disorder carried him off. There was another Mola, said by some to be his brother, who acquired some reputation in history and landscape, but he is much inferior to the preceding.

**MOLAI, JAMES DE**, the last grand master of the order of the knights templars, of the family of the lords of Longwic and of Raon. He was admitted into the order about 1265, and on the death of William de Beaujeu, was unanimously elected to the office of grand-master. The wealth and power of the Templars, their pride and their dissolute manners, created them a multitude of enemies and led to their destruction. In 1307 an order was issued for the general arrest of the knights throughout France. They were accused of heresy, impiety, and other revolting crimes. Fifty-seven were burnt in 1311, and the order was abolished the following year by the council of Vienne. Molai, with his companions, Guy Dauphin of Auvergne and Hugh de Peralde, were detained in prison at Paris till 1313, when their trial took place before commissioners appointed by the pope; and, confessing their crimes, they were condemned to perpetual seclusion. Molai and Guy, having subsequently retracted their confessions, which they had made in the hope of obtaining their freedom, were executed as relapsed heretics. They perished in the flames at Paris in March 1314, declaring their innocence to the last.

**MOLE, MATTHEW**, an eminent French statesman, who was born in 1584. His father, who was president of the parliament of Paris, had distinguished himself by his prudence and courage in that station during the troubles of the league, and the son gained not less honour during the disturbances of the Fronde. His integrity and fearlessness often resisted the arbitrary measures of the despotic Richelieu, and under the no less ambitious but less vigorous Mazarin he acquired the esteem of all parties. In 1614 Molé was named procureur-général, and in 1641 first president of the parliament through the influence of Richelieu, whom he had opposed in the process against the marshal de Marillac. The disturbances of the Fronde soon after commenced, and in this contest of factions Molé defended, with equal prudence and sagacity, the interests of justice and freedom as well as those of the court; and when Paris became the theatre of tumults, conducted himself with so much firmness and dignity that his bitterest enemies could not withhold from him their approbation. Even Condé and Cardinal de Retz were forced to esteem him although his unshaken rectitude and devotion to the welfare of the nation and the safety of the throne frequently frustrated their designs. At one time, indeed, wearied with the intrigues of the interested and ambitious, and unprotected by the feeble and wavering court, he voluntarily resigned the seals, and rejected the offer of a cardinal's hat for himself, and of the place of secretary of state for his son, by which Anne

of Austria wished to indemnify him for the loss of his office. But he was soon obliged to resume the difficult station, and was more than once threatened with personal violence by the furious partisans of the Fronde, whom he overawed by his inflexible dignity. These unhappy disputes between the parliament, the court, and the leaders of the Fronde, did not cease until after Louis XIV. had assumed the reigns of government: under his brilliant and artful despotism the freedom of the parliament and of the nation perished together. Molé died in 1656. In the "Memoirs of de Retz" and the other records of the time of the regency of Anne of Austria and Mazarin, Molé's influence in the troubled state is every where perceptible, and all voices agree that a better man could not have been at the head of affairs in that stormy period.

**MOLIERE, JEAN BAPTISTE POCQUELIN DE**.—This celebrated comic writer was born at Paris on the 15th of January, 1622, and designed by his father, who filled the office of valet de chambre and upholsterer to the king, for the same occupation. In his fourteenth year he enjoyed the instructions of the Jesuits, and made great progress. Gassendi, Chappelle, and Bernier, were his teachers. When his father had become debilitated he had to discharge his office about the person of Louis XIII., and in 1641 he accompanied the king to Narbonne. The French theatre had at that time begun to flourish through the talents of the great Corneille, and the young Pocquelin, who had imbibed a strong passion for the stage, now formed a company of young persons of similar tastes, and exchanged his family name for that of Molière, either from regard to his parents, as his profession was then deemed disreputable, or in imitation of other actors, and resigned the office of his father. His company soon became distinguished. During the troubles of the Fronde he is lost to our view, but after the restoration of order we find him at the head of a strolling troop which acted the "Etourdi" at Lyons in 1662. This is the first comedy written in verse by Molière. The truth of the dialogue, the inexhaustible skill of a valet, who is continually employed in rectifying the blunders of his master, the interest of the situations arising therefrom, have kept this piece on the theatre, notwithstanding the want of connexion between the parts, the coldness of the personages, and the incorrectness of the style. Molière gained equal applause as a poet and a dramatist, and drew all the spectators from another company at Lyons. Till that time all the French pieces had been full of improbable intrigues. The art of representing character and manners on the comic stage was reserved for Molière. This art, the germ of which is seen in the "Etourdi," united with the variety of incident, kept the attention of the spectators awake and concealed the faults of the piece. The "Etourdi" was acted with equal applause in Beziers, where the Prince Conti, who had known Molière at school, had just assembled the estates of Languedoc. He received the poet as a friend, and entrusted him with the charge of amusing the town and the assembly. "Le Dépit Amoureux," and "Les Précieuses Ridicules," were brought forward on the theatre of Beziers, and were admired. In the "Dépit Amoureux" the incidents are better arranged than in the "Etourdi." In the actions of the personages a genuine comic vein is exhibited, and their language displays much spirit and humour; but the plot is too complicated and the *dénouement* not sufficiently probable. The plot in the

"*Précieuses Ridicules*" is more simple. A delicate satire on the prevailing affectation of the character of *bel esprit*, and of a romantic style, on the pedantry of learned females, and affectation in language, thoughts, and dress, is the object of this comedy. It produced a general reform when it was brought forward in Paris. The spectators laughed, recognised themselves, and clapped their hands.

Louis XIV. was so well pleased with the performances of Molière's company, that he made it his own company, and gave its director a pension of 1000 francs. The "*Cocu Imaginaire*" appeared in 1660. This piece also contains a fund of sportive humour, and keeps the spectators continually amused. Censure was not silent on its appearance, but was not listened to. "*Don Garcie de Navarre*," in imitation of the Spanish, was criticized with more justice. It is a cold attempt at a more elevated style. The "*Ecole des Maris*," the idea of which is drawn from "*The Brothers*" of Terence, contains a simple and entertaining plot, and a natural *denouement*. The theatre still resounded with the applause with which this piece was received, when "*Les Fâcheux*," projected, executed, and committed to memory by the actors, within a fortnight was performed at Vaux, at the residence of Fouquet, intendant of finances, in the presence of the king and court. This comedy is almost destitute of plot, but the intention was to interest the spectators by the multiplicity of characters, the truth of the portraits, and by the elegance of the language. It is said that the king, on going away from the first performance, happening to see the count Soyecourt, a tiresome narrator of his exploits in the chase, said to Molière, "There is an original that you have not copied." In twenty-four hours the scene of the hunter was inserted, and as Molière was not acquainted with the terms of the chase, he requested Soyecourt himself to explain them to him. The "*Ecole des Femmes*" met with critics, who, overlooking the art which prevails in the management of the inferior personages, and in the natural and quick transition from one surprise to another, animadverted upon some negligences of style. Molière answered them by his spirited "*Critique de l'Ecole des Femmes*." The "*Impromptu de Versailles*" was a reprisal, occasioned by an attack of Boursault, who had written a piece against him, entitled "*Le Portrait du Peintre*." The court was very much pleased in 1664 with "*La Princess d'Elide*," a comic ballet, prepared for an entertainment given by the king. Paris, which saw this ballet without the splendour which had embellished it at Versailles, received it less favourably. Another ballet, "*Le Mariage Forcé*," is drawn from "*Rabelais*." "*Don Juan, ou le Festin de Pierre*" excited much reprehension by the impiety of some of the expressions placed in the mouth of the profligate hero. Molière retrenched the objectionable parts on the second representation. "*L'Amour Médecin*" is one of the over-hasty works, which are not to be strictly criticised. It was written, studied, and represented within five days. In this piece Molière, for the first time, attacks the physicians, which it is said he was induced to do by the fact that an ignorant and avaricious practitioner cheated him by overcharges. His great piece, "*Le Misanthrope*," was but moderately well received at first, but, in the sequel, was justly considered as one of the finest productions of modern comedy. It must, nevertheless, be allowed that it has been more admired in the closet than it has pleased on the stage

—the reason is, no doubt, because the plot is delicate and ingenious rather than lively and interesting, because the dialogue with all its beauty does not always seem necessary, and therefore retards the action, and because the *denouement*, though skilfully introduced, leaves the spectator unexcited. We may add that the "*Misanthrope*" is a more delicate and a finer satire than those of Horace and Boileau, and at least equally well written, but that there are more interesting comedies, and that the "*Tartuffe*," for example, unites the same beauties of style with a much more lively interest. In 1665 appeared the "*Médecin Malgré Lui*," a farce full of humour. "*Le Sicilien, ou l'Amour Peintre*" is a short play which pleases by its grace and gallantry. But his reputation was carried to its highest summit when the "*Tartuffe*" appeared.

In this play hypocrisy is fully unveiled; the characters are equally various and true; the dialogue is elegant and natural; the *denouement* alone is unsatisfactory. An impious and obscene farce, entitled "*Scaramouche*," having been represented at court, the king said to the great Condé, as he was leaving the theatre in his company, "I should like to know why the people, who are so much scandalized at Molière, say nothing about '*Scaramouche*.'" "The reason is," replied the prince, "that '*Scaramouche*' ridicules only God and religion, about which these people care nothing, while Molière's other pieces ridicule themselves." In 1668 Molière published his "*Amphytrion*," a free imitation of Plautus. With the exception of a tedious scene between Jupiter and Alcmena, nothing can be more humorous. "*L'Avare*," the Miser, an imitation of the "*Euclio*" of Plautus, is, in the leading character, a little overdone; but the multitude is only to be struck by strong traits. Rousseau censured this piece because the paternal authority is undervalued in it. "*George Dandin, ou le Mari Confondu*," "*Monsieur de Pourceaugnac*," "*Les Fourberies de Scapin*," are rather amusing than instructive, and "*Le Bourgeois Gentilhomme*," though mixed with some buffooneries, is highly comic and full of power. Molière bestowed more care on his "*Femmes Savantes*," a witty satire on affected taste and pedantic learning, which at that time prevailed in the Hotel de Rambouillet. The incidents are not all well connected, but the subject, dry as it may be in itself, is exhibited in a truly comic form. The development is admirable, and has been a hundred times imitated. The same is true of the "*Malade Imaginaire*," in which the quackery and pedantry of the physicians of the times are fully delineated. With this play the author concluded his career. He was indisposed when it was performed. His wife and Baron urged him not to play: "What!" he replied, "will all the poor workmen do? I could not forgive myself for neglecting, a single day, to give them bread." The exertion with which he played produced convulsions which were followed by a hemorrhage, and he died, after the lapse of a few hours, on the 17th of February, 1673. The academy did honour to itself and Molière in 1778 by erecting a bust of him, with the verse of Saurin:—

"Rien ne manque à sa gloire; il manquait à la nôtre."

The archbishop of Paris at first refused him burial; but the king himself insisted on it, and he was interred in St. Joseph. Molière is the true father of the French comedy. His works may be considered



as a history of the manners, fashions, and tastes of the times, and as the most faithful picture of human life. Born with an observing mind, skilful in catching the outward marks of the passions and emotions, he took men as they were, and, like a skilful painter, exhibited the most secret recesses of their hearts, and the tone, the action, and the language, of their various feelings. "His comedies," says Laharpe, "properly read, may supply experience, because he has depicted not mere passing follies, but human nature, which does not change. Of all who have ever written, Molière is the one who has best observed men without seeming to do so. His knowledge of human character seems to have come by intuition. His works are as pleasing when read as when performed. Molière is a writer for those of ripened age and the gray-haired. Their experience corresponds to his observations, and their memory to his genius." In his domestic relations Molière was not fully happy: he who made merry on the stage with the weaknesses of other men, could not guard against his own weakness. A violent passion induced him to marry the daughter of an actress, named Bejart, and he thereby incurred the ridicule which he had so often cast on husbands of a disproportioned age. He was more happy in the intercourse of his friends; and the marshal Vivonne, the great Condé, and even Louis XIV., admitted him to a footing of intimacy. As an actor, Molière was not to be surpassed in high comic parts, such as Arnolphe, Orgon, Harpagon, &c.

**MOLINA, JUAN IGNACIO**, a Jesuit, who was born in Chile, and, after a long residence in that country, was obliged to leave the Spanish territories on account of the dissolution and expulsion of his order. Molina retired to Italy, and published in Italian his valuable "Civil and Natural History of Chile," which has been translated into the Spanish, French, German, and English languages.

**MOLYNEUX, WILLIAM**, a learned mathematician and astronomer, who was born at Dublin in 1656, whence he removed to the Inner Temple in 1675. Being possessed of a competent fortune he never engaged in the law as a profession, but, returning to Ireland in 1678, occupied himself with researches into various departments of natural philosophy, particularly astronomy. Having been appointed joint-surveyor of public works and chief engineer, he had a commission to examine the principal fortresses in Flanders. After his return in 1686 he published his "Sciothericum Telesopicum," containing an account of a telescope-dial of his invention. In 1689 he removed to London on account of the political commotions of Ireland, and in 1692 published a treatise on dioptrics under the title of "Dioptrica Nova." Going back to his native country, he was chosen member of parliament for Dublin in 1692; and in 1695 he was elected representative of the university. He died in October 1698.

**MOLZA, FRANCESCO MARIA**, an Italian poet, who was born at Modena, in 1489, of a distinguished family. He lived principally in Rome on terms of friendly intercourse with the most eminent scholars, and died in 1544. His talents would have opened to him a brilliant career had not his excesses obstructed his progress. Among his poems the stanzas on the portrait of Giulia Gonzaga, and the "Ninfa Tiberina," a poetical picture in *ottave rime*, are the most highly esteemed.

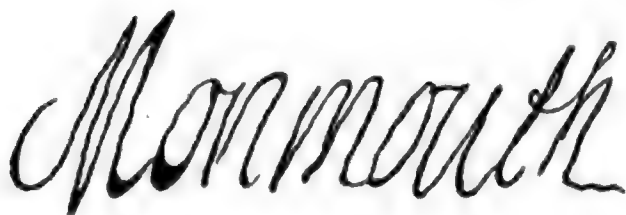
**MONGE, GASPARD**, a celebrated mathematician

and natural philosopher, who was born at Beaune in 1746, and studied in the colleges of the fathers of the oratory at Beaune and Lyons with such success that he became a teacher at the age of sixteen. He was afterwards employed at the military school of Mézières, where he assisted Bossut the professor of mathematics, and afterwards Nollet, professor of physics, whom he succeeded. In 1780 he removed to Paris, on being admitted into the academy of sciences, and became the co-adjutor of Bossut in a course of lectures on hydrodynamics at the Louvre. He quitted Mézières entirely in 1783 on being appointed examiner of the marine, when he composed "A Treatise on Statics," afterwards used for the polytechnic school. In 1789, like other friends of freedom, Monge indulged in expectations of the regeneration of France. Through the influence of Condorcet he was made minister of the marine in 1792, and he held at the same time the portfolio of minister of war during the absence of General Servan with the army. He thus became a member of the executive council of government, in which capacity he signed the order for the execution of Louis XVI. Shortly after he resigned his functions, in consequence of which he was exposed to the persecution of the ruling party of the Jacobins, against which he successfully defended himself. He was then employed, together with other men of science, in improving the manufacture of gunpowder, and otherwise augmenting the military resources of the country.

The Normal school was founded, with which Monge became connected, and he then published his "Géométrie Descriptive," one of his principal works. Together with Berthollet and Guyton Morveau he principally contributed to the establishment of the polytechnic school; after which, in 1796, he was commissioned to go to Italy, and collect the treasures of art and science from the countries conquered by the French; and the labours of Monge and his colleagues gave rise to the splendid assemblage of works of taste and genius which for a time ornamented the halls of the Louvre. In 1798 he went with Bonaparte to Egypt, where he was again employed in the service of science. On his return to France he resumed his functions as a professor at the polytechnic school, in the success of which he greatly interested himself. The attachment which he manifested to Bonaparte led to his being nominated a member of the senate on the formation of that body, and the emperor bestowed on him the title of count of Pelusium, the senatorial lordship of Liege, made him grand cordon of the legion of honour, gave him an estate in Westphalia, and, a little before he set out on his Russian expedition, a present of 200,000 francs. The fall of his benefactor involved him in misfortunes. He was expelled from the institute in 1817, one of his sons-in-law was exiled, and he was deprived of all his employments. His faculties became disordered, and he died on the 28th of July, 1818. Besides the works above noticed, Monge published "Description de l'Art de Fabriquer les Canons," and "Application de l'Analyse à la Géométrie des Surfaces," as well as a multitude of memoirs on mathematical and physical science.

**MONMOUTH, JAMES, DUKE OF**.—This nobleman was the son of Lucy Walters and Charles II. He was born at Rotterdam in 1649, and was always acknowledged by Charles, who had him carefully educated in France as his natural son. After

the restoration he was sent home, and created earl of Orkney and duke of Monmouth, and received the Garter. "He possessed," says Hume, "all the qualities which could engage the affections of the populace—a distinguished valour, an affable address, a thoughtless generosity, a graceful person. He rose still higher in the public favour on account of the universal hatred to which the duke of York on account of his religion was exposed. Monmouth's capacity was mean, his temper pliant; so that, notwithstanding his great popularity, he had never been dangerous had he not implicitly resigned himself to the guidance of Shaftesbury, a man of such a restless temper, such subtle wit, and such abandoned principles. That daring politician had flattered Monmouth with the hopes of succeeding to the crown." This character explains his whole life. In 1679 he received the command against the Scotch covenanters, whom he defeated at the battle of Bothwell Bridge, but was deprived of his command and sent out of the kingdom the same year to quiet the fears of the duke of York. He soon after returned and engaged in several conspiracies with Sidney, Shaftesbury, and other leaders, some of whom were desirous of establishing a republic; others merely wished to exclude the duke of York, while Monmouth entertained secret hopes of acquiring the crown. One of these plots, some of the parties to which were also concerned in the rye house plot, being discovered in 1683, Monmouth concealed himself for some time, but was afterwards pardoned on expressing his penitence. On the death of Charles II. the duke engaged in a conspiracy for the dethronement of James II., which ended in his apprehension and death. The autograph of this nobleman is subjoined.



MONRO, ALEXANDER, an anatomist and physician, who was born in London in 1697. Having completed his initiatory studies under the celebrated Cheselden he went to the continent for further improvement. On his return he settled at Edinburgh. He published an admirable work on Osteology, which has passed through several editions, and has been translated into various foreign languages. This work was followed by several others of equal merit. Mr. Monro died in 1767. His son was also celebrated for the excellence of his works on the anatomical structure of the human body.

MONRO, JOHN, an English physician, who was born at Greenwich in 1715, and educated first at Merchant Taylors' school and then at St. John's college, Oxford. He was for many years physician to Bridewell and Bethlem hospitals, and died on the 27th of December, 1791.

MONROE, JAMES, a celebrated president of the United States of North America, who was born in April 1758, in Westmoreland county, Virginia. He was educated at William and Mary college, and in 1776 entered the revolutionary army as a cadet. He was soon after appointed a lieutenant, and in the

summer of that year marched to New York, and joined the army under the command of General Washington. He was engaged in the battle of Harlem Heights, in that of White Plains, in the retreat through the Jerseys, and in the attack on Trenton. In the last he was in the vanguard, and received a ball through his left shoulder. For his conduct in this action he was promoted to a captaincy. General Wilkinson, in his memoirs, bears strong testimony to the gallantry and zeal of Mr. Monroe in the New Jersey campaign. He was soon after appointed aide-de-camp to Lord Stirling, and served in that capacity during the campaigns of 1777 and 1778, and was engaged in the actions of Brandywine, Germantown, and Monmouth. By entering the family of Lord Stirling he lost his rank in the line, which he was anxious to regain; but, as this could not be regularly done, Washington recommended him to the legislature of Virginia, who authorized the raising of a regiment, and gave him the command. In the exhausted state of Virginia, Colonel Monroe failed to raise his regiment, and therefore resumed the study of the law under the direction of Thomas Jefferson, then governor of Virginia. He was active as a volunteer in the militia in the subsequent invasions of Virginia, and in 1780 visited the southern army, under De Kalb, as a military commissioner, at the request of Governor Jefferson. In 1782 he was elected a member of the Virginia assembly, and in the same year, by that body, a member of the executive council, and in 1783, at the age of twenty-four, a member of the old congress, in which he served three years.

He introduced a resolution to vest in congress the power to regulate the trade with all the states, and other important resolutions, and he was appointed a commissioner to settle the controversy between New York and Massachusetts. In 1787 he was again returned to the assembly of Virginia, and in 1788 was a member of the convention of that state to decide on the present constitution of the United States. In 1790 he was elected a member of the senate, in which body he served until 1794. In 1799, on the nomination of Mr. Madison, he was appointed governor of Virginia, in which situation he served the constitutional term of three years. In 1803 he was appointed minister extraordinary to France, to act in conjunction with Mr. Livingston, the minister resident there. This mission was of the greatest consequence to his country, as it terminated in the acquisition of Louisiana. In the same year he was appointed minister to Great Britain, and the next year to Spain. In 1806, in conjunction with the late William Pinkney, he was appointed minister to London, where he pursued the negotiations with the Fox ministry. Mr. Monroe, having been prominently brought forward as a candidate for the presidency, as successor to Mr. Jefferson, had an option given him to remain at the British court or return. He returned, but soon after withdrew from the canvass. In 1810 he was again elected a member of the assembly of Virginia, and, in a few weeks after the meeting of that body, governor of that state. Shortly after he was appointed secretary of state. The war department being in a very embarrassed state on the departure of its head, General Armstrong, Mr. Monroe undertook it, and made extraordinary and very useful exertions to help the war on the lakes, and the defence of New Orleans. After he had reduced



to order the war department he resumed the duties of the department of state, which he continued to exercise until in 1817 he was chosen by the people of the United States as the successor of James Madison. In 1821 he was re-elected by a vote unanimous with a single exception, one vote in New Hampshire having been given to John Q. Adams. He was wise and fortunate in the selection of his ministers and measures. He went further than either of his two immediate predecessors in maintaining the necessity of an efficient general government, and in strengthening every arm of the national defence. He encouraged the army, increased the navy, and caused those foreign naval expeditions to be sent out to the West Indies, the Mediterranean, the coast of Africa, and the shores of South America, which gave instruction to the American officers, augmented the number of seamen, protected the national commerce, and caused the country to be universally respected by distant nations. He ordered the principal head lands and exposed points along the borders and the sea-coast to be accurately surveyed, plans of fortifications drawn, and the reports made up with a view to the ultimate complete defence of the frontiers of the United States both on the land and sea side. He directed inquiries, surveys, and plans, as to the most suitable sites for the northern and southern naval depots for the repair and accommodation of the fleets during times of war and peace. The cession of Florida by Spain to the United States was effected during his administration. He assumed high constitutional grounds in favour of internal improvement and the bank of the United States, and was mainly instrumental in promoting the pension law for the relief of indigent revolutionary soldiers. During his administration the illustrious Lafayette was invited to visit those shores as the guest of the nation. He took the most energetic measures in favour of the abolition of the slave-trade, and continued to encourage the establishment of the principles of commerce with all nations upon the basis of free and equal reciprocity. It is a high compliment to the firmness, judgment, and sagacity of Mr. Monroe, that he proclaimed to the world the determination of the United States not to suffer any European power to interfere with the internal concerns of the independent South American governments. The well-timed expression of this sentiment put an end to all rumours of any armed intervention in the affairs of Spanish America.

Colonel Monroe retired from the office of president at the end of his second term. In the late stages of his life he was associated with the ex-presidents Jefferson and Madison in founding and regulating the university of Virginia. Subsequently he was chosen a member of the convention for amending the constitution of his native state, and presided over the deliberations of that assembly. He did not disdain to act as justice of the peace in the county of Loudon, in which he resided. Mr. Monroe died at New York on the fourth day of July, 1831, the anniversary of American independence, like the ex-presidents Adams and Jefferson. Colonel Monroe's biography is intimately and honourably connected with the civil and military history of the North American States. We have merely indicated the principal stations which he held, and the nature of the services which he performed. He was one of the leaders of the democratic or Jefferson party, and involved in most of the party questions and occur-

rences by which the country was divided and agitated. He possessed a very energetic, persevering spirit, a vigorous mind, and extraordinary powers of application. In his unlimited devotion to the public business he neglected his private affairs. He retired from office extremely deep in debt—a situation from which he was relieved, though when almost too late, by liberal appropriations of congress to satisfy the large claims which he preferred on the government for moneys disbursed and debts incurred on its account.

MONSIGNY, PIERRE ALEXANDRE, a popular musical composer, who is considered as the creator of the French comic opera. He was born at Artois in 1729, and while young his talent for music was suddenly awakened by his witnessing the performance of Pergolesi's "Serva Padrona," and from that time he devoted himself entirely to that study. He learned composition under Giannotti, who dismissed him in five months as a pupil who knew all that he could teach. But Giannotti was astonished to find that his pupil had already composed an opera, "Les Aveux Indiscrets," which he brought out, after having recast it, three years afterwards. Encouraged by its success, he produced in 1760 "Le Cadi Dupé" and "Le Maître en Droit." The opera "On ne s'Avise jamais de tout," brought forward in 1761, completed the musical revolution at the théâtre de la Foire, which then took the name of the Italian Opera. "Le Roi et le Fermier," "Rose et Colas," "Aline, Reine de Golconde," "L'Isle Sonnante," "Le Déserteur," &c., were received with great applause. On the death of Grétry, Monsigny succeeded him in the institute, and on the death of Piccini in 1800 he was appointed director of the *conservatoire* at Paris. He died in 1817.

MONSTRELET, ENGUERRAND DE, a chronicler of the fifteenth century, who was born at Cambray, of which he became governor. He was the author of a history in French, of his own times, which extends from 1400 to 1467; but the last fifteen years were furnished by another hand. It contains a narrative of the contentions of the houses of Orleans and Burgundy, the capture of Normandy and Paris by the English, with their expulsion, &c. Monstrelet died in 1453.

MONTAGU, CHARLES, EARL OF HALIFAX, an English statesman and poet, who was born at Horton in Northamptonshire, in 1661. He was descended from the family of the Montagus, earls of Manchester, and was educated at Westminster school and Trinity college, Cambridge. From the university he went to London, where he attracted notice by his verses on the death of Charles II., and in 1687 he wrote, in conjunction with Prior, "The City Mouse and Country Mouse, a travesty on Dryden's 'Hind and Panther.'" In the reign of William III. he obtained the place of clerk of the privy council, and became a member of the house of commons. In 1694 he was made chancellor of the exchequer, and subsequently first lord of the treasury. His administration was distinguished by the adoption of the funding system and the establishment of the bank of England. In 1698 Montagu was a member of the council of regency during the absence of the king, and in 1700 was raised to the peerage. In the reign of Anne, when Tory influence prevailed, he was twice impeached before the house of lords, but the proceedings against him fell to the ground. George I.

created him earl and bestowed on him the order of the Garter, but Halifax being disappointed in his expectation of obtaining the office of lord treasurer he joined the opposition. His death took place on the 19th of May, 1715.

**MONTAGU, LADY MARY WORTLEY.**—This talented English lady was the eldest daughter of Evelyn, duke of Kingston, by his wife Lady Mary Fielding, the daughter of the earl of Denbigh. She was born about 1690 at Thoresby, in Nottinghamshire, and displaying uncommon abilities at an early age, was educated upon a liberal plan, and instructed by the same masters as her brother, in the Greek, Latin, and French languages. In her twentieth year she gave an extraordinary proof of her erudition by a translation of the "Enchiridion" of Epictetus, which was revised by Bishop Burnet, by whom her education was ultimately superintended. Her mind was nourished in great comparative retirement previously to her marriage in 1712 with Edward Wortley Montagu. Even after her marriage she lived chiefly at her husband's seat of Wharnccliffe, near Sheffield, until the latter, being introduced to a seat in the treasury by the earl of Halifax, brought his lady to London. Being thus placed in the sphere of the court, she attracted that admiration which beauty and elegance, joined to wit and the charms of conversation, never fail to inspire. She became familiarly acquainted with Addison, Pope, and other distinguished writers. In 1716, Mr. Wortley being appointed ambassador to the Porte, Lady Mary determined to accompany him, and hence her admirable correspondence, chiefly consisting of letters addressed to the countess of Mar, Lady Rich, and Mr. Pope, to whom she communicated her observations on the new and interesting scenes to which she was a witness.

We cannot better illustrate the nature of Lady Montagu's epistolary style than by taking a letter to one or two of these distinguished individuals. We may commence with one to Pope, written from Belgrade, which furnishes a curious specimen of her mode of living at that period:—

"I hope before this time you have received two or three of my letters. I had your's but yesterday, though dated the 3rd of February, in which you suppose me to be dead and buried. I have already let you know that I am still alive; but to say truth, I look upon my present circumstances to be exactly the same with those of departed spirits. The heats of Constantinople have driven me to this place, which perfectly answers the description of the Elysian fields. I am in the middle of a wood, consisting chiefly of fruit-trees, watered by a vast number of fountains famous for the excellency of their water, and divided into many shady walks upon short grass that seems to me artificial, but I am assured is the pure work of Nature—within view of the Black Sea, from whence we perpetually enjoy the refreshment of cool breezes, that make us insensible of the heat of the summer. The village is only inhabited by the richest amongst the Christians, who meet every night at a fountain forty paces from my house to sing and dance. The beauty and dress of the women exactly resemble the ideas of the ancient nymphs as they are given us by the representations of the poets and painters. But what persuades me more fully of my decease is the situation of my own mind, the profound ignorance I am in of what passes among the living, (which only comes to me by chance), and the great calmness with

which I receive it. Yet I have still a hankering after my friends and acquaintances left in the world, according to the authority of that admirable author:

'That spirits departed are wond'rous kind  
To friends and relations left behind,  
Which no body can deny.'

Of which solemn truth I am a dead instance. I think Virgil is of the same opinion, that in human souls there will still be some remains of human passions:

———'Curæ non ipsæ in morte relinquunt.'

And 'tis very necessary to make a perfect Elysium, that there should be a river Lethe, which I am not so happy as to find. To say truth, I am sometimes very weary of the singing and dancing, and sunshine, and wish for the smoke and impertinencies in which you toil; though I endeavour to persuade myself that I live in more agreeable variety than you do; and that Monday, setting of partridges; Tuesday, reading English; Wednesday, studying in the Turkish language, (in which, by the way, I am already very learned); Thursday, classical authors; Friday, spent in writing; Saturday, at my needle; and Sunday, admitting of visits, and hearing of music; is a better way of disposing of the week, than Monday, at the drawing-room; Tuesday, Lady Mohun's; Wednesday, at the opera; Thursday, the play; Friday, Mrs. Chetwynd's, &c., a perpetual round of hearing the same scandal, and seeing the same follies acted over and over, which here affect me no more than they do other dead people. I can now hear of displeasing things with pity, and without indignation. The reflection of the great gulf between you and me cools all news that come hither. I can neither be sensibly touched with joy or grief when I consider, that possibly the cause of either is removed before the letter comes to my hands. But (as I said before) this indolence does not extend to my few friendships; I am still warmly sensible of your's and Mr. Congreve's, and desire to live in your remembrance, though dead to all the world beside."

The other is addressed to the countess of Mar, and is dated from Constantinople. Lady Montagu says, "I have not written to you, dear sister, these many months—a great piece of self-denial. But I know not where to direct, or what part of the world you are in. I have received no letter from you since that short note of April last, in which you tell me that you are on the point of leaving England, and promise me a direction for the place you stay in; but I have in vain expected it till now, and now I only learn from the "Gazette" that you are returned, which induces me to venture this letter to your house in London. I had rather ten of my letters should be lost than you imagine I don't write; and I think it is hard fortune if one in ten don't reach you. However, I am resolved to keep the copies as testimonials of my inclination to give you, to the utmost of my power, all the diverting part of my travels, while you are exempt from all the fatigues and inconveniences. In the first place, then, I wish you joy of your niece, for I was brought to bed of a daughter five weeks ago. I don't mention this as one of my diverting adventures, though I must own, that it is not half so mortifying here, as in England, there being as much difference as there is between a little cold in the head, which sometimes happens here, and the consumption cough so common in London. No body keeps their



house a month for lying-in; and I am not so fond of any of our customs as to retain them when they are not necessary. I returned my visits at three weeks' end, and about four days ago crossed the sea, which divides this place from Constantinople, to make a new one, where I had the good fortune to pick up many curiosities. I went to see the sultana Hafiten, favourite of the late emperor Mustapha, who, you know, (or perhaps you don't know,) was deposed by his brother, the reigning sultan, and died a few weeks after, being poisoned, as it was generally believed. This lady was, immediately after his death, saluted with an absolute order to leave the seraglio, and choose herself a husband among the great men at the Porte. I suppose you may imagine her overjoyed at this proposal. Quite the contrary. These women, who are called and esteem themselves queens, look upon this liberty as the greatest disgrace and affront that can happen to them. She threw herself at the sultan's feet, and begged him to poniard her rather than use his brother's widow with that contempt. She represented to him, in agonies of sorrow, that she was privileged from this misfortune by having brought five princes into the Ottoman family, but all the boys being dead, and only one girl surviving, this excuse was not received, and she was compelled to make her choice. She chose Bekir Effendi, then secretary of state, and above fourscore years old, to convince the world that she firmly intended to keep the vow she had made, of never suffering a second husband to approach her bed; and since she must honour some subject so far as to be called his wife, she would choose him as a mark of her gratitude, since it was he that had presented her, at the age of ten years, to her last lord; but she never permitted him to pay her one visit, though it is now fifteen years she has been in his house, where she passes her time in uninterrupted mourning, with a constancy very little known in Christendom, especially in a widow of one-and-twenty, for she is now but thirty-six. She has no black eunuchs for her guard, her husband being obliged to respect her as a queen, and not to enquire at all into what is done in her apartment. I was led into a large room, with a sofa the whole length of it, adorned with white marble pillars like a ruelle, covered with pale blue figured velvet on a silver ground, with cushions of the same, where I was desired to repose till the sultana appeared, who had contrived this manner of reception to avoid rising up at my entrance, though she made me an inclination of her head when I rose up to her. I was very glad to observe a lady that had been distinguished by the favour of an emperor, to whom beauties were every day presented from all parts of the world. But she did not seem to me to have ever been half so beautiful as the fair Fatima I saw at Adrianople, though she had the remains of a fine face, more decayed by sorrow than time. But her dress was something so surprisingly rich that I cannot forbear describing it to you. She wore a vest called dualma, which differs from a caftan by longer sleeves, and folding over at the bottom. It was of purple cloth, straight to her shape, and thick set on each side, down to her feet and round the sleeves, with pearls of the best water, of the same size as their buttons commonly are. You must not suppose that I mean as large as those of my Lord —, but about the bigness of a pea; and to these buttons large loops of diamonds in the form of those gold loops so common on birth-day coats. This

habit was tied at the waist with two large tassels of smaller pearls, and round the arms embroidered with large diamonds. Her shift was fastened at the bottom with a great diamond shaped like a lozenge; her girdle, as broad as the broadest English ribband, entirely covered with diamonds. Round her neck she wore three chains which reached to her knees, one of large pearl, at the bottom of which hung a fine coloured emerald as big as a turkey-egg; another, consisting of 200 emeralds, close joined together, of the most lively green, perfectly matched, every one as large as a half-crown piece, and as thick as three crown pieces, and another of small emeralds, perfectly round. But her ear-rings eclipsed all the rest. They were two diamonds shaped exactly like pears as large as a big hazel nut. Round her talpoche she had four strings of pearl—the whitest and most perfect in the world, at least enough to make four necklaces, every one as large as the duchess of Marlborough's, and of the same shape, fastened with two roses, consisting of a large ruby for the middle stone, and round them twenty drops of large diamonds to each. Besides this her head-dress was covered with bodkins of emeralds and diamonds. She wore large diamond bracelets, and had five rings on her fingers (except Mr. Pitt's) the largest I ever saw in my life. It is for jewellers to compute the value of these things; but, according to the common estimation of jewels in our part of the world, her whole dress must be worth a hundred thousand pounds sterling. This I am sure of, that no European queen has half the quantity, and the empress's jewels, though very fine, would look very mean near her's. She gave me a dinner of fifty dishes of meat, which (after their fashion) were placed on the table but one at a time, and was extremely tedious. But the magnificence of her table answered very well to that of her dress. The knives were of gold, and the hafts set with diamonds. But the piece of luxury which grieved my eyes was the table-cloth and napkins, which were all tiffany embroidered with silk and gold, in the finest manner, in natural flowers. It was with the utmost regret that I made use of those costly napkins, which were as finely wrought as the finest napkins that ever came out of this country. You may be sure that they were entirely spoiled before dinner was over. The sherbet (which is the liquor they drink at meals) was served in china bowls, but the covers and salvers massy gold. After dinner water was brought in gold basons and towels of the same kind with the napkins, which I very unwillingly wiped my hands upon, and coffee was served in china, with gold soucoups.

"The sultana seemed in a very good humour, and talked to me with the utmost civility. I did not omit this opportunity of learning all that I possibly could of the seraglio, which is so entirely unknown amongst us. She assured me that the story of the sultan's throwing a handkerchief is altogether fabulous; and the manner upon that occasion no other than this. He sends the kysir aga to signify to the lady the honour he intends her. She is immediately complimented upon it by the others, and led to the bath, where she is perfumed and dressed in the most magnificent and becoming manner. The emperor precedes his visit by a royal present, and then comes into her apartment. She said that the first he made choice of was always after the first in rank, and not the mother of the eldest son as other writers would make us believe. Sometimes

the sultan diverts himself in the company of all his ladies who stand in a circle round him. And she confessed they were ready to die with envy and jealousy of the happy she that he distinguished by any appearance of preference. But this seemed to me neither better nor worse than the circles in most courts, where the glance of the monarch is watched, and every smile is waited for with impatience, and envied by those who cannot obtain it. She never mentioned the sultan without tears in her eyes, yet she seemed very fond of the discourse:—'My past happiness,' said she, 'appears as a dream to me; yet I cannot forget that I was beloved by the greatest and most lovely of mankind. I was chosen from all the rest to make all his campaigns with him; and I would not survive him if I was not passionately fond of the princess my daughter. Yet all my tenderness of her was hardly enough to make me preserve my life. When I left him I passed a whole twelvemonth without seeing the light. Time has softened my despair, yet I now pass some days every week in tears devoted to the memory of my sultan.' There was no affectation in these words. It was easy to see she was in a deep melancholy though her good humour made her willing to divert me.

"She asked me to walk in her garden, and one of her slaves immediately brought her a pellice of rich brocade lined with sables. I waited on her into the garden, which had nothing in it remarkable but the fountains, and from thence she showed me all her apartments. In her bed-chamber her toilette was displayed, consisting of two looking-glasses, the frames covered with pearls, and her night *talpoche* set with bodkins of jewels, and near it three vests of fine sables, every one of which is, at least, worth a thousand dollars, (200*l.* English money). I do not doubt but these rich habits were purposely placed in sight though they seemed negligently thrown on the sofa. When I took my leave of her I was complimented with perfumes as at the grand vizier's, and presented with a very fine embroidered handkerchief. Her slaves were to the number of thirty, besides ten little ones, the eldest was not above seven years old. These were the most beautiful girls I ever saw, all richly dressed; and I observed that the sultana took a great deal of pleasure in these lovely children, which is a vast expense, for there is not a handsome girl of that age to be brought under 100*l.* sterling. They wore little garlands of flowers, and their own hair braided, which was all their head-dress, but their habits were all of gold stuffs. These served her coffee kneeling, brought water when she washed, &c. It is a great part of the work of the older slaves to take care of these young girls, to learn them to embroider, and to serve them as carefully as if they were children of the family.

"Now do you imagine I have entertained you all this while with a relation that has at least received many embellishments from my hand? This, you will say, is but too like the Arabian tales. These embroidered napkins! and a jewel as large as a turkey's egg!—You forget, dear sister, those very tales were written by an author of this country, and (excepting the enchantments) are a real representation of the manners here. We travellers are in very hard circumstances: if we say nothing but what has been said before us, 'we are dull, and we have observed nothing;' if we tell any thing new, we are laughed at as 'fabulous and romantic;' not allowing either

for the difference of ranks which affords difference of company, or more curiosity, or the change of customs that happen every twenty years in every country. But the truth is, people judge of travellers exactly with the same candour, good nature, and impartiality, as they judge of their neighbours upon all occasions. For my part, if I live to return amongst you, I am so well acquainted with the morals of all my dear friends and acquaintances that I am resolved to tell them nothing at all, to avoid the imputation (which their charity would certainly incline them to) of my telling too much. But I depend upon your knowing me enough to believe whatever I seriously assert for truth, though I give you leave to be surprised at an account so new to you. But what would you say if I told you that I have been in a harem, where the winter apartment was wainscoted with inlaid work of mother of pearl, ivory of different colours, and olive wood exactly like the little boxes you have seen brought out of this country, and in whose rooms, designed for summer, the walls are all crusted with Japan china, the roofs gilt, and the floors spread with the finest Persian carpets? yet there is nothing more true. Such is the palace of my lovely friend the fair Fatima, whom I was acquainted with at Adrianople. I went to visit her yesterday; and, if possible, she appeared to me handsomer than before. She met me at the door of her chamber, and giving me her hand with the best grace in the world, 'You Christian ladies,' said she with a smile that made her as beautiful as an angel, 'have the reputation of inconstancy, and I did not expect, whatever goodness you expressed for me at Adrianople, that I should ever see you again. But I am now convinced that I have really the happiness of pleasing you; and if you knew how I speak of you amongst our ladies, you would be assured that you do me justice in making me your friend.' She placed me in the corner of the sofa, and I spent the afternoon in her conversation with the greatest pleasure in the world. The sultana Hafiten is, what one would naturally expect to find a Turkish lady, willing to oblige, but not knowing how to go about it; and it is easy to see in her manner that she has lived excluded from the world; but Fatima has all the politeness and good breeding of a court, with an air that inspires at once respect and tenderness; and now that I understand her language I find her wit as agreeable as her beauty. She is very curious after the manners of other countries, and has not the partiality for her own so common to little minds. A Greek that I carried with me, who had never seen her before (nor could have been admitted now if she had not been in my train), showed that surprise at her beauty and manner which is unavoidable at the first sight, and said to me in Italian, 'This is no Turkish lady, she is certainly some Christian.' Fatima guessed she spoke of her, and asked what she said. I would not have told her, thinking she would have been no better pleased with the compliment than one of our court beauties to be told she had the air of a Turk. But the Greek lady told it to her, and she smiled saying, 'It is not the first time I have been told so, my mother was a Poloneze, taken at the siege of Caminiec, and my father used to rally me, saying, he believed his Christian wife had found some Christian gallant, for that I had not the air of a Turkish girl.' I assured her, that if all the Turkish ladies were like her, it was absolutely necessary to confine them from



public view for the repose of mankind, and proceeded to tell her what a noise such a face as her's would make in London or Paris. 'I cannot believe you,' replied she, agreeably; 'if beauty was so much valued in your country as you say, they would never have suffered you to leave it.' Perhaps, dear sister, you laugh at my vanity in repeating this compliment, but I only do it as I think it very well turned, and give it you as an instance of the spirit of her conversation."

On many occasions Lady Montagu displayed a mind superior to common prejudices, but in none so happily as in a courageous adoption of the Turkish practice of inoculation for the small-pox in the case of her own son, and a zealous patronage of its introduction into this country. In 1718 Mr. Wortley returned to England, and at the request of Pope, Lady Mary took up her summer residence at Twickenham, and a friendship was formed between these kindred geniuses, which gradually gave way to dislike, produced by difference of political opinion, petulance and irritability on the side of the poet, and no small disposition to sarcastic keenness on that of the lady; and a literary war ensued which did honour to neither party. Lady Mary preserved her ascendancy in the world of rank and fashion until 1739, when her health declining, she took the resolution of passing the remainder of her days on the continent, not without the world surmising that other causes concurred to induce her to form this resolution. She, however, retired with the full concurrence of her husband, with whom her subsequent correspondence betrays neither resentment nor humiliation. Venice, Avignon, and Chambery, were in turn her residence until the death of Mr. Wortley in 1761, when she complied with the solicitations of her daughter, the countess of Bute, and returned to England after an absence of twenty-two years. She enjoyed a renewal of family intercourse for a short time only, as she died of a gradual decay in 1762, aged seventy-two. As a poetess, Lady Mary Wortley Montagu exhibits ease and some powers of description; but she is negligent and incorrect. The principal of her performances in this class is her "Town Eclogues," a satirical parody of the common pastoral, applied to fashionable life and manners.

MONTAGU, EDWARD WORTLEY, was the only son of Lady Mary Montagu. He was born in 1713, and at an early age he was sent to Westminster school, from which he ran away three times, and associating himself with the lowest classes of society, passed through some extraordinary adventures, sailed to Spain as a cabin-boy, and was at length discovered by the British consul at Cadiz, and restored to his family. A private tutor was then provided for him, with whom he travelled on the continent. During his residence abroad he wrote a tract entitled "Reflections on the Rise and Fall of Ancient Republics." On his return to England he obtained a seat in the house of commons; but, living extravagantly, he became involved in debt, and left his native country never to return. His future conduct was marked by eccentricities not less extraordinary than those by which he had been distinguished in the early part of his life. He went to Italy, where he professed the Roman catholic religion, and from that he apostatized to become a disciple of Mohammed and a scrupulous practiser of the formalities of Islamism. After passing many years in Egypt and other countries border-

ing on the Mediterranean, he was about to return to England, when his death took place at Padua in Italy, in 1776.

MONTAGUE, EDWARD.—This gallant naval officer was the son of Sir Sidney Montague. He was born on the 27th of July, 1625, and received all the advantages which a liberal education could bestow. Being thought more warmly affected to the cause of the parliament than his father, Sir Sidney Montague, he received a colonel's commission in 1643, to raise and command a regiment in the service of the parliament. This Colonel Montague, though only eighteen years of age, performed, and the interest of his family being very extensive, he took the field in six weeks. He was present at the storming of Lincoln on the 6th of May, 1644, which was one of the warmest actions during the civil war. He was also at the battle of Marston Moor, where he distinguished himself so much that when the city of York offered to capitulate, he was appointed one of the commissioners for settling the articles, though he was then only in his nineteenth year. The following year he was present at the battle of Naseby; and in July 1645 he stormed the town of Bridgewater; and shortly afterwards he commanded a brigade in the storming of Bristol, where he signed the articles of capitulation granted to Prince Rupert, on the delivery of that important place to the parliament. After the Dutch war was over he was promoted to the rank of an admiral in the navy, and was selected by the protector to join Admiral Blake in his expedition to the Mediterranean. In the spring of the year 1656 he went to the Mediterranean, where they took several prizes, and on his return the parliament returned him their thanks for the services he had done to the state. After the death of Oliver Cromwell, in the protectorship of his son Richard, Admiral Montague accepted the command of a large fleet which was sent to the north, on board which he embarked in the spring of the year 1659, and on the 7th of April he wrote to the king of Sweden, the king of Denmark, and the Dutch admiral, Opdam, to inform them the motives that had induced the protector to send so great a fleet into the Baltic, and that his instructions were, not to respect the private advantage of England by making war, but the public tranquillity of Europe by engaging the powers of the north to enter into an equitable peace. The parliament obliged him to act only in conjunction with their commissioners, Colonel Algernon Sidney, Sir Robert Honeywood, and Mr. Thomas Boon; and it is supposed that his displeasure at this, and at their giving away his regiment of horse, caused him to enter into a negotiation with the king, who after his restoration created him Baron Montague of St. Neots, in the county of Huntingdon; Viscount Hinchinbroke in the same county, and earl of Sandwich in Kent. He was likewise sworn a member of the privy-council, made master of the king's wardrobe, admiral of the narrow seas, and lieutenant-admiral to the duke of York, as lord-high-admiral of England.

A treaty of marriage having been concluded between King Charles II. and the infanta of Portugal, with whom he was to receive a portion of 300,000*l.*, the island of Bombay in the East Indies, and the city of Tangier in Africa, it became necessary to send a fleet to bring over the queen, and to secure the last-mentioned city against any attempt from the Moors. For this purpose the earl of Sandwich

was again sent with a numerous fleet, [which sailed on the 19th of June, 1661, from the Downs. His lordship afterwards sailed directly for Tangier, which place was put into the hands of the English on the 30th of January, 1662, when the earl of Peterborough marched into it with an English garrison, and had the keys delivered to him by the Portuguese governor. The admiral then returned to Lisbon, where he received the queen's portion, and then sailed with her majesty to England, and arrived at Spithead on the 14th of May, 1662. When the Dutch war began in 1664, the duke of York took upon him the command of the fleet as high-admiral, and the earl of Sandwich commanded the blue squadron, and by his industry and care a great number of the enemy's ships were taken. In the great battle fought on the 3rd of June, 1665, in which the Dutch lost their admiral, Opdam, and had eighteen men of war taken, and fourteen destroyed, a large share of the honour of the victory was justly given to the courage and conduct of the earl of Sandwich.

Soon after this the fleet, after having returned home to refit, was put under the command of the earl of Sandwich, as the duke of York had now repaired to court; and on the 4th of September, 1665, the earl took eight Dutch men of war, and two of their best East India ships, and twenty sail of their merchantmen. On his return to England the earl was received with distinguished marks of royal favour, and the king despatched him to the court of Madrid, to mediate a peace between the crowns of Spain and Portugal. The earl of Sandwich managed this negotiation with great ability, and not only concluded a peace between those nations, but also concluded with Spain a very advantageous commercial treaty with this country.

On the breaking out of the second Dutch war his lordship went to sea with the duke of York, and commanded the blue squadron. The fleet was at sea the beginning of May, and on the 28th of that month came in sight of the Dutch fleet, and an engagement began between the two fleets about eight o'clock in the morning. The earl, in the *Royal James*, was first attacked by a large Dutch ship, named the *Great Holland*, commanded by Captain Brackell, followed by a fire-ship, which was seconded by the Dutch rear-admiral, Van Ghent, with his whole squadron. Brackell, though of much less force, depending on the assistance of his friends who had the advantage of the wind, grappled the *Royal James*; and while the earl was engaged with him he was attacked by Van Ghent, with several other men of war and fire-ships, against all which he defended himself with great bravery. The Dutch rear-admiral, Van Ghent, was soon killed by a cannon shot; three of their fire-ships and a man of war, which would have laid the earl on board, on the other side, were sunk; and at length he was disengaged from Brackell's ship, with which he had been grappled an hour and an half, and had reduced her to the state of a wreck, wounded her commander, killed and wounded almost all his officers and above two-thirds of his men. He had now defended himself and repulsed the enemy with the greatest bravery for five hours, and it was believed might have made an honourable retreat, but he would not desist from the unequal combat, though not seconded as he ought to have been by his squadron. At length, another Dutch fire-ship, covered by the smoke of the enemy, grap-

pled the *Royal James*, and set her in flames, and the brave earl perished in her, with several other gallant officers.

Such was the end, on the 28th of May, 1672, of Edward earl of Sandwich. Bishop Parker says he was "a gentleman adorned with all the virtues of Alcibiades, and untainted by any of his vices; of high birth, capable of any business, full of wisdom, a great commander at sea and land, and also learned and eloquent, affable, liberal, and magnificent." The earl's body was found about a fortnight after the engagement, an account of which, and of his funeral, was inserted in "*The Gazette*:"—"Harwich, June 10th, 1672. This day the body of the right honourable Edward earl of Sandwich, being, by the order upon his coat, discovered floating on the sea by one of his majesty's ketches, was taken up and brought into this port, where Sir Charles Littleton, the governor, receiving it, took immediate care for its embalming and honourable disposing till his majesty's pleasure should be known concerning it; for the obtaining of which his majesty was attended at Whitehall the next day by the master of the said vessel, who, by Sir Charles Littleton's order, was sent to present his majesty with the *George* found about the body of the said earl, which remained at the time of its taking up, in every part unblemished, saving some impressions made by the fire upon his face and breast: upon which his majesty, out of his princely regard to the great deservings of the said earl, and his unexampled performances in this last act of his life, hath resolved to have his body brought up to London, there at his charge to receive the rites of funeral due to his great quality and merits." Accordingly, on the 3rd of July, the body being laid in the most solemn manner in a sumptuous barge at Deptford, was brought by water to Westminster, attended by the royal barges, the barges of the nobility, of the lord mayor, and of the several companies of the city of London, decorated suitably to the melancholy occasion; the trumpets and other music on board sounded the deepest notes expressive of sorrow: the guns of the Tower were fired as the procession passed, and those at Whitehall when the corpse was conveyed to Westminster Abbey. Eight earls supported his son Edward earl of Sandwich, the chief mourner; and most of the nobility, and other persons of quality then in town, assisted at the funeral obsequies of this illustrious admiral, whose remains were deposited in the duke of Albemarle's vault, on the north side of Henry the Seventh's chapel.

MONTAGU, ELIZABETH.—This lady, who became so celebrated in the literary world, was the daughter of Matthew Robinson, of the Rokeby family, and was born in 1720. She had an opportunity of prosecuting her studies under the direction of Dr. Conyers Middleton, to whom she was probably indebted for the tincture of learning which so remarkably influenced her character and manners. In 1742 she became the wife of Mr. Montagu, who left her mistress of a handsome fortune, which enabled her to gratify her taste for study and literary society. In 1769 she published "*An Essay on the Writings and Genius of Shakspeare*." This work raised Mrs. Montagu to the rank of an arbitress of public taste. She opened her house in Portman Square to the Blue-Stocking Club—a society so denominated from a peculiarity in the dress of Mr. Benjamin Stillingfleet, one of the members, and car-



ried on an epistolary correspondence with many men of letters. Her death took place in August 1800.

MONTAIGNE, MICHEL DE, a clever French writer, who was born in 1533. His father, Pierre Eyghem, seigneur de Montaigne, an Englishman by birth, and a brave soldier, who had been chosen mayor of Bordeaux, bestowed the greatest care on the cultivation of young Michel's promising talents, but adopted a peculiar mode of education. In order to facilitate his son's acquisition of the Latin language, which he had himself found difficult, he employed a German tutor, entirely ignorant of French, but complete master of Latin, before the child had left the nurse's arms; and as all the family were never permitted to speak any other language in the presence of the child, he had the pleasure of seeing the infant so completely matriculated into it as to be obliged to learn the French as a foreign tongue. "We all Latinized," said Montaigne, "at the castle in such a manner that several Latin expressions came into use in the villages around, which exist to this time." Greek he learned in the usual manner, after it had been attempted in vain to delude him into a knowledge of it. The treatment of his father was peculiar in some other respects; thus he caused him to be waked in the morning by the sound of musical instruments, lest the genius of the boy should be injured by his being roused too suddenly; he allowed him the most unrestrained indulgence in his plays, and endeavoured to lead him to the faithful performance of his duties solely by inspiring him with a sense of right and wrong. At the age of thirteen he had finished his studies at the college of Bordeaux, under Grouchy, Buchanan, and Muret. His father destined him for a judicial station, and married him somewhat later to Françoise de la Chassigne, daughter of a counsellor of the parliament of Bordeaux. Montaigne was for some time a parliamentary counsellor, but his aversion to the duties of the station led him to retire from it. The study of man was his favourite occupation, and to extend his observations, and to restore his health, which had been shattered by the attacks of an hereditary disease, he travelled in Germany, Switzerland, and Italy, and was every where received with great distinction. At Rome, which he visited in 1581, he received the title of a Roman citizen. In 1582 he was chosen mayor of Bordeaux, and the citizens of that place were so well satisfied with his administration that they sent him to the court in 1584 to attend to their interests there. Without doubt the order of St. Michael was conferred on him by Charles IX. at this time, without any solicitation on his part.

After making several other journeys of business, he returned to his castle, and devoted himself entirely to philosophy. His quiet, however, was disturbed by the troubles which distracted France in consequence of the cruel persecutions of the Huguenots; his castle was plundered by the leaguers, and he himself was ill-treated by their adversaries. To these causes of distress was added the plague, which broke out in Guyenne in 1586, and compelled him to leave his estate with his family, and wander through the country, which was then the theatre of all kinds of atrocities. He then resided some time in Paris, but finally returned home, and died in 1592, after much bodily suffering, with the composure of a philosopher. Montaigne has described himself in his celebrated "Essais," but he confesses only the lighter

faults. He acknowledges himself indolent and averse to restraint, and complains of the badness of his memory. He had few of what are commonly called friends, but to his chosen intimates he was warmly attached. He was also fond of the society of handsome and intelligent women, although he says one should be on his guard against them. The imagination he considered a fruitful source of evil. He had many ideas on education which have been revived in our times, without his receiving the credit of them; he wished that children should enjoy both physical and moral freedom; swathing he considered as injurious, and was of opinion that habit would enable us to dispense with all clothing. His views on legislation and the administration of justice enlightened his own age and have been useful to ours. He endeavoured to simplify the laws and legal processes, and very justly remarks that laws are often rendered futile or injurious by their excessive rigour. His moral system was in general indulgent, but on some points strict. Speculative philosophy he rejected, devoting himself to the lessons of experience. Equally removed from a general scepticism and from dogmatism, he was accustomed to suggest possibilities instead of making assertions, and to throw light on his subject from every point. His motto was "Que sais-je?" His great work, his "Essais," contains a treasure of wisdom. It may still be deemed one of the most popular books in the French language. The essays embrace a great variety of topics, which are touched upon, in a lively entertaining manner, with all the raciness of strong native good sense, careless of system or regularity. Sentences and anecdotes from the ancients are interspersed at random with his own remarks and opinions, and with stories of himself, in a pleasant strain of egotism, and with an occasional license, to which severer casuists can with some difficulty reconcile themselves. Their style, without being pure or correct, is simple, bold, lively, and energetic, and, according to La Harpe, he "impressed on the French language an energy which it did not before possess, and which has not become antiquated, because it is that of sentiments and ideas, and not alien to its idiom. It is not a book we are reading, but a conversation to which we are listening; and he persuades because he does not teach." His style, though not always pure and correct, accurate and elevated, is original, simple, lively, bold, and vigorous. Besides his essays, his voyages deserve mention, although not intended for publication. Montaigne also translated, at the request of his father, a treatise on natural theology by Raymond Sebonde.

MONTALEMBERT, MARC RENE, MARQUIS DE, was born at Angoulême in 1714, and entered the army in his eighteenth year, served in the campaign of 1733, and distinguished himself at the sieges of Kehl and Philippsburg. As a reward for his services a company of the prince of Conti's guards was given him. After the peace he devoted his leisure to the sciences, and entered the academy in 1747, whose memoirs contain some of his papers, no less remarkable for the originality of their ideas than for their purity and elegance of style. During the seven years' war he was stationed with the Russian and Swedish armies, and at later periods was sent to Brittany and the isle of Oleron, the latter of which he fortified on his new system. In 1779 he erected a wooden fort on the island of Aix, which astonished

scientific men by its strength and completeness. His extravagance obliged him in 1790 to sell his estate in the Angoumois, for which he received payment in assignats, and passed the rest of his life in poverty. As a partisan of the revolution he surrendered his pension, which had been conferred on him on account of the loss of an eye. He died in 1800. Among his works are, "La Fortification Perpendiculaire, ou Art Défensif Supérieur à l'Art Offensif," "Mémoire sur les Affûts de la Marine," "Réflexions sur le Siège de Saint Jean d'Arc," "Mémoires ou Correspondance avec les Généraux et les Ministres."

**MONTANUS.**—This ecclesiastic was, about the middle of the second century, bishop of Pepuza, in Phrygia. He was an illiterate man, who said that he was the promised comforter, who was to bring to perfect maturity the Christian system. In his doctrines he deviates from the received opinions only in maintaining that all true Christians receive the inspirations of the Holy Ghost. The chiliastic or millenarian notions, and his rigid adherence to the letter of the law, he had in common with the Judaizing Christians; and the moral peculiarities of his sect consisted merely in a more strict observance of externals, frequent fasts, the contempt of heathenish learning and worldly conveniences, abstinence from second marriage, and a willingness to submit to celibacy and martyrdom. His disciples called themselves Pneumatici, from a belief in their superior spiritual perfection; they were also called Pepuzians and Phrygians, because their doctrines principally prevailed in Phrygia and Asia Minor in general. Tertullian, himself a Montanist, defends their monastic rigour. On the other hand the Alexandrian school, which was inclined to the Gnostic dogmas, opposed their fanaticism till they became extinct, in the fourth century, with the exception of some remains which survived a short time in Gaul, where the sect had been introduced by Phrygian colonists.

**MONTCALM DE SAINT VERAN, LOUIS JOSEPH, MARQUIS OF**, a lieutenant-general in the French service, who was born near Nîmes in 1712, after receiving a careful education, entered the military service in his fifteenth year, and distinguished himself on several occasions. In 1756 he was sent to Canada as commander-in-chief of the French American colonies; and although exposed with a feeble army to the rigours of a severe climate, and neglected by the mother country, he obtained repeated advantages over Lord Loudon in the first campaign, gained a complete victory over Abercromby in the second, and fell under the walls of Quebec in 1759, in the battle with Wolfe.

**MONTECUCCOLI or PRINCE RAYMOND**, one of the greatest military commanders of modern times. He was born in the Modenese in 1608, bore arms at first in the capacity of a common soldier under his uncle, and rose successively through all the ranks. His first brilliant exploit was in 1639, when by a forced march, at the head of 2000 horse, he surprised a body of 10,000 Swedes, and captured all their artillery and baggage. Banner, however, hastened to attack the victor, and made him prisoner. Montecuccoli now passed two years of captivity in the assiduous study of the military art. In 1646 he gained a victory over General Wrangle at Triebel. After the peace of Westphalia he visited Sweden, and then returned to Modena, where, at a carousal in honour of the marriage of the duke, he had the

misfortune to kill his friend, the count Manzani. In 1657 the emperor of Germany sent him to the aid of John Casimir, king of Poland, against Ragotsky and the Swedes. Montecuccoli defeated the Transylvanians, and drove the Swedish forces from Cracow. Charles Gustavus, king of Sweden, then attacked Denmark; but Montecuccoli hastened to its defence, and relieved Copenhagen by land before the Dutch could introduce reinforcements by sea. The peace which followed this success did not leave him long in retirement: the conqueror of Ragotsky was now employed to protect that prince against the Turks. He compelled them to withdraw from Transylvania, and, by a wise system of delay, baffled all the attempts of their formidable force until the arrival of the French, by whose aid he gained the great victory of St. Gothard in 1664. This victory led to a peace, and Montecuccoli was made president of the imperial military council. On the breaking out of the war between the empire and France he was placed at the head of the imperial troops, and checked the progress of Louis XIV. by the capture of Bonn, and by forming a junction with the prince of Orange in spite of Turenne and Condé. The next year the chief command was taken from him, but was restored in 1675, that he might make head against Turenne on the Rhine. Montecuccoli was the only adversary worthy of that great commander. They spent four months in following and observing each other, each conjecturing the movements of his opponent by what would be his own in the same circumstances, and they were never deceived. They were on the point of risking a battle, when the French general was killed by a cannon ball. In the letter of Montecuccoli to the emperor, in which he speaks of the death of his great rival, he says that he cannot help regretting the loss of a man who was a honour to human nature: these words he had repeated several times on hearing the news of Turenne's death. The prince of Condé could alone dispute the superiority which that event gave him. The prince was at first worsted, but finally succeeded in making head against the imperial commander, who considered this campaign as the most glorious of his life—not because he conquered. Montecuccoli passed the remainder of his life at the imperial court, the patron of learning, and promoted the establishment of an academy for natural science. He died at Lintz in 1680.

**MONTEMAYOR, GEORGE DE**, a celebrated poet, born about 1520 in the small town of Montemayor, near Coimbra in Portugal. He was much less indebted to study than to his natural genius; but he understood several living languages, and his translations from them are characterized by ease and faithfulness. In his youth he entered the military career, although his inclination attracted him to music and poetry. He afterwards went to Castile, and, being destitute of other means of subsistence, joined the chapel of Philip II. as a singer, and accompanied that prince to Germany, Italy, and the Low Countries. After his return he appears to have lived in Leon, where he wrote his celebrated "Diana," which constitutes him the founder of the Spanish pastoral romance. Queen Catharine, sister of Charles V., and regent of the kingdom, called the poet to her court and conferred on him an honourable post. By an elegy of Francisco Marcos Dorantes, which is contained in all the editions of the "Diana," it appears that he died as early as 1562. Although a Portu-



guese by birth, he is considered as belonging to Spanish literature, as he wrote in Castilian. Cervantes calls the "Diana" the finest model of the pastoral romance. Besides that work, which is unfinished, we have a Cancionero or collection of his poems.

**MONTESPAN, FRANCOISE-ATHENAI DE ROCHECHOUART DE MORTEMART, MARCHIONESS DE.**—This lady was for many years the mistress of Louis XIV. She was born in 1641, and in 1663 was married to the marquis de Montespan. To great personal beauty she added a natural liveliness and wit, and a highly cultivated mind. On her first appearance at court, as the queen's *dame du palais*, Mlle. de la Vallière possessed the favour of the monarch; but the grace, beauty, and wit of the marchioness soon made an impression on him, and it was not long concealed from the courtiers, although the pious queen was slow to credit it—that, while that voluptuous prince already had one mistress at court, he was living with another. Her husband had been ordered to retire to his estates, and Mme. de la Vallière withdrew in 1674. The first child of this disgraceful connexion was born in 1672, and the birth was carefully concealed. The education of the children was committed to Mme. Scarron, afterwards De Maintenon, under the strictest injunctions of secrecy; but this exterior of decency was soon laid aside, and they were openly avowed. The influence of the favourite mistress was often exercised in public affairs, and her advice was often formally asked and followed. Several transient passions of the king still left her her power, until age, remorse, and a growing attachment to Mme. de Maintenon, finally overcame his passion, and the frequent quarrels of the two ladies finally estranged his affections from Mme. de Montespan. She rarely appeared at court after 1685, and in 1691 she entirely quitted it. Her last years were devoted to religious exercises, acts of benevolence, and penitence. She died in 1707.

**MONTESQUIEU, CHARLES DE SECONDAT, BARON DE LA BREDE ET DE.**—This popular French writer was descended from a noble family of Guienne, and was born on the 18th of January, 1689, at the castle of Brède, near Bordeaux. When only twenty years old, he collected materials for his "Esprit des Loix." An uncle, who was president of the parliament of Bordeaux, left him his property and office. In this sphere of action, Montesquieu tried to be useful in various ways. In the academy which was formed at Bordeaux he delivered many excellent lectures on history, sought to attract attention to the natural sciences, in his time almost entirely neglected, and, for that purpose, projected the plan of a "Histoire Physique de la Terre, Ancienne et Moderne" (which, however, as his efforts were afterwards turned in other directions, was never finished), &c. In 1721 he came before the public with his "Lettres Persanes," which he had begun in the country, and finished in the leisure hours that his business left him. This work, profound under the appearance of levity, announced a distinguished writer. It gives a most lively and correct picture of French manners: with a light and bold pencil, he portrays absurdities, prejudices, and vices, and has the skill of imparting to all an original character. All his letters are, however, not of equal value: some contain paradoxes and coarse satires against the reign of Louis XIV. These letters introduced Montesquieu into the French academy,

although this society was by no means spared in them; and Cardinal Fleury, justly offended at the Persian's mockery of the Christian religion, opposed his reception. The discourse which he delivered on the occasion of his admission, in 1728, was short, but energetic, and rich in ideas. In order to collect materials for his great work, the "Esprit des Loix," he resigned his office in Bordeaux in 1726, and, after his reception into the academy, began to travel through Germany, Hungary, Italy, Switzerland, Holland, and this country. Here he spent about two years, and was made member of the royal society of sciences in London. The result of his observation was, that Germany was the place to travel in, Italy to reside in for a time, England to think in, and France to live in.

After his return to his *château la Brède*, he finished his work "Sur les Causes de la Grandeur et de la Décadence des Romains," which first appeared in 1734. His acute remarks and excellent delineation gave to this trite subject the interest of novelty. The lofty spirit which shines in this book is still more conspicuous in the "Esprit des Loix," which appeared in 1748. In this work, which exhibits the laws of states, in their broad connexion with the other elements of public life, the author distinguishes three forms of government,—the democratic, the monarchical, and the despotic, and shows that the laws must correspond to the principles of these forms. The distinction is of great importance, and leads the author to a great variety of deductions. The style, without always being correct, is energetic. This work may be termed a code of national law, and its author may be termed the legislator of the human family: we feel that it emanates from a liberal heart, regarding the whole human race with affection. In consideration of these sentiments, Montesquieu may be forgiven for labouring to reduce every thing to a system, ascribing to climate and physical causes too much influence over the morals; for the irregularity of his work as a whole, and for having too often drawn general inferences from single cases. But it has been justly complained that we find in this chef d'œuvre many excessively long digressions respecting the feudal laws; also the testimony of travellers of doubtful credit, paradoxes instead of truths, and jests instead of reflections. He has therefore been accused of indefiniteness, forced expressions, and want of connexion. It is, however, undeniable that this book is for the philosopher a storehouse of investigations; and no one has ever reflected more profoundly than Montesquieu on the nature, foundation, manners, climate, extent, power, and peculiar character of states; on the effects of rewards and punishments; on religion, education, and commerce. To a criticism by the abbé Bonnaire, Montesquieu replied in his "Défense de l'Esprit des Loix." He died at Paris, on the 10th of February, 1755, at the age of sixty-six years. Although economical by nature, he could be generous, as in the well-known instance of his bounty at Marseilles, where he gave his purse to a young boatman, and secretly appropriated a considerable sum to release the father of the unhappy man, who had fallen into the hands of Barbary corsairs. It was not discovered till after Montesquieu's death that he was the liberator of the captive. A note respecting the remittance of a sum of money to a banker, found by his executors among his papers, led to the discovery of this act of liberal-

ty. It has given occasion to the drama "*Le Bienfait Anonyme*." His mildness, good humour, and courteousness, were always equal; his conversation easy, instructive, and entertaining. A history of Louis XI., which he had composed, was lost, being burned by the author by mistake. Under the name of "*Charles d'Outrepoint*," Montesquieu has unveiled the soul of a tyrant, in a conversation between Sulla and Eucrates. In his twenty-sixth year Montesquieu married, and the fruits of this marriage were one son and two daughters. The first published a romance in 1783, "*Arsace and Ismene*," which was probably written by Montesquieu in his younger years, and, perhaps, intended originally, as Grimm suggests, to form an episode in the "*Lettres Persanes*." To his grandson, the baron Montesquieu, who died without children in 1824, Napoleon, from respect to the author of the "*Esprit des Lois*," restored the property of his grandfather, which had been confiscated during the revolution.

**MONTEZUMA.**—This unfortunate monarch was emperor of Mexico at the time of the Spanish invasion. In 1519, when Cortes arrived on the coast of Mexico, and expressed his intention of visiting the emperor in his capital, Montezuma sent him a rich present, but forbade his farther advance. Cortes, however, heeded not this prohibition, and the emperor, intimidated, began vainly to negotiate for the departure of the Spaniards. His despotic government having made him many enemies, who willingly joined Cortes, and assisted him in his progress to Mexico, he was obliged to consent to the advance of the Spaniards, to whom he assigned quarters in the town of Cholula, where he plotted their destruction. His plot being discovered, a massacre of the Cholutans followed, and Cortes proceeded to the gates of the capital, before Montezuma determined how to receive him. His timidity prevailed, and, meeting the Spanish leader in great state, he conducted him with much respect to the quarters allotted to him. The mask was, however, soon removed: Cortes seized Montezuma in the heart of his capital, and kept him as a hostage at the Spanish quarters. He was at first treated with respect, which was soon changed into insult, and fetters were put on his legs. He was at length obliged to acknowledge his vassalage to the king of Spain, but he could not be brought to change his religion. He was constantly planning how to deliver himself and his countrymen; and when Cortes, with great part of his forces, was obliged to march out to oppose Narvaez, the Mexicans rose up and furiously attacked the Spaniards who remained. The return of their commander alone saved the latter from destruction, and hostilities were going forward when Montezuma, still the prisoner of the Spaniards, was induced to advance to the battlements of the Spanish fortress, in his royal robes, and attempt to pacify his subjects. His address only excited indignation, and, being struck on the temple with a stone, he fell to the ground. Every attention was paid to him by Cortes from motives of policy; but, rejecting all nourishment, he tore off his bandages, and soon after expired, spurning every attempt at conversion. This event took place in the summer of 1520. He left two sons and three daughters, who were converted to the catholic faith. Charles V. gave a grant of lands, and the title of count of Montezuma, to one of the sons, who was the founder of a noble family in Spain.

BIOGRAPHY.—VOL. II.

**MONTFAUCON, BERNARD DE**, a French Benedictine of the congregation of St. Maur, who was celebrated as a critic and antiquary. He was born at the castle of Soulage, in Languedoc, in 1655, and when young engaged in the military service, which he quitted, and in 1675 took the monastic vows. In 1688 he published, conjointly with fathers Lopin and Pouget, a volume entitled "*Analecta Græca, sive Varia Opuscula*." One of his great undertakings was an edition of the works of Athanasius, which appeared in 1698. He then visited Rome, where he exercised the functions of agent-general of the congregation; and on his return from Rome published an account of his observations under the title of "*Diarium Italicum*," and in 1706 a collection of the works of the ancient Greek fathers, with a Latin translation, notes, and remarks. In 1708 appeared his "*Palæographia Græca, sive de Ortu et Progressu Literarum Græcarum*." Among his subsequent labours are, the "*Hexapla of Origen*," an edition of the works of Chrysostom, and "*Les Monuments de la Monarchie Française*." The most important of his productions is the treasure of classical archæology, entitled "*L'Antiquité Expliquée et Représentée en Figures*." His death took place at the abbey of St. Germain des Prés in 1741.

**MONTFORT, SIMON DE, EARL OF LEICESTER**, son of Simon de Montfort.—This nobleman, who distinguished himself by his activity, zeal, and severity in the crusade against the Albigenses, was born in France, and in 1231 retired to England on account of some dispute with Queen Blanche. Henry III. received him very kindly, bestowed upon him the earldom of Leicester, which had formerly belonged to his ancestors, and gave him his sister, the countess dowager of Pembroke, in marriage. Henry soon after appointed him seneschal of Gascony, where he ruled so despotically that the inhabitants sent a deputation to the king, declaring that they would renounce their allegiance if Montfort was not removed. He was accordingly recalled, and, according to some accounts, examined before the lords, but acquitted. A violent personal altercation between the king and the haughty earl ensued, in which the former applied the opprobrious epithet of traitor to his subject, and the latter gave his sovereign the lie. A reconciliation was, however, effected, and De Montfort was employed on several occasions in a diplomatic and military capacity. As the dissatisfaction of the barons with the government assumed a more decided tone, the name of this nobleman is more frequently mentioned. He concerted with the principal barons a plan of reform, and in 1258 they appeared in parliament armed, and demanded that the administration should be put in the hands of twenty-four barons, who were empowered to redress grievances and to reform the state. These concessions were called the provisions of Oxford, the parliament having been holden at that place. The administration of the twenty-four guardians, at the head of whom was Leicester, continued for several years.

In 1262 Henry made an attempt to escape from their authority, but was constrained to submit by the vigour and activity of Leicester, and agreed that their power should be continued during the reign of his successor. This stipulation soon led to new troubles, and both parties finally consented to refer the subject to the arbitration of St. Louis. The barons refused to abide by his decision, and hostilities again commenced, which resulted in the triumph of Leicester



at the battle of Lewes. His arrogance and rapacity seems to have raised a powerful party against him among the barons, and, according to some, this was the motive which induced him to summon knights of shires and burgesses to the parliament which was convened in 1265. Whatever may have been his motives, however, he thus became the founder of the English house of commons. In the same year he fell at the battle of Evesham, in which the royal forces were led by Prince Edward. In attempting to rally his troops by rushing into the midst of the enemy, he was surrounded and slain. His body, after being mutilated, was laid before Lady Mortimer, the wife of his implacable enemy. His memory was long revered by the people as that of one who died a martyr to the liberties of the realm. During the succeeding reign this feeling was discouraged, but in the next generation he was called St. Simon the Righteous. Miracles were ascribed to him, and the people murmured that canonization was withheld from him. Though Simon de Montfort was slain, his lifeless remains outraged, and his acts branded as those of an usurper, yet, in spite of authority and prejudice, his bold and fortunate innovation survived. He disclosed to the world (whether conscious or not of the importance of his measure) the great principle of popular representation which has drawn forth liberty from the walls of single cities, has removed all barriers to the extent of popular governments, and has given them a regularity, order, and vigour, which put to shame the boasted energy of despotism.

**MONTGOLFIER, JACQUES ETIENNE.**—This ingenious Frenchman was the inventor of the fire-balloon. He was the son of a paper-maker, and was born at Vidalon lès Annonai in 1745, and with his elder brother, Joseph Michael, devoted himself to the study of mathematics, mechanics, physics, and chemistry. They carried on the manufactory of their father together, and were the first who made vellum-paper. Joseph was the inventor of the water-ram, which raises water to the height of sixty feet. His brother died in 1799.

**MONTGOMERY, GABRIEL, COUNT DE,** a French knight.—This brave man was the innocent cause of the death of Henry II. That prince had already broken several lances at a tournament held in 1559 in honour of the marriage of his daughter Elizabeth with Philip king of Spain, when he desired to run a tilt with the young Montgomery, then a lieutenant in the Scotch guards. The latter consented with great reluctance, but finally yielded when he saw that Henry was displeased with his refusal. In the encounter his lance struck with such violence on the visor of the king as to raise it and pass through his head, just above his right eye. The prince died eleven days after, commanding that Montgomery should not be proceeded against on account of the accident. The latter retired to his estate in Normandy, which he left for a time to travel, and returned to France at the time of the first civil war, in which he acted as a leader of the protestants. He defended Rouen with great bravery against the royal army in 1562, and on the capture of the city made his escape to Havre. On the night of St. Bartholomew's he was at Paris, but succeeded in saving himself by flight, and came over to England. In 1573 he brought a powerful fleet, partly fitted out at his own expense, to the relief of Rochelle, which was besieged by the catholics, but did not effect any thing,

and returning to Normandy connected himself with the protestant noblesse of that province. After several battles he was obliged to throw himself into the castle of Domfront, where, in spite of a vigorous resistance, he was at length overpowered on the 27th of May, 1574, and made prisoner by the royalists' general, Matignon. By the command of Catharine of Medici, Matignon transferred his captive to Paris, where he was beheaded on the 26th of June of the same year, displaying the most heroic courage on the scaffold.

**MONTGOMERY, RICHARD,** an American leader, who was born in 1737, in the north of Ireland. He embraced the profession of arms, and served under Wolfe, at Quebec, in 1759; but on his return to England he left his regiment, although his prospects of promotion were fair. He then removed to America, for which country he entertained a deep affection, purchased an estate in New York, about one hundred miles from the city, and married a daughter of Mr. Livingston. His feelings in favour of America were so well known, that on the commencement of the revolutionary struggle he was entrusted with the command of the continental forces in the northern department in conjunction with General Schuyler. The latter however fell sick, and the chief command in consequence devolved upon Montgomery, who, after various successes proceeded to the siege of Quebec. This he commenced on the 1st of December, 1775, after having formed a junction with Colonel Arnold at Point-aux-Trembles; but as his artillery was not of sufficient calibre to make the requisite impression, he determined upon attempting the capture of the place by storm. He made all his arrangements and advanced at the head of the New York troops along the St. Lawrence. He assisted with his own hands in pulling up the pickets that obstructed his approach to the second barrier, which he was resolved to force, when the only gun fired from the battery of the enemy killed him and his two aides-de-camp. The three fell at the same time and rolled upon the ice formed upon the river. The next day his body was brought into Quebec and buried without any mark of distinction. Congress directed a monument with an inscription to be erected to his memory, and placed in front of St. Paul's church in New York, and in July 1818 his remains were brought from Quebec in consequence of a resolution of the state of New York and interred near the monument.

**MONTHOLON, CHARLES TRISTAN, COUNT DE.**—This French officer, who was justly celebrated for his generous adherence to the fallen fortunes of his illustrious master, was born at Paris in 1783. His father was colonel of a regiment of dragoons, and young Montholon entered the army at the age of fifteen. He commenced his career by serving under Bonaparte on the celebrated day of the 18th of Brumaire, and was in the list of the officers who received swords as marks of distinction from the first consul on that occasion. Appointed aide-de-camp to Marshal Berthier before he had attained the age of twenty-one, he served in that capacity in every campaign subsequent to that period, and distinguished himself particularly at the battles of Austerlitz, Wagram, Jena, and Friedland. During a time when the state of his health and the effects of his wounds did not permit him to undergo the fatigues of actual military service, Napoleon employed him in

various important missions, and attached him to his own person as one of his chamberlains. He was afterwards appointed to the command of the department of the Loire, and was proceeding to oppose a vigorous resistance to the Austrians when he received the news of the emperor's abdication. His first thought was to resign his command and hasten to his master at Versailles. From this hour his fate and that of Napoleon became inseparable. He held the rank of general during the hundred days. He served Napoleon as chamberlain after the battle of Waterloo both at the palace Elysée and at Malmaison; and, finally, with his wife and children, voluntarily partook of the ex-emperor's imprisonment at St. Helena, and continued with him till the period of his decease.

MONTI, VINCENZO, one of the most celebrated modern poets of Italy, who was born at Fusignano, in the territory of Ferrara, about 1753, studied at Ferrara, after which he went to Rome, where he found patrons and was appointed secretary to Luigi Braschi, nephew of the pope. As he wore the clerical dress he was called *abbate Monti*. The Arcadia received him as a member. Excited by the fame of Alfieri he wrote two tragedies—"Galeotto Manfredi" and "Aristodemo"—the splendid style of which was indeed admired, but the plots were thought too tragic, and dramatic action was wanting. The murder of the French ambassador Basseville at Rome, gave occasion to the poem "*Basvilliana*," in which he closely imitates Dante. This work, distinguished for the splendour of some of its passages, gained him a well-deserved reputation. Two other poems, the "*Musogonia*" and "*Feroniade*," are less known in their original form, for the French having soon after entered Rome, the author suppressed the first edition and prepared a second, in which the reproaches formerly directed against Bonaparte and his army were levelled against the allied princes. Monti was now appointed secretary of the directory of the Cisalpine republic in Milan. He was accused, indeed, of having acted on a mission to Romagna the part of a new Verres, but his verses, in which he artfully flattered the existing powers, kept him in office. The campaign of Suwaroff in Italy, in 1799, obliged him to flee to France. The battle of Marengo restored him to Milan, where he sung the death of Macheroni. This poem excited almost as much admiration as the "*Basvilliana*," but as some satirical hits gave offence, he did not finish it. He was scarcely appointed professor of belles-lettres at the college of Brera, when he received an invitation to Pavia as professor of eloquence; but Napoleon appointed him historiographer of the kingdom of Italy, with the charge of celebrating his achievements. Accordingly the poet composed his "*Bardo della Selva Nera*," of which six cantos appeared in 1806. This very singular work met with strong disapprobation, against which Monti attempted a vindication in a letter to Bettinelli. He then went to Naples to join Joseph Bonaparte, where he published the seventh canto of the "*Bardo*," which was received with no more approbation. His tragedy "*Cajo Gracco*" likewise found little favour, as also some musical dramas. The poetry was considered as too close an imitation of Dante, though not without many beauties. Monti now translated the Satires of Juvenal and (without, as he confessed himself, understanding Greek) the Iliad of Homer.

In 1815 he composed for the city of Milan a can-

tata in honour of the emperor Francis. He died in October 1828. Monti cannot be denied the praise of great poetic talent; his countrymen called him *il Dante engentilito*. His "*Proposta di Alcune Correzioni ed Aggiunte al Vocabolario della Crusca*" contains a treasure of critical and lexicographical information on the Italian language.

MONTLOSIER, FRANCOIS DOMINIQUE REGNAULT, COUNT DE, was descended from an ancient family of the province of Auvergne, in which province he was born about 1760. In 1789 he was chosen deputy to the states-general by the nobility of Riom; but it was not till after the events of the 5th and 6th of October in that year that he began to take a conspicuous part in that assembly. From that period he came forward on every occasion as one of the most determined of the royalist party, and sometimes carried his zeal to a length which was prejudicial to the cause that he espoused. He did infinite mischief to the monarch by his opposition to Mirabeau, at a moment when that orator was desirous of giving his powerful support to the tottering throne. In 1791 he was guilty of a great want of foresight in voting for the self-denying decree which ordered that the members of the national assembly should not be elected to the ensuing legislative body. By this absurd decree all political influence was thrown into the hands of those who were hostile to the monarchy. M. Montlosier emigrated, and after having been employed on the continent till 1794, he settled in England, where he became the proprietor and editor of "*The Courier de Londres*," which he conducted on the same principles that he had manifested in the national assembly.

In 1800 he was selected to proceed to Paris, for the purpose of proposing to Bonaparte a sovereignty in Italy on condition of his restoring the Bourbons to the throne of France. He was arrested at Calais, and conveyed to the Temple, where however he was confined only thirty-six hours, Fouché having declared that the arrest arose from a mistake; but he was, at the same time, ordered to quit France in ten days. During those ten days he had secret audiences of the minister for the foreign department, who informed him, ostensibly in confidence, that it was the design of the first consul to re-establish the ancient church of France, to recall the emigrants, and restore the unsold property, and to destroy the remnants of Jacobinism and bring back social order. On his return to England, Montlosier began to change the tone of his journal; and the British government, in consequence, withdrew its protection from him. In 1801 the ministers of the police and foreign department invited him back to his country, and he accepted the invitation. He settled at Paris and continued his journal there, but dropped it at the end of three months, and was placed in the office of the foreign department. Though he did not give his vote on the subject of raising Napoleon to the imperial dignity, yet he retained his place. The emperor soon after ordered him to write a work on the ancient monarchy and the causes of the revolution—a task on which Montlosier was occupied for four years; and he next employed him for fifteen months as his regular correspondent on political affairs. About the close of 1812 Montlosier requested permission to travel in Italy for the purpose of making inquiries in natural history—a pursuit which he had formerly preferred to all others. His request was granted,



and he was liberally supplied with the means of travelling in comfort. After the first restoration he published his work "On the French Monarchy, from its Establishment to the Present Period," to which he subsequently added several supplementary volumes, bringing it down to the year 1821. He refused to vote for the additional act proposed by Napoleon; but he was, nevertheless, removed from office on the second return of the Bourbons.

**MONTMORENCY, ANNE DE**, peer, marshal, and constable of France.—This French nobleman was born in 1493, and was one of the greatest generals of the sixteenth century. He distinguished himself under Francis I. in the wars against Charles V., and followed his sovereign to Italy, where he was made prisoner with him at the battle of Pavia, which was fought against his advice. Francis conferred on him the dignity of constable in 1538 on account of his important public services. He afterwards, however, lost the favour of the king on account of his having advised him to trust to the professions of Charles, who while in France promised the restoration of Milan. In the reign of Henry II., Montmorency recovered his former influence, but, owing to the hatred of Catharine of Medici, lost his consideration in the reign of Francis II. The risings of the Huguenots occasioned his recall to the court of Charles IX., and he joined the duke of Guise in opposition to Condé, who was at the head of the protestants. The consequence was a civil war, which broke out in 1562. In the battle of Dreux, Montmorency was made prisoner by the Huguenots, and Condé was captured by the royal troops. The former was liberated the next year, and in the second civil war gained a decisive victory over the Huguenots, on the 10th of November, 1567, but died of the wounds received in the action.

**MONTMORENCY, HENRY II., DUKE DE**, was born in 1595, and in his eighteenth year was created admiral of France. After having defeated the Calvinists in Languedoc, and taken from them several strong places, he gained a victory over them by sea, near the island of Ré, which fell into his hands. In 1628 he gained decisive advantages over the duke de Rohan, leader of the Huguenots. During the war against Mantua, in 1630, he held the chief command in Piedmont, and defeated the Spaniards under Doria, although they were superior to him in number. This victory was followed by the relief of Casale, and his services were rewarded with the marshal's baton. Montmorency now thought himself powerful enough to brave the influence of Richelieu, and with Gaston, duke of Orleans, who was equally dissatisfied with the cardinal, raised the standard of rebellion in Languedoc. La Force and Schomberg were sent against them; they met at Castelnaudary, and Montmorency, who to inspirit his men had thrown himself into the royal ranks, was wounded and made prisoner. Gaston remained inactive. All France, mindful of his services, his virtues, and his victories, desired that the rigour of the laws might be softened in his favour; but Richelieu was resolved to make an example of the bravest, most generous, and most amiable man in France, and the marshal was condemned to death by the parliament of Toulouse. The king extended his mercy so far as to allow the execution to be private, and it took place in the *hôtel de ville*, in Toulouse, on the 30th of October, 1632.

**MONTPENSIER, ANN MARIA LOUISE**, of

Orleans.—This French lady, who is best known as Mademoiselle de Montpensier, was born at Paris in 1627, and her father, Gaston, duke of Orleans, bequeathed his eccentric, impetuous, and vindictive temper to his daughter. She joined the faction of Condé in the war of the Fronde, and had the boldness to fire upon the troops of Louis XIV. from the Bastille. This outrage awakened the hostility of the king and the court against her, so that they opposed every plan of marriage which was agreeable to her, and made only such propositions as she could not but refuse. At the age of forty-four she determined to give her hand to Count Lauzun. She obtained permission to take this step, and brought him a fortune of 20,000,000 francs, four duchies, the seignury of Dombes, the county of Eu, and the palace of Luxembourg. The contract was already concluded when the queen and the prince of Condé persuaded Louis XIV. to retract his consent. It has been supposed, however, that the parties were secretly married; but it is not settled whether it was before or after the ten years' imprisonment of Lauzun at Pignerol for his conduct towards Mad. Montespan. He finally obtained his freedom on condition that the duchess should cede the seignury of Dombes and the county of Eu to the duke of Maine. She gladly consented to this sacrifice for the sake of living with him; but her happiness was of short duration. Lauzun saw in her a violent and ambitious woman, yet glowing with the passions of youth; and she looked upon him as ungrateful, perfidious, and false. His insolence finally so exasperated the princess that she forbade him ever to appear again in her presence. She lived in retirement from that time, and died in 1693, little regretted and almost forgotten.

**MONTROSE, JAMES GRAHAM, MARQUIS OF**.—This unfortunate nobleman was a distinguished royalist under Charles I. He entered the Scotch guards in France, and on his return he excited the jealousy of the marquis of Hamilton, in consequence of which he met with such neglect that he joined the



covenanters; but afterwards returning to the royal side, he was zealous in the service of the king, and gained the battles of Perth, Aberdeen, and Inverlochy; in recompence for which he was created a marquis.



In 1645, being defeated by Lesley, he left the kingdom and remained abroad until 1650, when he went to Orkney with a few followers; but, being taken, he was conveyed to Edinburgh, where he was hanged and quartered on the 21st of May, 1650.

**MONTUCCI, ANTONIO**, one of the most learned Chinese scholars in Europe. He was born at Sienna in 1769, and studied at the university there, devoting himself to the living languages with great application. In 1785 he was made professor of English at the college Tolmei, and in 1789 accompanied Mr. Wedgwood to England as Italian teacher in his family. Here he became acquainted with four young Chinese, obtained from them a copy of the Chinese dictionary *Tching Tseu Thoung*, which was not before known in Europe, and soon formed the plan of preparing a new dictionary of the Chinese language. To meet the expense he laid his prospectus before several princes and academies, but the king of Prussia was the only person who made him an answer. He set out for Prussia; but the expedition of Napoleon disappointed his expectations of aid from the Prussian court. He continued, however, to labour on his dictionary, supporting himself by giving lessons in English and Italian. In 1812 he went to Dresden, where he continued to teach, and lectured on the Chinese language and literature. In 1827 he returned to Italy, and died in 1829. His dictionary and a part of his Chinese library had been previously purchased by Leo XII. for the instruction of the missionaries in the Vatican. He was also the author of several compilations, &c., for the study of Italian, and edited the "Poesie Inedite" of Lorenzo de' Medici, published at the expense of Mr. Roscoe in 1790.

**MONTUCLA, JOHN STEPHEN**, an eminent French mathematician, who was born at Lyons in 1725, and studied in the college of the Jesuits, and completed his education at Toulouse, with a view to the legal profession. He then engaged in practice as a counsellor, but afterwards devoted himself to the cultivation of mathematical science. He published a treatise on the quadrature of the circle; and in 1758 appeared his "*Histoire des Mathématiques*," a work of great research and ability. He was appointed secretary to the intendant of Grenoble, and subsequently went to Cayenne, with the title of royal astronomer. The latter part of his life was devoted to the augmentation of his history, of which a new edition was published at Paris in 1799, and reprinted in 1810. Montucla also published an enlarged edition of the "*Récréations Mathématiques et Physiques*" of Ozanam, an English translation of which, by Dr. Charles Hutton, appeared in 1803. His death took place in 1799.

**MOOR, SIR KAREL DE**, a portrait painter, who was born at Leyden in 1656, and at first was a disciple of Gerard Douw, with whom he continued for a considerable time. He afterwards studied successively under Abraham Vanden Tempel, Francis Mieris, and Godfrey Schalcken. His portraits are, generally speaking, imitations of Vandyck and Rembrandt. His pictures were always highly finished, and he grouped the figures of his subjects with great skill. The grand duke of Tuscany desired to have the portrait of De Moor, painted by himself, to be placed in the Florentine gallery, and on the receipt of it, that prince sent him in return a chain of gold and a large medal of the same metal. The imperial ambassador, Count Sinzendorf,

by order of his master, engaged him to paint the portraits of Prince Eugene and the duke of Marlborough on horseback; and in that performance the dignity and expression of the figures, and also the attitudes of the horses appeared so masterly that it was beheld with admiration, and occasioned many commendatory poems in elegant Latin verse to be published to the honour of the artist; and the emperor, on seeing that picture, created De Moor a knight of the holy Roman empire. He painted the portrait of Peter the Great, and an extraordinary number of other portraits, for which he received very large prices. He died in 1738.

**MOORE, DANIEL**, a learned member of the antiquarian society, who was for many years a solicitor in Lincoln's Inn. His chief employment was among the learned societies, where his love of science always ensured a hearty welcome. Mr. Moore was for some years treasurer of the royal society's club, and the height of his ambition, we believe, was to have been elected treasurer of that learned society. Of the royal institution Mr. Moore was a most valuable supporter, and at a time of need promptly lent the institution the sum of 1000*l.* without interest, and which he bequeathed to the institution by his will. To the officers of the same establishment he also left valuable memorials of his regard. Mr. Moore was a useful member of several charitable institutions. He acted as treasurer to the public dispensary, Carey Street, and to the law association for relief of decayed members of that profession. To many of these institutions he acted as solicitor, giving his professional assistance gratuitously. He was a governor of Christ's hospital, as well as Bridewell, Bethelam, Middlesex, and the French hospitals. This gentleman died on the 6th of January, 1828.

**MOORE, EDWARD**, a dramatic writer of the last century, who was a native of Abingdon, Berkshire, where he was brought up to the business of a linen-draper. His first literary work was his "*Fables for the Female Sex*," which was shortly after followed by "*The Gamester*," a tragedy, "*Gil Blas*," a comic drama, and "*The Foundling*." Soon after he became editor of a periodical called "*The World*." It contains several papers by the earl of Chesterfield in his own exquisite manner, and was supported with undeviating pleasantry by its conductor. Moore was a very unaffected writer—always easy and plain—although not always graceful or in good taste. His great excellence lay in irony; and in that style, if he has not the strength of Swift, neither has he the bitterness. All his papers are more or less ironical, and the work, as a whole, was in better keeping than most periodicals of the period. The last number of this work was published on the day of the editor's death, which event took place on the 17th of February, 1757.

**MOORE, SIR JONAS**, a learned English mathematician, who was born in 1617, and after completing his education was employed to teach the duke of York mathematics. On the breaking out of the civil war he lost his employment in the royal family, but Cromwell appointed him surveyor of the fens. After the restoration he was knighted and made governor of Greenwich hospital. He died in 1679. He was the author of several mathematical treatises.

**MOORE, JOHN**, a distinguished Scottish physician, who was born at Stirling in 1730. He re-



ceived his education at the university of Glasgow, after which he accompanied the young duke of Hamilton to the continent, where he remained for several years. On his return he published "A View of Society and Manners in France, Switzerland, and Germany." In 1785 he published his "Medical Sketches," which was followed by "Zeluco," and "Edward, or Various Views of Human Nature." He also published a collective edition of the works of Smollett, with a life of the author. Dr. Moore died on the 20th of February, 1802.



MOORE, JOHN.—This distinguished military officer was born at Glasgow in 1761. His father was the Dr. Moore whose literary celebrity has already been adverted to. At eleven years of age he had acquired much scholastic knowledge, and his father furnishes the following picture of him at that period:—"Jack is really a pretty youth; his face is of a manly beauty, his person is strong, and his figure very elegant; he dances, fences, and rides with uncommon address; his mind begins to expand, and he shows a great deal of vivacity, tempered with good sense and benevolence; he is of a daring and intrepid temper, and of an obliging disposition. He draws tolerably; he speaks, reads, and writes French admirably well; he has a very good notion of geography, arithmetic, and the easier parts of practical geometry. He is often operating in the fields, and informs me how he would attack Geneva, and shows me the weak parts of the fortification." For five years he enjoyed the advantages and pleasures of travelling, and was introduced at many foreign courts. These, however, were among the last holiday years of his life; the duke of Argyle obtained for him an ensigncy in the fifty-first regiment, and after two months spent with his family he hastened to Marseilles to embark for Minorca, which he reached early in the year 1777. Here, after having been initiated into the forms of military discipline by the veteran General Murray, the spirit of enterprise made him unwilling to remain inactive. He wrote home, and at a lucky moment for his wishes; for the duke of Hamilton had raised a regiment for immediate service, and was enabled to promote his former travelling companion to the rank of lieutenant, as well as

to appoint him paymaster. With this regiment, which, however, the duke's marriage prevented his accompanying, Moore embarked for Halifax in Nova Scotia, under the command of Brigadier-General M'Lean.

His first engagement was attended with credit to himself; we give the account of the affair in his own words:—"On the 28th, after a very sharp cannonade from the shipping upon the wood, to the great surprise of General M'Lean and the garrison, the rebels effected a landing. I happened to be upon picket that morning under the command of a captain of the seventy-fourth regiment, who, after giving them one fire, instead of encouraging his men (who naturally had been a little startled by the cannonade) to do their duty, ordered them to retreat, leaving me and about twenty men to shift for ourselves. After standing for some time, I was obliged to retreat to the fort, having five or six of my own men killed, and several wounded; I was lucky to escape untouched. This affair of the captain is only whispered; so you need not mention it." In the year 1783, peace being proclaimed with France, Spain, Holland, and the United States, Captain Moore was put upon half-pay; but he did not retire to idleness; he resumed the studies of fortification and field tactics, and when Pitt gained the ascendancy, and the coalition of Fox and North fell to the ground, he represented four Scottish boroughs in the new parliament, through the influence of his friend the duke of Hamilton.

In 1787 we find him again with the army—major to a new battalion which was added to the sixtieth regiment—in the following year, major to his first regiment, the fifty-first, which was quartered at Cork. During the years which passed before the regiment sailed for Gibraltar, in 1792, he seems to have been unwearied in disciplining his regiment, and, by uniting kindness and a proper discipline in just proportions, succeeded to his heart's content. In the middle of May 1800 he embarked with his friend Sir Ralph Abercrombie, and after sundry voyages hither and thither, took part in the Cadiz expedition, concerning which, and its abandonment, he writes to his father at some length. The conclusion of his letter is worth extracting:—"I once thought it probable I should see you this winter; of this there is now no chance, nor is there any possibility of saying when I am to have that pleasure. As these are not times for honourable ease and retirement, I have no wish to be at home until the war is over. And it must be a consolation to my mother and you, that in following the course of my profession, I am employed upon a service by much the most important that is going."

Short was the breathing time allowed him. We hear of him next in the Egyptian campaign; he was wounded in the same battle which cost us our brave Abercrombie, of whose daring he gives us an interesting anecdote:—"Sir Ralph had always been accused of exposing his person too much; I never knew him carry this so far as in this action. When it was so dark that I could scarcely distinguish, I saw him close in the rear of the forty-second regiment, without any of his family. He was afterwards joined by General Hope. When the French cavalry charged us the second time, and our men were disordered, I called and waved with my hand to him to retire, but he was instantly surrounded by the hussars. He received a cut from a sabre in the breast, which pierced through his clothes, but only grazed the flesh. He

must have been taken or killed, if a soldier had not shot the hussar." He returned home in the year 1801, in time to close the eyes of his father; and, upon his death, generously pressed his mother's acceptance of an additional annuity from himself, half of which only she would receive. During the precarious cessation of hostilities, Moore was actively employed in drilling and disciplining those regiments which were to do such good service on a future day.

In September 1804, George III. conferred upon him the order of the Bath, and in the following October news was received of his brother's having distinguished himself at sea, on which occasion he addresses his mother thus:—

"My dear Mother.

"I think I see the spectacles jumping off your nose in reading the account of Graham's success. We shall hear no more of his being relaxed. Depend upon it, that since the 5th instant, the day he fell in with the Spaniards, he has been quite well. Every body rejoices, I believe, that this good fortune has fallen to the lot of Graham Moore."

Sir John was next sent to Sicily, from whence he proceeded to Sweden, whither he was sent in command of an army destined to aid the king; but the impracticability and insanity of that monarch rendered his presence worse than useless; he was even subjected to the ignominy of an arrest, and fled secretly from Stockholm. He was well received by the duke of York on his return to London. But he was allowed no respite: his regiment was ordered to the peninsula; and, as if the campaign were doomed to be a disastrous one for him, it commenced with what he considered a personal affront, his being placed subordinate to two officers, Sir Hugh Dalrymple and Sir Harry Burrard; the first of whom had never served in the field as a general. But our limits will not permit us to trace him through the whole of his short but brilliant career; and we must at once approach to the battle field which terminated this brave soldier's life. The British army, after the most splendid and masterly retreat that has been recorded in the annals of modern warfare, harassed at all points by the rapid and skilful manœuvres of the pursuing army, and pressed with a fury that seemed to increase every moment, at length arrived at Corunna, almost entire and unbroken. Nearly 70,000 Frenchmen, led by Bonaparte, with a great superiority of cavalry, had endeavoured in vain to surround or to rout 26,000 British. Two hundred and fifty miles of country had been traversed, and mountains, defiles, and rivers had been crossed, in daily contact with their enemy.

Much baggage undoubtedly was lost, and some field-pieces abandoned; but nothing taken by force. In fine, neither Napoleon nor the duke of Dalmatia won a piece of artillery, a standard, or a single military trophy from the British army. On the 15th of January, 1809, in the course of the night, Marshal Soult, with great difficulty, established a battery of eleven guns on the rocks which formed the left of his line of battle. Laborde's division was posted on the right; half of it occupied the high ground, the other half was placed on the descent towards the river. Merle's division was in the centre. Mermet's division formed the left. The position was covered in the front of the right by the villages of Palavia Abaxo and Portosa, and in the front of the centre by a wood; the left was strongly posted on the rugged

heights where the great battery was established. The distance from that battery to the right of the English line was about twelve hundred yards, and midway, the little village of Elvina was held by the pickets of the latter nation. The late arrival of the transports, the increasing force of the enemy, and the disadvantageous nature of the ground, augmented the difficulty and danger of the embarkation.

All the encumbrances of the army were shipped in the night of the 15th and morning of the 16th, and everything was prepared to withdraw the fighting men as soon as the darkness would permit them to move without being perceived. The precautions taken would, without doubt, have ensured the success of this difficult operation, but a more glorious event was destined to give a melancholy but graceful termination to the campaign. About two o'clock in the afternoon a general movement along the French line gave notice of the approaching battle of Corunna. The British infantry, 14,500 strong, occupied the inferior range of hills already spoken of. The right was formed by Baird's division, and from the oblique direction of the range approached the enemy, while the centre and left were of necessity withheld in such a manner that the French battery on the rocks raked the whole of the line. General Hope's division, crossing the main road, prolonged the line of the right wing, and occupied strong ground abutting on the muddy bank of the Mero. A brigade from Baird's division remained in column behind the extremities of his line, and a brigade of Hope's was posted on different commanding points behind the left wing. The reserve was drawn up near Airis, a small village situated in the rear of the centre. This last point commanded the valley, which separated the right of Baird's division from the hills occupied by the French cavalry; the latter were kept in check by a regiment detached from the reserve, and a chain of skirmishers extending across the valley connected this regiment with the right of Baird's line. General Fraser's division, remaining on the heights immediately before the gates of Corunna, was prepared to advance to any point, and also watched the coast road. These dispositions were as able as the unfavourable nature of the ground would admit of, but the advantage was all on the enemy's side. His light cavalry under Franceschi, reaching nearly to the village of St. Christopher, a mile in the rear of Baird's division, obliged Sir John Moore to weaken his front, by keeping Fraser's division until Soult's plan of attack should be completely developed. There was, however, one circumstance to compensate these disadvantages. In the Spanish stores were found many thousand English muskets; the troops exchanged their old rusty and battered arms for these new ones; their ammunition also was fresh, and their fire was therefore very superior to their adversaries, in proportion to the numbers engaged.

General Laborde's division being come up, the French force could not be less than 20,000 men; and the duke of Dalmatia having made his arrangements, did not lose any time in idle evolutions, but, distributing his lighter guns along the front of his position, opened a heavy fire from the battery on his left, and instantly descended with three solid masses to the assault. A cloud of skirmishers led the way, and the British pickets being driven back in disorder, the village of Elvina was carried by the first column, which afterwards dividing, one half pushed on against



Baird's front, the other turned his right by the valley. The second column made for the centre. The third engaged the left by the village of Palavia Abaxo. The weight of the French guns overmatched the English six-pounders, and their shot swept the position to the centre. Sir John Moore observing that, according to his expectations, the enemy did not show any body of infantry beyond that which, moving up the valley, outflanked Baird's right, ordered General Paget to carry the reserve to where the detached regiment was posted, and, as he had before arranged with him, to turn the left of the French attack, and menace the great battery. Then directing Fraser's division to support Paget, he threw back the fourth regiment, which formed the right of Baird's division, opened a heavy fire upon the flank of the troops penetrating up the valley, and with the fiftieth and forty-second regiments, met those breaking through Elvina.

He then rode up to the fiftieth regiment, commanded by Majors Napier and Stanhope, who got over an inclosure in their front, and charged most gallantly. The general, ever an admirer of valour, exclaimed, "Well done the fiftieth! well done, my major!"—They drove the enemy out of the village of Elvina with great slaughter. In this conflict Major Napier, advancing too far, was wounded in several places and taken prisoner, and Major Stanhope unfortunately received a mortal wound. Sir John Moore proceeded to the forty-second, addressing them in these words, "Highlanders, remember Egypt." They rushed on, driving the French before them till they were stopped by a wall. Sir John accompanied them in this charge, and told the soldiers that he was well pleased with their conduct. He sent Captain Hardinge to order up a battalion of guards to the left flank of the Highlanders, upon which the officer commanding the light company conceived that, as their ammunition was nearly expended, they were to be relieved by the guards, and began to fall back; but Sir John discovering the mistake, said to them, "My brave forty-second, join your comrades, ammunition is coming, and you have your bayonets." They instantly obeyed, and all moved forward.

While earnestly watching the progress of the battle, Sir John Moore was struck in the left breast by a cannon-ball; the shock threw him from his horse with violence. Captain Hardinge, perceiving his situation, threw himself from his horse and took him by the hand; Sir John raised himself with some difficulty, but sat up with a countenance unaltered, gazing intently at the Highlanders warmly engaged in the ranks before him. No sigh betrayed a sensation of pain; but when informed that the forty-second were advancing his countenance immediately brightened. His friend, Colonel Graham, now dismounted to assist him, and, from the composure he assumed, entertained hopes that all would be well; but his real situation was soon perceptible; the shoulder was shattered to pieces; the arm hung by a piece of skin; the ribs over the heart broken and bared of flesh, and the muscles of the breast torn into long strips, which were interlaced by their recoil from the dragging of the shot. As the soldiers placed him in a blanket his sword got entangled, and the hilt entered the wound. Captain Hardinge attempted to extricate it, but the dying man stopped him, saying, "It is as well as it is; I had rather it should go out of the field with me." And in that manner, so becoming to a soldier, Moore was borne from the fight.

He was hastily removed into a small apartment, where he was placed on a mattress on the floor, and supported by Anderson, who had saved his life at St. Lucia, and some of the gentlemen of his staff came into the room by turns. He asked each as they entered if the French were beaten, and was answered affirmatively. They stood around; the pain of his wound became excessive, and deadly paleness overspread his fine features; yet, with unsubdued fortitude he said at intervals, "Anderson, you know that I have always wished to die this way; I hope the people of England will be satisfied; I hope my country will do me justice."

"Anderson, you will see my friends as soon as you can. Tell them—every thing.—Say to my mother—" Here his voice faltered, he became excessively agitated, and not being able to proceed, changed the subject.

"Hope!—Hope! I have much to say to him—but cannot get it out. Are Colonel Graham and my aides-de-camp safe?" At this question, Anderson, who knew the warm regard of the general towards the officers of his staff, made a private sign not to mention that Captain Burrard was mortally wounded. He then continued, "I have made my will, and have remembered my servants. Colborne has my will and all my papers." As he spoke these words, Major Colborne, his military secretary, entered the room. He addressed him with his wonted kindness; then, turning to Anderson, said, "Remember you go to Willoughby Gordon, and tell him it is my request, and that I expect he will give a lieutenant-colonelcy to Major Colborne;—he has been long with me—and I know him to be most worthy it."

He then asked the major, who had come last from the field, "Have the French been beaten?" He assured him they had on every point. "It is a great satisfaction," he said, "for me to know that we have beat the French. Is Paget in the room?" On being told he was not, he resumed, "Remember me to him; he is a fine fellow." Though visibly sinking, he then said, "I feel myself so strong—I fear I shall be long dying—It is great uneasiness—It is a great pain—Every thing Francois says is right—I have great confidence in him." He thanked the surgeons for their attendance. Then seeing captains Percy and Stanhope, two of his aides-de-camp, enter, he spoke to them kindly, and repeated to them the question, "If all his aides-de-camp were safe?" and was pleased on being told they were. After a pause Stanhope caught his eye, and he said to him, "Stanhope! remember me to your sister." He then became silent. Death, undreaded, approached; and the spirit departed, leaving the bleeding body an oblation offered up to his country.

Several public monuments have been erected to the memory of Sir John Moore, but the most imperishable is that by the poet, in which he is described as reposing,

"Like a warrior taking his rest,  
With his martial cloak around him."

MORALES, LOUIS DE, generally called *el Divino*, from his having painted nothing but sacred subjects, was born at Badajoz in 1509. His pencil is bold, his touch vigorous, yet delicate, and his pictures all have life and action. They are generally of a small size and commonly on copper. He painted hair with peculiar excellence. Morales visited all the cities of Spain which contained any *chef d'œuvre*,

and by this indiscriminate study of different masters acquired remarkable originality of manner. He died at Bajadoz in 1586. His works are scattered through Spain. The picture of St. Veronica, in the church of the bare-footed Trinitarians at Madrid, is his masterpiece.

MORANT, PHILIP, an English divine and antiquary, who was born in 1700 and educated at Oxford. Having entered holy orders, he obtained several valuable church preferments, one of which was Colchester, and in 1748 he published a history of that town. He was also the author of "A History of Essex" and many other works, which nearly all relate to English history and topography. His death took place in 1770.

MORDAUNT, CHARLES, EARL OF PETERBOROUGH, a celebrated commander both naval and military, who was born about the year 1658. While young he served under the admirals Torrington and Narborough in the Mediterranean against the Algerines, and in 1680 embarked for Africa with the earl of Plymouth, and distinguished himself at Tangier when it was besieged by the Moors. In the reign of James II. he voted against the repeal of the Test Act, and disliking the measures of the court, obtained leave to go to Holland to accept the command of a Dutch squadron in the West Indies. He afterwards accompanied the prince of Orange into this kingdom, and, upon his advancement to the throne, was sworn of the privy-council, made one of the lords of the bedchamber to his majesty, also first commissioner of the treasury, and advanced to the dignity of earl of Monmouth; but in November 1690 he was dismissed from his post in the treasury. On the death of his uncle Henry, earl of Peterborough, in 1697, he succeeded to that title, and, upon the accession of Queen Anne, was invested with the commission of captain-general and governor of Jamaica. In 1705 he was sworn a member of the privy-council, and the same year declared general and commander-in-chief of the forces sent to Spain, and joint admiral of the fleet with Sir Cloudesley Shovel, of which the year following he had the sole command. His taking Barcelona with a handful of men, and afterwards relieving it when greatly distressed by the enemy; his driving out of Spain the duke of Anjou and the French army, which consisted of 25,000 men, though his own troops never amounted to 10,000; his gaining possession of Catalonia, of the kingdoms of Valencia, Arragon, and the isle of Majorca, with part of Murcia and Castile, and thereby giving the earl of Galway an opportunity of advancing to Madrid without a blow; are astonishing instances of his bravery and conduct. For these important services his lordship was declared general in Spain by Charles III., afterwards emperor of Germany, and on his return to England he received the thanks of the house of lords. His lordship was afterwards employed in several embassies to foreign courts, installed knight of the Garter, and made governor of Minorca. In the reign of George I. he was general of all the marine forces in Great Britain, in which post he was continued by King George II. He died in his passage to Lisbon, where he was going for the recovery of his health, in 1735.

MORE, HANNAH.—This talented English lady was born at Stapleton in Gloucestershire. From this place she removed with her father to the city of Bristol, where, through the patronage of Dr. Stonehouse

and his family, Miss More was enabled to establish a large day-school, which subsequently gave place to a boarding-school. At the age of eighteen she composed some poetical works for the improvement of her pupils, one or two of whom were actually older than herself. Among these early productions was a pastoral drama, which was recited by a party of young ladies, for whom it was purposely written; and which was eagerly read and much admired by several persons of literary taste and judgment at Bristol; and, on the recommendation of Mr. Garrick, and with the consent of Dr. Stonehouse, it was issued from the Bristol press, accompanied by a prologue to Hamlet, and another to Lear, with some lyrical pieces. Such was the popularity of "The Search after Happiness" (the title of the drama) that in a few months it passed through three editions. The success of her pastoral, and the influence of so good a judge as Garrick, encouraged her to try her strength in the highest branch of dramatic poetry. Accordingly, in the following year, the tragedy of "The Inflexible Captive" was brought out, and experienced a reception sufficiently flattering to induce a continuance in the train of Melpomene. Two seasons afterwards, "Percy," the most popular of her tragic compositions, was enacted at Drury Lane, and ran for several nights. The tragedy of "Fatal Falsehood" closed the dramatic career of our author; and the same year, on the death of her much valued friend Mr. Garrick, who bequeathed to her a legacy as a token of esteem, she bade adieu for ever to theatrical amusements.

Soon after her first tragedy she sent to the press two legendary poems, entitled "Sir Eldred of the Bower," and "The Bleeding Rock," founded upon some popular traditions current among the peasantry of Mendip in Somersetshire. The success of these pieces was extraordinary, a thousand copies being sold in a fortnight. A small volume of "Essays for Young Ladies," printed in 1777, was also stamped with the public approbation; though the author thought proper to reject it from the collection of her works, published in 1801, on the ground that the book was superseded by her "Treatise on Female Education." In 1782 Hannah More made another addition to her laurels by the publication of a volume of "Sacred Dramas," with a poem annexed, entitled "Sensibility."

This poem reflected as much credit on the heart of the author as the harmonious elegance of its numbers did upon her genius. It was addressed to the honourable Mrs. Boscawen, the widow of the celebrated admiral, and the mother of the late duchess of Beaufort and the earl of Falmouth. With this lady and her noble relations Hannah More had long been acquainted; and at Badminton, the mansion of the duke of Beaufort, she frequently spent some weeks during the summer and autumn. The poetical epistle to Mrs. Boscawen forms a striking contrast to the "Dunciad of Pope," as well as to some more modern pieces in that kind of writing. Instead of casting fiery darts at the characters of her contemporaries, or abusing them with faint praise and affected friendship, the author of "Sensibility" enumerates the living ornaments of the literary sphere, and touches the distinctive excellencies of each, without so flattering or overcharging the piece as to make it doubtful whether the writer was in jest or earnest.

In the year 1786 Hannah More gave to the world



two poems, "Florio, a Tale," and "Bas Bleu, or, the Conversation." The first is an admirable satire, but not an ill-natured one, on the frivolous manners of the young gentlemen of that period. The other takes its title and subject from the literary assemblies held at the house of Mrs. Montagu, in Portman Square. These meetings obtained the name of the blue stocking club, from the circumstance of one of the members, Mr. Benjamin Stillingfleet, always wearing that article of dress. The next publication of our author was "A Poem on the Slave Trade," printed in 1788, when the cause of the Africans had begun to rouse the spirit of philanthropy throughout the kingdom. Situated, as the poet had long been, in one of the principal marts for carrying on this nefarious traffic, it was next to impossible that she could be indifferent to what was no less offensive to morality than repugnant to the precepts of Christianity. In the same year appeared a small tract, entitled "Thoughts on the Manners of the Great."



To counteract the mischievous tendency of the publications which were at this time industriously circulated among the lower classes by societies formed on the French revolutionary plan, Mrs. More also printed a tract entitled "Village Politics, in a Dialogue between Two Mechanics." The success of this little work induced the authoress to continue her labours for the instruction of those who were in danger of being deceived by the propagators of sedition and infidelity. Accordingly, in 1795 she commenced at Bath "The Cheap Repository," which was published in monthly numbers, and contained those admirable tales,—The Shepherd of Salisbury Plain—The History of Mr. Fantom, the Philosopher, and his Man Wilson—The Two Shoemakers—The Two Wealthy Farmers—The History of Black Giles the Poacher, and his Wife Rachel—All for the Best—A Cure for Melancholy; with several other entertaining and edifying pieces written in a popular style, and calculated to make a lasting impression on the mind. The effect of this seasonable publication was astonishing. Within a few months 750,000 copies were sold; and before the next year the sale had reached the number of 1,000,000; with such an increasing demand for the tales in a separate state that the press could scarcely keep up with the call of the public.

In 1791 Mrs. More and her sisters terminated their honourable labours in the education of young ladies, and, having acquired a competency with which to retire from that employment, they purchased a house at Bath; between which city and Cowslip Green, a small but elegant cottage near Wrington, their time was divided.

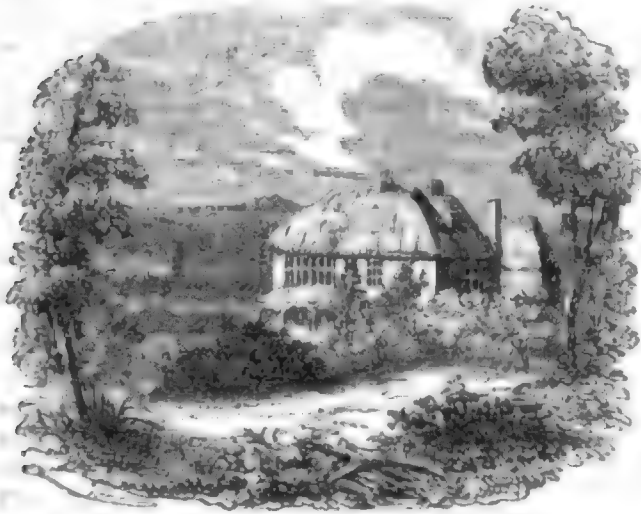
In 1799 Mrs. More published her "Strictures on the Modern System of Female Education," three editions of which appeared the same year. That part of this work devoted to the most important of all concerns, the inculcation of religious practice upon Christian principles, while it afforded pleasure to one class of readers, had a contrary effect upon others, and those too of the greatest weight and influence in society. Some of the periodical critics censured the authoress as unjust in her strictures and severe in her precepts. By one eminent dignitary of the church her opinions were pronounced to be Calvinistic. So little, however, was the treatise or its authoress affected by these remarks that the sale of the former increased, and the latter was desired by the highest personages in the realm to put her sentiments in writing on the proper course of instruction to be adopted for the infant heiress to the British throne. This, though a flattering commission, was also one of a delicate nature; the discharge of which involved many different interests and objects out of the ordinary line of didactic composition. Hannah More had long since given up the world and its honours; but she could not, consistently with her loyalty and strong sense of duty, decline an office calculated for the public good. She accepted the trust, relinquished her house at Bath, and retired to Barley Wood. Here she went diligently to work, and in 1805 published the result of her observations in two volumes, but without a name, and under the unassuming title of "Hints towards forming the Character of a Young Princess." The work was dedicated to Dr. John Fisher, bishop of Exeter, who had been appointed tutor to the princess Charlotte of Wales while the second volume was passing through the press. Both in the dedication and in the preface, great care was taken to avoid the appearance of having received a high sanction for the composition of the treatise. This caution would have been proper under any circumstances; but in those of the royal family it became doubly expedient. In the preface the following apology was offered, to guard against the charge of presumptuous obtrusion:—"The writer is very far indeed from pretending to offer any thing approaching to a system of instruction for the royal pupil; much less from presuming to dictate a plan of conduct to the preceptor. What is here presented is a mere outline, which may be filled up by far more able hands; a sketch which contains no consecutive details, which neither aspires to regularity of design nor exactness of execution. To awaken a lively attention to a subject of such moment,—to point out some circumstances connected with the early season of improvement, but still more with the subsequent stages of life,—to offer not a treatise on education, but a desultory suggestion of sentiments and principles,—to convey instruction, not so much by precept or by argument, as to exemplify it by illustrations and examples,—and, above all, to stimulate the wise and the good to exertions far more effectual,—these are the real motives which have given birth to this slender performance."

In 1809 appeared a tale, in two volumes, entitled

"Cœlebs in Search of a Wife." Though the work was unaccredited by any name, the world immediately ascribed it to Hannah More; and such was the effect of the impression that six editions were sold in the course of the year. This was the first attempt of our authoress at novel-writing, and she was led to adopt that mode of conveying instruction now from a wish to turn the popular taste to a moral and religious purpose. The object of the work is to exhibit the dispositions, manners, attainments, and principles necessary to ensure domestic happiness.

In 1811, and the following year, Mrs. More favoured the world with two very valuable treatises, closely connected with each other in subject:—the first entitled "Practical Piety; or, the Influence of the Religion of the Heart on the Conduct of Life;" the second, "Christian Morals." The preface to the "Christian Morals" was intended as a literary farewell to the public, in a grateful acknowledgment for a long continuance of patronage, and an apology for another appearance in the world as an instructress. But though, apparently, Mrs. More now took a final leave of the press, which she had for so many years employed honourably to herself and beneficially to the world, her active mind still laboured with delight in the momentous cause to which her talents had uniformly been devoted. In 1815 she published one of the ablest of her performances, "An Essay on the Character and Writings of St. Paul." This work is neither biographical nor critical, but purely practical; exhibiting in the conduct of the great apostle of the Gentiles all the attractive and inimitable beauty of the Christian life. The object sought to be established is the edification and encouragement of the reader, by delineating the brightest example of human perfection upon record.

Of that picturesque spot, Barley Wood, of which we give a sketch in the subjoined engraving, and of



its talented inhabitant, the following interesting account was given in a letter from a visitant during the winter before Mrs. More took up her abode at Clifton:—"Before we came in sight of the little town of Wrington, we entered an avenue, thickly bordered with luxuriant evergreens, which led directly to the cottage of Barley Wood. As we drew nearer to the dwelling a thick hedge of roses, jessamine, woodbine, and clematis, fringed the smooth and sloping lawn on one side; on the other, laurel and laurestinus were in full and beautiful verdure; from the shrubbery the ground ascends, and is well wooded

by flowing larch, dark cypress, spreading chestnut, and some lordly forest trees. Amid this mélange rustic seats and temples occasionally peep forth, and two monuments are particularly conspicuous; the one to the memory of Porteus, the other to the memory of Locke. As the latter was an inhabitant of Wrington, Hannah More, with her usual good taste, erected the memorial within sight of his native village.

"I was much struck by the air of affectionate kindness with which the old lady welcomed me to Barley Wood; there was something of courtliness about it, at the same time the courtliness of the *vieille cour* which one reads of, but so seldom meets. Her dress was of light green Venetian silk; a yellow richly embroidered crape shawl enveloped her shoulders; and a pretty net cap, tied under her chin with white satin riband, completed the costume. Her figure is singularly *petite*; but to have any idea of the expression of her countenance you must imagine the small withered face of a woman in her eighty-seventh year; and imagine also (shaded, but not obscured, by long and perfectly white eye-lashes) eyes dark, brilliant, flashing, and penetrating; sparkling from object to object with all the fire and energy of youth, and smiling welcome on all around.

"When I first entered the room Lady S—— and her family were there: they soon prepared to depart; but the youngest boy, a fine little fellow of six, looked anxiously in Mrs. More's face after she had kissed him, and his mamma said, 'You will not forget Mrs. Hannah, my dear?'—he shook his head. 'Do not forget me, my dear child,' said the kind old lady, assuming a playful manner, 'but they say your sex is naturally capricious: there, I will give you another kiss; keep it for my sake, and when you are a man, remember Hannah More.'—'I will,' he replied, 'remember that you loved children.' It was a beautiful compliment.

"After a good deal of conversation on indifferent topics she commenced showing us her curiosities, which are numerous and peculiar: gods, given up by the South Sea islanders to our missionaries—fragments of oriental manuscripts—a choice, but not numerous, collection of books, chiefly in Italian, English, and French (for she speaks all those languages with equal fluency); and, above all, a large collection of autographs containing her correspondence with Garrick, Johnson, Burke, Reynolds, Porteus; and manuscripts also in the handwriting of Lord Chesterfield, Chatterton, Addison, Swift, Atterbury, Sir R. Steele, &c. &c.: one that particularly interested me was a letter from the little Prince Edward to our Queen Elizabeth, written in French.

" 'I will now,' she said, 'show you some monuments of the days of my wickedness;' and she produced a play-bill, where 'Miss More's new Tragedy of Percy' was announced; exactly fifty-two years ago! She looked to me at that moment, as a resurrection from the dead; more particularly when she added, 'Johnson, Burke, Garrick, Reynolds, Porteus—all—the associates of my youth, are gone; nor is there one amongst them whom I delight in praising more than David Garrick. In his house I made my entrance into life, and a better conducted house I never saw. I never could agree in the latter part of the sentiment,—

"On the stage he was natural, simple, affecting,—  
It was only that when he was off he was acting;"



and only regret that this species of acting is not more practised by the world at large. I have never been to a play since his death; I could not bear it.' She told me that it was nine years since she was down stairs: 'but I am like Alexander Selkirk,' she added, laughing, 'monarch of all I survey—every tree on this little domain was planted by my own hands, or under my special direction.' I bade her adieu with regret, for I never had the good fortune to meet with so perfect a relic of a well-spent life. The spirit within was as warm and cheerful as if the blood of eighteen, instead of eighty, circulated in her veins. She is indeed a woman who has lived to good purpose."

In 1819 she printed "Modern Sketches," being a series of moral portraits drawn from real life. Most of these had appeared from time to time in the early volumes of "The Christian Observer," together with others, which the writer afterwards transferred in a more lively form to the pages of *Cœlebs*. With this publication the literary history of Mrs. More terminated; but, though advanced beyond the ordinary period of mortality, and rendered incapable of moving from one room to another without assistance, she preserved her strength of mind and acuteness of judgment when she had numbered more than four-score years. As the sun went down upon her useful life, and eternity opened to her view, she was still enabled to bear a faithful testimony to the truths which she had in so many publications explained and defended. In the last awful hour she spoke of her state of mind and prospects with the calm piety of a humble believer; assuring a friend that she reposed her hopes of salvation on her Saviour's merits alone, expressing at the same time a firm and joyful reliance on his unchangeable promises. In this happy frame she continued till the 7th of September, 1833, when her spirit passed out of time into eternity.

On the 13th of the same month the remains of Mrs. Hannah More were removed for interment with those of her sisters in Wrington churchyard. She wished her funeral should be devoid of public paraphernalia; but, in its stead, suits of mourning to be given to fifteen poor old men of her acquaintance. On passing through Bristol, all the bells of the churches tolled: at the entrance of her native parish the scene was imposing. About a mile from Wrington all the gentlemen of the neighbourhood met the procession; and for the last half-mile the road on each side was lined with villagers, chiefly in black, scarcely one without a riband. At the entrance of the village charity children, amounting to more than two hundred, with a great number of the clergy in their gowns, headed the procession.

We cannot close the life of this authoress without giving one specimen of her peculiar style of composition. The following extract is intended to illustrate phraseologists. Mrs. More says,—“Their religion consists more in a sort of spiritual gossiping than holiness of life. They diligently look out after the faults of others, but are rather lenient to their own. They accuse of being legal those who act more in the service of Christianity and dispute less about certain opinions. They overlook essentials, and debate rather fiercely on, at best, doubtful points of doctrine, and form their judgment of the piety of others rather from their warmth in controversy than from their walking humbly with God. They always exhibit in their conversation the idiom of a party, and

are apt to suspect the sincerity of those whose higher breeding and more correct habits discover a better taste. Delicacy with them is want of zeal; prudent reserve, want of earnestness; sentiments of piety, conveyed in other terms than are found in their vocabulary, are suspected of error. They make no allowance for the difference of education, habits, and society: all must have one standard of language, and that standard is their own.

“Even if on some points you hold nearly the same sentiments, it will not save your credit; if you do not express them in the same language, you are in danger of having your principles suspected. By your proficiency or declension in this dialect, and not by the greater or less devotedness of your heart, the increasing or diminishing consistency in your practice, they take the gauge of your religion, and determine the rise and fall of your spiritual thermometer. The language of these technical Christians indisposes persons of refinement, who have not had the advantage of seeing religion under a more engaging form, to serious piety, by leading them to make a most unjust association between religion and bad taste. When they encounter a new acquaintance of their own school, these reciprocal signs of religious intelligence produce an instantaneous sisterhood; and they will run the chance of what the character of the stranger may prove to be, if she speaks in the vernacular tongue. With them words are not only the signs of things but things themselves.”

MORE, HENRY, a learned English divine, who was born in 1614. He was the son of a gentleman of good estate who educated him at Eton, from which establishment he was sent to Christ's college, Cambridge, in 1631. While at the university he studied the most celebrated systems of philosophy, and finally settled into a decided preference for that of Plato and for his followers of the school of Alexandria. In 1639 he graduated M. A., and in the following year published his "Psycho-Zoia, or the First Part of the Song of the Soul, containing a Christiano-Platonical Display of Life." Having been elected a fellow of his college, he became a tutor to several persons of rank. In 1675 he accepted a prebend in the church of Gloucester, which it is supposed he took only to resign it to his friend Dr. Fowler. He also gave up his rectory of Ingolsby, in Lincolnshire, the perpetual advowson of which had been purchased for him by his father, and would never afterwards accept of preferment of any kind, refusing deaneries, bishoprics, and even the mastership of his own college, so desirous was he of unmolested study. During the civil war, although he refused to take the covenant, he was left unmolested. In 1681 he became a fellow of the royal society, and for twenty years after the restoration his writings are said to have sold better than any other of their day. Dr. More died in September 1687, leaving behind him the character of a man of profound learning and great genius, alloyed by a deep tincture of enthusiasm, chiefly coloured by the supposition that divine knowledge had been communicated to Pythagoras by the Hebrews and from him to Plato. He was also persuaded that supernatural communications were made to him by God's appointment, by a particular genius, like that of Socrates. The most admired of his works are his "Enchiridion Ethicum" and "Divine Dialogues Concerning the Attributes and Providence of God."

**MORE, SIR THOMAS.**—England has produced but few men who, for high moral attainments and political knowledge, could vie with this eminent statesman and philosopher. He was born in Milk Street, Cheapside, in 1480; he received the rudiments of his education at a free school in London, and was afterwards placed in the house of Cardinal Morton, who used frequently to say when at table that “who-soever shall live to see it, this child here, who waits at table, will prove a surprising man.” In 1497 he went to Oxford, and after remaining there two years, removed to New Inn, and soon afterwards to Lincoln’s Inn to pursue his studies for the bar. As soon as he was of age he was elected a member of parliament, and in 1503 offended King Henry VII. by successfully opposing a subsidy to that monarch; a circumstance which cost his father his liberty for some time; Henry, out of revenge, imprisoned Sir John More in the Tower. On the accession of Henry VIII., More’s prospects brightened, and a fair field opened itself for the exertion of his amazing talents and industry. As he was himself very learned and liberal, he was a friend and patron of learned men, among whom may be mentioned, Erasmus, Dean Colet, Linacre, Lilly, and Grocious. At this time he had just married. The partner whom he selected was chosen on a principle of rare self-denial and generosity. “When he fell to marrying,” says his biographer, “he took to wife the daughter of one Mr. Colt, a gentleman of Essex, who had three daughters, very virtuous and well-liking. And, albeit, his mind served him most to settle his affection on the second sister, for that he conceived her fairest and best favoured; yet when he considered it would be a grief to the eldest to see her younger sister preferred before her, he then, of a certain pity, framed his fancy to the eldest.”

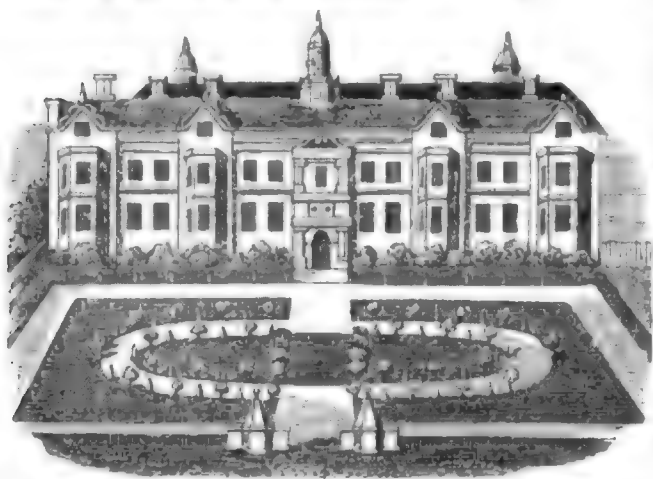
His first preferment was in the city, being made judge of the sheriff’s court in 1510, and before he was actually engaged in the government service, he was twice appointed, by the consent of Henry VIII., at the suit of the English merchants, their agent in some causes between them and the foreign merchants of the steel-yard, in which he acquitted himself so well that Cardinal Wolsey was anxious to engage More in his majesty’s service. But he was so averse to change the condition of an independent man for that of a courtier that the minister could not prevail, and the king for the present was pleased to admit of his excuses. It happened, however, some time after that a ship of the pope’s arriving at Southampton, the king claimed it as a forfeiture, upon which the legate demanded a trial with a counsel for his holiness, learned in the laws of the kingdom; and desired that the cause might be heard in the royal presence. Henry acceded to this, and Mr. More was chosen counsel for the pope; whose cause he pleaded with so much success, that the forfeiture which the crown claimed was immediately restored, and the conduct of the lawyer universally admired and applauded. Indeed it brought so great an addition to his fame that the king would no longer be induced to dispense with his services. He made him master of the requests, conferred on him the honour of knighthood soon after, and appointed him one of his privy council.

It was a custom with the king, says the author of the “British Antiquities,” after he had performed his devotions upon holy days, to send for Sir Thomas

More into his closet, and there confer with him about astronomy, geometry, divinity, and other parts of learning, as well as affairs of state. Upon other occasions the king would carry him in the night up on the leads at the top of the palace, to be instructed in the variety, course, and motions of the heavenly bodies. But this was not the only use the king made of his new servant. He soon found that he possessed a great fund of wit and humour; and therefore, his majesty would frequently order him to be sent for to make him and the queen merry at supper. When Sir Thomas perceived that they were so much entertained with his conversation that he could not once in a month get leave to spend an evening with his wife and children whom he loved, nor be absent from court two days together without being sent for by the king, he grew very uneasy at this restraint of his liberty; and so beginning, by little and little, to disuse himself from his former mirth, and somewhat to dissemble his natural temper, he was not so ordinarily called for upon these occasions of merriment. The treasurer of the exchequer dying in 1520, the king conferred this office on Sir Thomas More; and within three years after, a parliament being summoned in order to raise money for a war with France, he was elected speaker of the house of commons. During the sessions Cardinal Wolsey was much offended with the members of the house of commons, because nothing was said or done there but it was immediately made public: on the other hand, the members had an undoubted right, as they thought, to repeat to their friends without doors what had passed within. It happened, however, that a considerable subsidy having been demanded by the king, which Wolsey thought would meet with great opposition in the lower house, he was determined to be present when the motion should be made in order to prevent its being rejected. The house being apprized of his resolution, it was a long while under debate, as to whether it was best to receive him with a few of his lords only or with his whole train. The major part of the house inclined to the first; upon which the speaker got up and said, “Gentlemen, forasmuch as my lord cardinal hath, not long since, laid to our charge the lightness of our tongues, it shall not, in my judgment, be amiss to receive him with all his people; that so, if he blame us hereafter for things spoken out of the house, we may lay it upon those that his grace shall bring with him.” The humour of the speaker’s motion being approved, the cardinal was received accordingly. But having shown in a solemn speech, how necessary it was for the king’s affairs, that the subsidies moved for should be granted, and finding that no member made any answer, nor showed the least inclination to comply with what he asked, he with great indignation said, “Gentlemen, unless it be the manner of your house to express your minds in such cases by your speaker, here is, without doubt, a surprising obstinate silence.” He then required the speaker to give him an answer to the demand which he made in the king’s name. Upon which Sir Thomas, with great reverence, excused their silence, as being abashed at the presence of so exalted a personage. He then proceeded to show, “that it was not agreeable to the ancient liberty of the house, to make an answer to his majesty’s messages by any other person, how great soever, than some of their own members;” and in the conclusion



he told his eminence, "That though, as speaker, he was the voice of the commons, yet except every one of them could put their several judgments in his head, he alone, in so weighty a manner, was not able to make a sufficient answer." The cardinal took offence at the speaker for this evasive reply, and suddenly rose and departed. In consequence of this Wolsey persuaded the king to name him ambassador to Spain. However, when his majesty mentioned his design to Sir Thomas, the knight took the liberty to remonstrate so strongly, yet so modestly, against it on account of the climate, that with a candour and condescension not usual to him, Henry was pleased to admit of his argument, and employed him another way. Accordingly, upon the death of Sir R. Wingfield, in the year 1528 Sir Thomas More was appointed chancellor of the duchy of Lancaster, and at the same time admitted into such a high degree of favour with the king, that his majesty would frequently come, without giving him any notice, to his house at Chelsea, in order to enjoy his society without restraint. The house in which Sir Thomas resided at this period is delineated beneath.



It is remarkable that of all the servants and favourites of Henry VIII. he never treated any with so much good humour as Sir Thomas More. The answer which he made the king on his desiring his judgment with regard to his marriage with Queen Catherine does honour to his memory. Clark and Tonstal, bishops of Bath and Durham, with others of the privy council, having been ordered to consult with him, "To be plain with your grace," said Sir Thomas, "neither my lord of Durham, nor my lord of Bath, nor myself, nor any of your privy council, being all your servants, and greatly indebted to your goodness, are in my judgment proper counsellors for your grace upon this point; but, if you please to understand the very truth, you may have such counsellors who, neither for respect of their own worldly profit, nor for fear of your princely authority, will deceive you;" and he then named Jerome, Austin, and several other ancient fathers, producing the opinions he had collected out of them. When Sir Thomas More was made lord chancellor, his father, Sir John, was one of the oldest judges in the king's bench; and it was a very interesting sight in Westminster Hall to see two such great seats filled by a father and son at the same time. There was another, however, still more surprising; for, if the court of king's bench was sitting when the chancellor came into the hall, he went first into that court, and there, kneeling down in the sight of every

body, asked his father's blessing: and when they happened to meet together at the readings in Lincoln's Inn, he always offered the presidency to his father, though, on account of his son's high dignity, Sir John as constantly waved it. Though living much at court, yet Sir Thomas More, besides his private prayers, always read the psalms and litany with his wife and children in a morning, and every night went with his whole family to chapel, and there read the psalms and collects with them.

It has been asserted by many historians, that Henry gave the great seal to Sir Thomas More purely with a view of engaging the opinion of a man so eminent for piety and learning in favour of his divorce from Queen Catherine: for he thought, after bestowing on him such a high post, Sir Thomas could not with decency refuse it. But if these were really the king's sentiments, he knew very little of Sir Thomas's real opinion. Sir Thomas always vowed that he thought the marriage lawful in the sight of God, since it had once received the sanction of the apostolic council; for, though he stood the foremost among those who were for abolishing the illegal jurisdiction which the popes exercised in England, he was far from wishing a total rupture with the see of Rome, which he plainly perceived was unavoidable, according to the measures that King Henry was then pursuing. All these things considered, Sir Thomas, knowing he must be engaged in the contest on account of his office, by which means he must either offend his conscience or disoblige the king, never ceased soliciting his great and intimate friend, the duke of Norfolk, to intercede with his majesty, that he might deliver up the seal, for which, through many infirmities of body, he said he was no longer fit; and being pressed so often by him to this purpose, the duke at length applied to the king, and obtained permission that the chancellor might resign. But when he waited on Henry for that purpose, the monarch, notwithstanding what he called Sir Thomas's obstinacy with regard to this great affair, expressed much unwillingness to part with so useful a servant; and, giving him many thanks and commendations for his excellent execution of a most important trust, assured him, that, in any request he should have occasion to make, which concerned either his interest or his honour, he should always find the crown ready to assist him. As Sir Thomas More had sustained the office of lord high chancellor for above two years and a half with the utmost wisdom and integrity, so he retired from it with an unparalleled greatness of mind, not being able to defray the necessary expences of his private family when he had divested himself of that employment. When he delivered up the great seal he wrote an apology for himself, in which he declared to the public, that all the revenues and pensions he had by his father, his wife, or his own purchase, except the manors given him by the king, did not amount to the value of fifty pounds a year.

The coronation of Anne Boleyn being fixed for the 31st of May, 1533, Sir Thomas More was invited to be present at the ceremony; but this he declined, as he still retained his opinion as to the illegality of the king's divorce from Queen Catherine. This refusal exasperated the king so much that in the ensuing parliament a bill was brought into the house of lords, attainting him, with several others, for countenancing and encouraging Elizabeth Barton, a pretended prophetess, styled, "The Holy Maid of Kent." This

woman affirmed, that she had revelations from God, to give the king warning of his wicked life, and the abuse of the authority committed to him. In a journey to the Nuns of Sion, she called on Sir Thomas More, and declaring her pretended revelations to him, he was brought in, by the king's direction, as an accomplice with her. He justified himself, however, as to all the intercourse he had with her in several letters to Secretary Cromwell; in which he said, he was convinced she was the most false dissembling hypocrite that had ever been known. But this availed him but little, for when Sir Thomas desired to be admitted into the house of commons to make his own defence against the bill, his majesty would not consent to it, but assigned a committee of the council to hear him. The wish of the king was to prevail on him to give a public assent to the king's measure; to which purpose the lord chancellor Audley stated how great was his majesty's extraordinary love and favour to Sir Thomas. But after assuring the committee of the just sense he had of the king's goodness to him, he told them "that he had hoped he should never have heard any more of that business, since he had from the beginning informed his majesty of his sentiments with regard to it; and the king accepted them not ungraciously, promising that he should never be molested farther about it. However, he had found nothing, since the first agitation of the matter, to persuade him to change his mind; if he had, it would have given him a great deal of pleasure." Then the lords proceeded to threaten him, telling him it was his majesty's commands they should inform him that he was the most ungrateful and traitorous subject in the world; adding, that he had been the means of his majesty's publishing a book, in which he had put a sword in the pope's hand to fight against himself. This was Henry's celebrated book against Luther; but Sir Thomas clearing himself of this charge also, and protesting he had always found fault with those parts of the book which were calculated to raise the power of the pope, and that he had objected against them to his majesty, the lords, not being able to make any reply to his vindication, broke up the committee. Mr. Roper, seeing Sir Thomas extremely cheerful at his return, asked him if his name was struck out of the bill of attainder, that he was in such good spirits. "I had forgotten that," said the knight, "but, if you would know the reason of my mirth, it is, that I have given the devil so foul a fall to-day, and gone so far with these lords, that, without great shame indeed, I can never go back." The duke of Norfolk and Cromwell had used their influence to dissuade the king from proceeding on the bill of attainder; assuring him that they found the upper house were fully determined to hear him in his own defence before they would pass it; and, if his name were not struck out, it was much to be apprehended that the bill would be rejected. But the king was too vindictive to forgive a man who had been his favourite, and yet had dared to offend him; he said that he would be present himself in the house when the bill should pass. The committee of the council, however, differed from him; and finding that nothing else would moderate the obstinacy and vehemence with which he pursued his point, they fell on their knees, and besought him to forbear; telling him "that if it should be carried against him, in his own presence, as they believed it would be, it would encourage his subjects, to despise him,

and be a dishonour to him also all over Europe. They did not doubt but they should be able to find out something else against Sir Thomas, wherein they might serve his majesty with some success; but in this affair of the Nun he was universally accounted so innocent that the world thought him worthier of praise than of reproof." With these suggestions, they at last subdued the king; and the name of Sir Thomas More was struck out of the bill.

In a short time after the breaking up of the parliament, there was a committee of the cabinet-council at Lambeth, consisting of the archbishop, the lord-chancellor Audley, and Cromwell; where several ecclesiastics, but no other layman besides Sir Thomas More, were cited to appear, and take the oath of succession. Sir Thomas being first called, and the oath tendered to him under the great seal, he desired to see the act of succession which enjoined it; and this being also showed him, he said "that he would blame neither those who had made the act, nor those who had taken the oath; but, for his own part, though he was willing to swear to the succession in a form of his own drawing, yet the oath which was offered was so worded that his conscience revolted against it, and he could not take it with safety to his soul." He offered, however, to swear to the succession of the crown in the issue of the king's present marriage, because he thought the parliament had a right to determine that matter. Cromwell, who knew the consequence of this debate, when he saw that Sir Thomas could not be prevailed on to take the oath as it was tendered, saw that his ruin was inevitable; and protested "that he had rather his only son should have lost his head than that Sir Thomas More should have refused to swear to the succession." He was immediately committed to the custody of the abbot of Westminster for four days; during which the king and his council deliberated what course it was best to take with him. Several methods were proposed, but Henry would listen to none of them; and, in the end, Sir Thomas More was committed prisoner to the Tower.

His misfortunes made so little impression upon his spirits that he retained his usual mirth. The lieutenant of the Tower had been formerly under some obligation to him, and therefore apologized to him that he could not accommodate him as he wished, without incurring the king's displeasure; to which he replied, "Master lieutenant, whenever I find fault with the entertainment you provide for me, do you turn me out of doors." When Sir Thomas had been confined about a month, his favourite daughter was allowed to visit him, and afterwards his wife. As she had not the magnanimity of her husband, she remonstrated with him with much petulance, "that he, who had been always reputed so wise a man, should now so play the fool, as to be content to be shut up in a close filthy prison with rats and mice, when he might enjoy his liberty and the king's favour, if he would but do as all the bishops and other learned men had done; and as he had a good house to live in, his library, his gallery, his garden, and all other necessities handsome about him, where he might enjoy himself with his wife and children, she could not conceive what he meant by tarrying so quietly in this imprisonment." He heard her very patiently, and then asked her, in his facetious manner, "whether that house was not as nigh to heaven as his own?—that he saw no great cause for so much joy in his



house, and the things about it, which would so soon forget its master,—that, if he were under ground but seven years, and came to it again, he should find those in it who would bid him begone, and tell him it was none of his. Besides, his stay in it was so uncertain, that as he would be but a bad merchant who would put himself in danger to lose eternity for a thousand years, so how much more if he were not sure to enjoy it one day to an end?" Sir Thomas had espoused the cause of Queen Catherine upon a principle of conscience, and therefore he always withstood Henry upon that point with firmness. The affair of the king's supremacy was no less a matter of conscience to him than the other; but, as the statute which enacted it had made it treason to write or speak against it, he observed a silence in this respect, conformable to the law; but he refused to acknowledge it with an oath. Sir Thomas was tried by the lord chancellor, and a committee of the lords, with some of the judges, at the bar of the king's bench. When the attorney-general had gone through the charge against him in the indictment, in the most virulent manner the lord chancellor said to him, "You see now how grievously you have offended his majesty; nevertheless, he is so merciful, that, if you will but leave your obstinacy and change your opinion, we hope you may yet obtain pardon of his highness for what is past." To this he replied, "that he had much cause to thank these noble lords for this courtesy; but he besought Almighty God, that, through his grace, he might continue in the mind he was then in unto death." After this he went through his defence upon every part of the indictment with great strength of argument and powerful eloquence.

But, unhappily for Sir Thomas, he lived in the days of Henry VIII., whose will was a law to judges as well as juries. Notwithstanding, therefore, the evidence against him was proved notoriously false, yet the jury, to their eternal reproach, found him guilty. They had no sooner brought in their verdict, than the lord chancellor Audley, as the organ of the court, began immediately to pronounce the sentence; but the prisoner stopped him short with this modest rebuke: "My lord, when I was towards the law, the manner in such cases was, to ask the prisoner, before sentence, whether he could give any reason why judgment should not proceed against him." Upon this, the chancellor asked Sir Thomas what he was able to allege. But if a jury could not be moved by what he had said in defending himself against the charge in this indictment, there could be little hope that judges would be influenced to wave their sentence by what he should say against the matter of the indictment itself. However, whether the exceptions he made were too strong to be answered, or whether the chancellor began at this time to feel some little compunction, or had reason to be afraid of the popular clamour if he took the condemnation of the prisoner entirely upon himself, after Sir Thomas had done speaking he turned to the lord chief justice, and asked him his opinion openly before the court as to the validity of the indictment. The answer of the chief justice, whose name was Fitz-James, is somewhat remarkable: "My lords all, by St. Gillian, I must needs confess that if the act of parliament be not unlawful, then in my conscience the indictment is not insufficient." Upon this equivocal expression, the lord chancellor said to the rest,

"Lo, my lords; lo, you hear what my lord chief justice saith;" and, without waiting for any reply, proceeded to pass sentence, "That Sir Thomas More should be carried back to the Tower of London, and from thence be drawn on a hurdle through the city to Tyburn, there to be hanged till he was half-dead; after that, cut down, yet alive, his private parts cut off, his belly ripped, his bowels burnt, his four quarters set up over the four gates of the city, and his head upon London bridge."

"This shocking sentence filled the eyes of many with tears, and their hearts with horror. Then the court telling Sir Thomas, that, if he had any thing farther to say, they were ready to hear him, he addressed himself to the court in the most firm and collected manner:—"I have nothing," said he, "farther to say, my lords, but that like as the blessed apostle St. Paul was present, and consented to the death of Stephen, and kept their clothes who stoned him to death, and yet be they now both twain holy saints in heaven, and shall continue there friends for ever; so I verily trust, and shall therefore right heartily pray, that though your lordships have now been judges on earth to my condemnation, we may yet hereafter all meet together in heaven, to our everlasting salvation: and so I pray God preserve you all, and especially my sovereign lord the king, and send him faithful counsellors."

Having taken his leave of the court in this noble manner, he was conducted from the bar to the Tower, with the axe carried before him in the usual manner after condemnation. But, when he came to the Tower wharf, his favourite daughter, Mrs. Margaret Roper, thinking this would be the last opportunity she should ever have, was waiting there to see him. As soon as he appeared she burst through the throng and guard which surrounded him, and, having received his blessing upon her knees, she embraced him eagerly before the multitude; but the only words that she could utter were, "My father! oh my father!" If any thing could have shaken his fortitude, it must have been this: but he only took her up in his arms, and told her, "That whatsoever he should suffer, though he was innocent, yet it was not without the will of God, to whose blessed pleasure she should conform her own will; that she knew well enough all the secrets of his heart, and that she must be patient for her loss."

We have already seen that Sir Thomas was condemned to be hung, drawn, and quartered, and his head to be stuck on a pole on London bridge. But this ignominious sentence was changed into that of mere beheading, which was executed, July 6th, 1535, on Tower Hill. As he passed along to the place of execution, the feelings of the spectators were expressed by silence and tears. That gaiety of spirit and innocent cheerfulness which were so conspicuous in his life did not forsake him in his last moments. If it be said that he displayed too much lightness for the occasion, we must remember that what was a mournful solemnity to the spectators was to him a matter of joy; and Addison says, "What was philosophy in this extraordinary man, would be frenzy in one who does not resemble him as well in the cheerfulness of his temper as in the sanctity of his life and manners." His body was buried in Chelsea church; his head, owing to the dutiful care of his bereaved daughter Margaret, was placed in a vault in St. Dunstan's church, Canterbury.

More is justly regarded as one of the great promoters of classical learning in this island. His intimate acquaintance with Erasmus and other continental scholars both led him to cultivate his own taste and made him eager to improve that of his countrymen. How much his exertions were wanted, and how low the state of literature was at that period, appears from the well-known fact that the university of Oxford was divided between the contending parties of Greek and Trojan; the one urging, the other vehemently opposing, the introduction of Greek as a part of academical study. More took a very active part against the Trojans, and thus paved the way for that profound and accurate acquaintance with this noble language which still so honourably distinguishes English scholars. He condescended even to smooth the first entrance into learning by assisting the grammatical labours of his friend Lilly. His own English productions are very voluminous; but with the exception of "The Life of Picus of Mirandula," a youthful production, and "The History of Richard III," the genuineness of which is somewhat doubtful, they contain scarcely any thing of consequence. Of his Latin works, by far the best is the "Utopia." Upon it indeed rests all More's fame as an author. This production, so much more talked of than read, is comprised in two books; the first of which, though short and merely introductory, is the best written and most interesting. It consists of a conversation between More and Hythlodæus, the stranger who is just returned from Utopia; in the course of which he introduces many remarks on the political institutions he had seen in his travels, particularly in England. These remarks are equally valuable for their freedom and acuteness, considering the period at which they were written. Princes are arraigned for their love of war, courtiers for their servility and hatred of innovation, and the whole body of the nobles for their idleness and profligacy. He points out very clearly the absurdity of many of our customs and laws, and inveighs bitterly against the sanguinary spirit of our penal code in the punishment of robbery and theft.

By far the most engaging view of More's character is in the relations of private life. It is seldom we are enabled to contemplate statesmen with their minds unbent from exertion; and the admiration which their public exhibitions had raised is not always increased by a closer inspection. But of More's domestic life we have ample details; and it is the contrast of his great elevation and profound knowledge with his tenderness of affection, and his playfulness, simplicity, and unaffected serenity of temper, which forms the true sublime of his character. In him there is no disguise of artificial representation, no management of conduct to produce effect: every act flows without effort from the even tenour of a mind well poised on itself, which nothing external can either elevate or depress. We do not follow him from the speaker's chair or the woollen sack to see him put off the robes of greatness and resume the man; but we go with him from the bosom of his family to see him retain, in those dignified seats, all the childlike simplicity and unaffected lowliness of his nature.

We have already stated that he was twice married. His first wife lived only long enough to produce him all the family he ever had—three daughters and a son; and he seems to have been directed in his second choice by a wish to provide for them a faithful and economical stepmother. She was, as More himself

says, *nec bella, nec puella*; and the badness of her temper often tried, without altering, the sweetness of her husband's. The following letter to her is so illustrative of his equanimity and mild benevolence, and so good a specimen of his English style, that we give it to the reader without abridgment. It was written immediately after his return from assisting at the negotiations at Cambray, and was meant to comfort his penurious wife for a fire which had consumed part of his house, all his barns, and some of those of his neighbours.

"Mistress Alice, in my most heartywise I recommend me to you. And whereas I am informed by my son Heron of the loss of our barns, and our neighbours' also, with all the corn that was therein; albeit (saying God's pleasure) it is great pity of so much good corn lost; yet, since it has liked him to send us such a chance, we must, and are bounden, not only to be content, but also to be glad of his visitation. He sent us all that we have lost; and since he hath by such a chance taken it away again, his pleasure be fulfilled! Let us never grudge thereat, but take it in good worth, and heartily thank him as well for adversity as for prosperity. And peradventure we have more cause to thank him for our loss than for our winning; for his wisdom better seeth what is good for us than we do ourselves. Therefore, I pray you be of good cheer, and take all the household with you to church, and there thank God, both for that he has given us and for that he has taken from us, and for that he hath left us; which, if it please him, he can increase when he will; and if it please him to leave us yet less, at his pleasure be it!

"I pray you to make some good onsearch what my poor neighbours have lost, and bid them take no thought therefore; for if I should not leave myself a spoon, there shall no poor neighbour of mine bear loss by my chance, happened in my house. I pray you be, with my children and your household, merry in God; and devise somewhat with your friends what way were best to take for provision to be made for corn for our household, and for seed this year coming, if we think it good that we keep the ground still in our hands. And whether we think it good that we so shall do or not, yet I think it were not best suddenly thus to leave it all up, and to put away our folk from our farm, till we have somewhat advised us thereon. Howbeit, if we have more now than ye shall need, and which can get them other masters, ye may then discharge us of them. But I would not that any man were suddenly sent away he wot not whither.

"At my coming hither I perceived none other, but that I should tarry still with the king's grace. But now I shall, I think, because of this chance, get leave this next week to come home and see you; and then shall we farther devise together upon all things what order shall be best to take.

"And thus, as heartily fare you well, with all our children, as ye can wish! At Woodstock, the 3rd day of September, by the hand of Thomas More."

To the education of his children he devoted himself with no less ardour than success. They were all brought up, his daughters as well as his son, in the wholesome and invigorating discipline of classical learning; and we should not be sorry to find that the example and authority of so great a man had power to extend the practice at present.

"As I prefer learning, united with virtue, to all the



treasures of princes," says he in a letter to the tutor of his children, "so I look upon the reputation of learning when separated from good morals as merely infamy rendered conspicuous. This applies peculiarly to the female sex. Their proficiency in literature being something new, and a certain reproach to the sluggishness of men, most men will be ready to attack them, and to expend their natural malice upon their learning. Nay, they will call their own ignorance a virtue when compared with the faults of those learned. But, on the other hand, if a woman (which I wish may be the case with all my girls, and in which I have the greatest confidence under your auspices) to great excellence of character unite even a moderate portion of learning, I deem her possessed of more real good than if she had the wealth of Croesus and the beauty of Helen. And this not for the sake of fame, although she pursueth worth as doth the shadow the body; but because the reward of wisdom is more substantial than to be borne away on the wings of riches, or to fade with beauty."

In the same letter are the following hints on the moral education of his daughters:—

"I have not only requested you, my dear Gonerius, whose strong love to all mine would have led you, I know, to have done so of your own accord, not only my wife, to whom her true maternal piety is a sufficient impulse, as I have often witnessed, but I have frequently besought almost all my friends also, that they might afterwards admonish my children, that, avoiding the precipices of pride, they walk on the pleasant meads of modesty; that the sight of riches overcome them not; that they sigh not for the want of that in themselves which is erroneously admired by others; that they think no better of themselves for being well dressed, nor worse for being otherwise; that they spoil not the beauty which nature gave them, by neglect, nor endeavour to increase it by vile arts; that they esteem virtue the first, letters the second good; and that of these they esteem those the best which can best teach them piety to God, charity to man, modesty and Christian humility in their own deportment."

They corresponded to this paternal solicitude as well as a father could wish. His daughter Margaret in particular, who married Roper his biographer, attained such excellence in every branch of elegance and useful learning as to be always mentioned among those whose mental accomplishments have done honour to the sex. Moore often expresses his satisfaction with "the invincible courage" she displays in "joining to her virtue the knowledge of most excellent sciences;" and the pleasure he felt in the progress of all his children is conveyed with great *naïveté* in the following letter "to his whole school."

"You see what a device I have found to save paper, and avoid the labour of writing all your names. But although you are so dear to me, that if I had named one, I must have named all the rest; yet there is no appellation under which you appear dearer to me than that of scholar: the tie of learning seems almost to bind me to you more powerfully than even the tie of nature. I am glad therefore that Mr. Drue is again safely returned to you, as you know I had some reason to be anxious about him. If I did not love you so much, I should envy you the happiness of possessing so many and such excellent masters. I understand Mr. Nicholas is also with you, and that you are, with his assistance, making such

prodigious progress in astronomy, as not only to know the pole-star, and the dog and such common constellations, but even, with a skill which bespeaks truly accomplished astronomer, to be able to distinguish the sun from the moon! Go on then, with this new and wonderful science, by which you ascend to the stars. And while you diligently consider them with your eyes, let this holy season raise your minds also to heaven, lest, while your eyes are lifted up to the skies, your souls should grovel among the brutes. Adieu, my dearest children."

Erasmus draws a very pleasing picture of More's domestic circle in his house at Chelsea, where, in the latter part of his life, he had assembled most of his relations, and lived like a patriarch in the midst of them. The directing power of his superior understanding diffused through the whole establishment the charm of constant occupation, while the matchless felicity of his temper promoted the gaiety of youth and the cheerfulness of social intercourse.

"I would call this house," says Erasmus, "the academy of Plato, were it not injustice to compare it to a place where the usual disputations concerning figures and numbers were only occasionally interspersed with disquisitions about the moral virtues. A house in which every one studies the liberal sciences, where the principal care is virtue and piety, where idleness never appears, where intemperate language is never heard, where regularity and order are prescribed by the mere force of kindness and courtesy, where every one performs his duty, and yet all are so cheerful as if mirth was their only employment—such a house ought rather to be called a practical school of the Christian religion."

More's principles of religious conduct are at times not only discordant with every other part of his character, but often inconsistent with each other, and that to a degree which we can only account for by regarding some of them as the dictates of his own manly and uncorrupted judgment, and others as the effects of early prepossession, and of that zeal against innovation which is so apt to blind the soundest understandings. In the "Utopia," which he wrote in the full vigour of his faculties, Utopus, the legislator of his favourite republic, makes a law that every man shall be of what religion he pleases, not only to preserve the public peace, which had suffered much by daily contentions and irreconcilable sects, but because he thought the interest of religion itself required it.

"He judged it wrong," observes Sir Thomas, "to lay down any thing rashly; and seemed to doubt whether those different forms of religion might not all come from God, who might inspire men in a different manner, and be pleased with the variety. He therefore thought it indecent and foolish for any man to threaten and terrify another, to make him believe what did not strike him as true. And supposing even only one religion to be true, and the rest false, he imagined that the innate force of truth would at last break forth and shine bright, if supported only by the strength of reasoning, and attended to with a gentle and unprejudiced mind; while, on the other hand, if such debates were carried on with violence and tumult, since the most wicked are ever the most obstinate, the best and most holy religion might be choked with superstition, as corn is with briars and thorns."

Sir Thomas More had been accustomed to all the nice distinctions of casuistical divinity; and many

things of course, frivolous enough in themselves, assumed in his mind an importance that did not belong to them. He had not even made up his sentiments on the disputed points put to him by the judges on his trial, which accounts for his declining to declare them openly, either in his examinations or in prison. But when the mind's energy is excited by unjust persecution, resistance becomes a point of honour as well as of conscience; and contempt of death is cherished, not less by a hatred of oppression than by a feeling of rectitude. Both motives, we believe, actuated More's conduct; though the whole tenour of his life leaves no room to doubt that the latter was infinitely the more powerful. In all his expressions, indeed, with regard to Henry after his condemnation, there is what in any man but him we should call an excess of meekness, a kissing of the rod, a want almost of the dignity and independence of conscious integrity. This impression, however, is probably owing to the fervent indignation against the tyrant which rises in the breast of every reader of his history, but to which, as well as to every other turbulent emotion, More's nature and principles were equally averse. Never, certainly, was the mind of man less discomposed by the sentence of condemnation and the approach of death. They produced no shock of the system, no revulsion of feeling, no screwing up of the courage, to meet a great occasion. "His death," as Addison observes, "was of a piece with his life. There was nothing in it new, forced, or affected: nor did he look upon the severing of his head from his body as a circumstance that ought to produce any change in the disposition of his mind."

MOREAU, JEAN VICTOR, one of the oldest and most celebrated generals of the French republic. He was born at Morlaix in Bretagne in 1763. His father destined him for the law, but, led by his decided predilection for the military profession, he fled from his studies, and enlisted in a regiment before he had attained his eighteenth year. He was not, however, suffered to indulge his ruling passion, but was obliged to apply himself anew to the study of law at Rennes, of which school he became provost. When the revolution broke out he had acquired considerable reputation, and in 1780, a general confederacy of the Bretons being formed at Poitiers, he was chosen its president, and also became commander of the first battalion of volunteers raised in the department of Morbihan, at the head of which he joined the army of the north. He subsequently favoured the party of the Gironde, the fall of which much affected him, and it was with great repugnance that he accepted the constitution of 1793 when formally presented to the army.

In the mean time he much distinguished himself at the head of his battalion, and Pichegru, under whom he served, did all he could to befriend him. The same year he was made general of brigade, and in 1794 general of division, and was entrusted with a separate force to act in maritime Flanders, where he took many towns. He also had a share in the memorable winter campaign of 1794, in which he commanded the right wing of Pichegru's army. He was soon after named commander-in-chief of the army of the Rhine, and commenced that course of arduous operations which terminated in the celebrated retreat from the extremity of Germany to the French frontier in the face of a superior army, by which his skill as a consummate tactician was so much exalted. Meantime the republic was torn with intestine divisions, and a

conspiracy was entered into by Pichegru, which it was the fortune of Moreau to discover by a correspondence which accidentally fell into his possession. After struggling for some time with his friendship for his old commander, he finally gave up those documents to the directory; but the evident reluctance with which he took this step excited suspicions at Paris, and, finding that he could not explain himself satisfactorily, he begged leave to retire, which was granted. His talents as a general again brought him forward, and in 1798 he was sent to command the army of Italy, where, after some brilliant successes, he was obliged to give way to the Russian force under Suwarrow, and he managed another retreat with great skill. On quitting the command in Italy for that on the Rhine he visited Paris, where he received some propositions to strengthen the party of the declining directory, to which he would not accede. On the return of Bonaparte from Egypt he at first cordially supported him, but a coldness and jealousy ensued; notwithstanding which the latter, as first consul, entrusted him with the command of the armies of the Danube and the Rhine. The passage of these rivers, with the battles of Möskirch, Engen, Memmingen, Biberach, Hochstädt, Nördingen, and others followed, ending with the decisive victory of Hohenlinden, which induced the Austrians to ask for peace.



On his return to Paris he was received by the first consul with the most flattering attention, and he soon after contracted an alliance with a young lady of birth and fortune, whose ambition, with that of her connexions, is supposed to have fomented the discontent which soon after induced him to retire to his estate at Grosbois. He was finally accused of participation in the conspiracy of Pichegru and Georges, was brought to trial with fifty-four other persons, declared guilty upon slight evidence, and sentenced to two years' imprisonment, and to bear the expenses of the suit. He was, however, allowed to travel in lieu of imprisonment, and to seek an asylum in the United States of America on condition that he would not return to France without permission from the government. He accordingly embarked at Cadiz in 1805, and safely reached America, where he bought a fine estate near Morrisville on the Delaware. Here he remained some years in peace, until, listening to the



invitation of the allies, and more especially of Russia, he embarked for Europe in July of that year, and, reaching Gottenburg, proceeded to Prague. Here he found the emperors of Austria and Russia, with the king of Prussia, all of whom received him with great cordiality, and he was induced to aid in the direction of the allied armies against his own country. It was a fatal resolution to himself, for, on the 27th of August, soon after his arrival, while conversing with the emperor Alexander on horseback in the battle before Dresden, a cannon ball fractured his right knee and leg, and carried away the calf of the left, so as to render the amputation of both necessary. After languishing five days he expired on the 1st of September, 1813. He was buried at St. Petersburg, and the emperor of Russia made an ample provision for his widow, who also received the title of *maréchale* from Louis XVIII. The manners of Moreau were simple, and he was humane and generous as well as brave. His great merits as a soldier all parties admit, but much of his personal conduct as a partisan, and especially that which led to the termination of his life, will be judged of variously by persons of different political opinions.

MOREAU, JEAN MICHÉL, was the elder brother of Jean Victor Moreau. He was born at Paris in 1741, and became a scholar of Lelorrain, whom he accompanied to St. Petersburg when he was chosen director of the academy of arts in that city. Moreau went with him as assistant, though he was then but seventeen years of age. Two years after this Lelorrain died, and Moreau returned to Paris. Being entirely without pecuniary means, he abandoned painting, and under Lehas devoted himself to the study of engraving; and as he drew with skill, he prepared the designs for his plates himself. Moreau quickly established his fame. He prepared engravings for the works of Homer, Thucydides, Marcus Aurelius, Virgil, Juvenal, Ovid, Corneille, Racine, Lafontaine, Regnard, Crébillon, Rousseau, Montesquieu, Marmontel, Raynal, Mably, Gresset, Barthélemy, Saint Pierre, Voltaire, and Molière, to each of the two latter two different series of engravings (making together more than 100 plates); also sixty plates for Gesner's writings, eighty for the New Testament, and 160 for "The History of France." The great variety of these subjects prove his extensive information, and Moreau might be considered as a living encyclopædia of arts.

In 1770 he was commissioned to prepare all the drawings required for the public festivities and those of the court, and he commenced his duties with the sketches for the celebration of the nuptials of the dauphin and the other princes. In 1775 he published engravings, executed by himself, of his drawings for the coronation of Louis XVI., and was made member of the academy of painting, and draughtsman of the royal cabinet. His activity is shown by the number of his productions, for, besides what he completed as royal draughtsman, the number of drawings which he executed for engravings amounts to 2400. In 1784 he made a visit to Italy, which forms an epoch in his opinions and productions. All his works after that period are freer and nobler. As late as 1810 he enriched the exhibition of works of art with two drawings, each of which contained more than 300 figures. His disinterestedness prevented him from accumulating property, and he died at Paris in 1814, in comparative poverty.

MORELL, THOMAS, an eminent writer on phi-

lology and criticism in the last century. He was a native of Eton, and received his education in the college there as a scholar on the foundation. He removed to King's college, Cambridge, of which he was chosen a fellow, and in 1743 took the degree of D. D., and entered into holy orders. His death took place in 1784, at the age of eighty. Dr. Morell republished, with improvements, King's edition of four of the tragedies of Euripides, and published an edition of the "Prometheus Vincit" of Æschylus, a "Lexicon of Greek Prosody," and a translation of the "Epistles of Seneca," with notes; selected the words for some of Handel's oratorios, and assisted in a modernized version of "The Canterbury Tales" of Chaucer.

MORELLET, ANDREW, ABBE, a celebrated member of the French academy, who was born at Lyons in March 1727, and educated in the seminary of the 'Thirty-three. His industry, regularity, and good conduct, obtained him admission into the institute of the Sorbonne, where he passed five years entirely devoted to study. He then accompanied a young nobleman to the college of Du Plessis, and afterwards on a tour to Italy in the capacity of tutor. While at Rome in 1758 he made an abstract of Eymeric's "Directorium Inquisitorum," which was published four years later under the title of "Manuel des Inquisiteurs." On his return to Paris in 1759, Morellet was admitted into the distinguished circle of Mad. Geoffrin, and having published a satirical piece in answer to Palissot's tragedy of "The Philosopher," entitled "Préface des Philosophes," in which he made an offensive allusion to the princess de Robecq, he was confined in the Bastille. In 1766 he published a translation of "Beccaria on Crimes and Punishments," and in 1769 issued a "Prospectus d'un Nouveau Dictionnaire de Commerce," on which he was employed twenty years, and which was suspended by the revolution. In 1772 he came to England, where he became acquainted with Franklin and other distinguished individuals, and in 1783 his services were required in the negotiations for peace between this country and France, and were rewarded by a pension of 4000 livres. On the outbreak of the revolution he published several pamphlets on political subjects, opposed the abolition of the academy, though without success, but succeeded in saving its archives from destruction. His "Cries des Familles," in defence of the rights of the children of those who perished in the time of terror, and his "Cause des Pères," in favour of the emigrants, while they hazarded his safety, gained the esteem of the good. The loss of his pension at this time obliged him to undertake the translation of several works, novels, travels, &c., from the English. On the establishment of the institute he was passed over, but in 1803 was admitted into the *académie*. A fall, which broke his leg, in 1815, at the age of eighty-eight, did not diminish his literary activity, and his last years were occupied with the "Mélanges de Littérature et de Philosophie du Dix-huitième Siècle." He died in 1819.

MORELLI, GIACOMO, the celebrated librarian of St. Mark's, was born at Venice in 1745, of poor parents, and received an imperfect education, the defects of which he endeavoured to supply by his personal exertions. His frequent visits to the Zenian library and the nature of his studies attracted the notice of the librarian Rubeis, who was so much pleased with his zeal and intelligence as to aid him in his pursuits. He visited the other libraries in the

city and neighbourhood, copying, making extracts, taking notes, and compiling catalogues. He acquired a knowledge of Greek and afterwards of French, and soon became known for his learning and industry. His "*Bibliotheca Manoscritta del Bali T. G. Farsetti*," and his "*Dissertazione Storica intorno alla Publica Libreria di S-Marco*," and his "*Codd. Mss. Lat. Bib. Naniæ relati cum Opusculis Ineditis ex iisdem depromptis*," had already made him favourably known abroad, when in 1778 he succeeded Zanetti as librarian of St. Mark's. During forty-one years he lived only for this library, which he increased by several valuable collections obtained from his friends and from public offices, and to the stores of which he gave new value by his arrangement of them. It is impossible to paint his grief when he was obliged to surrender some of the books to the French; and when the order for removing the library to the ducal palace was communicated to him he burst into tears and fainted away. Morelli compiled a catalogue of the Pinellian library, which he had himself arranged, in six volumes octavo. His editions of "*Aristides against Leptine*," Libanius's "*Defence of Socrates*," Aristoxenos's "*Rhythmica Elementa*," and his "*Epistolæ Septem Variæ Eruditionis*," and particularly his "*Bibliotheca Manuscripta*," with numerous other works of a critical, biographical, and antiquarian nature, are monuments of profound learning, acute criticism, and unwearied industry. He died in 1819.

MORERI, LOUIS, a French ecclesiastic and biographical writer, who was born in Provence in 1643, and received his education among the Jesuits at Aix. On entering into holy orders he became almoner to the bishop of Apt. That prelate having formed the plan of a universal historical dictionary, caused researches for materials to be made in various countries, and particularly in the Vatican library at Rome. Not choosing to let the work appear in his own name, he transferred his collections to Moreri, by whom they were arranged and prepared for the press. He published his "*Dictionnaire Historique*" at Lyons in 1674, in one volume folio; and a second edition enlarged to two volumes appeared in 1681. Moreri died in the course of the preceding year, the voluminous compilation to which his labours gave birth having been variously augmented by Le Clerc and other writers of talent.

MORETO Y CABANA, AUGUSTIN, an eminent Spanish dramatic poet, who lived in the reign of Philip IV., of whose life nothing is known except that he wrote plays, sometimes in connexion with other writers, and sometimes by himself, but afterwards entered a religious house and renounced poetry. In comedy many prefer him to Calderon, although they blame the defects of his plots and his incorrect style. Some of his plays are entirely comic and distinguished for character, although in the form of the Spanish comedies of intrigue. His comedy "*De fuera vendra, quien de Casa nos echara*" contains several characters drawn with much humour and comic power. His "*Grazioso*" (the clown or buffoon of the *comedas de capa y espada*) too often utters stale jests. His "*El Desden con el Desden*," one of the most popular Spanish comedies, has been imitated in other languages. His "*No puede ser*" was also brought upon the French stage by Dumaniant in the "*Guerre Ouverte*," and imitated by Molière, in his "*Ecole des Maris*."

MORGAGNI, GIAMBATTISTA, one of the most learned physicians and anatomists of Italy. He was born at Forlì, in the States of the Church, in 1682, and studied at Bologna, where the celebrated Valsalva was his friend and teacher, and soon became so distinguished in natural philosophy, medicine, and also astronomy, that he was able to assist his master in his lectures. But he devoted himself more particularly to the study of anatomy, and in his twenty-fourth year composed some important and valuable essays on anatomical subjects. After passing several years in his native city as a practising physician, he became in 1712 professor of medicine in Padua. His fame as an anatomist was extended throughout Europe, and procured him admittance to the principal academies. Among his numerous writings are his "*Adversaria Anatomica Omnia*." The Leyden edition of 1741 contains also "*Nova Institutionum Medicarum Idea*," "*Epistolæ Anatomicæ*," "*De Sedibus et Causis Morborum*." He died in 1771.

MORGAN, DANIEL, one of the most distinguished officers of the American army in the revolutionary war, who was born in New Jersey, whence he removed to Virginia in the year 1755. Being extremely indigent, he was compelled to drive a waggon for subsistence, and by a rigid economy he amassed money to purchase a team, and continued in this humble occupation until the time of Braddock's expedition, in which he enlisted. During the campaign he received a wound in the face which left an indelible scar. On a charge of contumacy to a British officer he was punished with 500 lashes,—a circumstance which is mentioned because, in the revolutionary war, many English officers fell into his hands, whom he treated with invariable mildness and generosity. Between the ages of twenty and thirty Morgan was much addicted to gambling and pugilistic combats. He retained the bold spirit which he manifested in this interval, but in the later stages of his life was ashamed of his early excesses. Having returned home after Braddock's defeat, he resumed his old employment as a waggoner and his habits of frugality, and thus acquired means to purchase a small piece of ground, upon which he erected a house. At the commencement of the revolutionary war he was appointed to the command of a troop of horse raised in his neighbourhood, and with this he marched to join the American army at Boston, whence he was detached by Washington in the memorable expedition against Quebec. No officer distinguished himself on this occasion more than Morgan. When Arnold was wounded in the assault on the city, and carried from the field, Morgan took the lead. Seconded by his gallant followers he passed the first barrier and mounted the second; but the death of Montgomery, the strength of the British, and the blinding tempest which raged at the moment, rendered all exertion vain. Morgan was among the prisoners of war, and indignantly rejected an offer of the rank and pay of a colonel in the British service.

On the exchange of prisoners which took place soon after, he rejoined the American standard, and was appointed to the command of a rifle corps, with which he was detached to the assistance of General Gates, and contributed materially to the triumph obtained over General Burgoyne. After his return to the main army he was constantly employed by Washington in the most perilous enterprises, and always acquitted himself admirably. In 1780, o



to the decline of his health, he retired into private life; but, being appointed a brigadier-general by brevet, he consented to accompany General Gates when the latter was called to the chief command of the army in the south. Morgan did not, however, arrive until after the disastrous affair of Camden. At the Cowpens he commanded the American force by which Tarleton was routed. The details and effects of this brilliant victory cannot be given here, but the American congress manifested a sense of its importance by presenting a gold medal to Morgan, a sword to Brigadier Pickens, and a silver medal to lieutenant-colonels Howard and Washington. General Greene was now appointed to supersede General Gates in the command of the army of the south. After the battle of Cowpens, Morgan differed in opinion with Greene as to the route to be taken in his retreat. He yielded to the wishes of the commander; but, when the two divisions of the army united at Guilford court-house, he left the service in disgust and devoted himself to the improvement of his farm. This is the common explanation of his secession; but we ought here to note that Johnson, in his life of Major-General Greene, contradicts it. He says, "The real cause of Morgan's disappearing from the stage of the war was, unquestionably, a serious indisposition—ague and rheumatism, contracted during the severe winter campaign. His health had been considerably affected before he crossed the Catawba; but, in the hurried march from that river to the Yadkin, it rained incessantly, and before the army reached Guilford he could no longer withstand the combined attacks of those racking diseases. He was prevented by nothing but continued indisposition from rejoining the army." He re-appeared in the public service when sent at the head of the Virginian militia against the Pennsylvanian insurgents in what is called the whiskey insurrection. He then served one term in congress, as representative of the district of Frederic, in Virginia. He died at Winchester, in that state, in the year 1799. Morgan was a man of much natural ability, but wanting in education and refinement. His stature was lofty and his frame adapted to the severest toils.

**MORGAN, WILLIAM.**—The singular fate of this American has given great notoriety to his name. He was a native of Virginia, but, for some time previous to the autumn of 1826, had been an inhabitant of the western part of the state of New York. As early as the month of August of that year it became generally known that he was engaged in preparing for the press a work by which the obligations and secret proceedings of freemasonry were to be divulged. Some members of the fraternity in and about Batavia, where Morgan then resided, were alarmed, and eventually became much excited, on account of the contemplated publication. Remonstrances and inducements to dissuade him from such a course of conduct were resorted to by his brother masons, but in vain. At length a conspiracy was formed, including in its origin, or at its subsequent stages, no inconsiderable number of persons, for the purpose of separating Morgan from those who had engaged him to undertake, and were encouraging him to go on with, the development of the secrets of the masonic order. Given up to an unaccountable infatuation, they commenced the execution of this ill-advised project by taking him, on the 10th or 11th of September, 1826,

from Batavia, under the pretence of a charge for petit larceny, to Canandaigua. The criminal charge was abandoned, and a civil suit instituted against him. A judgment for a small amount was recovered, and he was committed, by virtue of an execution issued thereon, to the gaol of Ontario county. On the evening of the 12th of September he was discharged by the interference of some of the conspirators, and, as he passed out of the door of the gaol, was seized by them, taken a small distance, and then forcibly put into a carriage. He was carried, in the course of that night, on to the Ridge road, about two miles beyond the village of Rochester. During the next day and night he was taken to Lewiston, a distance of seventy or eighty miles, and from thence to Fort Niagara, at the mouth of the Niagara river. Soon after his abduction it was ascertained, to a reasonable degree of certainty, that he had been taken to Fort Niagara; but for some time an almost impenetrable obscurity seemed to shroud the events subsequent to his arrival at that place. The disclosures which were at length made before grand-juries, and on the various trials of those who were indicted for carrying him off, have in a great measure removed the veil which hid these events, and established, in a satisfactory manner, that his life was in a few days brought to a tragical end. He was secured in the magazine of that fort, which was at that time unoccupied by any of the forces of the United States. Soon after he was brought to that place, those who had him in charge were much embarrassed to devise what to do with him. Consultations were held on the subject, and some of the party proposed to take his life, which they alleged he had forfeited by violating the obligations he had voluntarily taken on himself when he became connected with the masonic fraternity, or in the subsequent stages of his advancement to its higher distinctions; but others protested against such a violent and wicked course. When all the circumstances are considered, and the evidence given on this point is well weighed, they seem to be sufficient to bring any candid mind to the conclusion that this proposition was finally adopted and executed; but it is not fully known who adopted it, or by whose hands it was executed. The number of those directly concerned in the final catastrophe is believed to be small; it is also believed that those who first formed the conspiracy to carry him off, and those who subsequently became connected with it by lending their aid in carrying him to Fort Niagara, did not intend or anticipate the termination to which this affair was brought. Indeed, it is reasonable to conclude that the design upon his life was suggested by the embarrassment which those felt who were called on to make a further disposition of him after his arrival at Fort Niagara.

This outrage upon the liberty of a fellow-citizen, and contempt of the laws of the land, from the protection of which this citizen had been violently taken, roused the indignation of the community in the midst of which the offence was committed. They demanded their fellow-citizen: he was not produced, nor could he be found. They anxiously sought to know his fate, but they long sought in vain. The public excitement increased in intenseness, and spread over a wider region of country. Those who partook of it largely did not stop to discriminate. The single circumstance that any individual had a high standing in the masonic order was sufficient evidence, to their

minds, of his participation in the crime. Finally, the whole fraternity were regarded as in some manner implicated in the transaction. It is believed by some, and perhaps alleged by more, to have been the natural consequence of the discipline of the masonic institution. A current of feeling so strong and so deep was soon turned to political purposes. An anti-masonic party was immediately formed; it predominates in several of the counties in the western part of New York, and has converts in every part of the state, as well as in many other states in the union. This party is numerous, active, well organized, and every where seeking political ascendancy, not only in the several states, but in the general government.

MORGAN, WILLIAM, a distinguished mathematician, who was born in 1750. He was educated at his birth-place in Glamorganshire, and afterwards repaired to London to study medicine. He combined a close attention to practical mathematics with his professional pursuits, and in 1770 his uncle, Dr. Price, published the first edition of his work on "Reversionary Payments, on Schemes for Providing Annuities for Widows and for Persons in Old Age, and on the Method of Calculating the Value of Assurances on Lives." This caused Dr. Price to be consulted by many societies instituted for these purposes, as well as in cases for the valuation of individual reversionary interests; and he suggested to his nephew, that it might possibly be of advantage to him to turn his attention to these subjects. In February 1774 he was, at the recommendation of Dr. Price, appointed to the office of assistant actuary to the equitable society; and succeeded to the more important office of actuary in February 1775, the president and directors of which society had frequently consulted Dr. Price on the management of their affairs.

Here he had an opportunity of following the peculiar bent of his genius, and he pursued his mathematical studies with great ardour and an enthusiastic love of science. It was his constant habit at this time, and for many years afterwards, to rise every morning between four and five o'clock, winter and summer, to pursue his studies. To these he again recurred in the evening; but finding, when he encountered difficulties in his evening studies, that his ardour to surmount them deprived him of rest, he abandoned the study of mathematics in the evening, and devoted those hours either to the study of experimental philosophy (chemistry or electricity, but more particularly the latter), or in reading and abridging the works of the Greek historians. The course of his mathematical studies cannot exactly be traced; but there is every reason to believe that, between the years 1772 and 1776, he had read the *Elements* of Euclid, Simpson and Saunderson's "Algebra," Simpson's "Plane and Spherical Trigonometry," Hamilton and Apollonius's "Conics" (these two works he appears to have collated and compared with great care, by the manuscript notes in the margins of the copies which he read), Rowe's and Simpson's *Fluxions*, and Emerson's "Mechanics."

In the year 1779 he published the first edition of his work on the doctrine of annuities and reversionary payments, containing rules for solving all questions concerning the value of annuities and reversions depending on any one, two, or three lives, or on any survivorships among them, most of which had never before been answered. These solutions were all derived from the hypothesis of De Moivre. In 1781

he published an examination of Dr. Crawford's theory of heat and combustion.

Mr. Morgan's decease took place at Stamford Hill, Middlesex, on the 4th of May, 1833, in the eighty-third year of his age. The following tribute to his memory was offered in the place of worship he had for many years attended, by Mr. Aspland:—"You are nearly all of you aware that this congregation has been recently deprived by death of another of its members, the distinguished head of a much-respected family. And I feel it right to allude publicly to the loss of our lamented brother in Christ, not only on account of his rank and estimation in society and the excellence of his character, but also because he was earlier connected with this congregation than, perhaps, any other person now living, and because his connexion with it was owing to his near relationship to one of its former pastors, a man whose name is an honour to this Christian church, and to have been associated with whom was a distinction ever to be valued. I need not say that I refer to Dr. Price, one of the purest and best of men; a philosopher who had the humility of a child; a writer upon points that commonly inflame the angry passions, who was not more distinguished by the perspicuity and strength of his composition, and the force of his reasoning, than by his candour and charity, and whose whole character seems to have been modelled upon that of his Lord and Saviour. This eminent man—eminent in science, and, I will add, eminent in morals and theology—did not escape the reproach of evil tongues; but posterity is doing him ample justice, and his name will, I doubt not, be lastingly enrolled in the better chapter of the annals of our country, amongst those patriots, philanthropists, and benefactors to their species with whom it was his honour and his delight to be united, and to whom (and to none more than to him) we are indebted for that happy change in the spirit of the people, and those important legislative improvements which are the true glory of the present age.

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"I need scarcely add in this place that our departed brother was a Christian believer, and attached great importance to the genuine Christianity of the New Testament. His views, I believe, for the most part coincided with those of the honoured relative whom I have named,—views alike honourable to our Creator, worthy of our Saviour, and tending to the improvement and happiness of the human race. He has been called in the maturity of his years to follow them from whom he learned wisdom and virtue; and I cannot utter a better wish for his surviving family, than that they may be followers of him in his beneficial application of his talents to the public good, and in his incorruptible and fearless integrity; or offer a more suitable prayer for you, his remaining fellow-worshippers, than that you may be strengthened in every righteous habit, by seeing in his example a new illustration of the consoling, animating truth, that the memory of the just is blessed."

MORGHEN, RAPHAEL.—This talented engraver was born at Naples in 1758, and is justly reckoned among the first European engravers. He received his early instructions from his father, and was afterwards placed as a pupil under the celebrated Volpato, whom he assisted in engraving the great pictures of Raphael in the galleries of the Vatican. The print which represents the Miracle of Bolsena is inscribed



with his name. After having married the daughter of Volpato, he was invited to Florence in 1782 to engrave the masterpieces of the Florentine gallery. Of the works which he produced on this occasion, his copy of Raphael's *Madonna della Seggiola* is considered the most excellent. The reputation which he acquired by his labours on the Florentine gallery induced the artists of Florence to recommend to the grand-duke to employ him in engraving Leonardo da Vinci's noble composition of the *Last Supper*, which is painted on the wall of the refectory in the Dominicans' convent at Milan. This picture is much dilapidated, and the drawing which was made from it for Morghen was by no means worthy of the original; so that, though the engraver has given to the world an admirable print, he has failed in giving a correct idea of the style and merit of Leonardo. In 1803 he was chosen an associate of the French institute, and in 1812 he was invited to Paris by Napoleon, who treated him with the most flattering kindness. Among the most remarkable of the other numerous works of Morghen, may be noticed the *Transfiguration*, from Raphael; a *Magdalen*, from Murillo; a *Head of the Saviour*, from Da Vinci; the *Car of Aurora*, from Guido; the *Hours*, from Poussin; the *Prize of Diana*, from Domenichino; the *Monument of Clement XIII.*, from Canova; *Theseus Vanquishing the Minotaur*; portraits of Dante, Petrarca, Ariosto, Tasso, &c.

MORHOF, DANIEL GEORGE, a learned philological writer, who was born at Wismar, in the duchy of Mecklenburg, in 1639. He was educated at Stettin and Rostock, where he studied jurisprudence, but in 1660 was chosen professor of poetry at the latter university. Previously to engaging in the duties of his office he travelled for two years in Holland and England. In 1665 he became professor of poetry and rhetoric at Kiel. He visited England and Holland a second time in 1670, when he contracted an intimacy with Boyle, and with several of the Dutch literati. In 1673 he obtained the chair of history at Kiel, and in 1680 was appointed librarian to the university. He died in 1691 at Pyrmont, whither he had gone for the benefit of his health. He was the author of a valuable work, entitled "*Polyhistor Litterarius, Philosophicus, et Practicus*," part of which he published at Lubeck in 1688, and it was reprinted, with additions, in 1695; but the most complete edition is that of 1747.

MORILLO, DON PABLO, a Spanish officer of courage and talent, but bad moral character, who was originally a sergeant of artillery in the marines. During the war carried on by the Spaniards against Napoleon he raised a guerilla corps, at the head of which he soon acquired reputation. His first exploit was his obstinate defence of the bridge *Puente del Conde* in *Estremadura*, and this was soon succeeded by the capture of *Vigo* in *Galicia*, in which he co-operated with the British. On the latter occasion he acted as commander-in-chief of the Spaniards, and was desired by his men to assume the title of colonel, the French governor having hesitated to capitulate to an officer of inferior rank. His colonelcy was confirmed to him by the central junta. He was promoted to be a general in the course of the war, and distinguished himself on several occasions, particularly at the battles of *Vittoria* and *Nivelle*. His activity was such that he gained the appellation of *Wellington's* cossack. In 1815, when the Spanish

government resolved to make a strenuous effort to recover its authority over the South American colonies, Morillo was placed at the head of the expedition, consisting of 12,000 men. While Morillo was preparing to embark his troops, measures were adopted by the patriots to bring them and their leader over to the popular cause. Morillo is said to have at first undertaken to play the part which was afterwards so gloriously played by *Riego* and *Quiroga*, but to have soon repented of his acquiescence, and betrayed the plan to the government. He then set sail for the new world. Morillo began by the siege of *Carthage*, and entered that city on the 16th of December, 1815, after having experienced a glorious resistance from the inadequate and exhausted garrison, which at last succeeded in opening a passage through the blockading squadron.

While the siege was carrying on he rendered himself hateful to the Venezuelans by the confiscation of property, and the cruelties which he committed. After the fall of *Carthage* he marched into *New Grenada*, and reduced the province; and here, again, he had recourse to the system of bloodshed and pillage. For a while the spirit of the Americans seemed to be extinct; but in 1817 it was again roused by *Bolivar*, *Paez*, *Arismendi*, and other generals, and Morillo was defeated in several engagements. In the campaign of 1818 the two parties experienced alternate success, though, on the whole, the balance was in favour of the independents; but in 1819 the scale was decidedly turned against the Spanish general. He was routed in various actions, and was entirely driven from *New Grenada*, and from a great part of the *Caraccas*. On intelligence being received of the revolution which had taken place in Spain in 1820, an armistice was concluded between the royalist and republican generals; and towards the close of that year Morillo returned to Spain, leaving the command in the hands of *General La Torre*. He joined the court party, and was probably one of the authors of the insurrection of the guards in July 1822. Finding this unsuccessful, he joined the patriots, and escaped being shot by one of the soldiers only through the interposition of *Riego*. In 1823 Morillo was made captain-general of *Asturias* and *Galicia*, and appointed *Quiroga*, *Campilla*, and the *Empecinado*, to commands under him. When the cortes declared the royal power suspended at *Seville* and *Cadiz*, he expressed his disapprobation of the measure in a proclamation, and at the same time agreed to an armistice with the French general, *Bourck*. He was obliged, though reluctantly, to acknowledge the regency, and delivered up *Galicia* to the French without a blow.

MORISON, ROBERT, a learned English botanist and physician, who was born in 1620, and educated at *Aberdeen*. His reputation as a botanist induced the duke of *Orleans* to appoint him superintendent of the royal gardens at *Blois*, where he published "*A Catalogue of Plants*." He subsequently returned to England and was made physician to the king. As an author he is best known by his "*Prælium Botanicum*." His death took place in 1683.

MORLAND, GEORGE, a clever artist, who directed his attention almost exclusively to the painting of rustic scenery and low life, and who was born in London in 1764. He acquired a great degree of skill as a faithful copier of nature, and in the early part of his career confined himself to the delineation of picturesque landscape; but, having contracted

irregular habits, and a partiality for the bottle and low company, he forsook the woods and fields for the ale-house; stage-coachmen, postilions, and drovers drinking, became the favourite subjects of his pencil. Some of his best pieces exhibit farm-yards and stables, with dogs, horses, pigs, and cattle; or scenes at the door of the village ale-house, designed with all the truth and feeling which communicate a charm to the meanest objects, and proclaims the genius of the artist. Many of his pictures were painted in the midst of embarrassments occasioned by his imprudence, and some of them while under confinement for debts which he had contracted. He fell a victim to intemperance, dying while in confinement, on the 29th of October, 1804.

MORLAND, SIR SAMUEL, a clever mechanic and philosopher, who was born in Berkshire in 1625, and received his education at Cambridge. He was made secretary of state by Cromwell, who sent him to remonstrate with the duke of Savoy against the persecution of the Piedmontese protestants. On his return he published a work of considerable interest, called "The History of the Evangelical Churches in the Valleys of Piedmont." He was the inventor and improver of several scientific instruments, all of which did much credit to his talents, but did not tend to improve his finances, as he expended a considerable portion of his fortune in his favourite speculations. He died in 1696.

MORNAY, PHILIP DE, a distinguished French nobleman of the sixteenth century, who was born on the 29th of October, 1549 at Bui, in Normandy, and educated by his mother in the tenets of the reformed religion. In 1567 he entered the army, and bore his part in the civil wars which at that period distracted France; but, after the massacre of St. Bartholomew's, he left his country, and visited Switzerland, Germany, Italy, and a great part of the north of Europe, including England, where Elizabeth received him with distinguished marks of favour as an able supporter of the protestant cause. When in 1576 Henry of Navarre openly placed himself at the head of the Huguenot party, De Mornay once more took up arms, and continued in the service of this monarch during the whole struggle against the league; but when in 1593 Henry reconciled himself to the church of Rome, De Mornay sent in his resignation, and, retiring from court, devoted the remainder of his life to literary pursuits, and to advocating, with his pen, the cause of that religion which he had defended with his sword. His first work, "A Treatise on the Church," appeared in 1578, and was followed, the succeeding year, by another "On the Truth of Christianity." His most able, as well as most celebrated, work was "A Treatise on the Sacrament of the Lord's Supper," in which he vindicated the Calvinistic doctrine, as opposed to that of transubstantiation; and Cardinal du Perron, two years after its publication, entering into a personal dispute with the author on the subject, in a conference at Fontainebleau, the latter maintained his argument with so much ability as to acquire from those of his own persuasion the appellation of the Protestant Pope. Seven years afterwards he printed a history of the papacy, under the title of "The Mystery of Iniquity." This estimable man, whose learning, constancy, and unblemished morals, acquired the respect even of his opponents, died in 1623 at his chateau of La Forest, in Poitou, whither he had retired in 1621, after hav-

ing been deprived of his government of Saumur by Louis XIII.

MOROSINI, FRANCESCO.—This gallant soldier was born in 1618, and in his capacity of governor of Candia defended that island with 30,000 men against a Turkish force of four times that amount. Compelled at length to surrender, he obtained terms which were better observed by the Ottoman conquerors than was their wont; and although, on his return to Venice, he suffered a temporary disgrace, yet he soon recovered his credit with the government, and was appointed to the office of procurator of St. Mark's. Sailing, afterwards, against his former antagonists, the Turks, he attacked their fleet, not far from the Dardanelles, and totally defeated it, with great loss both of ships and men. Returning in triumph to Venice, he continued to enjoy great popularity. In 1688 he was elected doge, and survived his elevation about six years, dying at Napoli de Romani in 1694.

MORRIS, GOUVERNEUR, an American statesman and orator, who was born at Morrisania, near the city of New York, on the 31st of January, 1752. He was educated at King's college in that city, where he was graduated bachelor of arts in May 1768. Immediately after he entered the office of William Smith as a student of law. In 1771 he was licensed to practise law, and his proficiency in all his studies was remarkable. He early acquired much reputation as a man of brilliant talents and various promise. In May 1775 Mr. Morris was chosen a delegate to the provincial congress of New York. In June of that year he served on a committee, with General Montgomery, to confer with General Washington respecting the manner of his introduction to the congress. He entered with zeal and efficiency into all the questions and proceedings which referred to a vigorous resistance to the pretensions of the mother country. In 1776 he acted as one of the committee for drafting a constitution for the state of New York, which was reported in March and adopted in April of that year, after repeated and very able debates, in which Jay, Morris, and Robert R. Livingston, were the principal speakers. In July 1777 he served as member of a committee from the New York congress, to repair to the head-quarters of Schuyler's army, to inquire into the causes of the evacuation of Ticonderoga. In October of that year he joined the continental congress at York, Pennsylvania, and in 1778 wrote the patriotic and successful pamphlet called "Observations on the American Revolution," which he published at the beginning of 1779.

In July 1781 he accepted the post of assistant superintendent of finance, as the colleague of Robert Morris. He filled every office to which he was called with characteristic zeal and ability. After the war of the revolution he embarked with Robert Morris in mercantile enterprises. In 1785 he published "An Address to the Assembly of Pennsylvania on the Abolition of the Bank of North America," in which he cogently argued against that project. In December 1786 he purchased from his brother the fine estate of Morrisania, and made it his dwelling-place. Here he devoted himself to liberal studies. In the following year he served with distinction as a member of the convention for framing the constitution of the United States. In 1788 he sailed for France, where he was occupied in selling lands and pursuing money speculations until March 1790, when he came to London



as private agent of the American government with regard to the conditions of the old treaty, and the inclination of the British cabinet to form a commercial treaty. In November 1790 he returned to Paris, having made a tour in Germany. In the interval between this period and the beginning of the year 1792, he passed several times on public business between the British and French capitals. In 1792 he received his appointment as minister plenipotentiary to France, and was presented to the king. He held this station with great *éclat* until October 1794. He witnessed the most interesting scenes of the revolution in the capital, and maintained personal intercourse with the conspicuous politicians of the several parties. The abundant memorials which he has left of his sojourn in France, and his travels on the European continent, possess the highest interest and much historical value. He made extensive journeys after he ceased to be minister plenipotentiary, of which he kept a full diary. In the autumn of 1798 Mr. Morris returned to the United States, to engage in politics, with enhanced celebrity and a large additional stock of political and literary knowledge. He was universally admitted to be one of the most accomplished and prominent gentlemen of his country. In 1800 he entered the senate of the States, where his eloquence and information made him conspicuous. The two eulogies which he pronounced, one on General Washington, and the other at the funeral of General Hamilton, are specimens of his rhetorical style. His delivery was excellent. Mr. Morris, at an early period, gave special and sagacious attention to the project of the grand canal by which the state of New York has been so much honoured and benefited. In May 1812 he pronounced a public and impressive eulogium on the venerable George Clinton, and in the same year, an oration before the New York historical society. Mr. Morris died at Morrisania on the 5th of November, 1816. He passed the latter years of his life at Morrisania, exercising an elegant and munificent hospitality, reviewing the studies of his early days, and carrying on a very interesting commerce of letters with statesmen and literati in Europe and America.

**MORRIS, LEWIS.**—This talented American was one of the signers of the American declaration of independence. He was born in the state of New York in the year 1726. He was educated at Yale college, of which he received the honours, and on his return home he devoted himself to agriculture. When the dissensions between the mother country began he was in a most fortunate situation; with an ample estate, an excellent constitution, literary taste, and general occupations of which he was fond. He renounced at once his domestic comforts in order to assert the rights of his country. He was elected to the congress of 1775, wherein he served on the most important committees. That body assigned to him the arduous task of detaching the western Indians from the coalition with Great Britain. On this errand he repaired to Pittsburg, and acted with zeal and address. In the beginning of 1776 he resumed his seat in congress, where he was a laborious and very useful member. When he signed the declaration of independence, it was at the risk of his beautiful and extensive manor near New York, which was in fact soon after laid waste by the British. He quitted congress in 1777, and was afterwards in the state legislature and a major-general of militia. Mr. Morris

died on his paternal estate, in January 1798, at the age of seventy-one, possessing universal esteem.

**MORRIS, ROBERT**, the chief financier of the American revolution, who was born in Lancashire in January, 1733-4. His father embarked for America and caused him to follow at the age of thirteen, and before he reached his fifteenth year he was placed in the counting-house of Mr. Charles Willing, at that time one of the first merchants of Philadelphia. Fidelity, diligence, and capacity gained him the full confidence and favour of his employer, after whose death he was taken into partnership by his son Thomas Willing, subsequently president of the bank of the United States. This partnership lasted from the year 1754 until 1793,—the long period of thirty-nine years. At the commencement of the American revolution Mr. Morris was more extensively engaged in commerce than any other merchant of Philadelphia. No one embraced the American cause with more zeal and firmness, and few with more influence and risk. He declared himself immediately against the stamp act, signed without hesitation the non-importation agreement of 1765, and in so doing the house of Willing and Morris made a direct and serious sacrifice of trade. In 1775 Mr. Morris was appointed by the legislature of Pennsylvania one of the delegates to the second general congress. He was placed upon every committee of ways and means, and connected with all the deliberations and arrangements relative to the navy, maritime affairs, and financial interests. Besides aiding his country by his judgment and talents for business, he borrowed money to a very large amount, on his personal responsibility, for the use of the government. This personal credit growing out of his reputation for probity, ability, and resources, was wonderful, and of incalculable advantage to the American cause. It rarely failed when the treasury yielded nothing for the public exigencies. In May 1777 he was elected a third time to congress by the legislature of Pennsylvania, and continued to be the soul of the financial concerns. Washington, to whom he was deputed by congress in the autumn of 1777, conceived the utmost faith in his patriotism and ability, which all the subsequent events of their intimate intercourse and the connexion of Morris with public affairs served to perpetuate. In the year 1780 Mr. Morris established a bank by subscription, of which his share was 10,000*l.*, mainly with the object of supplying the army with provisions,—3,000,000 of rations and 300 hogsheads of rum. It continued until the following year, when the bank of North America was founded. His extensive commercial and private correspondence with Great Britain and the continent furnished him with early and important political information. His constant manifestations of confidence in the issue of the revolutionary struggle inspired many others with the same sentiment.

His whole example did incalculable service, and in February 1781 he was appointed superintendent of finance, and, by subsequent resolutions of congress, vested with powers which gave him in fact the control of all the public pecuniary interests. This arduous office he admirably discharged until the end of the war. "The whole business of finance," said he, "may be comprised in two short but comprehensive sentences,—it is to raise the public revenue by such modes as may be most easy, and to expend it in the most frugal, fair, and honest manner." The condition of the treasury when he undertook it was

nearly as bad as possible. Upon its improvement depended the preservation of the military force. The establishment of the bank of North America was one of his first and most beneficial measures. The notes of the institution were declared by congress receivable as gold and silver for the payment of all duties and taxes in each of the United States. Morris furnished the plan and published it with a cogent appeal to the patriotism of all American citizens. A contemporary writer has remarked that "the sudden restoration of public and private credit which took place on the establishment of the bank, was an event as extraordinary in itself as any domestic occurrence during the progress of the revolution." At this time the private fortune of Mr. Morris was ample, but supposed to be much larger than it really was, and he rendered this personal credit subservient to the public good. He pledged it whenever his official resources were inadequate. His advances at particular times on account of the confederacy or of individual states were enormous. His general situation, and the impossibility of relieving all the wants which were referred to his department, exposed him to slanderous charges and harsh suspicions which have in no instance withstood a fair inquiry. The necessary supplies of every thing required for Washington's expedition against Cornwallis were obtained chiefly by means of Mr. Morris's credit. He issued his own notes to the amount of 1,400,000 dollars, which were finally all paid. The history, however, of the difficulties which he had to evade or overcome, and the expedients to which he resorted in the course of his financial administration, would fill a volume.

In January 1783 Mr. Morris announced to the president of congress his intention to resign the office of superintendent of finance. Nothing but the public danger could have induced him to accept it, and the danger being past, he felt himself at liberty to escape from excessive toil and manifold liability. He consented, however, to serve until the 1st of May. On the 2nd of May, after repeated conferences with a committee of congress, he was prevailed upon to continue in office, and he did not finally leave it until November 1784. At his request in May of that year, congress appointed a board of treasury-commissioners, who were to co-operate with and succeed him in the management of the finances. In rendering an account of his stewardship he published an able address to the inhabitants of the United States containing excellent counsel. The American congress had resolved that, "until an agent of marine should be appointed, all the duties, powers, and authority assigned to that office should devolve on and be executed by the superintendent of finance." The additional burden was irksome to Mr. Morris. No agent was appointed and he was thus obliged to administer the affairs of the navy until the close of the year 1784. His expansive faculties, his habits of order, his energy and rigid justice in the transaction of business, enabled him to acquit himself creditable in this sphere. In 1786 Mr. Morris consented to be elected into the assembly of Pennsylvania in order to obtain the renewal of the charter of the bank of North America. Party spirit prevailed over his eloquence, but the exertions of the friends of the institution were in the succeeding legislature crowned with success. In 1786 he was elected a member of the convention which framed the federal constitution. No man had more often and severely felt the want of

an efficient government. He had incessantly asked for a stronger bond or instrument than the old confederation, for "a firm, wise, manly system of federal government;" and he strenuously co-operated in devising and recommending the present.

In 1788 the general assembly of Pennsylvania appointed him to represent the state in the first senate of the United States which assembled at New York. As a member of that body he distinguished himself by wise counsels, and particularly by an irresistible speech for the repeal of the tender laws. He was a fluent, correct, and impressive orator; he wrote with ease and terseness; his fund of political knowledge could not but be ample; his acquaintance with the affairs of the world exceeded in extent and diversity that of any of his fellow patriots, Franklin excepted; his conversation was therefore replete with interest and instruction. When the federal government was organized, Washington offered him the post of secretary of the treasury, which he declined, and being requested to designate a person for it, he named General Hamilton. At the conclusion of the war he was among the first who engaged in the East India and China trade. In the spring of 1784 he despatched the ship *Empress of China*, Captain Green, from New York to Canton, being the first American vessel that ever appeared in that port. He also made the first attempt to effect what is termed an out of season passage to China. This passage is effected by going round the south cape of New Holland, thus avoiding the periodical winds prevalent at certain periods in the China sea. In prosecution of this object the ship *Alliance*, Captain Read, equipped with ten twelve-pounders and sixty-five men, sailed from the Delaware, on the 20th of June, 1787, and arrived in safety on the 22nd of the following December at Canton, where considerable inquiries were made by the European commanders respecting the route that had been taken, as it was wholly a novel thing for a vessel to arrive at that season of the year. As no ship had ever before made a similar passage great astonishment was manifested, and the lords of the admiralty subsequently applied to Mr. Morris for information with regard to the track of the ship. It is said that her probable route was, previous to her departure, marked out by Mr. Morris with the assistance of Mr. Gouverneur Morris. In his old age Mr. Morris embarked in vast land speculations, which proved fatal to his fortune. The man to whose financial operations the Americans were said to owe as much as to the negotiations of Franklin, or even the arms of Washington, passed, to the disgrace of the American government, the latter years of his life in prison confined for debt. He sunk into the tomb on the 8th of May, 1806.

MORRISON, ROBERT.—This gentleman was sent to China in 1816 by the English bible society, for the purpose of acquiring the language of the Chinese, in order to make a correct translation of the Holy Scriptures into it; and he accompanied Lord Amherst to Peking. Canton or Macao was his usual place of abode, and he there filled the situation of Chinese translator to the East India company. He has published "*Horæ Sinicæ, or Translations from the Popular Literature of the Chinese*," "*A Grammar of the Chinese Language*," "*An Anglo-Chinese Dictionary*," in several parts, and "*A Complete Version of the New Testament*," in eight volumes. In 1820 he erected an Anglo-Chinese college at Malacca,



for instruction in English and Chinese literature, and for the propagation of Christianity. In 1826 he returned to England, bringing with him a collection of 10,000 Chinese books, with a valuable store of information relative to the country.

**MORTIER, EDWARD ADOLPHUS CASIMIR JOSEPH**, duke of Treviso, a French nobleman, who was born at Cambray in 1768. He received a careful education, and entered the military service in 1791 as lieutenant in a regiment of carabiniers, he afterwards became captain of the first battalion of volunteers of the department of the north, and took part in the battles at Quiberon, Gemappe, Neerwinden, and Hondtschoote. In 1799 he was made general of brigade, and soon after general of division. On the 15th of March, 1800, he received the command of Paris, and evinced his attachment to Bonaparte at the time of the unsuccessful attempt against the first consul on the third Nivose. After hostilities had recommenced against England in 1803, he occupied the electorate of Hanover. On his return he was made one of the four generals of the consular guard, and in May 1804 marshal of the empire. In the following September he took the command of a division of the grand army, passed to the left bank of the Danube, and was defeated in the battle of Durnstein by Kutusoff. In the war with Prussia he took possession of the electorate of Hesse, passed through Hamburg to the shores of the Baltic, occupied the Hanse towns, and conducted the hostilities against Sweden till Napoleon, towards the end of the campaign, recalled him to the grand army, where he took part in the battle of Friedland. He then commanded in Spain, where, in connexion with Lannes, he took Saragossa, defeated the Spaniards at Ocana, and assisted Soult in his plans against Badajoz. In 1812 he commanded in Russia, and was left in the Kremlin by Napoleon when he marched out of Moscow with orders to blow it up. At the re-opening of the campaign in 1813 he was placed at the head of the young guards, fought at Lützen, Bautzen, Dresden, Hanau, and in 1814 in the different battles in France, and acceded to Napoleon's dethronement. Louis XVIII. made him a peer of France. He was in Lisle when the king fled to that city in 1815, and informed the king of the unfavourable disposition of the garrison. Louis went to Ghent, and Mortier entered the service of Napoleon. After the second restoration he lost his dignity of peer, but was made commander of the military division in Rouen.

**MORTON, JOHN**, a celebrated English ecclesiastic, who was born in 1410, and educated at Oxford. His knowledge of the law and general character for ability recommended him to Henry VI., who made him master of the rolls in 1473, with a seat in the privy council. He served that and the succeeding monarch with great fidelity; the latter, Edward IV., made him lord high chancellor, and advanced him to the see of Ely. When Richard III. ascended the throne he ordered him to be placed in confinement; he however escaped and remained in concealment till the dethronement and death of Richard. He was promoted to several valuable posts by Henry VII., and died much regretted in the ninetieth year of his age.

**MORTON, JOHN**, an American who distinguished himself in the war of independence in that country. About the year 1764 he was sent as a de-

legate to the general assembly of Pennsylvania, of which he continued to be for many years an active and distinguished member. He was deputed to the congress of 1774. On the question of declaring independence in 1776, the delegation from Pennsylvania being divided, Mr. Morton gave his casting vote in the affirmative. This was an act of signal intrepidity under all the circumstances of the case. In the following year he assisted in organising a system of confederation for the colonies, and was chairman of the committee of the whole at the time when it was agreed to, on the 15th November, 1777. He died in that year of an inflammatory fever, in the fifty-sixth year of his age. His character was estimable in private as well as public life.

**MORVEAU, LOUIS BERNARD GUYTON DE, BARON**, a celebrated chemist, who was born at Dijon in January 1737, and distinguished himself in 1773 by the invention of the method of purifying the atmosphere by means of chlorine, which is now generally employed with the greatest success. Morveau was previously general-advocate of the parliament of Dijon, an able man of business, eloquent and upright. He founded a school at Dijon for his favourite study, chemistry, and during thirteen years conducted it himself. In 1801 appeared his "*Description Complète des Procédés de Désinfection*." In 1791 he was made member of the national assembly, afterwards of the convention. At the battle of Fleurus he ascended in a balloon. In 1797 he retired to private life. Subsequently he was chosen a director of the polytechnic school, which he assisted to establish, and a member of the institute. After the restoration he was pensioned. He died on the 2nd of January, 1816.

**MORYSON, FINES**, a topographical writer of considerable talent, who was born in Lincolnshire in 1566, and educated at Cambridge. Having completed his studies he went to the continent, where he remained for some years, and on his return went to Ireland, where he died in 1614. He published "*A History of Ireland from 1599 to 1603, with a short Narration of the State of the Kingdom from the Year 1169*," and "*An Itinerary containing Ten Years' Travels through the Twelve Dominions of Germany*."

**MOSCATI, PIETRO**, a celebrated physician and statesman, who was born in 1736 at Milan. As his talents were obvious at an early period, his father cultivated them with the utmost care, and at length sent him to Tuscany, and afterwards to Turin, to study under the direction of Bertrandi and Beccaria. Moscati, after having taken his doctor's degree at Pavia, was appointed assistant-physician to the hospital at Florence, where, and at Bologna, he diligently laboured in the acquisition of professional knowledge. In 1764 he was elected professor of anatomy and surgery in the university of Pavia, and published his anatomical lessons, and "*A Discourse on the Physical Differences which exist between Man and Animals*." Both of these works were well received and the latter was translated into German. In 1772 Maria Theresa nominated him professor of midwifery-surgery, and placed him at the head of a foundling establishment which she had formed. In 1796 Moscati espoused the cause of Italian liberty and became a member of the Cisalpine congress. In 1797 Bonaparte selected him as one of the fittest persons to be director of the Cisalpine republic; and when Moscati wished to decline the office, the general replied

to him, "If honest men refuse, I must appoint knaves." Moscati therefore accepted it; but he soon resigned, and resumed his medical pursuits. He was arrested by the Austrians in 1799 and confined in the fortress of Cattaro, where, however, he was liberated to attend on the arch-duke Charles, who had fallen ill. After the battle of Marengo he returned to Italy, and was one of the deputies sent to the *consulta* at Lyons. Under the government of Napoleon he was successfully made director-general of public instruction, a senator, a dignitary of the iron crown, grand eagle of the legion of honour, and a count. He was also highly respected at the vice-regal court, and was the favourite physician of the viceroy and the vice-queen. Moscati was sincerely attached to Eugene Beauharnais, and was one of the senators who was the most active in 1814 in endeavouring to raise him to the throne. He was afterwards one of the directors of the Italian institute, and president of the central council of health. He founded at his own expense a meteorological and astronomical observatory. In private life he was universally esteemed for his many virtues and the affability of his manners. He died in 1824.

MOSCHELES, IGNATIUS, a most celebrated pianist and popular composer, who was born at Prague in 1794. He was the son of a Jew, who, having discovered the musical taste of the child, had him instructed by Weber, the director of the conservatory there. The boy was first taught the compositions of Mozart, which he executed with a precision and expression that excited the astonishment of connoisseurs. Bach's and Handel's works were his next studies. He was equally successful in them and soon displayed a remarkable talent of extemporising on any given subject. He soon made himself master of the laws of counterpoint. Even in his eighth year he had already made some attempts at composition. His instructor next obliged him to practice and study Clementi's compositions for the piano, and the young artist made his appearance in a public concert in 1806. His skill, purity, and vigour of expression, and knowledge of harmony, were universally admired, and induced several amateurs to send him to Vienna to complete his education. There he enjoyed the instruction of the celebrated Albrechtsberger and Salieri, and made such astonishing progress as to become the chief performer at the concerts of instrumental music and the favourite of the Vienna public. After making his appearance in different parts of Germany with universal applause, Moscheles set out in 1820 on a professional tour in Holland, France, and England, and in all these countries was no less successful than he had been at home. He afterwards made a second visit to London, and returned in 1826. He afterwards appeared in the countries in the north of Europe, whence he returned in 1830, and performed in Paris. As an artist Moscheles was remarkable for his elevated style and the almost incredible facility with which he overcomes difficulties. As a composer he was much esteemed; but his compositions are extremely difficult of execution.

MOSCHUS, a Greek pastoral poet, who was a native of Syracuse. The time when he lived is not accurately known, some making him a pupil of Bion, who is supposed to have lived under Ptolemy Philadelphus, while others suppose him a contemporary of Ptolemy Philometer. The tenderness with which he speaks of Bion in his beautiful elegy on that poet,

implying a personal acquaintance, seems to render the former opinion most probable. A few idyls form the whole of the remains of Moschus, which exhibit great elegance of style and delicacy of conception. They are generally printed in conjunction with those of Bion, and may be found in the "*Poetæ Minores*," as also a separate volume by Meckercke. The death of Bion as commemorated by this poet is a favourable specimen of his style.—

"*Sicilian Muses, pour the dirge of woe:  
The swallows, nightingales, that wont to know  
His pipe with joy, whose throats he taught to sing. :  
Perch'd on the branches, made their dirges ring:  
All other birds replied from all the grove;  
And ye too mourn, oh every woodland dove!*"

"*Sicilian Muses, pour the dirge of woe:  
Who, dear-beloved! thy silent flute shall blow?  
What hardy lip shall thus adventurous be?  
Thy lip has touch'd the pipe; it breathes of thee:  
Mute echo, too, has caught the warbled sound  
In whispering reeds, that vocal tremble round:  
I bear the pipe to Pan; yet, haply, he  
May fear the trial, lest eclipsed by thee.*"

"*Sicilian Muses, pour the dirge of woe:  
The tears of pensive Galatea flow,  
Missing thy song, which on her ear would glide  
When on the sea-shore sitting by thy side:  
Unlike the Cyclops' music was thy lay,  
For she from him disdainful fled away;  
She from the beacon look'd on thee serene,  
And now, forgetful of the watery scene,  
Still on the desert sands, beside the brine,  
She feeds the wandering herds, that late were thine.*"

"*Sicilian Muses, pour the dirge of woe:  
Whatever gifts the Muses could bestow,  
Are dead with thee; whate'er the damsel's gave  
Of sweet-lipp'd kisses, buried in thy grave.  
Around thy sepulchre the Loves deplore  
Their loss: and Venus, shepherd! loves thee more  
Than the soft kiss, which late she bent to sip  
From dying fragrance of Adonis' lip."*

The tomb of this celebrated poet was brought from Abydos by order of the French government and placed in the great national museum at Paris. An accurate representation of this ancient monument is given in the sketch beneath.



MOSELEY, BENJAMIN, an English physician, who was born in the county of Essex, and went early in life to Jamaica in the West Indies, where he practised for many years as a surgeon. At the time that



Dr. Moseley resided in Jamaica the contest with our colonies still raged with unabated violence, and the troops quartered in Jamaica were uncommonly unhealthy. Indeed in that, as in other islands, there are periodical returns of tropical diseases, that sweep all away before them, more especially during war; but it was reserved for a later day to behold contagion and desolation spreading all around in the "piping times of peace and plenty." The abilities of Dr. Moseley on this occasion were called into action; and he had to contend, among others, with two of the most terrible diseases that either civilians or soldiers can be attacked with. These considerations of course led to investigation and inquiry; and he not a little increased his reputation by an essay, printed and published at Kingston, on the best modes of treatment and cure. This work was afterwards reprinted in England, and has passed through several editions. Dr. Moseley, having succeeded so far in his professional avocations as to acquire a certain degree of celebrity, and a considerable portion of wealth, determined to return to Europe. He accordingly embarked at Port Royal, and sailed for the coast of North America. The war with the colonies had now ceased, and their independence was solemnly recognised by a treaty with the mother country. Having visited New York and Philadelphia, Dr. Moseley was well received by his professional brethren in the New World, who were intimately acquainted both with his writings and his merits. He was accordingly elected a member of the philosophical society, and visited most of the States, for the purpose of making himself familiar with the existing state of practice and the principal medical men resident there.

On his arrival in Europe he determined to devote his time and attention to the further acquirement of medical knowledge. Accordingly, after observing the current practice in England, he repaired to the continent, and took his degree as M. D. at Leyden; he also visited the principal cities and hospitals of Europe, for the purpose of attaining an accession of medical knowledge. After this he determined finally to settle in England, and accordingly came to London about the year 1785 for the express purpose of practising as a physician. But as a previous step, it was necessary to obtain the sanction of the college; and accordingly, after the usual examination, he was permitted to visit patients as a licentiate. But as he was an entire stranger in the capital, it became necessary to make himself known by his writings. He accordingly published a treatise on coffee, one of the indigenous plants of Jamaica. This recommended him to the planters; and the committee of merchants of that island are said to have presented him with a puncheon of rum, in return for a pamphlet calculated to render the beverage produced from that berry more extensively known and used. In the course of the same year he published a treatise on the tropical diseases, and it is almost unnecessary to add, that none of his contemporaries, perhaps, possessed a larger share of experience, or were better acquainted with the maladies prevalent in the vicinity of the equator.

Dr. Moseley soon acquired celebrity by his writings, which were so popular that several editions were called for in succession within a very short space of time. This fortunate event of course led to practice; and it was a circumstance highly favourable to his

future fortunes, that the notice of the late earl of Mulgrave being attracted by his publications, he first became his patient, and next his patron. This nobleman, who occupied a high situation in the state, was then languishing under a nervous disease, which, if not cured, was at least palliated by the bold and successful prescriptions of his favourite physician. Nor did he suffer him to pass unrewarded; for on the death of the celebrated Dr. Monsey, Dr. Moseley was nominated his successor as physician to Chelsea hospital. This proved to be, if not a very lucrative, at least a very desirable appointment.

In 1799 Dr. Moseley added not a little to his reputation by a treatise on sugar, which again recommended him to the notice and gratitude of his old West Indian friends and connexions. But a remarkable epoch had now occurred in the history and practice of medicine; and unfortunately, the doctor took an active part, and declared himself publicly against the new mode. Deeming the Jennerian system of inoculation not only an innovation, but one of a most dangerous tendency, he opposed it with all his might, and supported his opinions by publications.

The doctor, who was always a bold practitioner, towards the latter end of his life supposed he had attained that great desideratum in medicine, a remedy for the most frightful of all maladies, perhaps, with which suffering humanity can be afflicted; that is, hydrophobia, to the prevention and cure of which he now dedicated a treatise. In this work we find a history of the disease, with a complete series of the different stages of canine madness, illustrated with a variety of cases.

For several years Dr. Moseley was in the habit of visiting his native county once a year. The period chosen was during the summer months. Of this place he was not only fond himself, but in the constant habit of recommending it to all his patients; and at this favourite spot, worn out by age rather than infirmities, he died on the 15th of June, 1819, having attained the age of eighty.

MOSELEY, WALTER MICHAEL, a writer of considerable merit, who was born in 1765 at Glasshampton, in the county of Worcester. He received the rudiments of his education at a school at Wolverhampton, and was then sent to the university of Edinburgh to complete his studies. Upon his return to Glasshampton about 1789, he found the young and fashionable in various parts of England eagerly engaged in the revival of the practice of archery. He, too, was attracted; but instead of regarding archery as a mere amusement, he was led by a more philosophical spirit to enquire into the history of the bow and its connexion with the revolutions of society. He saw in it the instrument by which empires had been lost and won. In 1792 he published "An Essay on Archery," a work equally elegant and learned, in which he traces the history of the bow from the earliest ages. This essay was well received; and as the amusement is still pursued, and the book is become scarce, it is hoped that a new edition will be published. About this time the new discoveries of Lavoisier had excited great attention, and seemed likely to effect, as they have indeed effected, an entire change in the previously received chemical theories. At Edinburgh, Mr. Moseley had formed an intimacy with Josiah Wedgwood, whom he accompanied on a tour in Scotland, where he made an extensive collection of minerals. This young gentleman was engaged in

a course of chemical experiments, in which he proved eminently skilful. Mr. Moseley, emulous of his example, and moved by the public agitation of the subject, entered eagerly upon the same pursuit; he collected a costly laboratory, repeated the principal experiments, contrived new ones, and gave the subject his undivided attention for several years.

He subsequently directed his attention to the science of botany. This was rendered more interesting to him as he had married a lady who aided him with her pencil.

Mr. Moseley was the proprietor of the manor of Buildwas, in the county of Salop, which formerly belonged to a fraternity of Cistercian monks. The venerable ruins of the abbey still remain. He arrested, at considerable expense, the progress of dilapidation, feeling an interest in this foundation as owner; and urged by the curiosity of an antiquary, he commenced a laborious investigation of its history and customs. This unavoidably led him to inquire into the nature generally of the monastic institutions. In the result he collected materials for an interesting volume. It was from this manuscript that Mr. Moseley furnished Mr. Britton with the brief account of Buildwas Abbey in the fourth volume of his "Architectural Antiquities of Great Britain."

About the year 1817 he began to attach himself to astronomy, his last, his favourite, pursuit. He may indeed be thought to have shortened his life by the anxious toil in which he was involved by his curiosity respecting certain disputed discoveries in that science, and his desire to do justice to the fame of his own countrymen, in opposition to the claims of foreigners. He possessed accuracy of vision, unwearied patience in calculation, and dexterity in the use of instruments, of which he had a valuable collection. Mr. Moseley died on the 16th of July, 1827. It may, however, be questioned whether, if fame, instead of his real incitement, the pure love of knowledge, had actuated him, he was fortunate in his choice. Such great advances have been made in that science by the rare union of the most refined theory and exquisite observation, that little chance of great renown remains for future adventurers. Mr. Moseley has left observations of transits and north polar distances made during several years; and by his close attention to those beautiful objects, the double stars, he seems to have confirmed the opinion that they change their position in regard to each other.

**MOSES.**—This great Hebrew law-giver was born in Egypt about 1600 B. C., among the then severely oppressed Jewish people. Three months after his birth, his father Amram, and mother Jochebed, both of the race of Levi, were obliged to expose him, in obedience to a royal command, which enjoined that all the male children of the Hebrews should be put to death. But the daughter of the Egyptian king (a tradition preserved by Josephus names her Thermutis), going to bathe in the Nile, found the child exposed in a carefully constructed basket of bulrushes upon the border of the river, and took compassion upon him. His sister Miriam, who was standing near, offered to procure him a nurse, and immediately summoned his mother. The feelings of his unhappy people were therefore instilled into him with his mother's milk, and he returned, when he had reached a fit age for instruction, to the king's daughter, who named him Mo-udsche (whence the Hebrew Mocheh), signifying one delivered from the waters, and adopted

him as her son. He was afterwards educated for the duties of the priesthood, to which the royal family belonged, and could now, as the disciple of the priests, attain to all the arts and knowledge which this privileged caste carefully confined within the limits of their order. The means of instruction thus afforded him were the best which his time possessed; and Moses penetrated still deeper than his instructors into the secrets of their religion, physics, legislation, and government, as appears plainly from his words and actions.

His expedition into Ethiopia in the fortieth year of his age as leader of the Egyptians, when he subdued the city of Saba, won the affections of the conquered princess Tharbis and married her, rests only on the tradition preserved by Josephus. Yet Moses could not forget his people in the splendour of a court: an outrage committed by an Egyptian on a Hebrew excited his anger, and he secretly slew the Egyptian. But this deed became known, and he escaped the pursuit of the king only by a hasty flight into Arabia. Here he took refuge with Jethro, a Midianitish prince and a priest, and espoused his daughter Zipporah, whom, at their first meeting, he had rescued from hostile shepherds. Thus the adopted son of a king's daughter became the herdsman of an Arabian, and history does not say that he aspired to any thing greater. But the misery of his nation must have been continually present to his mind, and not in vain had he been led by extraordinary means into the sanctuary of Egyptian wisdom, and endowed with the rarest powers and knowledge. This knowledge occupied his mind in his solitude, and explained to him the secrets of nature, whose mysteries and wonders addressed him in a solemn tone amid the deserts and mountains of Midian, and elevated his heart to that God whom he discerned more clearly than his fathers. Yet the germ of his great undertaking remained for a long time maturing in his mind before it was brought to light, and assumed the form of a deeply meditated plan. Moses had already attained to an age which gives mature experience, patience, and tranquillity of mind, when this took place through an immediate interposition of God. While he was feeding his flock on mount Horeb, he saw a bush on fire, and considering why the bush was not consumed he heard the voice of the Lord proceeding from it, who announced himself to him as the God of Abraham, Isaac, and Jacob, and commanded him to lead his people out of Egypt into the land which he had promised to the patriarchs. The name Jehovah, by which God declared himself, was already known to him by means of the Egyptian mysteries, and conveyed the idea of the one everlasting and unchangeable. But not without anxiety, arising from the view of the difficulties which he should meet with, and from his modesty, did he determine to obey this call. Pharaoh, he thought, is hard and unbelieving, he himself outlawed, his people rude, and incapable of comprehending the idea of the God whom he should announce to them. Being slow of speech, and possessing none of the arts of an orator, his words will not be believed without visible signs. God therefore gives him power to prove his mission by miracles, and joins to him his elder brother Aaron as a speaker. Thus prepared, Moses becomes confident that he shall succeed with the assistance of God and returns to Egypt, a gray-haired man of eighty years, to undertake the work. All the difficulties



which he had foreseen, and yet greater ones opposed him. He had the eloquence of Aaron it is true to aid him, and the people of Israel must recognise the hand of God in his deeds; but, degraded by long slavery, they wavered between belief and doubt.

In vain did he produce changes in the ordinary course of nature, which could not be imitated by the art of the Egyptian sages, and for the performance of which a higher power was obviously requisite. The tenth of the destructive plagues which afterwards came upon Egypt—the destruction of all the first-born—first moved the hardened heart of Pharaoh to allow the Hebrews to depart. Moses placed himself at their head, and conveyed them, with all their possessions, out of Egypt, passing, under the protection of God, through the midst of the Red Sea, in which the faithless Pharaoh, pursuing them, was drowned, with the army which followed him. Yet this deliverance from a formidable enemy was only the beginning of his enterprise. A rude tumultuous people was around him, who, until now, had obeyed the scourge of their taskmasters, but knew not how to live in freedom. Their distress in the desert excited loud murmurs; their meeting with the hostile Bedouins occasioned bloody combats; the jealousy of the elders produced dissensions and opposition to their leader; his life was often in danger, and he was often obliged to maintain his authority by force and severe punishments. But, with wonderful wisdom, he remained firm, in spite of all opposition, to his plan of transforming the stubborn multitude into a devout, civilized, and independent people. He supplied the hungry with food from heaven, and opened to the thirsty new fountains upon the rock of Horeb, by the aid of God, who granted to his petition what the people needed.

In all his ordinances he declared himself to have the express command of God, who wished to draw his people to himself and to form their hearts by love and fear. Religion is the spirit of the law which Moses began to announce three months after his departure from Egypt. Arrived at Sinai, a mountain of Arabia, he allowed the people to encamp, while he himself ascended the holy summit to pray, where, surrounded with thunder, and trembling at the presence of God, the laws were announced to him which were to regulate the lives of the Israelites. Founded upon the faith of the patriarchs, these laws are rather a restoration of the simple truths which had governed the primitive world than a new religion. As presented by Moses, they were purified from the errors and follies of superstition, which had gathered round them among idolatrous nations, and were exhibited in a form adapted to the wants of the Hebrews, who had grown from a single family to a rude ungoverned multitude. The great object of his legislation is to inculcate the doctrine that Jehovah is the only God, who will allow no other god besides himself, nor any visible image of his being; that he is himself the king of his people, and that he will rule them by his priests: hence the laws by which Moses regulates the worship of the Hebrews, the administration of the government of justice, and even directs their manners, and lays down rules for the care of their health, bear the marks of their heavenly origin. Arising from the wants of the moral and physical nature of man, they are excellently adapted to the peculiar character of the people, to the climate, and to the political position of the land appointed for their dwelling, and to

the plan of Providence of making this people the depository of a divine revelation, to be developed in the fulness of time, and finally extended over the world. These laws forbid intermixture with other nations, the introduction of foreign customs, and the adoration of strange deities.

As a people peculiarly dedicated to God, the Hebrews were to be separated from all neighbouring nations, and to stand separate and independent, relying upon God as their Lord and master. Regulations, extending to the minutest particulars of the daily occurrences of life, in which even the selection and preparation of their food, and the care of personal cleanliness, were not forgotten, gave them habits adapted to their character and religious destination. A ritual, composed of a thousand minute ceremonies, and, as a whole, allegorically designating a covenant with God, to be incessantly renewed by offerings, prayer, and purification, imposed on them the duty of continual diligence in the service of their heavenly king. To the race of Levi, to which Moses belonged, he assigned the care of the religious service, and of seeing that the laws were obeyed, investing, not his sons (whom he allowed to take their place among the common Levites), but the descendants of his brother Aaron, as God commanded, with the first office in the kingdom,—that of highpriest. To this tribe, excluded from all property in land, the other tribes were to pay tithes: they were subjected to the authority of elders and judges, and the firmness of their political union was secured by certain festivals, to be celebrated by them in common, and by exclusive devotion to the service of God in the tabernacle,—a movable temple, regarded with awe, as the appointed dwelling of Jehovah, into the interior of which the priests alone were allowed to enter, and where, moreover, all the taxes were deposited, so that it was the central point of all the riches of the nation.

These are the chief points in the legislation of Moses, which, even if it displays some Egyptian features, yet plainly manifests the endeavour to wean the Hebrews from Egyptian customs and prejudices, and to elevate them to political and religious independence, and far surpasses, in originality and elevation of principle, in consistency and expressiveness, and, what most proves its heavenly origin, in proofs of true humanity, the boasted legislation of Solon and Lycurgus. Yet its importance was not at once recognised by the Hebrews. When they were already near the end of their journey towards Canaan, Moses saw himself compelled, in consequence of new evidences of discontent, to lead them back into the desert, and forty years of toilsome wandering must be passed there: the severe punishments which the law threatens against transgressors must be executed in all their rigor: all those who had attained to man's estate at their departure from Egypt must die before the law could be thoroughly known, and become habitual with those who had been born during the wandering. Moses himself, distressed with cares, troubles, and occupations of all kinds, was not permitted to live to see the complete accomplishment of his plan, on account of a murmur which, in the midst of his distresses, he allowed to escape against his God. After he had appointed Joshua to be the leader of the Hebrews, and had taken a solemn farewell of the people, he ascended a mountain in Peræa, beyond Jordan, from which he surveyed the land of

promise, which he could not enter, and closed his eventful life in his 120th year.

He prevented all superstitious reverence for his bones by his command that his remains should be buried secretly, and the place of his grave concealed from the people. The books which stand under his name at the head of the Old Testament form the best monument of his worth. As it has been supposed that the material upon which he wrote was stone, and as it was hardly possible for works of the size of the Mosaic to be written at length on such a material, critics have attributed their collection and arrangement in five books (whence their name, in Greek, *Pentateuch*), to a later writer, of the time of David or Solomon. But M. Greppo, in his essay on the hieroglyphic system of Champollion, maintains that Moses might have written on papyrus, and refers to an Egyptian manuscript on papyrus, in the museum at Turin, containing an act drawn up in the reign of Thouthmosis III., two centuries at least before Moses; and it is generally admitted that much must have been written by him; especially the laws, which he could not trust to uncertain tradition, in the books of Leviticus and Deuteronomy. It is equally certain that he is the author of the magnificent songs, in which he celebrates the deliverance of the Israelites from the Red Sea, and blesses and takes leave of the people before his death. The collection of the several portions of his writings into a whole may be the work of a later time, which cannot be fixed within more precise limits than those above mentioned.

MOSES, CHORENENSIS, an historian and geographer, who flourished about A. D. 462. His principal work, "A History of Armenia from the Deluge to the Middle of the Fifth Century," was first published with a Latin version by John and William Whiston in 1736; and, though mixed up with a great deal of fable, is a valuable history, containing many narratives not elsewhere to be found. He was also the author of an "Abridgment of Geography," first published at Amsterdam in 1668, and several canticles, which are sung in Armenian on the anniversary of Christ's presentation to the temple.

MOSS, ROBERT, an English divine, who was born at Gillingham, in Norfolk, in 1666. He received the rudiments of his education at Norwich school, and afterwards removed to Cambridge. He was made B. D. in 1690. He was sworn chaplain, in three succeeding reigns, to King William, Queen Anne, and George I., and being one of the chaplains in waiting when Queen Anne visited the university of Cambridge in April 1705, he was then created D. D. In 1708 he was invited by the parishioners of St. Lawrence Jewry, on the resignation of Dean Stanhope, to accept of their Tuesday lecture, which he held till 1727, and then resigned it on account of his growing infirmities. In 1712, on the death of Dr. Roderick, he was nominated by the queen to the deanery of Ely, which was the highest but not the last promotion he obtained in the church; for in 1714 he was collated by Robinson, bishop of London, to Gliston, a small rectory on the eastern side of Hertfordshire. The gout deprived him of the use of his limbs for some of the last years of his life, and he died in March 1729, in his sixty-third year, and was buried in the presbytery of his own cathedral. Dr. Moss was the author of several valuable theological works.

MOSSOP, HENRY, a clever tragic actor, who was

born in Ireland in 1729. He was the son of a clergyman who held a rectory in the province of Connaught, and was educated at Trinity college, Dublin, where he took a degree. He made his first appearance on the stage at Dublin. He afterwards removed to London, where, next to Garrick and Barry, he was esteemed the principal tragedian of his time. In 1761 he became manager of one of the Dublin theatres in opposition to Barry and Woodward; and the rivalry proved ruinous to all parties, and especially so to Mossop, whose vanity and intemperate conduct having at length excluded him from the exertion of his professional abilities on the metropolitan stage, he was reduced to great distress, and died in absolute penury at Chelsea, in November 1773.

MOSTOWSKI, COUNT THADDEUS, an illustrious Pole, who is entitled to an honourable place among the patriots of his country. He was born at Warsaw in 1766, and in 1790 was nominated castellan, by virtue of which office he had a seat in the senate. At this period he established a national gazette, which produced a powerful effect on the public mind. On the proclaiming of the constitution of 1791 he became a member of the constitutional committee; but when in 1792 Stanislaus was compelled by the Russians to accede to the confederation of Targowitz, and consequently to the overthrow of Polish liberty, Mostowski quitted his country, being, it is said, despatched on a mission to Paris by his fellow-patriots. At Paris he became connected with the Girondist party, which then held the reins of government, and it is believed that he obtained a promise of assistance for the Poles; but the triumph of the Jacobins, on the 31st of May, put an end to his prospects. He even became an object of suspicion to the dominant faction, and narrowly escaped being guillotined. On his return to Poland he retired to his estate, but was immediately arrested by the Russian minister, and confined in his own house for three months. Having at length recovered his freedom, he took an active part in the efforts which were made by his countrymen to expel their oppressors. He was successively a member of the provisional council, the great council, and the council of war; and, after the capture of the suburb of Praga by Suwarow, when no hope was left of saving Poland, he proposed to his colleagues a scheme which could have been conceived only by a man of courage and talent. It was to collect the 25,000 men who yet remained, with a train of 100 pieces of cannon, and, by a forced march through Germany, to join the French army on the Rhine. The plan was adopted, but circumstances prevented it from being carried into execution. He refused to fly from Warsaw, and, in conjunction with Ignatius Potocki, was employed to negotiate the surrender of the capital to Suwarow, who pledged himself that persons and property should be respected. Mostowski was nevertheless seized and sent to St. Petersburg, where he remained in confinement till he was liberated by Paul I. From that period till 1805 he lived on his estate in Poland, dividing his time between agriculture and literature. He became a member of the Warsaw literary society, and published twenty-six volumes of a beautiful edition of the Polish classical authors. In 1805 he revisited France, and in 1809 bought an estate in that country, on which he resided till 1815. It is probable that he concurred in the measures which were taken in 1807 and 1812 for the liberation of his native land; but



his name was not brought before the public. In 1815 the emperor Alexander recalled him to Poland, and appointed him minister of the home department and of police.

**MOTANABBI, ABUL TAYLIB AHMED AL**, a celebrated Arabian poet, who was born at Cufa in 915. He studied at Damascus, and applied himself especially to grammar and the belles lettres. At length, being inflamed with a passion for poetry, he gave himself up to the cultivation of that species of literature with the utmost enthusiasm, and professed to believe that he was divinely inspired. He aspired to become the rival of Mohammed, and, by the charms of his versification, seduced a multitude of the Arabs to become his disciples. The governor of Emesa stopped the progress of the new sect by seizing their chief and dispersing his followers. Montanabbi, reduced to reason by confinement, renounced his chimerical pretensions to inspiration, and, on regaining his liberty, applied himself wholly to poetical composition. He was entertained at the court of the prince of Aleppo, whence he removed to Egypt, and afterwards to Shiraz, where he was loaded with benefits by the sultan Adadodowla. He was at length killed by robbers in crossing the desert to visit his native country in 965. A memoir of Montanabbi, with two of his poems, may be found in Ouseley's "Oriental Collections." His "Divan," a collection of poems, has exercised the industry of more than forty commentators.

**MOTTE, ANTOINE HOUDAR DE LA**, a French dramatist, who was born at Paris in 1672, and studied under the care of the Jesuits. His father, a hatter, who owned a small estate at Troyes, called *la Motte*, destined him for the law; but the son had a strong inclination for the theatre, and, after having appeared in some of Molière's plays at some private theatricals, he brought out his first piece, "*Les Originaux*," in 1693, with so little success that, from chagrin, he determined to join the Trappists. The celebrated abbé Bouthillier de Rancé, learning his resolution, dissuaded him and a companion, who meditated the same act of folly, from taking this step. La Motte returned to Paris, and began to write for the opera with more success. He brought out a great number of pieces, and was soon allowed to be inferior only to Quinault. He next ventured into the field of comedy and tragedy. Though some of his productions were unsuccessful, his tragedy, "*Ines de Castro*," met with a most favourable reception, notwithstanding its many faults. His Odes and Fables were also much admired. Having undertaken a translation of the *Iliad*, without a competent knowledge of the language, he involved himself in a dispute with Madame Dacier, on account of some remarks in his introductory essay derogatory to the merits of the poet. His "*Reflexions sur la Critique*," in reply to the violent work of Madame Dacier, "*Des Causes de la Corruption du Gout*," was written in a tone of moderation; the dispute was, however, continued until Fénelon, who was called in as arbitrator, decided the question; and Rousseau revenged the honour of the Grecian bard by a severe epigram on his detractor. Other paradoxical opinions—for instance, his objections to verse, although he had almost always written in verse, and with more success than in prose—involved him in numerous disputes, and drew upon him many epigrams. La Motte always kept his temper in those controversies,

and, although among the most admired writers of his day, never indulged in an acrimonious tone towards his adversaries. During the last twenty-four years of his life he was blind, and his health was very feeble; but he preserved his serenity and kindness of temper, and died in 1731.

**MOTTEVILLE, FRANCES BERTRAND, MADAME DE**, a celebrated French lady, who was born in Normandy about 1615. She was the daughter of a gentleman who belonged to the court; and her wit and amiable manners recommended her to Anne of Austria, who kept her constantly near her. Cardinal Richelieu, who was always jealous of the favourites of this princess, having had her sent from the court, she retired with her mother to Normandy, where she married Nicholas Langlois, lord of Motteville, who died in about two years. After the death of Richelieu, Anne of Austria, having been declared regent, recalled her to court. Her gratitude induced her to write the history of this princess, under the title of "*Mémoires pour servir à l'Histoire d'Anne d'Austria*." These memoirs describe the minority of Louis XIV. with great truth. She died at Paris in 1689. There was a very great friendship, even intimacy, between Henrietta, the widow of Charles I., and Madame de Motteville.

**MOULTRIE, WILLIAM**, a major-general in the revolutionary war of North America, who was born in England, but went to South Carolina at an early age. He served with distinction as a volunteer in the Cherokee war in 1760. He joined a second expedition under Colonel Montgomery, and in 1761 commanded a company in a third that forced the Indians into terms of peace. He was among the most strenuous in asserting the liberties of his adopted country against Great Britain. We find him associated with the Pinckneys, Rutledges, and Middletons, in the first stages of the contest, and sharing with them the confidence of his fellow-citizens. In the beginning of the war he was colonel of the second regiment of South Carolina, and a member of the first congress of that province. His defence of Sullivan's Island in 1776 with 344 regular troops, and a few militia, and particularly the repulse of the British in their attack upon the fort on the 28th June in that year won him much honour. He received the thanks of congress, and the name of Moultrie was bestowed on the fort. He was soon after raised to the rank of brigadier-general, and put upon the continental establishment. At Beaufort, in 1779, he repulsed the British at all points with a handful of militia; and he seconded Governor Rutledge efficaciously in collecting the yeomanry for the defence of Charleston, when the British general Provost made a demonstration against that place. About this time he received a commission of major-general in the army of the United States. His gallantry and conduct were signalized again in the battle of Stono, and in the pursuit of which he led as far as Sheldon. He was second in command under General Lincoln at Charleston, when the place was besieged and captured by Sir Henry Clinton. Moultrie remained a prisoner in the hands of the British until he was exchanged at Philadelphia, near the close of the war. On his return to South Carolina in 1782 he was hailed with the most cordial respect and gratitude by his fellow-citizens, who elected him governor of the state. He died at Charleston on the 27th of September, 1805, in the seventy-sixth year of his age. He compiled two volumes of "*Memoirs of the*

American Revolution as far as North and South Carolina and Georgia had a part." They consist chiefly of letters written by civil and military officers during the war. Major Garden has included in his "Anecdotes," &c., Moultrie's lofty reply to Lord Charles Montague, through whom brilliant offers were made to him, as temptations to desert to the British side.

MOUNIER, JEAN JOSEPH, a French advocate, was born in 1758 at Grenoble, where his father was a merchant. He was educated by a severe pedantic instructor, whose obstinacy and bad humour had exposed him to much suffering, and was afterwards refused admission into the military service because he was not of noble birth, so that he early imbibed a hatred against oppression and the privileged orders. Disliking the commercial profession, he devoted himself to the study of law at the university of Orange, and, after three years, became an advocate. At the age of twenty-five years he purchased the office of a judge-royal, which he exercised for six years with much reputation. His open declaration against the abuses of the stamp and land tax as they then existed in France, and against the mal-administration of the finances, gave one of the first impulses in 1787 to the general opposition to those oppressive measures; and when, in the following year, the severe and imprudent proceedings of the government occasioned disturbances in Grenoble the public voice selected him as umpire. In the first deliberations of the national assembly, of which he was a member, he was conspicuous. He took an active part in all the proceedings of the constituent assembly, and the resolution and honesty with which he conducted himself in the presidency of this body, under circumstances of great difficulty, protecting the interests of the nation, and repelling the unjust attacks on the royal family, secured him the esteem of the better part of the community. But when anarchy at length prevailed, and no hope remained of restraining the fierceness of unbridled passions, he retired from public life to Dauphiné, and thence, in November 1789, demanded his dismissal. At the same time he published an exposition of his conduct, "*Exposé de sa Conduite et des Motifs de son Retour en Dauphiné*." At Geneva, to which he afterwards retired to escape the persecutions of the Jacobins, he published the "*Appel au Tribunal de l'Opinion Publique*."

In 1793 he went from Switzerland to London, where government offered him the place of chief-justice in Canada, with a considerable salary, which, however, he refused, as he had not relinquished the hope of returning to his country; and Geneva, where he had till then resided, having been involved in the revolutionary disturbances, he retired to Germany with his family in 1795, where the duke of Weimar received him kindly, and gave him the castle of Belvedere, near Weimar, that he might establish there an institution for the education of young men from the higher ranks. Mounier here wrote his work "*De l'Influence Attribuée aux Philosophes, aux Francs-Maçons, et aux Illuminés sur la Révolution de France*," which appeared at Tübingen in 1801. After the 18th Brumaire he returned to France, was nominated in 1802 prefect of the department Ille and Vilaine, and in 1804 member of the conservative senate, and in the following year was made a member of the council of state. He died in January 1806.

MOUNTFORT, WILLIAM, a clever dramatic

writer and actor, who was born in 1659 in Staffordshire. He is believed to have adopted the stage as a profession at a very early period of life, as a contemporary says that after his attaining a degree of excellence in his profession, he was entertained for some time in the family of the lord chancellor Jefferies, "who," says Sir John Reresby, "at an entertainment of the lord mayor and court of aldermen, in the year 1685, called for Mr. Mountfort to divert the company," as his lordship was pleased to term it: "he being an excellent mimic, my lord made him plead before him in a feigned cause, in which he aped all the great lawyers of the age, in their tone of voice, and in their action and gesture of body, to the very great ridicule not only of the lawyers, but of the law itself; which to me," says the historian, "did not seem to me altogether prudent in a man of his lofty station in the law: diverting it certainly was, but prudent in the lord high chancellor, I shall never think it." After the fall of Jefferies he again returned to the stage, in which profession he continued till his death, which took place in 1692.

MOURADGEA, D'OHSSON, IGNATIUS, a learned American, who entered into the service of the Swedish embassy at the Ottoman Porte, and by his talents attained the highest diplomatic honours. He was made *chargé d'affaires*, knight of the order of Vasa, and in 1782 minister plenipotentiary and envoy extraordinary. His knowledge of the Arabic and Turkish languages gave him the means of acquiring information respecting the Ottoman empire from the best sources. He resolved upon writing a history of Selim II., but this was superseded by his plan of giving a full picture of the Ottoman empire. To this work he devoted himself with the greatest zeal and perseverance, and with great difficulty succeeded in collecting the first authentic information from a prejudiced, servile, and jealous people, respecting the national customs and habits, the interior of the seraglios, the mosques, and the private life of a Turk. With the materials which he had obtained, he proceeded to Paris in 1784, where he prepared his work for the press, and published it in 1788 and 1789, in two volumes, under the title of "*Tableau Général de l'Empire Ottoman*." This work completely answered the expectations which had been formed respecting it. The beauty of the typography and engravings occasioned an expense which exceeded the proceeds of the sale; but D'Ohsson, who possessed a large fortune, was willing to make sacrifices for the embellishment and perfection of his work.

The revolution interrupted his literary activity, and he returned to Constantinople. Selim III., who honoured knowledge, allowed the two volumes which were published to be presented to him, and, far from being displeased at the disclosure of some secrets, gave orders to facilitate the learned writer's researches by affording him the necessary information. After a long sojourn in Constantinople, D'Ohsson returned to Paris, where he found hardly any traces of his large property. Even the buildings where he had deposited the copies of his works, and the plates, drawings, &c., had been destroyed and plundered. Without suffering himself to be depressed by these misfortunes, he devised a still greater plan, which had in view a historical picture of the whole East, and became entirely absorbed in his desire to execute it. In 1804 he had completed two volumes of his



"Tableau Historique de l'Orient," when the war with Sweden made him apprehensive of another interruption. He asked and received permission from his government to retire to the country. Here he continued to occupy himself on his undertaking during three years, and gave the fruit of fifty-four years' labour to the world, in a work which contains, in three separate divisions, a complete view of the Ottoman empire. These three divisions have the separate titles, "Tableau Historique de l'Orient," a history of all the nations under the Ottoman government; "Tableau Général de l'Empire Ottoman," a view of the laws, religion, and customs, &c.; lastly, "L'Histoire de la Maison Ottomane," from Osman I. till 1758. The whole was nearly completed when interrupted by D'Ohsson's death on the 27th of August, 1807.

MOYLE, WALTER, a learned English writer, who was son of Sir Walter Moyle, and born in Cornwall in 1672. After he had made a considerable progress in his scholastic studies, he was sent to Oxford, and thence removed to the Temple. In 1697 he wrote, in conjunction with a Mr. Trenchard, a pamphlet entitled "An Argument Shewing that a Standing Army is inconsistent with a Free Government, and absolutely destructive to the Constitution of the English Monarchy." The same year, at the request of Dr. Davenant, he translated Xenophon's "Discourse upon Improving the Revenue of the State of Athens," and sent it to him to be annexed to his "Discourse on the Public Revenues and Trade of England." Moyle states to Davenant, in the dedication of his translation, that he "fancies it will be no unwelcome entertainment to him to find his own admirable observations upon these matters confirmed by the authority of one of the greatest men that ever antiquity produced, and the only ancient author upon this subject which is now extant. The admirable maxim, that the true wealth and greatness of a nation consists in numbers of people well employed, is every where inculcated throughout the whole course of this treatise; and "I believe," says he, "Xenophon was the first author that ever argued by political arithmetic, or the art of reasoning upon things by figures; which has been improved by some able heads of our own nation, and carried to the highest perfection by our own successful enquiries." With regard to the excellence of the translation, Davenant has given the following account of it:—"It was made English by a young gentleman, whose learning and ripe parts promises greater matter hereafter: since, in this first essay, he has shown himself so great a master, both in his own and the Greek language. And it is hoped this example will excite other persons of his age, rank, and fortune, to study the business of trade and the revenues of their country. The original is highly esteemed by all the learned world; and the reader will find Xenophon has suffered nothing in this version." He lived the latter part of his life at his seat in Cornwall, where he died in June 1721. In 1726 the works of Walter Moyle, none of which were ever before published, were printed in two volumes, and dedicated to his brother Joseph Moyle, by Thomas Sergeant, Esq. The first volume contains "An Essay upon the Constitution of the Roman Government, in two parts;" "A Charge to the Grand Jury at Lescard, April 1706;" "Letters to Dr. William Musgrave, of Exeter, upon Subjects of Criticism and An-

tiquity;" "A Dissertation upon the Age of Philopatrius, a Dialogue, commonly attributed to Lucian;" "Letters from and to Mr. Moyle upon Various Subjects." The second volume contains "Remarks upon Prideaux's Connexion of the Old and New Testament," &c.

In 1727 was published, by Anthony Hammond, a third volume, entitled "The Whole Works of Walter Moyle, that were published by himself." The editor complains that "when his posthumous works came from the press, these valuable tracts of his, which were printed in his life-time, and past his last hand, should be dropt, as it were, in oblivion, as they must have been, had they been covered in those volumes," wherein they were by himself originally interspersed: and observes, "that the principal intention of collecting them was to do justice to the memory of Mr. Moyle."

MOZART, JOHN CHRYSOSTOM WOLFGANG.—The history of music scarcely furnishes another composer of equal genius with this extraordinary man, or one whose works, in his own peculiar style of composition, have so well stood the test of time. He was born at Salzburg in 1756, and his musical studies commenced at three years of age. In the following year he could play most music at sight, and at five years old he began to compose original pieces. The energy of his mind enabled him easily to fix his attention on any new object that presented itself. Music, however, soon became his favourite pursuit; and his taste for it gained such an ascendancy over him that he gave himself up, without reserve, to the occupation nature had apparently prescribed for him. His progress never slackened. Mozart, the father, upon returning one day from church with a friend, found his son occupied in writing. "What are you about there, my dear?" he demanded. "I am composing a concerto for the harpsichord; I have almost finished the first part." "Let us see this scrawl." "No, if you please, I have not yet finished it." His father however took the paper, and showed it to his friend; it was a perfect scrawl of notes, hardly legible from the blots of ink. The two friends began to laugh heartily at this scribbling; but Mozart's father, having considered it attentively, "See, my friend," said he, "how exactly it is composed by rule; 'tis a pity we cannot make out something of this piece; but it is too difficult, nobody could play it." "It is a concerto," replied the young Mozart, "and should be well studied before being performed. See, this is the way you should begin." He then commenced playing it; but only succeeded in the performance sufficiently to discover his idea. Indeed, the composition was a multitude of notes placed exactly according to rule, but which presented such amazing difficulties, that the most able musician would have found it impossible to execute them with facility.

When he had attained the age of six years, all Mozart's family, consisting of his father, mother, sister, and himself, removed to Munich. Here the elector heard the two children perform, who received unbounded applause. In the autumn of this year he was presented at the imperial court. The celebrated Wagenseil happened to be in Munich. Young Mozart, who already preferred the approbation of a good master to that of any other, begged the emperor to allow Wagenseil to be present at his performance. Francis I. desired Wagenseil might be called, and re-

signed to him his place at the harpsichord. "Sir," said the young virtuoso, then six years old, "I am going to play one of your concertos; you must turn over the leaves for me." One day performing again at court, the emperor Francis I. said in a joke to the young performer, "It is not very difficult to play with all the fingers: but to play with one finger, and with the notes hid, would indeed excite admiration." Without the least appearance of surprise at this strange proposal, the child immediately began to play with one finger, and with all the precision and neatness imaginable. He then begged to have a veil that he might hide the notes of the instrument; and thus he continued to play equally as well as if he had long been accustomed to this style of performance.



Hitherto Mozart had merely performed on the harpsichord; but his great genius outstripped all instruction. He had brought with him from Vienna to Salzburg a small violin, and he was in the habit of amusing himself with this instrument. Wenzl, an able violinist, presented himself one day to Mozart, the father, to ask his opinion of six trios he had just composed. It was agreed that they should be tried, and that the elder Mozart should play the bass, Wenzl the first violin, and Schachtner, trumpeter to the archbishop of Salzburg, who happened to be with Mozart at that moment, the second; but the young Mozart entreated so earnestly to be permitted to take this last part, that his father, though at first much offended by his importunity, at the intercession of Schachtner, at length consented to let him perform on his little violin, assisted by his friend Schachtner. The father had never before heard his son's performance on this instrument; but his admiration was scarcely exceeded by his astonishment when Schachtner, laying aside his violin, declared he was entirely useless. The child executed with equal success all the six trios. Each succeeding day discovered fresh proofs of the talents of this extraordinary child. He could distinguish and point out the slightest variation of sound; and every false, or even harsh tone, not softened by some harmony, was torture to him.

Since his first trial on the violin, he frequently made use of that of Schachtner, which he admired much for the softness of its tone. One day Schacht-

ner came to visit Mozart, the father, and found young Wolfgang performing on his own little violin. "What is your violin about?" was the first remark of the child to Schachtner, and he then continued to play some trifling airs. At length, having reflected some moments, he said to Schachtner, "Why did you not leave me your violin tuned to the same pitch as it was the last time I used it? It is half a quarter of a tone lower than this one of mine." They at first laughed at this extreme exactness; but Mozart, the father, who had frequently occasion to observe his son's singular memory for retaining sounds, desired Schachtner's violin might be brought, and to the astonishment of all present, it actually proved to be half a quarter of a tone below that of the child's.

In July 1763, when Mozart had just attained his seventh year, his whole family left Germany. The fame of the young musician had then spread through Europe. He had already excited the greatest admiration at Munich, and successively at all the electoral courts. In the month of November he arrived in Paris, and was introduced to play the organ at Versailles, in the king's chapel, and in the presence of the whole court. His success in France, as well as that of his sister, almost amounted to enthusiasm. A portrait of his father, standing between himself and sister, was engraved after a design of Carmontel.

In 1764 he left Paris for England, where he was received with universal approbation. The two children then began to perform concertos, written in dialogue, on separate harpsichords. Some of the most difficult pieces of Bach, Handel, and other masters, were also presented to the young Mozart, who performed them all at first sight with the greatest possible accuracy and in the strictest time. One day, in the presence of his majesty George III., he executed from a written bass alone a piece which formed the most enchanting harmony. At another time, Christian Bach, music-master to the queen, took the little Mozart on his knees, and played a few bars. Mozart then continued the air, and they thus performed an entire sonata with such precision that those who were present imagined it was played by the same person.

He returned to France in 1765, and in passing through that country he performed on the organ at most of the churches and monasteries, and from thence continued his journey into Holland, and at the Hague composed a symphony for a full orchestra on the occasion of the installation of the prince of Orange. Here the two children had a serious illness, which nearly proved fatal to them both. The Mozart family then returned to Paris for two months, after which they bent their steps towards their native country. Soon after their return to Munich the elector proposed to the young Mozart a musical theme to develop. He immediately obeyed in presence of the elector, and, without the assistance of any instrument, wrote out the music, and afterwards performed it, to the great admiration of the court and all present.

In 1768 the children performed at Vienna in the presence of the emperor Joseph II., who ordered young Mozart to compose the music to the opera buffa entitled "La Finta Semplice." It was approved both by Hasse and Metastasio, but was never performed. At this time it not unfrequently occurred that at the houses of the chapel-masters, Bono and Hasse, Metastasio, the duke of Braganza, the prince de Kaunitz, &c., the father would beg that an Italian



or any other melody might be given to his son, when young Mozart would immediately subjoin all the instrumental parts in presence of the whole assembly. At the consecration of the church belonging to the Orphans' House, he composed the music of the mass and of a motet; and though, then only twelve years of age, conducted this musical solemnity in presence of all the imperial court.

In December 1769 he went with his father into Italy, having some months previously to his departure been nominated concert-master to the archbishop of Salzburg. He first exhibited his talents at Milan, principally at the house of Count Firmian, governor-general. Nor was he permitted to leave Milan till after he had engaged to return and compose the first opera for the carnival of 1771. He likewise excited equal admiration at Florence, in which city he became acquainted with Thomas Linley, who was then about his own age. Linley was a pupil of Martini, the celebrated violinist, and performed on that instrument with equal grace and skill. The friendship of these two boys soon became excessive. The day of their separation Linley gave his friend Mozart a copy of verses which he had requested of the celebrated Corinna on that occasion; he accompanied the carriage of Mozart to the gate of the town, where they parted, both bathed in tears. He arrived at Rome in the Passion-week, and on the Wednesday evening went with his father to the Sixtine chapel to hear the celebrated "*Miserere*," a composition of which it had been prohibited either to give or take a copy on pain of excommunication. Aware of this prohibition, the boy listened so attentively, that on his return home he noted down the whole piece. On Good-Friday the same "*Miserere*" was again executed. Mozart was again present, and, during the performance, held his musical manuscript in his hat, by which means he was enabled to make the necessary corrections. This anecdote created a great sensation in Rome. Soon afterwards, Wolfgang was requested to sing this "*Miserere*" at a concert, accompanying himself on the harpsichord. The first soprano, who had sung it at the chapel, was present, and acknowledged with surprise that Mozart's copy was both complete and correct.

From Rome the Mozarts continued their journey to Naples, where, performing on the piano one day at the Conservatorio della Pietà, the audience suddenly took it into their heads that a ring which he wore on his finger contained a charm; and at length, to pacify their doubts, he was obliged to take off the ring. The effect on this superstitious people may be imagined, when, having parted with the talisman, Mozart's music continued to be equally imposing. The pope now created him knight of the golden spur. In repassing through Bologna he received a still more flattering distinction. After the requisite proofs of his talent, which he offered to all with unusual promptitude, he was named, by universal consent, a member of the philharmonic academy. An anthem for four voices was then given him to compose, according to the idea formed of his talents; as was customary on such occasions, he was shut in a room alone, where he concluded his task in half an hour. A previous engagement now recalled him to Milan, otherwise he would have obtained what was then considered the greatest honour to musicians that could be conferred in Italy, namely, that of composing the first opera seria for the theatre at Rome.

In his fifteenth year he produced his "*Mithridate*," a serious opera, which had a run of twenty representations. To judge of its success, it will be sufficient to state, that the manager immediately made a written engagement with him for the composition of the first opera for the year 1773. This opera was called "*Lucio Silla*," which was equally successful with that of "*Mithridate*," and was performed twenty-six times in succession. During the period which elapsed between these two representations he quitted Milan to pass the few last days of the carnival at Venice; and at Verona, which he only passed through, they presented him with a patent, as member of the philharmonic society of that town. He also composed, in 1771, at Milan, "*Ascanio in Alba*;" and in 1772, at Salzburg, "*Il Sogno di Scipione*," for the election of the new archbishop of Salzburg. Being invited subsequently to Vienna, Munich, and Salzburg, he composed, amongst other works, the celebrated comic opera "*La Finta Giardiniera*." This was in 1775. He had now, it may be said, attained the highest perfection of his art, as his fame had spread from one end of Europe to the other; and, though only nineteen years of age, he could now make choice of any capital in Europe to establish himself. His father conceiving that Paris would be most suitable for him, in 1777 he commenced his second journey into France, accompanied by his mother. Here he had the misfortune to lose her, which rendered his residence in Paris insupportable; added likewise to the state of vocal music in that capital, which did not suit his taste, and thus obliged him to compose entirely for instruments. Having therefore produced a symphony at the spiritual concerts, and a few other instrumental pieces, he returned to his father at the commencement of the year 1779.

He next composed the opera of "*Idomeneo*," under the most favourable auspices, having been called to Vienna by the commands of his sovereign, the archbishop of Salzburg. Whilst there the elector of Bavaria requested an opera for the theatre of Munich. Mozart was then five and twenty, and being deeply in love with a young lady to whom he was afterwards united, love and ambition combined to exalt his genius to the highest degree, and he produced this opera of "*Idomeneo*," which he always considered as among his best, and from which he has even borrowed many ideas for subsequent compositions. From Munich, Mozart went to Vienna, where he entered the service of the emperor, to whom he remained attached the rest of his life; and though he was but indifferently treated, persisted in refusing many more advantageous offers which were made to him on the part of other sovereigns.

It was Joseph II. who desired Mozart to set to music "*The Marriage of Figaro*." He obeyed, and this opera was performed at Prague the whole of the winter of 1787. Mozart went that winter himself to Prague, and there composed for the Bohemians his opera of "*Don Giovanni*," which met with still more brilliant success than even "*The Marriage of Figaro*." The first representations of "*Don Giovanni*" were not very well received at Vienna. Its merits were one day discussed at a large assembly, where most of the connoisseurs of the capital were assembled, and amongst others, Haydn, Mozart not being himself present. Every body agreed in considering it a work of great merit, brilliancy, and richness of imagination;

but each found something to blame. All had given their opinion, with the exception of Haydn. At length they begged he would do so likewise. "I am not capable of judging in this dispute," he replied with his usual modesty; "all that I know is, that Mozart is certainly the greatest composer now in existence." Mozart acted at all times with the same generosity towards Haydn.

The death of this great genius took place on the 5th of December, 1792, before he had obtained his thirty-sixth year. Indefatigable to the last, he produced in the concluding few months of his life, his three *chef-d'œuvres*—"The Enchanted Flute," "Clemenza di Tito," and a "Requiem," which he had scarcely time to finish. It was during the composition of the first of these operas that he began to be subject to fainting fits. He was particularly partial to his opera of "The Enchanted Flute." The state of debility in which he was precluded the possibility of his leading the orchestra more than the first nine or ten representations. When he was no longer able to attend the theatre, he would place his watch by his side, and appeared to follow the orchestra in idea: "There is the first act over," he would say; "Now they are singing such or such an air," &c.; and then a fit of melancholy would seize him, and he fancied that he should not long enjoy life.

A singular incident accelerated the effect of this fatal presentiment, and as this incident was the occasion of his composing his celebrated "Requiem," one of his *chef-d'œuvres*, we shall enter into a few details concerning it.

One day when Mozart was immersed in a profound reverie he heard a carriage stop at his door. A stranger was announced, who begged to speak to him; a middle-aged man, well dressed, and of a noble and imposing appearance, was then shown in. "I am commissioned, Sir," said he, addressing Mozart, "by a person of rank, to call on you." "Who is that person?" interrupted Mozart. "He does not choose to be known," replied the stranger. "Very well; what does he wish?" "He has just lost a friend who was very dear to him, and whose memory he must eternally cherish; and, intending to celebrate her death by a solemn service every year, wishes you to compose a Requiem for the occasion." Mozart was much struck at the grave manner and tone of voice in which this address was pronounced, and with the mystery which appeared to envelope this adventure. He promised to compose the Requiem. The unknown continued: "Exert all your genius in this work; you will labour for a connoisseur in music." "So much the better." "How long will you require to do it?" "A month." "Very well; I will return in a month. How much will you charge for the work?" "A hundred ducats." The unknown counted them immediately on the table, and disappeared. Mozart remained plunged for some moments in profound reflection; then suddenly demanded a pen, ink, and paper, and, notwithstanding the remonstrances of his wife, began to write. This rage for composing continued several days; he wrote almost the whole day and night, with increasing ardour as he advanced; but his health, already feeble, could not long support this enthusiasm, and one morning he fell senseless on the floor, which obliged him for a time to suspend his labours. Two or three days after, his wife endeavouring to divert his attention from the melancholy ideas which possessed it, he re-

plied quickly, "I am persuaded that I am composing this Requiem for myself; it will do for my funeral service." Nothing could dispel this idea from his mind. As he continued his work he felt his strength diminishing from day to day, whilst his score advanced slowly. The month he had requested being expired, the stranger one day suddenly re-appeared. "I have found it impossible," said Mozart, "to keep my word." "It is of no consequence," replied the stranger. "How much more time do you require?" "A month. The work has become more interesting than I imagined, and I have extended it to a much greater length than I had at first intended." "In that case it is right to augment the price; here are fifty ducats more." "Sir," said Mozart, more astonished than ever, "who are you, then?" "That has nothing to do with the subject; I shall return within the month." Mozart immediately called one of his servants and desired him to follow this extraordinary man, and find out who he was; but the awkward servant returned, saying he could not trace his steps. Poor Mozart now took it into his head that the unknown was not a being of this world, and that he had been sent to warn him of his approaching end. He applied with greater diligence than ever to his Requiem, which he looked upon as the most lasting monument of his genius. During this labour he frequently fell into alarming fainting fits. At length the work was finished before the month was quite expired. The unknown returned at the stated time, and claimed the Requiem—Mozart was no more!

We must now take a brief view of the principal works on which the celebrity of this great composer has been founded, "Idomeneo" and "Don Giovanni" were his favourite operas. He did not like to speak of his own works, and if he did, it was in as few words as possible. When an idea struck him, nothing could divert him from his occupation. He would compose in the midst of his friends, and passed whole nights in the study of his art. Sometimes he only just finished a piece in time for its execution; this occurred in the case of his overture to "Don Giovanni," which he composed the night preceding the first representation, and after the last general rehearsal of the opera had taken place. Some people have imagined they have discovered in this overture the passages where Mozart was overcome by sleep; and those where he suddenly awoke.

No musician ever embraced the art so extensively. He excelled in all styles, from the symphony to the dance; from operas to the most simple ballads. As a musical performer Mozart was one of the first pianists in Europe. He played with the most rapid execution, and his left hand was particularly correct and excellent. But his most brilliant and solid glory is founded upon his talents as a composer. His compositions are principally admired for the amazing fertility of the ideas, the clear and happy designs, and systems followed up with much dexterity, but in which the most profound science is never destructive of grace; his works are also remarkable for a new and ingenious arrangement of the orchestra and wind instruments. Lastly, he had an extraordinary talent for introducing into his accompaniments the richness of symphony combined with unrivalled expression, energy, and fancy.

A genius so brilliant could not fail to excite the most lively enthusiasm. Numbers of servile imitators endeavoured to follow his footsteps; but as is gene-



rally the case, the beauties of the model degenerated into errors in their hands. They have only succeeded in patching up heavy and common designs with endless trouble and pedantic affectation. They have, it is true, like Mozart, loaded their full pieces with the whole mass of instruments, but they have been unable to produce any great effect; and the vocal parts, equally dull and insignificant, are lost in the noise of the orchestra. They have forgotten that two things are essentially requisite to form a good composer—innate genius, and a style, resulting from well-directed study. Mozart has been accused of interesting himself in his own music alone, and of being acquainted with no other compositions. There is a little exaggeration in this reproach. His whole life was thoroughly occupied either in composing or travelling, so that he had little time to attend to the composition of others; but he approved with the greatest candour every thing that was really good: he was the enemy only of mediocrity in talent. He did justice to the most simple music, as long as there were some traits of originality or genius in it.

With regard to Mozart's opera of "Figaro," the first reflection that occurs is that the musician, governed by his natural sensibility, has changed into real passion the trifling incidents which, in Beaumarchais, amused the amiable inhabitants of the castle of Aquas Frescas. It is however a *chef-d'œuvre* of tenderness and melancholy, and absolutely exempt from all importunate mixture of majesty and tragedy: no piece in the world can be compared to the "Nozze de Figaro."

As to the opera of "Idomeneo," it may be safely affirmed to be unrivalled, as well amongst his own operas as amongst those of the finest composers. For the "Flauto Magico," it should be seen to form a correct idea of its beauties. It appears to be the sportive effort of a tender imagination, and does honour to Mozart's great talents. But the all-romantic imagination of Mozart appears at its zenith in "Don Juan," this faithful delineation of so many interesting situations, and all of which are wonderfully portrayed by the rich talents of the composer. He has triumphed most completely in the discordant grandeur of the music in the terrible reply of the statue; it conveys to the ear a horror equal to that of Shakspeare's most terrific passages.

MUDGE, THOMAS, an ingenious mechanic, who devoted a considerable portion of his life to the improvement of time-keepers. He was one of the persons employed by the board of longitude to examine the inventions of Harrison. He also obtained a reward from parliament for a chronometer of his own construction. Mr. Mudge died in 1794.

MUDGE, ZACHARY, a learned English divine, who was born in the city of Exeter, and, having completed his education, obtained the rectory of St. Andrew's, Plymouth, in addition to which he was appointed prebend of Exeter. His death took place in 1769. His son, John Mudge, was a physician of considerable talent, not only in his own profession, but also in other branches of science. In the "Transactions of the Royal Society" appeared a valuable essay on the best mode of constructing the mirrors of reflecting telescopes. This essay was rewarded with the Copleian prize medal. His death took place in 1793.

MUHLENBERG, HENRY ERNST, an American botanist, who was born in Pennsylvania in 1753.

He was educated in the common school of Philadelphia, and in April 1763, being ten years of age, he was sent to Halle with his two elder brothers, to finish his education in literature and the sciences, and to study theology. In 1770 he left the university, returned to America, after travelling through a considerable part of Germany and England, was ordained the same year by the Lutheran synod, and in 1774 appointed third minister and assistant to his father in the Philadelphian congregation. In 1780 he accepted a call from Lancaster, in which situation, as pastor, he devoted himself assiduously and most faithfully to his duties until the moment of his death, which occurred, by apoplexy, on the 23rd of May, 1815. He was a learned theologian, versed in the ancient languages and in oriental literature, and possessed considerable acquirements in medicine, chemistry, and mineralogy, but is best known as one of the most distinguished American botanists. In 1777, during the occupation of Philadelphia by the British, being a strenuous Whig, he retired to the country, where, relieved of professional duties, he commenced the study of botany, to which he enthusiastically devoted himself. He carried on from this time a correspondence with many of the distinguished naturalists of Europe, and with the principal cultivators of botany in America, and contributed much, by his letters and communications to the different learned societies of which he was a member, to promote the progress of natural science. In 1786 he was elected a member of the American philosophical society; in 1798, member of the *Naturforschender Freunde* in Berlin; in 1802, member of the philosophical and physical societies of Gottingen, and various other associations in Sweden, Germany, and elsewhere.

MUKANNA, ATAN HAKEM, an Arabian impostor, who was born in Khorasan, in 775. He pretended that the Spirit of God, which had been transmitted from Adam through Noah and all the prophets, rested on him. Being hard pushed by the caliph Mohammed I., he burnt himself, with all his treasures, in Sam. His followers were called Moveidites, and paid him divine honours.

MULGRAVE, HENRY PHIPPS, EARL OF.—This nobleman was born in 1755. He was educated at Eton, and originally intended for the law; but he changed his views, and entered the army in 1775, and distinguished himself in the American war. In 1776 he served in America, as aide-de-camp to General Knyphausen. By purchase and otherwise he attained the rank of lieutenant-colonel. On the peace with America he returned to England, and in 1781 he was elected M. P. for Totness in Devonshire. As a member of the legislature he entered fully into Mr. Pitt's system of politics. On the death of his elder brother, October 10th, 1792, he succeeded to the title and family estate. On the breaking out of the French war he was employed by government in a confidential mission. He succeeded; and having now the rank of colonel, he in 1793 repaired to Toulon, which had been surrendered to the English, and he served there until the place was evacuated. After his return he was created (August 13th, 1794) an English baron, and appointed governor of Scarborough Castle. About the same time he was appointed colonel of the thirty-first, or Huntingdonshire regiment of foot; which he commanded until his death. He afterwards served in Holland. Subsequently to that period he devoted himself to a political life, and be-

came a principal member of the Pitt, Perceval, and Liverpool administrations. In 1804 Mr. Pitt made him chancellor of the duchy of Lancaster; and in 1807 he was nominated first lord of the admiralty. These appointments gave him admission into the privy council, and the latter into the cabinet. Soon afterwards he was appointed lord lieutenant of the East Riding of Yorkshire. In 1812 he was removed from the admiralty to be master-general of the ordnance; and on the 7th of September in that year he was advanced to the dignity of Viscount Normanby, of Normanby, in the county of York, and earl of Mulgrave.

In 1818 his lordship resigned the office of master-general of the ordnance to the duke of Wellington; but, by special agreement, he retained a seat in the cabinet.

From the time of his retirement from office in 1818 his lordship had been in a declining state of health. He died at his seat, Mulgrave Castle, Yorkshire, the 7th of April, 1831.

**MULLER, CHARLES OTTFRIED**, a German writer, who was born at Brieg in 1797, and became professor at the Magdalen gymnasium at Breslau; in 1819 was made extraordinary, and in 1823 ordinary professor of philosophy at Göttingen. He also acquired great reputation by his ingenious and learned work, "*Geschichte Hellenischer Stämme und Städte*," a part of which has been translated into English under the title of "*The Dorians*." The text of the translation was revised by Muller, who made numerous alterations, corrections, and valuable additions, which render it in fact a new and improved edition of the work. His other works are, "*Liber Ægineticorum*," "*Orchomenos und die Minyer*," "*Prolegomena zu einer Wissenschaftlichen Mythologie*."

**MULLER, FREDERIC**.—This artist is usually called *Maler Muller*, or *Muller the Painter*. He was born at Creuznach in 1746, published a poem in his eighteenth year, and subsequently several collections of etchings which were remarkable for their originality and freedom. In 1776 he went to Rome, and studied the works of Michael Angelo, but without much success. Like many of those who imitate that master, in attempting to copy his grandeur he fell into an exaggerated style. As a poet he deserves more credit. At a time when German poetry had degenerated into a mere versified prose, Müller appeared among the great writers who gave a new impulse to German literature. His complete works were published at Heidelberg in 1811. The principal are, "*Niobe*," "*Faust*," and "*Genevieve*." They are characterized by richness of fancy, warmth of passion, and elevated delineation of character, though sometimes wild and disconnected. He died at Rome in 1825, in the eightieth year of his age.

**MULLER, JOHN GOTTHARD VON**, one of the most eminent engravers of Germany. He was born in Wirtemberg in 1747, and early displayed so much talent that the duke sent him to Paris in 1770. Here he studied engraving under the celebrated Wille, made a rapid progress, and was chosen member of the academy of arts. He was soon after invited to Stuttgart by the duke of Wirtemberg, as professor of the academy in that place, and there published the masterpieces by which he has become celebrated. His principal historical productions are, "*The Battle of Bunker Hill*," from Trumbull, and "*The Madonna della Sedia*" of Raphael. He was

particularly remarkable for the purity and softness of his burin. He died in 1830. His son, John Frederic William Muller, was born at Stuttgart in 1782, and was also a distinguished engraver. He received his education at the gymnasium in Stuttgart, and was instructed by his father in geometry and perspective. His attempts with the burin were successful beyond expectation, and, in compliance with the precepts and example of his father, he applied himself assiduously to the study of drawing. At the age of twenty years he went to Paris, and applied himself with such excessive ardour as to injure his health; he likewise practised oil-painting, and executed portraits from nature. While at Paris he engraved the *Venus of Arles* for the Musée Français, and a statue, *La Jeunesse*, for Robillard. The latter exhibited a wonderful skill in imitating the appearance and expression of marble on copper. In 1808 it was proposed to him by Rittner, a dealer in works of art, to engrave Raphael's "*Madonna del Sisto*," in the Dresden gallery; and, animated by the greatness of the undertaking, he determined to devote all his powers to its execution, and, previously, to study his art in Italy. In 1809 he returned from Italy, and entered, with his usual industry, upon his great work. In the mean time he executed several works, such as the portraits of Jacobi, Schiller, and Hebel, and the Adam and Eve, after Raphael. In 1814 he was appointed professor in the Dresden academy of arts; but his health began to fail, and he exhausted the last remains of his mental and bodily vigour in the completion of his favourite work. He died in 1816, without having seen a complete impression of his splendid production.

**MULLER, PETER ERASMUS**.—This German author was born in the city of Copenhagen in 1776, and has thrown much light on northern antiquities by his laborious and critical researches. Among his valuable productions are, his "*Sagabibliothek*," and "*Critical Inquiries into the Value of Historical Sources of Saxo-Grammaticus and Snorre Sturleson*." The former gives the contents of all the Icelandic sagas; the latter is a model of historical criticism. Besides these works, he wrote "*Treatises on the Golden Horn*," "*On the Origin and Decline of Historiography in Iceland*," "*On the Importance of the Icelandic Language*," and "*Ueber die Echtheit der Asalehre*;" he also edited "*The Copenhagen Literary Journal*," which, after 1821, appeared under the title of "*The Danish Literary Gazette*."

**MULLER, JOHN VON**.—This learned German writer was born at Schaffhausen in 1752. He was the son of a preacher and schoolmaster in that city, and was indebted to his maternal grandfather for the future bent of his mind. Before he had learned to read he had become familiar with the principal events of Swiss history through the conversation of the kind and enthusiastic old man. His diminutive size, shortness of sight, and delicate constitution, prevented him from engaging in the sports of his age, while his studious disposition and warm heart excited the hopes and won the affections of his elders. At the age of nine years he wrote a history of his native city; and to the ancient classics, which he began to read secretly in his thirteenth year, he was indebted for that love of liberty and moral grandeur, that clearness and method of thought, and elegance and energy of expression, which appear even in his school exercises. Being intended for the church,



he went to Göttingen in 1769, where his teachers were Michaelis, Walch, Less, and Miller; and his favourite studies, exegesis and ecclesiastical history. The influence of Schlözer soon induced him to renew his historical studies, the first fruits of which appeared in his "*Bellum Cimbricum*." On his return to Schaffhausen, Müller preached with success, and was appointed a professor of Greek in the gymnasium. Here he formed an intimacy with Charles Victor von Bonstetten, which gave rise to the admirable "*Letters of a Young Scholar to his Friend*." Bonstetten procured him the place of family tutor at Geneva, and the celebrated Bonnet afterwards received him into his house.

The years 1777 and 1778 were spent in excursions through Switzerland, in studying the sources of Swiss history and the ancient classics. During the winter of 1778 he delivered lectures on universal history. The substance of these lectures is given in the "*Twenty-four Books of Universal History*," which form the first three volumes of his works. The first volume of his "*History of the Swiss*" was published at Berne in 1780, and he soon after went to Berlin, where he published his "*Essais Historiques*." Although Frederic the Great received him with distinction, no provision was made for him, and he was disappointed in his expectations of obtaining a place in the academy; he therefore left Berlin, and became professor of history at Cassel. Here he produced his treatises, "*De l'Influence des Anciens sur les Modernes*," and "*De l'Etablissement de la Domination Temporelle du Souverain Pontife au 8me. Siècle*." In 1783 Muller returned to Geneva, and renewed his examination of the documents of the history of Switzerland. In 1786 he was invited to Mentz by the elector, with the post of librarian and court counsellor; and he here published a new edition of the first volume, with a second volume of his history. Some political treatises, which he published at Mentz, contributed to extend his reputation, and to raise him to higher dignities at the electoral court. In 1791 the emperor created him baron of the empire, with a patent of nobility. When Mentz fell into the hands of the French in 1792, Muller, who had no sympathies with the revolution, went to Vienna, and was made a member of the privy chancery of court and state. His pamphlets on the occasion of the separate peace of Prussia, "*Die Uebereilungen und der Reichsfriede*," and those entitled "*Die Gefahren der Zeit*," and "*Das sicherste Mittel zum Frieden*," are masterpieces of eloquence.

In 1800 he was appointed first keeper of the imperial library, and now found time to devote to his historical studies, which had been interrupted by his political duties and the troubled state of the country. In 1804 he left Vienna and went to Berlin, where he devoted himself entirely to his studies. Several treatises which he published on "*The History of Frederic II.*," on "*The Decline of Liberty among the Ancients*," &c., are contained in the eighth volume of his works. He was preparing materials for writing the history of Frederic the Great, when the battle of Jena put a stop to his labours. Napoleon had a conversation with him at Berlin, and treated him with much distinction. The genius and kindness of the emperor won his esteem, and in his discourse "*De la Gloire de Frédéric*," delivered before the academy, he spoke of him in favourable terms. This made Muller an object of suspicion in Prussia: he

was therefore more ready to accept a place at the university of Tübingen; but while on his way thither, received the information of his appointment as secretary of state to the kingdom of Westphalia, which post he entered upon with reluctance. He was finally permitted to resign it in 1808, and died in 1809. The first division of the fifth volume of his "*History of Switzerland*" was published in 1808. His complete works were published at Tübingen in 1810, &c., in twenty-seven volumes.

MULLER, WILLIAM, a German poet, born at Dessau in 1795, and studied at Berlin, where he directed his attention to historical and philological enquiries. The war of 1813 called him from his books, and he was present, as a volunteer in the Prussian army, at the battles of Lützen, Bautzen, Hanau, and Culm. In 1814 he returned to his studies at Berlin, and cultivated the old German poetry and literature. His early display of talents had induced his father, who was a mechanic in moderate circumstances, to allow him to follow his own inclinations; and at Berlin he had enjoyed the advantage of the instructions of Bockh, Buttman, Rühs, and Uhden. His journey to Italy produced his ingenious work "*Rom, Römer, und Römerinnen*," and on his return to Germany he became teacher of Latin and Greek in the newly established school at Dessau, where he was also appointed ducal librarian. In 1824 appeared his "*Gedichte aus den Hinterlassenen Papieren eines Reisenden Waldhornisten*," which displays great poetical merit. His "*Lieder der Griechen*," which appeared in 1825, celebrates with poetic fire the awakening of an oppressed nation, its struggle and its victory. His "*Lyrische Spaziergänge*" displays the same truth of nature, freshness and fire, and the same harmony of language, which characterize his other poems. He also contributed many critical papers to several German periodicals and encyclopædias, and his "*Hommerische Vorschule*" is a work of much learning. His "*Bibliothek deutscher Dichter des 17. Jahrhunderts*" is a valuable collection of the best lyric poems of that period. He died in 1827, and his works were collected in five volumes and published at Leipsic in 1830.

MULLNER, AMADEUS GOTTFRIED ADOLF, a celebrated German dramatist, who was born at Langendorf, near Weissenfels, in 1774, and educated at the university of Leipsic, and finally settled, in the practice of the law, at Weissenfels. His early studies had been extensive, particularly in mathematics and German literature; but for a time he devoted himself entirely to his profession, wrote several esteemed law treatises, and in 1805 was made doctor of law at Wittenberg. Several years later, a private theatre being established, principally at his suggestion, at Weissenfels, in which he appeared with great success in many parts, he was induced to write himself, and produced his "*Neunundzwanzigster Februar*." The favour with which it was received encouraged him to continue his labours; and his "*Schuld*," which was written the following year, made him known throughout Europe, and was translated into English, French, and other languages. These productions were the first of the dramas founded on fate, and owe their origin to Werner's "*Vierundzwanzigster Februar*:" at the same time they follow, though at a distance, the ancient tragedy. His "*King Yngurd*," and his "*Albaneserin*," were his next productions in this department. His comedies, some of

which were published in 1815, were less successful. From 1820 he ceased to write for the theatre, probably on account of the cold reception of his two last tragedies, and devoted himself to literary and dramatic criticism. He had already contributed numerous articles to several periodical works, but he then became himself an editor. From 1820 to 1825 he edited the "*Literaturblatt of the Morgenblatt*," and in 1823 conducted the "*Hekate*," which soon, however, fell through. In 1826 he established the "*Mitternachtsblatt*," which he edited till 1829. An edition of his works, edited by himself, was published at Brunswick, to which he added an eighth volume, under the title of "*Meine Lämmer und ihre Hirten*," occasioned by and setting forth his quarrels with his former publishers. He died in 1829. A selection of his writings has since been published by Professor Schutz, who has also written his life. As a critic, although often personal in his sarcasms, he was distinguished for his wit, judgment, and acuteness. As a poet, Mullner is deficient in invention and depth of feeling; but his language is rich, sparkling, and highly poetical, but too epigrammatic; and his imagery is brilliant.

MUNDAY, ANTHONY, a miscellaneous writer of some celebrity, who flourished towards the close of the sixteenth century. A contemporary author furnishes the following picture of his literary life:—

"Munday was first a stage-player, after an apprenticeship, which tyme he wel served with deceaving of his master, then wandring towards Italy, by his own report became a cosener in his journey. Comming to Rome, in his short abode there, was charitably relieved, but never admitted in the seminary, as he pleseth to lye in the title of his booke, and being very of well doing returned home to his first vomite, and was hist from his stage for his folly. Being therby discouraged he set forth a balet against plays, though (oh constant youth) he afterwards began again to ruffle upon the stage. I omit (continues this author) among other places his behaviour in Barbican with his good mistress and mother. Two things, however, must not be passed over of this boy's infelicitie, two several ways of late notorious. First, he writing upon the death of Everard Haunse, was immediately controled and disproved by one of his owne batche, and shortly after setting forth the apprehension of M. Campion was disproved by George (I was about to say Judas) Eliot, who, writing against him, proved that those things he did were for luker's sake only, and not for the truthe thogh he himself be a person of the same predicament, of whom I muste say that if felony be honesty, then he may for his behaviore be taken for a lawful witness against so good men."

Munday published a variety of works, but he is best known for his reprint, with additions, of "*Stow's Survey of London*." He died in 1633.

MUNDEN, JOSEPH SAUNDERS, an eminent comic actor, who was born in London in 1758, and intended for the medical profession; but an unconquerable predilection for the stage was the cause of his abandoning his more reputable calling, and the devoting of his talents, which were very considerable, to the stage. His reception at first was not very flattering, but he subsequently rose to great eminence, retaining his rank till he retired from the stage in 1824. His death took place in 1832.

MUNRO, SIR THOMAS, a distinguished military commander, who was born in Glasgow in 1761. He

was educated for the mercantile profession, but owing to a change in his father's circumstances he was sent to India, where he served in the British army with great distinction during the wars which were carried on against Hyder Ally and Tippoo Saib. In consequence of his general good conduct and ability he was knighted and made major-general and governor of Madras. He had long wished to return to his native country, but just as he had arranged his affairs for that purpose he died. This event took place in 1826.

MUNTER, BALTHASAR.—This ecclesiastic was born at Lubeck in 1734 and studied theology at Jena, and became preacher to the orphan asylum in Gotha in 1760, and afterwards to the German society of St. Peter in Copenhagen, where he died in 1793. His sermons are esteemed for their practical character. He was also the author of "*Geistliche Cantate*" and "*Geistliche Lieder*." Munter was appointed to prepare the unfortunate count Struensee for death, and wrote an account of his conversion, which was translated into almost all the European languages.—His son, Frederic Munter, bishop of Seeland and primate of the Danish church, was born at Gotha in 1762, and studied theology in the university of Copenhagen, and then spent two years at Gottingen. In 1783 he visited Italy and Sicily, resided some time in Rome, and returning to Copenhagen in 1788 was appointed extraordinary professor of theology, in 1790 ordinary professor in the university, in 1808 bishop of Seeland and knight of the Danebrog, and died in 1830. Among his numerous and learned works the most important are, his "*Description of the Two Sicilies*," "*Specimen Versionum Danielis Copticarum*" (from a manuscript discovered by him in Rome), "*Statutes of the Templars*," "*Religion of the Carthaginians*," "*Antiquarian Essays*," "*Miscellanea Hafnensia*," "*Ecclesiastical History of Norway and Denmark*," "*The Star of the Wise Men, containing Investigations into the Year of Christ's Birth*."—His daughter, Frederica Brun Munter, was born at Tonna in 1765, and is distinguished for her poetical and prose writings. In 1791 she travelled in France and Switzerland, and in 1795 visited Italy, whither she again returned in 1805, and spent several years in Italy and Switzerland. Her travels are described in her "*Episoden*," her "*Briefe aus Rom, &c.*" Her poems have also been published in three volumes.

MUNZER, or MUNTZER, THOMAS, a celebrated German fanatic, who was born at Stolberg in the Hartz. If the tradition that his father was illegally executed by a count is true, this circumstance may account for the direction which his feelings afterwards assumed. He probably studied at Wittenberg, where he received the degree of master. He was afterwards a teacher at Aschersleben, and preached for several years in different places, every where displaying a violent enmity to the papacy. Luther's doctrines began about this time to spread widely, and men's minds were roused to shake off the papal yoke, but at the same time the spirit of fanaticism began to spread abroad. Whilst Luther was shut up on the Wartberg, and Carlstadt was committing the greatest violences in Wittenberg, the sect of anabaptists was formed at Zwickau by Klaus Storch, a clothier, with whom Marx Stubner, Martin Kellner, and Munzer, associated themselves. They entered Wittenberg with their followers, but Luther attacked them with such force that both Storch and Carlstadt were



obliged to leave the city. Munzer promulgated his doctrines with more zeal and success at Altstedt in Thuringia, where he preached from 1523. He assailed the papacy and Luther with great violence, and excited the people to revolt against the authorities, particularly after they were forbidden to attend his preaching. He easily persuaded them that God would soon deliver Christendom from the yoke under which it groaned.

His followers increased so rapidly that Frederic, elector of Saxony, and John, duke of Weimar, summoned him to Weimar to answer for his conduct in 1524. Nothing further, however, was done than to direct the authorities of Altstedt to remove so dangerous a person from the city. Munzer disappeared, and was not heard from again for a year, when he made his appearance at Nuremberg. Not being allowed to remain there, he went to Schaffhausen, where he continued six months, and then returned to Saxony. In Muhlhausen he gained an entire ascendancy over the populace, deposed the city council, which forbade his preaching, and appointed a new one, permitted the pillage of the monasteries and of the houses of the rich, and proclaimed a community of goods. Another fanatic, by the name of Pfeifer, entered the Eichsfeld with his troop of plundering followers, and joined Munzer. This event, and the information that 40,000 peasants had assembled in Franconia, and plundered and burnt 150 castles of the nobles and more than twenty monasteries, inflamed his zeal. He roused his adherents in Frankenhausen, the mountaineers of Mansfeld, and the peasants at Muhlhausen, Langensalza, and Tennstedt, and prepared for the war, promising his followers that he would raise them all to the rank of nobility. Leaving Pfeifer governor in Muhlhausen, he proceeded with 300 chosen men to Frankenhausen, broke off the negotiations which had been opened with the count of Mansfeld, and rekindled the ardour of the towns' people. Frederic the Wise, elector of Saxony, was now dead, and his more energetic successor, John, associated himself with George duke of Saxony, Philip landgrave of Hesse, and Henry duke of Brunswick, and sent a force against the insurgents, who amounted to about 8000 men, advantageously posted on a height near Frankenhausen, and protected by a barrier of waggons. The princes attempted to effect the peaceable submission of the revolted, but Munzer would not listen to terms, and was totally defeated, after an obstinate struggle, on the 15th of May, 1525. The insurgents lost from 5000 to 7000 killed, and the survivors threw themselves into Frankenhausen. Munzer concealed himself in bed, feigning sickness, but was accidentally discovered, and being carried to Heldrungen, confessed his accomplices on the rack. Pfeifer, who attempted to flee from Muhlhausen, was also made prisoner. They were condemned, with twenty-four others, and executed at Muhlhausen. Munzer behaved with the greatest pusillanimity, and was unable even to pronounce the creed at his execution. After the decapitation his body was impaled and his head stuck upon a stake.

**MURAT, JOACHIM.**—This extraordinary soldier of fortune, who rose from the rank of waiter at an inn to the possession of an extensive kingdom, was born at Cahors in 1767. He was educated for the priesthood, but preferring a military life entered the regiment of Ardennes. Murat afterwards entered the guards of Louis XVI., but the progress of the revolution threw him out of employment, and he

as well as Napoleon became intimate in the streets of Paris during the march of events in that capital. In 1794 he was nominated colonel and general of brigade in succession, and began to be distinguished both by his zeal and his valour. At the battle of Mendovi, fought on the 17th of April, 1796, he charged at the head of the chasseurs, and contributed not a little to the brilliant victory that ensued. The commander-in-chief, instead of being jealous of the glory acquired on this occasion, mentioned his name and his actions with due eulogium in all the public orders and despatches. Bonaparte afterwards employed Murat on a variety of public missions, particularly one to the court of Turin, which by this time began to be greatly terrified at the success of the French arms. Soon after we find him more appropriately engaged at Paris, whither he had conveyed twenty-one standards, which had been taken from the enemy. He then set off for Genoa and entered into a negotiation with the doge, in consequence of which the Austrian minister was obliged to withdraw in compliance with his menaces. Having once more resumed his usual military occupations, we next hear of his commanding the vanguard of the army of General Vaubois. In this capacity he distinguished himself at the passage of the Mincio, and acquired great reputation by the attack on the entrenched camp at Mantua. Murat was then chosen to act against Wurmser, and on this occasion he was wounded while urged by his zeal to acquire new trophies in the cause of revolutionary France.

In 1798 his reputation had increased to such a magnitude that he was appointed to serve in a high station under Berthier, and finally nominated governor of Rome. Bonaparte soon after employed him to unite the Valteline to the Cisalpine republic; and when the expedition to Egypt took place, he embarked with his old friend in that desperate and impolitic undertaking, the object of which seems to have been to found a new empire and to acquire new glory in distant lands. Murat, who had now the rank and appointments of a general of division, distinguished himself on the banks of the Nile by the same impetuosity which he had displayed on the shores of the Mediterranean. It was then that his talents as a cavalry officer became conspicuous; for he not only successfully contended with, but constantly routed the Mamelukes, notwithstanding their great personal bravery. At length a new and unexpected scene occurred. Bonaparte, abandoning his army, suddenly resolved to return to France. On this occasion he selected a few officers to accompany him, and Murat, who was one of these, proved serviceable in no small degree to his friend and patron, whom he assisted in overturning the republican government.

Immediately after the revolution of November 1799, Joachim obtained the hand of Marie de l'Annonciade Bonaparte, and not only became brother-in-law to the first man in France, but also commander of the consular guard. A new war with Austria having led to a second invasion of Italy, he was nominated to lead the vanguard. This conspicuous employment afforded a fresh opportunity for distinguishing himself. Crossing the Cesia in pursuit of a flying enemy, he marched towards the banks of the Tesino, effected the passage of that river after a strenuous opposition, and arrived triumphantly at the gates of Milan, the keys of which were presented to him by the magistrates. Proceeding in his victorious career, he crossed

the Po at Nocetto, occupied Placentia, and seized on immense magazines appertaining to the enemy. At the celebrated battle of Marengo he had the whole of the French cavalry under his orders, and contributed not a little to the memorable victory that ensued.

In 1801 Murat obtained the sole direction of the army of observation, which was then in full march towards Ancona. The intent of this movement was to occupy the countries ceded to France by the armistice of Treviso, and to put his holiness in possession of those territories of which he had been despoiled. Murat, thus become the protector of the pope, instantly reinstated him in his dominions; while nearly at the same time he united the conquered provinces under the name of the Cisalpine republic, and installed the new government with unusual pomp at Milan in 1802. Joachim soon afterwards returned to France, and, by a singular instance of good fortune, was chosen to preside in the electoral college of the department of Lot, in which he had been born, and in which he had originally occupied so humble a station. In 1804 he was appointed governor of Paris, with the rank and honours of a general; and during the month of May of the same year he was elevated to the distinguished station of marshal of the empire. Soon after this, on February 1, 1805, Bonaparte, who had now assumed the dictatorship and become emperor, granted letters patent to his brother-in-law, by which he was declared a prince and grand admiral of France.

In the middle of 1805 Murat was appointed to a high command in the war against Austria, and crossed the Rhine near Fort Kehl, at the head of the French cavalry. He first occupied the avenues leading to the Black Forest, and then marched thence into Bavaria at the critical moment when General Mack, in a most disgraceful manner, surrendered the fortress of Ulm and the army within its walls. He afterwards pursued the retreating foe under the command of the archduke Francis, whom he obliged to surrender, and finally entered Vienna as a conqueror on the 11th of November, 1805. The celebrated battle of Austerlitz having rendered Bonaparte for some time master of Germany, he now found means to obtain the duchy of Berg for his brother-in-law. It was accordingly in his capacity of grand-duke and sovereign that he served during the campaign of 1806, and he is allowed to have contributed greatly to the victory of Jena on the 14th of October in the same year. In addition to this, he obliged a large body of Prussians, under the prince de Hohenloe, to surrender at Peenzlow.

After commanding the French forces for a short time in Spain, he repaired to Italy, and under the name of Joachim I. assumed the sovereignty of Naples. As Ferdinand IV. and his consort had not rendered themselves very dear to their subjects, this transfer of a diadem was at first viewed by the people without either murmur or reproach. It must also be allowed that the new king conducted himself with great policy, and displayed no ordinary degree of talent. He endeavoured to conciliate the affections of his new subjects by affecting to conform himself in all things to the customs, and even to the superstitions of the country.

Murat was next selected by Bonaparte to command the French cavalry in Russia, and on this, as on all other occasions, exhibited a degree of bravery

bordering on temerity. At the battles of Smolensko and Moscow, in particular, he reaped new laurels. During a retreat accompanied by all the horrors resulting from famine, disorder, and intense cold, the troops under his command for the first time experienced a check, notwithstanding which the army was solely indebted for its safety to him. On entering the confines of Poland, the wreck of this once mighty force was confided to the directions of King Joachim; but, to the surprise of every one, Eugene Beauharnois, the son of the ex-empress Josephine, was suddenly invested with the supreme command in consequence of an imperial decree, which contained a direct aspersion on the character of his predecessor. Immediately after receiving intimation of this event, Murat set out for Naples, and left positive orders behind that the Italian troops should return with all possible diligence to their native country, but from this moment his politics became vacillating and uncertain; and he treated with Austria, or intrigued with Bonaparte, precisely as the power of either became preponderant.

At length the new monarch threw off a mask so unconsonant with his character, and in consequence of a treaty concluded with the court of Vienna on the 11th of January, 1814, actually obliged the French army to fall back on the Adige. Yet still his conduct seemed indecisive, and his intentions ambiguous; for both varied in exact conformity to the good or bad fortune of the French emperor. At length Louis XVIII. having been seated on the throne of his ancestors, King Joachim withdrew his troops; yet he did not march them, as was expected, into the Neapolitan territories, but into that portion of the papal possessions which had been assigned him by the terms of the late negotiation. However, as the emperor of Austria now refused to guarantee these acquisitions, and as Joachim clearly perceived that he had become odious to the allies, he conceived the extraordinary project of revolutionising all Italy. Accordingly, at the very period when Bonaparte left Elba, and with an unexampled degree of good fortune arrived at Paris without firing a single musket, he sent a body of troops into the march of Ancona, and at the same time despatched the count de Beaufremont into France, with assurances of succour and support. A vain attempt to effect a general insurrection throughout Italy was followed by many popular acts on the part of the new government. Instead of levying imposts on his subjects as is usual with most other sovereigns in time of war, the king of Naples actually diminished all the taxes full one-third, and at the same time increased the number of his troops by all possible means. After assisting in person at two extraordinary councils he announced to his army "that the time had arrived to accomplish the high designs it was destined to fulfil;" and then named the queen regent. Immediately after this he sent two divisions of troops into the papal territories, by means of which he occupied the marches of Benevento and Ponte Corvo; while Pius VII. and his whole court instantly fled, first to Florence and then to Genoa. Murat next commenced hostilities against the Austrians by an attack on Casena, which he captured; and on the 29th of March, 1813, he entered Rimini, where he published a proclamation, by which he invited all the people to rise in arms, and at the same time declared Italy independent! Immediately after this the Neapolitan army, consist-



ing of about 50,000 infantry, and 10,000 cavalry, under the immediate command of the king, advanced on Placentia. This body of troops was directed against Bologna, Reggio, and Ferrara; and on entering the first of these a declaration was published in the name of "Joachim, the Italian Protector of Letters." Two columns were at the same time despatched against Florence, whither they arrived on the 7th of April, while a victory gained by Murat opened the gates of Modena to the invaders. As these successes tended not a little to favour the cause of Bonaparte, who had now rendered himself master of the capital of France, the English declared war against Naples; and the Austrians having rallied and assumed an offensive attitude, the situation of Murat from this moment began to appear critical and ominous. Accordingly Florence was abandoned, Casena evacuated, &c. An ineffectual attempt was made nearly at the same time to obtain a cessation of arms, while an alarming insurrection actually took place at Naples on the part of the Lazzaroni, who unanimously exclaimed "Morte a Joachimo!" This singular man, having been wounded during a sudden attack on Pesaro, was at length obliged to retire on Ancona, while the loss of the battle of Tolentino, in the beginning of May, completed the overthrow of his kingly power.

Murat entered Naples *incognito* during the evening of the 19th of May, accompanied by his nephew, who was colonel of the ninth regiment, and only four privates; he immediately proceeded to the palace, where he appeared, before the queen, pale and emaciated, in the uniform of a lancer. Embracing her, he said, "All is lost, Madam, but my life; that I have not been able to lose." He then took an affectionate leave of the queen, who, as regent, had been obliged to enter into a capitulation with Admiral Lord Exmouth, and then dressed himself in a plain grey suit of clothes; after which, accompanied once more by his nephew, he proceeded on foot to the sea-shore, opposite to Nisida.

His majesty remained at Ischia during three whole days without being known; and on the fourth, as he was walking on the sea-shore in company with his relative, the colonel of lancers, they discovered a small vessel approaching the spot where they were standing. Having first hailed her, Murat contrived to get on board by means of a fishing-boat; and to his great joy and astonishment, was instantly saluted by the duke of Roccoromania, his own master of the horse, who was also a fugitive. They had parted but a few days before, on which occasion his majesty had divided with them a considerable sum in gold, and acquainted them at the same time with his intention of repairing to Ischia for the purpose of obtaining a passage to France, where Napoleon once more reigned: and this indeed was the only country in Europe where he was likely to enjoy an asylum. As the flag of King Ferdinand was now flying near the very spot where they then were, it was determined to depart instantly. They accordingly set sail, and after a prosperous voyage landed at Cannes, a small port in the Mediterranean, in the department of the Var, situate between Frejus and Antilles, on the 28th of May, 1815. Immediately on their arrival Murat addressed a letter to Fouché, then the confidential minister of the emperor Napoleon, as he was afterwards for a time of Louis XVIII. Bonaparte, who was acquainted with all his negotiations with his enemies,

and fully aware at the same time that he was odious to the army in consequence of his conduct during the Italian campaign in 1814, which, by uncovering France on that frontier, had invited the invasion of the allies, would not permit the royal fugitive to approach nearer to the capital.

On the restoration of Louis XVIII. Joachim fled to Corsica, where he was received and entertained by a native of the name of Colonna, who possessed great influence, with an uncommon degree of hospitality. Of the immense wealth once possessed by Joachim, he had only carried 4000 napoleons from Naples, most of which had been distributed among his attendants. His sole riches now consisted of two epaulets and a hatband, both richly set with brilliants, and estimated at 10,000*l.*, which were the only portable articles of any value he could collect during the hurry of his departure from the palace. By the sale of these, however, he collected a few discontented officers, and assembled a small body of troops, many of whom had before served under his banners. Accordingly, with a devoted band of about 300 followers, Murat embarked on board his flotilla, without receiving any obstruction from a neighbouring fort, that commanded the port, although the white flag was actually waving from its battlements. They steered directly for Salerno; but the transports having been scattered by a storm, the ex-king next morning found himself at the entrance of the Gulf of Euphemia, entirely separated from the rest of the little squadron. His own felucca contained only thirty-one persons; but they were all veteran officers, among whom was General Franchetti. This little train, with their leader, who was on that occasion habited in a splendid uniform, landed within half a mile of the town of Pizzo. Joachim was soon recognised by a few soldiers, who were employed in guarding the coast, and these saluted him with enthusiasm. On arriving at the market-place, many of the inhabitants also hailed, and even prepared to join him, while the rest manifested a certain degree of hesitation and suspense. Having been supplied, however, with a sufficient number of horses, his forlorn band proceeded towards Monteleone. As Murat was proceeding on his march, he fell in with a colonel of *gens d'armes* called Trentacapelli, whom he invited to join his standard; but, after surveying his scanty train of followers, this officer very significantly observed, "That he would regard him as his sovereign whose flag he should behold flying on the castle of Monteleone." On his arrival at Pizzo, the colonel, who had been allowed to retire, immediately placed himself at the head of a strong party, and instantly set out in pursuit of Joachim, who had by this time got half way to the capital of Calabria. In consequence of a fatal and ridiculous confidence, the invaders now beheld the approach of the troops with emotions of joy, for they thought they were actually coming to volunteer their assistance. Accordingly, the commander advanced some paces, while his followers exclaimed, "Viva il Rè Gioachim!" But, to their utter surprise, they were answered by a volley of musquetry, after which a sharp and desperate conflict ensued. As it was utterly impossible, on one hand, to disperse such a large body of men, and it would have been highly imprudent on the other, to advance with this force in their rear, it was determined to retreat to the felucca. Accordingly, followed by General Franchetti, and about twelve more, Joachim rushed

through the thickest of his enemies, of whom he slew several with his own hand; while he at the same time discharged his last pistol in the face of Trentacapelli. The Calabrians were astonished at such an unexpected attack from a few adventurers; and Murat,—taking advantage of their consternation,—pushed forward, and actually reached the beach himself unhurt, but all the rest wounded. His escape would now have been inevitable, had not Captain Barbata, on hearing the firing, consulted his own safety, and by leaving the coast, abandoned the unhappy fugitive to his fate. In this desperate situation, the ex-king threw himself into the water, followed by his surviving companions; and seizing on a boat, instantly prepared to push off; but all their efforts were in vain as the little vessel happened to be a-ground! On this he proceeded to another, about twenty yards distant, but the owner turned the prow to the shore, while his comrade attempted to seize the undaunted leader, who instantly knocked him overboard by a single blow. The beach by this time was lined with his pursuers, but no one attempted to fire, or even to offer violence to the person of this extraordinary man. He stood, unarmed and unhurt, in the midst of the assailants; but at length, finding both persuasion and resistance alike useless, he was obliged to surrender himself into the hands of his enemies.

The intelligence of the capture of Murat was instantly conveyed by telegraph to Naples; and instant orders were received, with equal rapidity, by the officers who commanded in Calabria, to assemble a court-martial to sit in judgment on a man so lately recognised as their king. The trial, which was short, took place October the 1st, 1815, and Joachim received notice of his sentence with expressions of contempt and indignation. Deeming it incumbent on him, however, to die in the religion in which he had been educated, he received the sacrament from the hands of a priest. Then, after writing a most affectionate letter to his wife and children, he placed their portraits on his breast, and refusing either to sit on a stool which had been provided for the occasion, or to have his eyes covered by a bandage, he received the fatal volley with the most undaunted courage.

MURATORI, LEWIS ANTHONY, a voluminous Italian antiquarian writer and historian, who was born at Vignola, in the Modenese territories, in 1672. Having adopted the ecclesiastical profession, and received the order of priesthood, he obtained some preferment in the church. In 1684 he was made keeper of the Ambrosian library at Milan, and subsequently librarian and archivist to the duke of Modena. His literary productions are voluminous and valuable, but his fame principally depends on his labours as an editor of the works of others. His works fill forty-six folio, thirty-four quarto, and thirteen octavo, volumes. Among them are, "*Della Perfetta Poesia Italiana*," "*Antiquitates Italicæ Medii ævi*," "*Novus Thesaurus Veterum Inscriptionum*," "*Anecdota Latina*," "*Anecdota Græca*," and his great collection "*Rerum Italicarum Scriptores ab Anno 500 ad 1500*," of which the two supplementary volumes appeared after his death. He was also the author of "*Annali d'Italia*," and "*Dissertazioni sopra Antichità Italiane*." Muratori died in 1750.

MURET, or MURETUS, MARK ANTONY, a French grammarian, who received his name from a

village of the same name in the neighbourhood of Limoges, where he was born in April 1526. In his eighteenth year he taught languages at Villeneuve, and afterwards at Poitiers, Bourdeaux, and Paris. In the latter place an accusation of an infamous nature caused him to be thrown into prison. At Toulouse, where he had settled, after obtaining his liberation he taught jurisprudence for some time, when a second charge of a similar nature was brought against him, and in 1554 he was condemned to be burnt in effigy. He escaped to Padua, where, as well as at Venice, he continued to give public lectures till 1560, when he accepted an invitation given him by Cardinal Ippolito d'Este to Rome. In 1563 he began to teach Greek and Latin, with philosophy and civil law, at Rome. In 1576 he took the vows, became a member of the college of Jesuits, and died in 1785. His works, consisting of orations, letters, poems, sacred hymns, &c.; "*Variae Lectiones*," four disputations on the pandects, "*On the Origin of Laws*," "*Carmina Juvenilia*," &c., all written with much purity and elegance, were collected in 1727. Another edition appeared at Leyden in 1789.

MURILLO, BARTOLOMEO ESTEBAN.—This distinguished Spanish painter was born at Seville in 1618. He received his first instructions in the art from his relation, Juan del Castillo, but the latter having gone to settle at Cadiz, Murillo was obliged for subsistence to paint banners and small pictures for exportation to America. In that business he obtained full employment, and began to distinguish himself as an able colourist. He was still very young when he saw some works of Pedro de Moya, who was passing through Seville on his way to Cadiz, which being painted in the style of Vandyke, inspired him with the desire of imitating that great artist, under whom De Moya had studied shortly before his decease. The time he was able to avail himself of Moya's instruction was very short, and he resolved afterwards to repair to Italy for improvement; but his means were totally inadequate to meet the expenses of such a journey. Collecting, however, all his resources, he bought a quantity of canvass, divided it into a number of squares, upon which he painted subjects of devotion and flowers, and, with the produce of the sale of these, set out upon his journey unknown to his relations and friends. On his arrival at Madrid he waited upon Velasquez, his countryman, and communicated his plans to him. Struck with the zeal and talents of the young artist, Velasquez treated him with the greatest kindness, and diverted him from his project of the journey to Rome by procuring him full employment at the Escorial and in the different palaces of Madrid. Murillo returned to Seville in 1645, after an absence of three years. The following year he finished painting the little cloister of St. Francis, and the manner in which he executed it produced the greatest astonishment among his countrymen. His picture of the death of Santa Clara, and that of St. James distributing alms, crowned his reputation. In the first he showed himself a colourist equal to Vandyke, and in the second a rival of Velasquez. They obtained him a multitude of commissions, which procured him an independent fortune.

His success, however, never led him to be careless. He gradually perfected his manner by giving more boldness to his pencil, without abandoning that sweetness of colouring which distinguished him from



all his rivals, increasing its strength, and giving greater freedom to his touch. He enriched the churches and convents of Seville, and other cities, with numerous works. Having been invited to Cadiz to paint the grand altar of the Capuchins, he there executed his celebrated picture of the marriage of St. Catharine. As he was about to finish it he wounded himself so dreadfully on the scaffolding that he continued to feel the effects of the injury until his death, which took place at Seville in April 1682. To the greatest merit as an historical painter Murillo joined equal excellence in flowers and landscape. His works afford proofs of the perfection to which the Spanish school had attained and the real character of its artists; for, as Murillo never quitted his native country, he could not be influenced by any foreign style, and his originality of talent places him in the first rank among the painters of every school. He has neither the charming dignity of Raffaele, the grandeur of Caracci, nor the grace of Correggio; but, as a faithful imitator of nature, if he is sometimes incorrect in drawing, he is always true and natural, and the sweetness, brilliancy, freshness, and harmony of his colouring, make us forget all his defects.

MURPHY, ARTHUR, a dramatist of considerable talent, who was born in Ireland in 1727, and went at the age of ten to the college of St. Omer, where he remained six years, and on his return was employed in the counting-house of his uncle, who intended to make him superintendent of an estate in Jamaica; but his inclination being averse to this destination, he repaired to his mother, then resident in London. At first he accepted a situation in a banking-house, but was soon altogether engrossed by literature. In October 1752 he published the first number of the "Gray's Inn Journal," a literary periodical, and first essayed his dramatic powers in the farce of "The Apprentice," which was followed by "The Upholsterer." He soon after made an attempt as an actor in the character of Othello, and held an engagement with Foote for a single season, but then retired. On quitting the stage he determined to study the law, and was admitted a barrister by the society of Lincoln's Inn in 1757. In 1759 he produced "The Orphan of China," from the tragedy of Voltaire, and a variety of other productions of tragedy, comedy, and farce, for the groundwork of which he was generally indebted to some foreign original. Of these "The Grecian Daughter," "The Way to Keep Him," "All in the Wrong," and "Know Your Own Mind," still keep the stage. In 1788 he retired altogether from the bar, and occupied himself entirely for the press. In 1792 appeared his "Essay on the Life and Genius of Dr. Johnson," and in 1793 he published his translation of Tacitus, with historical supplements. In 1798 appeared his tragedy of "Arminius," and his warmth in favour of the then pending war obtained him a pension of 200*l.* per annum. He died in June 1805, in his seventy-eighth year. One of his latest works was a life of Garrick, and a translation of Sallust has appeared since his death.

MURRAY, ALEXANDER, a distinguished American commodore in the navy of the United States, who was born in Chestertown, Maryland, in the year 1755. He went early to sea, and at the age of eighteen commanded a merchant vessel in the European trade. At twenty-one he was appointed a lieutenant in the navy; but no vessel being in readiness to receive him, he solicited and obtained a correspondent

rank in the first Maryland regiment, under the command of Colonel Smallwood. His conduct in the battles of Whiteplains, Flatbush, and New York, was marked by the greatest gallantry. He was promoted to a captaincy, and served unremittingly and bravely to the close of the campaign of 1777. Sickness obliged him to withdraw for a time to his father's house; but as soon as he recovered he took command, at different periods, of several well-appointed letters of marque. In these he fought various desperate battles, that showed him an intrepid and skilful officer. After he had taken an English letter of marque of his own force, and had prisoners on board equal in number to his own crew, he was captured by an English fleet, but before long he was regularly exchanged. He then volunteered his services as a lieutenant on board the American frigate Trumbull, which had scarcely cleared the capes of Delaware, when, in the night, and during a terrible storm, she was attacked and taken by two British vessels of war. Lieutenant Murray was severely wounded in this sanguinary engagement. On his recovery and exchange he was selected as the first lieutenant of the Alliance frigate, commanded by Commodore Barry. In this ship he remained until the termination of the revolutionary war. He had shared in thirteen battles in the army and navy. When the new American government organized a navy, Captain Murray was one of the first officers recalled into service. The United States corvette, Montezuma, was assigned to him for the protection of the American trade in the American seas. On his return from the cruise public thanks for his conduct were given him by the president of the United States. He was promoted to the command of the frigate Insurgent, and soon afterwards transferred to that of the frigate Constellation. His next sphere of exertion was in the Mediterranean sea, to which he was despatched with a squadron to defend the American trade against the Barbary powers. Being attacked in his ship when alone, near the bay of Tripoli, by a squadron of Tripoline gun-boats, he dashed in among them, and, after a spirited action of more than an hour, drove them into their own harbour. Commodore Murray's last appointment was that of commander of the navy-yard in Philadelphia, a post in which he rendered important services, and gave universal satisfaction. His death took place on the 6th of October, 1821, at his seat near Philadelphia. He united to the highest firmness and resolution a remarkable mildness and serenity of temper. Few men were personally more beloved. His remains were interred with the highest honours.

MURRAY, ALEXANDER.—This extraordinary self-taught scholar was born at Ketterick, in the Highlands of Scotland, in 1775. His father was a shepherd, who taught him to read and write only; but by his own unassisted efforts he taught himself nearly all the modern and several of the dead languages. His acquirements at length procured him admission to the university of Edinburgh, where he was employed to superintend an edition of the travels of Bruce. In 1806 he was appointed assistant minister at Urr, and two years after was called to fill the chair of oriental languages in the university of Edinburgh. His death took place in 1813.

MURRAY, JOHN, a Scottish physician, who was educated at the university of Edinburgh. As an author he is best known by his "Elements of Che-

mistry," and "System of Materia Medica and Pharmacy." He died in 1820.

**MURRAY, LINDLEY.**—This American writer was born in 1745, and was the author of the most useful and popular grammar of the English language. He received the rudiments of his education at Philadelphia, in the academy of the society of Friends. In 1753 his father removed with his family to New York, where Lindley was placed at a good school. At an early age he entered a counting-house, being destined for the mercantile profession; but, having been severely chastised for a breach of domestic discipline, he privately left his father's house, took up his abode in a seminary at Burlington, New Jersey, and there contracted a love of books and study. When brought back, after some time, he prevailed upon his father to procure a classical tutor for him, under whom he applied himself with diligence and success. He now undertook the study of the law in the office of an eminent counsellor, the celebrated John Jay being his fellow-student. At the age of twenty-one he was called to the bar, and soon obtained practice. Shortly afterwards he married a lady, with whom he lived in the tenderest union for more than half a century. He was very successful and sedulous in his business as a lawyer until the war broke out between Great Britain and the colonies. About that time the decline of his health induced him to remove into the country about forty miles from New York. In this retreat he passed four years, and at the expiration of this time he was driven back to the city (then in possession of the British) by the necessity of procuring funds for the subsistence of his family. The profession of the law being no longer lucrative, he turned merchant again, and accumulated property enough to enable him to retire from business about the period of the establishment of American independence. He then purchased a beautiful country-seat on the banks of the river Bellevue, about three miles from New York; but a severe sickness subjected him to a general debility of the muscles, for the cure of which he was induced to go with his family to England. He intended to remain there only two years, but the local attachments which he formed, and his bodily infirmities, detained him for the rest of his life. He bought a very pleasant estate at Holdgate, about a mile from the city of York. Here, rendered sedentary by the weakness of his muscles, he devoted himself chiefly to reading and composition. His first book is entitled "The Power of Religion on the Mind," &c., and appeared in 1787. It was anonymous, gained much reputation, and has passed through nearly twenty editions. His grammar was first issued in 1795. It was greatly enlarged and improved in successive editions, and has not yet been surpassed or superseded. It is still, altogether, the best extant of the English language. It was succeeded by his "English Exercises and Key," intended to correspond with and illustrate the grammar, abridgments of which treatises were published in 1797, and met with an extensive sale, which they still maintain. His next work was a compilation, entitled "The English Reader," also extensively used. In 1802 he produced a French compilation of the same kind, entitled "Lecteur Français," and subsequently "An Introduction au Lecteur Français," and in 1804 an English spelling-book. He also published a "Selection from Horne's Commentary on the Psalms," and "The Duty and Benefits

of Reading the Scriptures." His publications were lucrative, and acquired public favour both in Great Britain and the United States. In 1809 he finished the interesting memoirs of his own life, printed since his decease. He lived upwards of sixteen years from that period a martyr to bodily infirmities and diseases, which he bore with the most exemplary fortitude and Christian serenity. He expired on the 16th of February, 1826, in his eighty-first year.

**MURRAY, WILLIAM VANS**, distinguished in the annals of American diplomacy and oratory, was born in Maryland about the year 1762. Having received a classical education, he came to London after the peace of 1783, and resided here three years as a student of law in the Temple. He published a pamphlet on "The Constitutions and Laws of the United States," suggested by the observations of Price, Turgot, and Mably, which was much commended. About 1785 he returned to Maryland, where he engaged in the practice of the law; but his general reputation and merits caused him to be soon called to the councils of his country. He was first elected a member of the legislature of Maryland. For upwards of six years he held a seat in the house of representatives of the United States. Few of that body equalled him in eloquence, or the other qualifications of a member of a deliberative assembly, and his name ranks with the most conspicuous in the legislative annals of that period. In 1797 he declined a re-election to congress, having too long neglected his private affairs. One of the last acts of General Washington, as president, was the appointment of Mr. Murray as minister plenipotentiary to the Batavian republic. The minister arrived at the Hague at a crisis when abilities, zeal, and address such as his were required to counteract the unfriendly influence of France over the Batavian government. He succeeded in preserving harmony between the American and Batavian republics; and the first advances to a reconciliation between the United States and France were made in the intercourse of the French *chargé d'affaires* at the Hague with Mr. Murray. Proposals being made for a direct negotiation, they were accepted by Mr. Adams, then president of the United States, who appointed Mr. Murray sole envoy extraordinary to the French republic for the purpose. Afterwards, Judge Ellsworth and Governor Davie were associated with him. The history of this negotiation is one of the most remarkable portions of the civil history of the United States. Mr. Murray assisted in making the convention, which was signed at Paris on the 30th September, 1800, between America and France. He returned to his station as minister resident at the Hague, and, in December 1801, to his own country. His health being much impaired, he retired to his seat in Cambridge, on the eastern shore of Maryland. A rapid consumption of the lungs was the cause of his death, in 1803, in the forty-second year of his age.

**MUSÆUS**, a celebrated Greek poet, supposed by some of the early writers to have been the son of Orpheus. According to the Arundelian marbles, he flourished about 1426 years before the Christian era. Virgil gives him a very high rank among the poets. He places him in a conspicuous situation in his Elysium, at the head of a sacred band, and in the character of the priest of Ceres. Very little is recorded respecting his personal adventures. He seems to have led a retired and religious life, officiating most



probably as a priest of some of those mysteries which Orpheus had introduced before him. Plutarch does not mention him among the ancient musicians, and he does not seem to have been much celebrated for his performances on the lyre. As his hymns were set to music, it is probable, however, that he sung them himself at the ceremonies in which he presided. Pausanias asserts that the eminence in the neighbourhood of Athens, called the Museum, was so denominated from the circumstance of his having been accustomed to retire thither for contemplation and poetical musing. He is said to have composed his hymns there, and to have been interred beneath it. He wrote hymns and prophecies, and left precepts in verse addressed to his son. He is said also to have sung the wars of the Titans. But his principal work was a poetical account of the creation, in which he seems to have embodied some ideas of religion and philosophy more refined than were commonly entertained by the Grecian theologians of after days. Musæus was an astronomer, and composed or enlarged a sphere; though, as Chiron is generally supposed to have invented the sphere, it is probable that Musæus only improved it. The work itself is evidently subsequent to the voyage of Jason, as that expedition is described upon it, and as the Argo was the first vessel constructed on any other than the circular form. The life of Musæus seems to have been calm and tranquil; and was probably spent in philosophic ease. Of his works nothing remains. Even in the time of Pausanias, as we are informed by that writer, a hymn to Ceres was his only genuine composition then in existence.

MUSÆUS, JOHN CHARLES AUGUSTUS, a popular German writer, who was born at Jena, and studied theology there. Richardson's "Grandison" was very popular at the time, and Musæus published a satirical parody, under the title of "Grandison the Second," which was well received. He was afterwards master of the pages at the court, and, in 1770, appointed professor in the gymnasium at Weimar. His next production was a satire on the extravagances of the physiognomists,—"Physiognomical Travels." His "German Popular Tales," his "Freund Heins Erscheinungen in Holbeins Manier," and a new series of tales, under the title "Straussfedern" (of which only the first volume was from his pen), are among his productions. He died in 1787.

MUSSCHENBROEK, PETER VAN, a celebrated natural philosopher, born at Leyden in 1692, studied in the university of that city, and entered upon the practice of medicine. Similarity of scientific tastes united him in 1717 in a close intimacy with the celebrated S'Gravesande, with whom he pursued his studies in natural philosophy. After practising his profession four years, Musschenbroek was appointed professor of philosophy and mathematics, and extraordinary professor of medicine at Duisburg, and soon acquired such a reputation that he was called in 1723 to fill the philosophical and mathematical chair at Utrecht, and in 1740 was invited to Leyden to occupy the place left vacant by the death of Wittichius. He died there, in 1761. His principal works are, "Elementa Physicæ," "Tentamina Experimentorum," "Institutiones Physicæ," "Compendium Physicæ Experimentalis." Musschenbroek rendered important services to science. His experiments and his calculations prove his sagacity and accuracy.

MUSGRAVE, SIR RICHARD, a celebrated Irish

politician and historian, who was born in 1758. He received a good education, and in 1781 entered the Irish parliament. Soon after the rebellion in Ireland he published a history of that unfortunate transaction, but the whole work was much coloured by his own political views, which were ultra loyal. So eager was the public to gratify its curiosity on this occasion, that the whole quarto edition, consisting of 1250 copies, was sold within the space of two months; another soon followed, and was exhausted, so that a third became necessary. To adopt the author's own words, "some obloquy and abuse have been levelled against this work;" but these were attributed, in his "Justification," to "the malice of the Jacobins of England and Ireland." The papists, too, were not forgotten; and so very hostile was he to this religious body, that he professes it to be his decided opinion that two religions cannot exist at the same time in his native island, as in Germany. In respect to the latter country, he observes, "They are all originally of the same stock or lineage, and the religious liberty of each is guaranteed by the treaty of Munster; so that the intolerant and ambitious designs of either against the other is completely repressed; but in Ireland, the hope of recovering the forfeited estates, and of separating her from England, constantly fomented by bigotry, keeps alive their hereditary hatred to the latter, and of course to the members of the established church, from their noted loyalty and attachment to the sister kingdom, and gives full play to the deleterious doctrines of popery, which the Irish priests never cease to foment. In short," adds he, "for these reasons, no parallel can be drawn between the popery of Ireland and that of any other country in Europe."

Sir Richard, doubtless, gave great offence, both in England and Ireland, by his "Observations on Whipping and Free Quarters," in which he was supposed not only to apologize for, but even to justify, the application of torture by way of obtaining evidence. In short, his conduct on this particular occasion was far from proving conciliatory, and accordingly he neither satisfied his friends nor his enemies. Indeed, the Irish government at length deemed it necessary to disavow all connexion with the author, and publicly disclaimed the idea of affording him either patronage or protection in future. As the former work, to which we again recur, is not only connected with the history of his native country, but constitutes a leading feature in the biography of our author, an analysis may not, perhaps, be here improperly annexed.

We are told in a prefatory discourse, that instead of the Christian religion being introduced into Ireland by Roman missionaries in the beginning of the fifth century, it was established there by certain disciples of the Greek church. The Irish clergy, indeed, had no connexion with, and did not submit to, the jurisdiction of the Roman pontiff until the year 1152; when Pope Eugenius sent, by Cardinal Paparon, four palli to the archbishops of Armagh, Dublin, Cashel, and Tuam; when the Roman ritual was substituted in the place of the Greek, which had been previously used in the Irish church; an undoubted proof that it was independent of the pope until that memorable epoch. "Our excellent primate, Usher," adds he, "proves this in a most unquestionable manner, in a learned treatise on the religion of the ancient Irish, well worth the perusal

of the natives of Ireland. As to celibacy, we know from Ware, that the four archbishops of Armagh who preceded Celsus, and Celsus himself, who died in 1159, were married; and not until popery was established at Cashel in 1172, was marriage interdicted. In the end of the twelfth and the beginning of the thirteenth century, a season of midnight ignorance in Europe, the Roman pontiff, who was regarded with superstitious reverence, claimed, and gradually acquired, a superiority not only of spiritual, but of temporal power over all the potentates of Europe, who considered his sanction as necessary to expiate the guilt of any crime, how heinous soever, or to promote the success of any adventure. For this reason Henry II. solicited Pope Adrian for a bull to give him the investiture of Ireland, and, in consideration of it, agreed to grant him a tax of one penny on each house in it, called Peter Pence. Adrian, in his bull, empowered Henry II. "to propagate in Ireland the righteous plantation of faith, and the branch most acceptable to God; which meant no more than that he should subject this kingdom to the dominion of the pope, which, it is remarkable, was the last country in Europe that submitted to the ambitious and rapacious designs of his holiness. At this day the Roman catholics deprecate the grant of Ireland to a foreign, and not a native prince. M'Geoghegan, although a Roman catholic, in his history exclaims against the transaction as a violation of the rights of nations, and the most sacred laws, under the specious pretexts of religion and the reformation of manners; and he boldly adds, "Could one suspect the vicar of Christ of such gross injustice? could one believe him capable of issuing a bull by which an entire nation was overturned?"

On this occasion Sir Richard Musgrave observes, "If the aboriginal Irish lament the settlement of the English in Ireland, all its loyal inhabitants have to deplore that they introduced popery into it, as it has been a constant source of disaffection, and has produced insuperable calamities in it. It is not the object nor the wish of the writer of the following pages," adds he, "to disparage Ireland, or its inhabitants; the former in point of soil and climate, the latter in their intellectual and corporeal powers, being deservedly esteemed among the finest works of the creation; but to evince the truth of that maxim, that an *imperium in imperio*, or two separate sovereign powers, civil and ecclesiastical, cannot co-exist in the same state without perpetual collision, producing discord and rebellion; and that the only remedy for the calamities attendant on such a state, is either the extinction of one power, or the milder procedure of incorporating with the other. The latter mode has been adopted in Ireland: abstract reason must approve, and experience will demonstrate, the measure to be founded in the truest wisdom."

Sir Richard Musgrave and his doctrines being exceedingly unpopular, he was attacked in his turn by writers of all parties. Protestants and catholics, both in England and Ireland, wished to render him odious; and he suffered much in the latter part of his life from these hostile attacks. Indeed, it would have occupied a large portion of the remainder of his existence to have read and to have answered the numerous books, pamphlets, and periodical essays in which he was daily assailed. To two of his adversaries, and two only, did he think fit to reply; they were both men of some rank and estimation in Ireland.

Sir Richard died at his house in Holles Street, Dublin, on April 7th, 1818.

MUSS, CHARLES, an enamel painter of considerable skill, who was born in 1779. His principal work is a Holy Family, after Parmegiano. Mr. Muss died in 1824.

MUSTOXIDI, COUNT ANDREW, a distinguished Greek scholar who was born at Corfu in 1785, and studied at Venice and Milan. His work on Corcyra, "Per servire all' Istoria Corcirese dai Tempi eroici al Secolo XII.," procured him the post of historiographer to the government of the Ionian Isles. In 1811 and 1814 appeared the first two volumes of his history of Corcyra, under the title of "Illustrazioni Corciresi." In 1816 he wrote an essay on the horses of St. Mark's, at Venice, in which he proves that they did not belong to the triumphal arch of Nero in Rome, but that they were brought from the island of Chios, and placed in the circus in Constantinople, in the time of the emperor Theodosius. On the erection of a university in his native country, he returned to Corfu to fill one of the chairs, and in 1827 accompanied Count Capo d'Istria from Geneva to Ancona and Corfu.

MUTIS, JOSEPH CELESTINO, a celebrated botanist, born at Cadiz in 1732, was assistant professor of anatomy at Madrid, and made botany the particular object of his attention. Having accompanied the viceroy Don Pedro Mesia de la Cerda to New Grenada, in the capacity of his physician, Mutis enriched his favourite science with the description of unknown plants in that region. We are indebted to him for the first accurate accounts of various sorts of cinchona, on which he published a treatise. He died in 1808.

MYLNE, ROBERT, an architect of considerable eminence, who is memorable as the builder of Blackfriars' bridge across the Thames, which was commenced in 1760 and completed in 1770. It was the first work of the kind executed in England in which arches approaching to the form of an ellipsis were substituted for semicircles, by means of which the roadway is brought much nearer to a level surface than in bridges constructed on the old plan. Mr. Mylne obtained the appointment of surveyor of St. Paul's cathedral, and was employed in the erection of many private edifices in various parts of the kingdom. He died in 1811.

MYRON, a celebrated statuary of Greece, who was peculiarly happy in imitating nature. He flourished about 442 years before Christ.

NABIS, a Spartan king, who lived about 200, B. C. This tyrannical monarch at first assumed the appearance of a just prince, but afterwards imitated, externally, the Asiatic despots. He was surrounded by an armed guard, and had a multitude of secret spies in his service. Every suspected person was immediately put to death or banished. He plundered Messina and Argos, and would have continued to extend his dominions still wider over Peloponnesus by artifice and force, had not the Romans, in alliance with the Achæans, declared war against him. Quintus Flaminius was not able to conquer him, but Philopœmen, with the army of the Achæan league, was more successful. The tyrant was at last killed in Sparta by his own allies, the Ætolians, whom he had called in to his assistance.

NADIR, SCHAH, or THAMAS KOULI KHAN, king of Persia, a celebrated conqueror and usurper,



was born at Calot, in the province of Khorasan, in 1686. His father was governor of a fortress on the borders of Tartary, to which office he succeeded in his minority, under the guardianship of an uncle, who engrossed all the authority. He was subsequently kidnapped by the Usbecks, but escaped after a detention of four years; and in 1714 entered into the service of the beglerbeg of Muschadi, in Khorasan, where he so much distinguished himself by his bravery that he was entrusted with the command of a thousand cavalry, and was soon after placed at the head of an army, with which he gained a great victory over the Usbeck Tartars. This achievement excited so much jealousy in the beglerbeg that he gave the command to another person, and when Nadir remonstrated, ordered him to be bastinadoed. Irritated by this disgrace, he joined a band of robbers, and with this troop ravaged all the country, and, surprising Calot, put his uncle to death, although he had been previously negotiating with him to enter the service of Schah Thomas, king of Persia, then exceedingly pressed by the Turks and Afghans. Such was the bad posture of his affairs, that the schah felt himself compelled to overlook this villany, and take Nadir into his service, who repulsed both his enemies, and was honoured with the title of Thomas Kouli Khan. The schah, during his absence, having in person sustained a defeat from the Turks, was induced to make peace with them, and Nadir was directed to disband his army of 70,000 men. Instead of obeying, he immediately led them to Ispahan; where he seized the schah, confined and deposed him, and proclaiming his son Abbas, then an infant, in his stead, assumed the title of regent. He forthwith renewed the war with the Turks, and recovered all the lost provinces; and the young king dying in 1736, he was raised to the sovereignty.

This elevation only extended his views; and being invited by some conspirators about the person of the Great Mogul to undertake the conquest of India, he began his march at the head of 120,000 men, and with little resistance reached Delhi in March 1738. The riches which he found in this capital were immense; but being exasperated by some tumults on the part of the inhabitants, he caused a general massacre, in which upwards of 100,000 persons perished. After this barbarity the sanguinary victor concluded a peace with the Mogul, whose daughter he married, receiving with her as a dowry some of the finest provinces of the empire that were contiguous to Persia. In this expedition it is supposed that he carried away and distributed among his officers valuables to the amount of nearly 200,000,000 sterling. On his return he levied war against the Usbecks and others, but had nearly lost his life by an assassin instigated by his own son. In 1745 he defeated the Turks at Erivan. A conspiracy having been formed against him by the commander of his body-guard and his own nephew, he was assassinated in his tent on the 8th of June, 1747; his nephew, Ali Kouli, succeeding to the throne. This extraordinary usurper was of a tall stature and robust form, with handsome and expressive features.

NÆVIUS, CNEIUS, a celebrated Roman poet, who was born in Campania, and wrote tragedies and comedies after the model of the Greek school. He also wrote an epic poem upon the Punic war, and another in imitation of the Cyprian Ilias. He lived in the first half of the sixth century after the building of

Rome. By the introduction of some of the Roman nobility into his comedies, he provoked their anger, was banished from the city, and retired to Utica. Fragments only of his works have come down to us.

NAHL, JOHANN AUGUST, a clever German sculptor, who was born in 1710 at Berlin, and educated there under the celebrated Schlüter. After having made a tour through France and Italy, he returned to Berlin in 1741, where, and likewise at Potsdam, Sans-souci, and Charlottenburg, many of his works are still to be seen. In 1746 he went to Switzerland, and passed nine years in that country, principally at Berne. In 1755 Nahl was created professor in the academy of arts in Cassel, and there executed the admirable colossal statue of the landgrave Frederic, which stands in Frederic's Square. He died in Cassel, 1781.

NAHUM, one of the twelve minor prophets, whose prophecies relate to the destruction of Nineveh, which he describes in vivid colours. His object, according to some late German writers, seems to be to represent to his nation, groaning under the oppression which they had suffered from the Assyrians, the total destruction of the haughty capital, as a just punishment of Jehovah. The period in which he lived is, however, uncertain, some placing it before, and some contemporary with that event.

NALDI, SEBASTIANO, a celebrated Italian buffo singer, who visited London in the early part of the present century. Naldi met his death in Paris in 1819, by the explosion of an apparatus which had been invented for cooking by steam.

NALSON, JOHN, an English divine, who was born in 1638, and educated at Oxford. On his entering holy orders he obtained the living of Doddington, where he died in 1682. As a writer he is best known by his work entitled "An Impartial Collection of the Affairs of State, from the Scottish Rebellion to the Murder of Charles the First."

NAPIER, or NEPER, JOHN, BARON OF MARCHISTON, a distinguished mathematician, who was born in Scotland in 1550, and educated at the



university of St. Andrew's; after which he travelled, and on his return to Scotland devoted himself to the cultivation of science and literature. Being much

attached to astronomy and spherical geometry, he wished to find out a method of calculating triangles, sines, tangents, &c., shorter than the usual one. To the exertions arising out of this desire is to be attributed his admirable invention of logarithms, and the actual construction of a large table of numbers in arithmetical progression, in correspondence with another set in geometrical progression; the property of which is, that the addition of the former answers to the multiplication of the latter. The result of these important labours he published in 1614, under the title of "*Logarithmorum Canonis Descriptio*." He also made several improvements in spherical trigonometry, and was regarded by the celebrated Kepler as one of the greatest men of the age. The last publication, which appeared in 1616, was his "*Rabdologius seu Numerationis per Virgulas*," containing an explanation of the use of his celebrated bones or rods, with several other ingenious modes of calculation. He died at Manchester on the 3rd of April, 1617, in the sixty-eighth year of his age. Lord Napier was also author of "*A Plain Discovery of the Revelation of St. John*," and of "*A Letter to Anthony Bacon, entitled Secret Inventions*."

NARBONNE, LARA LOUIS. COUNT DE, was born at Colorno, a place in the duchy of Parma, in 1755, and went to France in 1760, where he was educated, entered the military service, and in 1785 was made colonel of the regiment Angoumois. He was afterwards employed in the war office, and having embraced the national cause in the revolution, was named commander of the national guards of the department of the Doubs. In 1791 he was appointed *maréchal de camp* by the assembly, and at the end of that year became minister of war. By his influence three armies were organized, under the command of Rochambeau, Luckner, and Lafayette. In 1792 he was removed from his post in the ministry, and he immediately joined the army. After the 10th of August he was outlawed, and owed his safety to the friendship of Mme. de Staël. Narbonne retired to England, and used every exertion to save the king. In 1800 he received permission to return to France, and in 1809 was named general of division. He was, not long after, appointed minister plenipotentiary to the court of Munich, and aide-de-camp of Napoleon. In this capacity he made the campaign of 1812, was sent ambassador to Vienna in 1813, and in the same year died at Torgau, of which place he had just been appointed commander.

NARDINI, PIETRO.—This musician was considered one of the first violinists of his time. He was born at Leghorn in 1725, studied under Tartini at Padua, and soon became the most distinguished pupil of that eminent artist. In 1762 Nardini was placed at the head of the chapel in Stuttgart, but returned to Leghorn in 1767, and composed most of his works after this period. In 1770 he went to Florence as first violinist in the chapel of the grand-duke of Tuscany, and died in that city in 1796. His compositions are of a grave character, and must be executed in the spirit of the Tartini school.

NARES, ROBERT, a theological writer, who was educated at Oxford, where he obtained his degree in 1778. Having entered holy orders he obtained several good church preferments, the last one was the rectory of All Hallows in London. He was also archdeacon of Stafford. He died in 1829. Among his numerous publications we may mention his "*Ele-*

ments of Orthoepey, containing a Distinct View of the Whole Analogy of the English Language."

NARSES, a celebrated eunuch of the court of the emperor Justinian I. at Constantinople. The place of his birth is unknown, but he so ingratiated himself with the emperor that he appointed him his chamberlain and private treasurer. In 538 he was placed at the head of an army destined to support the general Belisarius in the expulsion of the Ostrogoths from Italy, but the dissensions which soon arose between him and Belisarius occasioned his recall. Nevertheless, in 552 he was again sent to Italy to check the progress of Totila the Goth. After vanquishing Totila, he captured Rome. He also conquered Tejas, whom the Goths had chosen king in the place of Totila, and in the spring of 554 Buccellinus, the leader of the Alemanni. After Narses had cleared nearly all Italy of the Ostrogoths and other barbarians, he was appointed governor of the country, and ruled it fifteen years. During this time he endeavoured to enrich the treasury by all the means in his power, and excited the discontent of the provinces subject to him, who laid their complaints before the emperor Justinian II. Narses was deposed in disgrace, and sought revenge by inviting the Lombards to invade Italy, which they did in 568, under Alboin their king. After his deposition he lived in Naples, and died at an advanced age at Rome in 567.

NARVAEZ, PAMPHILA DE, a Spanish traveller, who was born at Valladolid, and went early to America, which was then just discovered. He served under Esquibal, governor of Jamaica, and was afterwards commander of the expedition sent against Cortes by Diego de Velasquez, governor of Cuba. He sailed in 1528 with 400 men, intending to establish a colony in Florida, discovered the bay of Pensacola, and having marched into the country, was never heard of more.

NARUSZEWICZ, ADAM STANISLAUS, a Polish poet and historian of eminence, who was born in 1733. He was descended from an ancient Lithuanian family, and entered in 1748 the order of the Jesuits. After a journey through Germany, France, and Italy, he was made superintendent of the *collegium nobilium* of the Jesuits at Warsaw. After the abolition of his order, the king engaged him in 1773 to write a detailed account of the first partition of Poland. His work, of which nothing has ever appeared in print, pleased the king so much that he encouraged him to write a complete history of Poland. This work is distinguished for its acute criticism, extensive reading, and concise and unadorned style, and is the most important that has ever appeared on the history of Poland. Unfortunately it is incomplete. The first volume, intended to embrace the earliest and most uncertain periods, and to be published after the other volumes, never appeared. Naruszewicz left a collection of materials for this work, in 360 folio volumes, extracted from public and family archives, and divided according to the years of the reigns of the different kings. They were put into the hands of Thaddeus Czacki, the author of an excellent work on the Lithuanian laws, who undertook to continue the history. As a poet Naruszewicz distinguished himself in several styles, particularly in the idyl. He also wrote a Polish translation of Tacitus, in which he has imitated the brevity of the original with surprising success; "*A Biography of the Lithuanian General, John Charles Chodkiewicz*;" "*Tauryka, or the*



*History of the Tartars,"* and other works. He died of a broken heart, occasioned by the fate of his unhappy country, at Warsaw in 1796, and was lamented both for his talents and his noble and philanthropic character.

**NASH, RICHARD.**—This celebrated scion of fashion was one of the most remarkable characters of the last century. He was born in 1674 at Swansea, in Glamorganshire, and was intended for the law, but entered the army; being disgusted at the discipline and his subordinate rank, he soon forsook it and took chambers in the Temple. Here he devoted himself entirely to pleasure and fashion; and when King William visited the inn, he was chosen master of the pageant with which it was customary to welcome the monarch. So pleased was William with the entertainment that he offered him the honour of knighthood; but Nash refused it, saying, "Please your majesty, if you intend to make me a knight, I wish it may be one of your poor knights of Windsor, and then I shall have a fortune at least equal to support my title." In 1704 he was appointed master of the ceremonies at Bath, and immediately instituted a set of regulations as remarkable for their strictness as for their judicious adaptation to the wants and society of the place. While in the plenitude of his power and popularity, Nash lived in the most splendid style, supporting his expenses by a long run of success at the gaming table. His dress was covered with expensive lace, and he wore a large white cocked hat. The chariot in which he rode was drawn by six grey horses, and attended by a long retinue of servants, some on horse, others on foot, while his progress through the streets was made known by a band of French horns and other instruments. His common title was the king of Bath, and his reign continued with undiminished splendour for more than fifteen years. His health then began to decline, and his resources grew less plentiful. As the change in his spirits and circumstances became more evident, his former acquaintances gradually forsook him, and he died at the age of eighty-eight, in comparative indigence and solitude.

**NASH, THREADWAY RUSSEL**, an antiquary of considerable research, who was educated at Worcester college, Oxford, where he took the degree of D. D. in 1758. In addition to a valuable church preferment he possessed an ample estate, which enabled him to devote the principal part of his time to antiquarian pursuits. His best work is modestly entitled "*Collections for the History of Worcester.*" Dr. Nash died in 1758.

**NASH, THOMAS**, a dramatist, who was born in the reign of Queen Elizabeth, and educated at St. John's college, Cambridge. After he had finished his education he came to London, and supported himself entirely by his pen. Among his numerous works was "*Pierce Penniless, his Supplication to the Divell.*" His death took place in 1601.

**NASMITH, JAMES**, an English writer, who was born at Norwich in 1740, and received his education at Cambridge. He was the author of a treatise on the statutes respecting the assize of bread, and also published editions of the "*Notitia Monastica,*" and "*Itineraries of Simon and William Worcester.*" He died in 1808.

**NASMYTH, PETER**, a clever Scottish landscape painter, who was a native of Edinburgh, and early devoted himself to the study of art. At the age of

twenty he came to London, where he spent the remainder of his life, and died on the 27th of August, 1831. He painted with so much skill as to be called the English Hobbima, that painter being his model, for without being a copyist he may be said to have infused the spirit of that master into his works.

**NAUNTON, SIR ROBERT**, an English statesman, who was educated at Trinity college, Cambridge. He was appointed master of requests by James I., and in 1617 was made secretary of state. He died in 1630, and after his death his posthumous works appeared under the title of "*Fragmenta Regalia.*"

**NAYLOR, JAMES**, a remarkable English enthusiast, who was born in 1616, in the parish of Ardsley, near Wakefield, in Yorkshire, where his father was a farmer. He possessed good natural parts, and upon the breaking out of the civil wars in 1641 he entered as a private soldier in the parliament army under Lord Fairfax, being then a presbyterian; though with the times he afterwards turned independent, and became quarter-master under General Lambert. In 1649 he returned home, and in 1651 was made a convert by the celebrated George Fox. He soon commenced preacher among that sect, and obtained considerable reputation for his talent as a speaker. On his visiting London in 1655 he gained a strong party in his favour, and in 1656 went into the west of England, to propagate the doctrine of his divine mission, and to such a height did the mania of his followers run that we find him addressed in the following impious words, for "the everlasting son of righteousness, and prince of peace, the prophet of the most high God, nay, the only-begotten son of God, out of Zion, whose mother is a virgin, and whose birth is immortal." In the mean time such extravagances excited horror, even in those days of fanaticism. Information was given to the magistrates, and Naylor was committed to Exeter gaol. He was not long detained in prison, being released in the ensuing month. He immediately came to London, resolving, however, to take Bristol in the way. He was attended by several of his adherents; who, in passing through Glastonbury and Wells, spread their garments before him in the streets. Being arrived at Bedminster, about a mile from Bristol, they formed themselves into procession; and when they came to the suburbs of Bristol, some females spread scarfs and handkerchiefs in his way, while others went on each side of his horse, and all joined in cavalcade singing, "Holy, holy, holy, Lord God of Sabaoth; Hosanna in the highest; holy, holy, holy, Lord God of Israel." Such a mockery of Christ's entrance into Jerusalem drew the notice of the magistrates, by whose order Naylor was apprehended, and committed to prison, with six of his associates; soon after which they were all sent to London to be examined by parliament. So unprecedented and unparalleled a case employed the house several days. He was first examined before a committee, who resolved "that James Naylor is guilty of horrid blasphemy, and that he is a grand impostor, and a great seducer of the people." After this nine days more were taken up in debates, when sentence was passed as follows: "That James Naylor be set on the pillory in Palace Yard, Westminster, during the space of two hours, on Thursday next; and be whipped by the hangman through the streets from Westminster to the Old Exchange, and there likewise be set on the pillory for the space of two

hours, between the hours of eleven and one on Saturday next; in each place wearing a paper, containing an inscription of his crimes; and that at the Old Exchange his tongue be bored through with a hot iron, and that he be there also stigmatized in the forehead with the letter B; and that he be afterwards sent to Bristol, and be conveyed into and through the said city on horseback, with his face backward; and there also publicly whipped the next market-day after he comes thither; and that from thence he be committed to prison in Bridewell, London, and there restrained from the society of all people, and there to labour hard till he shall be released by parliament; and, during that time, be debarred the use of pen, ink, and paper, and shall have no relief but what he earns by his daily labour." The whole sentence was put in execution, and, what is still more remarkable, it had the good effect of bringing him to his senses. He wrote a letter to the magistrates of Bristol, expressing his repentance, and he was discharged from prison by order of parliament in 1659; and, about the end of October 1660, set out from London, in order to return to his wife and children at Wakefield in Yorkshire. He was taken ill on the road, and carried to Holme, near King's Ripton, in Huntingdonshire, but he soon after expired, on the 7th of November, 1660. He was the author of several tracts, such as "Exhortation to the Rulers, the Preachers, and the Lawyers," "Milk for Babies," &c.

NEAL, DANIEL, a dissenting divine and historian, who was born in 1678, and educated at Oxford. He subsequently became eminent both as a preacher and writer, and died at Bath in 1743. His principal work is entitled "An History of the Puritans."

NECKER, JAMES.—This celebrated statesman was born at Geneva in 1732. He first distinguished himself by his "Eloge de Colbert," and by a treatise "Sur la Legislation et le Commerce des Grains," the latter passed through more than twenty editions. These and several other works of a similar character obtained him the post of comptroller-general, which, however, he afterwards lost; but so strong was the feeling of the nation on the subject that the king and court party, who considered him as unfavourable to them, were compelled to recall him. His talents, however, were not of a character to support him in the arduous task which he had undertaken, and shortly after his return he became as much an object of hatred as he had previously been of popularity. He left France, and was only protected from the fury of the Parisians by a decree of the national assembly. Mr. Necker then retired to Switzerland, and devoted the remainder of his life to literary pursuits. His death took place in 1804. The autograph of this distinguished financier is given beneath.



NEEDHAM, JOHN TUBERVILLE, an antiquarian writer, who was born in 1713, and educated at the college of Douai, where he made great progress in classical as well as in general literature. On his return he was elected fellow of the royal society, also of the antiquarian society, and various

other learned bodies. He assisted Buffon in some parts of his natural history, and himself published several valuable works. Among these we may mention his "Enquiries on Microscopical Discoveries and the Generation of Organized Bodies" as the best. He died in 1781 at Brussels.

NEELE, HENRY, a talented English writer, who was educated for the law, but subsequently turned his attention to literature. As an author he is best known by his "Romance of History," which is a work of considerable merit. He was also a poet, and many of his odes are remarkable for picturesque personification. This gentleman died by his own hand on the 9th of February, 1828, in a fit of insanity, which was brought on by mental exertion. In his private and domestic relations of life he was respected for his gentle and inoffensive disposition.

NEER, ARNOLD VAN DER, an eminent artist, who was born at Amsterdam in 1619. He excelled in painting views in Holland, cottages, or fishermen's huts, and in his beautiful delineation of the effect of moonlight. He was a perfect master of the *chiar-oscuro*. His sunsets are excellent, nor was he less successful in painting water pieces, in which he is only surpassed by Cuyp. He died in 1683. His son, Eglon Hendrick Van der Neer, was born in 1643, and was an historical and portrait painter. His pictures of conversations and gallant subjects are most admired, they are well coloured and highly finished. He was employed for some time by the elector palatine at Dusseldorf, where he died in 1703.

NELSON, HORATIO, one of the brightest ornaments of the naval profession, and one to whom Great Britain may be said to owe her present superiority on the ocean. He was born September 29th, 1758, at the parsonage-house of Burnham Thorpe, in Norfolk, where his father was then rector. Young Horatio was never strong, but yet he was remarkable for undertaking feats of agility and for exposing himself to dangers that few other boys would have ventured to attempt.



About his twelfth year, 1770, Horatio being at home for the Christmas holidays, read in the country paper that his maternal uncle was appointed to the *Raisonable*, of sixty-four guns. "Do, William," said



he to a brother who was eighteen months older than himself, "write to my father, and tell him that I should like to go to sea with uncle Maurice." Knowing it was the laudable wish of providing for himself that actuated his heroic son, and inwardly satisfied that "in whatever station he might be placed, he would climb, if possible, to the very top of the tree," Mr. Nelson, who had now repaired to Bath for the recovery of his health, did not oppose his son's design; but it was not considered in the same light by his uncle. "What," observed Captain Suckling, in his answer, "has poor Horatio done, who is so weak, that he, above all the rest, should be sent to rough it out to sea? But let him come, and the first time we go into action a cannon-ball may knock off his head, and provide for him at once." He accordingly went, and it was early on a cold and dark spring morning when the Rev. Mr. Nelson's servant came to the school at North Walsham, bearing the summons for Horatio to join his ship. Having parted from his brother William, and thus experienced the first of those privations which make up the sailor's lot through life, he accompanied his father to London; where he was put into the Chatham stage, in order to proceed for the *Raisable*, then lying in the Medway. Quitting the stage with the other passengers, he was left to find his way on board as he could, till after some time wandering about in the cold, without being able to reach the ship, an officer, observing his situation, questioned him, and happening to be acquainted with his uncle, took him home, and gave him some refreshments. When he got on board, however, Captain Suckling was not there, nor was any person apprized of the lad's coming; so that he paced the deck the whole of the day without obtaining notice from any one, nor was it till the ensuing day that somebody "took compassion on him!"

Owing to the termination of the dispute with Spain relating to the Falkland Islands, the *Raisable*, which had been commissioned on account of it, was soon paid off, and Captain Suckling was removed to the *Triumph*, of seventy-four guns, then stationed as a guard-ship in the Thames. Anxious for the welfare of his nephew, however, and deeming this too inactive a post for him, he sent him a voyage to the West Indies in a merchant ship, under Mr. Rathbone, an excellent seaman, who had formerly been master's mate with him in the *Dreadnought*. Nelson returned a good practical seaman, but with an aversion to the royal service. His uncle, perceiving the sentiment he had imbibed, endeavoured to counteract his dislike by holding out as a reward, that if he attended well to his navigation he should go in the cutter and decked longboat which was attached to the commanding officer's ship at Chatham: thus he became a good pilot, and acquired a confidence among rocks and sands, of which he often felt the importance. Nelson had not been many months on board the *Triumph*, when his enterprise was excited by finding that the *Racehorse* and *Carcass* bombs were selected and fitting out for a voyage of discovery towards the North Pole in consequence of an application from the royal society. Every sort of preparation being made, this expedition sailed from the Nore, June 4, 1773; Nelson being admitted as coxswain under Captain Lutwidge, second in command. Nelson was occasionally entrusted with the command of a four-oared cutter, which, owing to the

hazardous nature of the service, would have been committed to few boys of fifteen. During this perilous but interesting expedition there occurred one of those instances of the spirit of adventure that so strongly marked the career of Nelson. One night, pending the mid-watch, he stole from the ship, taking advantage of a rising fog, and, attended by one of his comrades, set out over the ice in pursuit of a bear. Presently they were missed; the fog also became more thick, and their officers felt seriously alarmed for their safety. Between three and four in the morning the weather grew clearer, when the two adventurers were seen at a great distance from the ship, attacking a huge bear. The signal for them to return was directly made; and Nelson's companion called upon him to obey it, but in vain: his musket had flashed in the pan, their ammunition was expended, and nothing but a chasm in the ice, which separated him from the devouring bear, had preserved his life. "Never mind," Nelson still cried, "do but let me get a blow at this devil with the butt-end of my musket, and we shall have him." Captain Lutwidge, however, seeing his danger, fired a gun, which had the intended effect of scaring the beast, and Nelson returned safe. The captain now severely reprimanded him for conduct so unbecoming his station in the ship, desiring to be informed what was his motive for hunting a bear? "Sir," answered the stripling hero, pouting his lip, as he was observed to do when agitated, "I wished to kill the bear, that I might carry the skin to my father."

Returning from this adventurous scene, and the ship being paid off shortly after their return, Nelson was placed by his uncle with Captain Farmer, in the *Seahorse*, of twenty guns, at this time attached to a squadron destined for the East Indies. He was stationed at the foretop at watch and watch, where his conduct attracted the attention of the master, afterwards Captain Surridge, upon whose recommendation the captain rated him as midshipman. Previous to this voyage his countenance had become florid, and he had begun to acquire a strong and athletic habit; but when he had been nearly eighteen months in India, he felt the effects of its climate so baneful to the constitutions of Europeans. Amidst the ravages of a disorder which at once reduced his strength and dejected his mind, and which, baffling the skill of medicine, left him no hope but in abandoning a scene where all was to him new and interesting, Nelson was favoured with one of those glimpses of futurity that but few have the privilege to experience, and still fewer the piety to appreciate. "I felt impressed," says the hero, "with a feeling that I should never rise in my profession. My mind was staggered with a view of the difficulties I had to surmount, and the little interest I possessed. I could discover no means of reaching the object of my ambition. After a long and gloomy reverie, in which I almost wished myself overboard, a sudden glow of patriotism was kindled within me, and presented my king and country as my patron. My mind exulted in the idea. Well then (I exclaimed) I will be a hero, and, confiding in Providence, I will brave every danger!" Thus did the immortal spirit of Nelson revive; for from that hour, "in his mind's eye," as he frequently expressed himself to Captain Hardy, "a radiant orb was suspended, which urged him onwards to renown." Nelson had too much devotional sensibility not to perceive the quarter whence he de-

rived this imparted hope; and long after, therefore, when his fame was co-extensive with that of his country itself, he spoke with rapture of the impulse thus communicated to his character.

Meanwhile his uncle, Captain Suckling, had been made comptroller of the navy: his own health had improved upon the voyage home, and he was shortly after appointed acting-lieutenant in the Worcester, sixty-four guns, Captain Mark Robinson. April the 8th, 1777, he passed his examination for a lieutenancy. Such was the honourable result of this examination to Nelson, that the next day he received his commission as second lieutenant of the Lowestoffe frigate, Captain William Locker, fitting out for Jamaica. While he was in this frigate, he captured, in a strong gale of wind and a heavy sea, an American letter of marque. Captain Locker ordered his first lieutenant to board her, but this, owing to a tremendous sea, he was unable to effect. "Have I then no officer," exclaimed the captain, "who can board the prize?" On hearing this the master immediately ran to the gang-way, in order to jump into the boat, when Lieutenant Nelson suddenly stopped him, saying—"It is my turn now; if I come back it will be yours." He accomplished his object, and probably never saw a difficulty in the course of his service that he did not surmount. Death at length deprived Nelson of his uncle, but in this conjuncture Captain Locker, who, duly appreciating his extraordinary merit, had formed a friendship for him, which terminated only with his own valuable life, warmly recommended him to Sir Peter Parker commanding on the West India station. Being by this means removed into the Bristol flagship he became first lieutenant; and on the 8th of December, 1778, was appointed commander of the Badger brig, lying in Montego Bay, Jamaica. Collingwood, then a lieutenant, succeeded his friend both in the Lowestoffe and the Bristol.

In 1779 Nelson was promoted to the rank of post-captain, and appointed to the Hinchinbrook of twenty-eight guns, an enemy's merchantman sheathed with wood. He was so far fortunate, notwithstanding his old forebodings, in possessing good interest at the time when it proved most serviceable to him; his promotion had hitherto been nearly as rapid as it could be, and before he had attained the age of twenty-one, he had gained that rank which brought all the honours of the service within his reach. No opportunity had, indeed, been afforded him of distinguishing himself, but he was thoroughly master of his profession, and his zeal and ability were acknowledged wherever he was known.

Early in the year 1780 Captain Nelson convoyed, in the Hinchinbrook, an expedition fitted out at Jamaica, and consisting of 500 men, to take Fort San Juan, on the river of that name; and, becoming thus master of the towns of Leon and Granada, to cut off the communication between North and South America. They reached the Rio San Juan on the 24th of March, when the captain's services were to have closed with the landing of the troops; but as no one had any knowledge of the river, Nelson, who would not turn his back where so much was yet to be done, manned two of his own boats and some Mosquito shore-craft, and resolved to carry the soldiers up to the fort. Besides the great difficulties attending the navigation, in a season most hostile to it, it was found indispensable to carry a small island in the middle of the river, and which

was defended by a battery. With an intrepidity that could not be resisted, Nelson, heading a few of his seamen, leaped upon the beach. The place on which he had precipitated himself was so muddy that he encountered much difficulty in extricating his feet, while he lost his shoes; but he would brook no delay, and advancing barefooted he "boarded the battery." The castle of San Juan surrendered after ten days' siege; yet owing to the desertion of the Indians, the terrible effects of the climate, and the total want of accommodation for the sick, the expedition ended most calamitously. Nelson was saved only by a timely removal, being seized with the prevailing dysentery.

On his return from this expedition Nelson was appointed to the command of the Janus of forty-four guns. He was so seriously reduced by his late disorder, however, that when they reached Port Royal he was carried on shore in his cot; and, notwithstanding some amendment, feeling that he was unable to retain his new command, he asked permission to return to England, as offering the only chance for his recovery. Captain (afterwards Admiral) Cornwallis took him home in the Lion, and to his care and kindness Nelson acknowledged himself to have been at this time indebted for the prolongation of his existence. Thinking he had recovered his strength, after an interval of about four months, he was appointed to the Albemarle, twenty-eight guns, a French merchantman, which had been purchased from the captors for the king's service. While employed in getting this ship ready he relapsed so seriously as to be hardly able to keep out of bed; yet in this state, suffering from the effects of a West Indian climate, he was sent to the North Seas, and kept there the whole of the winter! This was during the armed neutrality; and when they anchored off Elsinour the Danish admiral sent on board desiring to be informed what ships had arrived, and to have their force written down. "The Albemarle," observed Nelson to the messenger, "is one of his Britannic majesty's ships: you are at liberty, Sir, to count the guns as you go down the side; and you may assure the Danish admiral that, if necessary, they shall all be well served." It was in this voyage Nelson acquired that knowledge of the Danish coast, together with its soundings, which eventually proved of such advantage to his country, and of so much consequence to his own fame.

Nelson was shortly after ordered to Quebec. While cruising on this station, the Albemarle captured a fishing-schooner, which contained nearly the whole of her master's property, who, to add to his grief, was anxiously expected by a large family at home. Nelson, having first employed him as a pilot in Boston Bay, restored him the schooner and cargo, giving him also a certificate to secure him from being taken by any other vessel. Such an action was returned in kind. This man came off to the Albemarle, at the peril of life, with a present of sheep, poultry, and fresh provisions, which proved a most valuable supply, it being the middle of August and the ship's company not having partaken of a fresh meal since the beginning of April. The owner of the schooner preserved the certificate that had been given him at Boston, as a memorial of the generosity he had met with; and now that the fame of Nelson has given interest to every thing connected with his name it is regarded as a relic.



Captain Nelson sailed from Quebec with a convoy of transports to New York in October 1782, at a time when his sails were frozen to the yards, and arrived in safety at Sandy Hook. Admiral Digby remarking to him that he was come on a fine station for making prize-money, "Yes, Sir," replied Nelson, "but the West Indies is the station for honour." Lord Hood, with a detachment of Rodney's victorious fleet, being also at Sandy Hook, and having been intimate with Captain Suckling, introduced Nelson, whose professional worth was by this time extensively known, to his late majesty, then duke of Clarence, who was serving under himself as midshipman in the *Barfleur*. "I had," says his royal highness, "the watch on deck when Captain Nelson came in his barge along-side, who appeared to be the merest boy of a captain I ever beheld, and his dress was worthy of attention. He had on a full-laced uniform; his lank unpowdered hair was tied in a stiff Hessian tail of an extraordinary length; the old-fashioned flaps of his waistcoat added to the general quaintness of his figure, and produced an appearance which particularly attracted my notice; for I had never seen any thing like it before, nor could I imagine who he was, nor what he came about. There was, however, something irresistibly pleasing in his address and conversation, and an enthusiasm, when speaking on professional subjects, which showed that he was no common being." The duke, indeed, from that time became Nelson's firm friend, and had the gratification to find that his kindness was extended to an officer eminently worthy of it. When Nelson was ordered back to England, he was directed in his way to attend his royal highness on a visit to the Havannah.

Tidings arriving that the preliminaries of peace had been signed, the Albemarle returned home, and was paid off at Portsmouth, on the 31st of July, 1783. Nelson was now, for the first time, presented at court; after which he repaired to his friend Davison's chambers, at Lincoln's Inn, where he threw off his "iron-bound coat," previous to dining, and afterwards talked over whatever had befallen them since they parted on the shore of the river St. Lawrence. Having closed the war "without a fortune," he deemed it inexpedient to apply for a ship, because he was not wealthy enough to live on board in the style which was then become customary. Finding it prudent to economise on his half-pay, he repaired to France, towards the end of October 1783, in company with Captain Macnamara, of the navy, and remained there till the spring of 1784. He took lodgings at St. Omer's, where he was "quite at home," and seems to have felt more than ordinary delight in associating with "two very agreeable daughters" of an English clergyman, who were "about twenty years of age," and who played and sung to him and his companion whenever they visited them. "I must," writes Nelson to his friend Locker, "take care of my heart, I assure you." His gaiety was, however, not a little saddened by his receiving an account of the death of his favourite sister, Anne, who died in consequence of going out of the ball-room at Bath, when heated by dancing.

In March 1784 Nelson was appointed to the *Boreas* frigate, which had been ordered to the Leeward Islands, as a cruiser, upon the peace-establishment. His ship was full of young midshipmen, there being not less than thirty on board. "Well, sir," he would say,

whenever he perceived that a boy was apprehensive of going aloft at first, "I am going a race to the mast-head, and beg that I may meet you there." Nelson never noticed in what manner the nautical adventurer got up, but, when they met at the top, spoke cheerfully to him, remarking, at the same time, how much any one was to be pitied who fancied that getting up was either dangerous or difficult. He went into the school-room, day by day, to see that these youths were pursuing their studies: at noon, he was the first on deck with his quadrant; and some of them always accompanied him even on his visits of ceremony.

In 1787 Nelson married a widow lady named Nesbit, and he then took up his abode at the parsonage of Burnham Thorpe, which his father assigned for his residence. His pleasures were here rural ones. Sometimes he busied himself with farming the glebe; sometimes he spent the greater part of the day in the garden, which he digged as if to weary himself; and sometimes he went birds'-nesting, with his wife for his helpmate. Shooting, as he practised it, was, however, somewhat ominous to his companions; for he carried his gun upon the full cock, and, the moment a bird rose, he let fly, without ever putting the fowling-piece to his shoulder.

In 1793 Nelson was appointed to the *Agamemnon*, of sixty-four guns, and was shortly after placed under the orders of Lord Hood, proceeding to command in the Mediterranean. "There are three things," observed Nelson, at this time, to one of his midshipmen, "which you are constantly to bear in mind.—First, you must always implicitly obey orders, without attempting to form any opinion of your own respecting their propriety. Secondly, you must consider every man your enemy who speaks ill of your king; and, thirdly, you must hate a Frenchman as you do the devil." With these sentiments he embarked in the revolutionary war, and their effects were subsequently felt.

Before the British fleet had entered Toulon, in consequence of Lord Hood's negotiation with the inhabitants, Nelson was sent by him with despatches to Sir William Hamilton, our envoy at the court of Naples. This proved one of the eras of his most eventful life. Sir William, after his first interview with Nelson, told his lady that he was about to introduce a little man to her, who could not boast the advantages of person, but who, he believed, would one day astonish the world!—"I have never before," added Sir William, "entertained an officer at my house, but I am determined to bring him here. Let him be put in the room prepared for Prince Augustus." Sir William won as much upon Nelson's good opinion, who, delighted with his method of doing business, called him a man after his own heart; adding—"I am now only a captain, but I will, if I live, be at the top of the tree." Nelson as yet spoke of Lady Hamilton only in terms of general praise, considering her as a young woman of amiable manners, honouring the station to which she had been raised; and remarking, to his wife, that she had shown great kindness to her son Josiah. Having accomplished this mission, and returned from another to the dey of Algiers, Nelson was detached, with a small squadron, to co-operate with General Paoli and the patriotic party in Corsica. The confidence, indeed, which his admiral invariably reposed in him, manifested the conviction he had of Nelson's courage, and the high

opinion he entertained of his talents and ability to execute the very important services with which in succession he was entrusted. Whether batteries were to be raised, or ships cut out of harbours, or a hazardous debarkation was to be effected, or difficult passages were to be explored, we perceive Nelson foremost, together with his tried officers and seamen, upon every occasion. Thus placed in the post of observation, foremost in the hour of danger and difficulty, while, at the same time, his bravery was happily mingled with the most consummate prudence and profoundest judgment, it became matter of surprise if any official report of an encounter passed his name over in silence. He was, in short, entrusted as a negotiator, employed as a naval partisan and superintendent of transports, and as a general officer on shore.

During the memorable siege of Bastia, Nelson superintended the debarkation of the troops and stores, and commanded a brigade of seamen who served on shore at the batteries. With only a few artillerymen, about 1000 soldiers, and 250 sailors, he began his operations on the 4th of April; the sailors dragging the guns up the heights, and his handful of soldiers conducting themselves with a similar spirit. "Their zeal," Nelson observes, "is, I believe, almost unexampled. There is not a man but considers himself as personally interested in the event; and, deserted by their general, it has, I am persuaded, made them equal to double their numbers." It was not till the 19th of May that a treaty of capitulation was entered into; and on the following morning General d'Aubert arrived with his whole army to take Bastia. "I am all astonishment," said Nelson, "when I reflect on what we have achieved:—1000 regulars, 1500 national guards, and a large body of Corsican troops, 4000 in all, laying down their arms to 1200 soldiers, marines, and seamen! I always was of opinion, have ever acted upon it, and never had any reason to repent it, that one Englishman was equal to three Frenchmen." After this siege had been undertaken, and not till then, Nelson obtained information of the superiority of the garrison; but, with his accustomed fortitude, he kept the tidings within his own breast. "My own honour," writes he to his wife, "Lord Hood's honour, and the honour of our country, must have been sacrificed, had I mentioned what I knew: therefore you will believe what must have been my feelings during the whole siege, when I had often proposals made to me to write to Lord Hood to raise it." Now the identical persons who thus counselled him in this crisis were rewarded for their conduct at the siege, while Nelson himself, by whom Bastia was in fact taken, obtained no consideration.

Nelson was soon despatched to co-operate in another siege, that of Calvi, then conducted by General Sir Charles Stuart. Though he had here less responsibility than at Bastia, and was acting in conjunction with a commander like himself, the service was not less arduous than at the former siege. "I trust it will never be forgotten," said he, "that twenty-five pieces of heavy ordnance have been dragged to the different batteries, mounted, and all but three fought by seamen, except one artilleryman to point the guns." Here he was employed four months on shore, during what we term the dog-days, and the climate proved more destructive both to him and his brave men than the war. Of 2000 of his

comrades half were sick, and the rest like phantoms more than men; so that he compared himself to the reed among the oaks, bowing before the storm when they had first been laid low by it. "All the prevailing disorders have attacked me," declared our brigadier, "but I have not strength enough for them to fasten on me. One plan I pursue—never to employ a doctor. Nature does all for me, and Providence protects me!" It was at the siege of Calvi that he lost an eye; a shot struck the ground near him, and drove the sand and small gravel into his right eye. He spoke of it slightly at the time, and permitted it to detain him only one day from active duty, but the sight was gone for ever; yet, after the fall of Calvi, his services were so unaccountably overlooked that his name did not occur even in the list of wounded. Nelson felt this neglect. "One hundred and ten days," said he, "I have been actually engaged at sea and on shore against the enemy; three actions against ships, two against Bastia in my ship, four boat actions, and two villages taken, and twelve sail of vessels burnt. I do not know that any one has done more. I have had the comfort to be always applauded by my commander-in-chief, but never to be rewarded; and, what is more mortifying, for services in which I have been wounded others have been praised, who, at the same time, were actually in bed, far from the scene of action. They have not done me justice. But never mind, I'll have a gazette of my own."

Lord Hood left the Mediterranean in October 1794, when the command devolved on Admiral Hotham, who, receiving information that the Toulon fleet, consisting of seventeen ships of the line and five smaller vessels, had put to sea, immediately sailed in search of them. Hotham had with him fourteen sail of the line, and one Neapolitan seventy-four; but his ships were only half manned, containing not more than 7650 men, whereas the enemy had 16,900. He soon came in sight of them, and, after some severe fighting, captured several of the enemy's vessels.

Commodore Nelson was now constantly engaged in the most arduous services. Having been employed in the blockade of Leghorn, the taking of Port Ferrajo, with the island of Caprea, superintended the evacuation of Bastia, and at length joined the admiral in Fiorenza bay, he proceeded with him to Gibraltar. Though his name was but beginning to be known in his own country, he was already celebrated and respected over all Italy. There was sent him a letter directed "Horatio Nelson, Genoa;" and when the writer of it was asked how he came to address a letter so uncertainly? he justified the superscription by asserting that there was but one Horatio Nelson in the world! Indeed it was at Genoa, where he had been long stationed, that Nelson was most honoured both by the governor and the people. "Had all my actions," said he, writing at this period to his wife, "been gazetted, not one fortnight would have passed during the whole war without a letter from me." Activity was in fact his element. "Active service, or none," was one of his favourite observations; his ardent mind sustaining his feeble frame throughout these exertions, and enabling him to accomplish all that he so fervently anticipated.

During the month of December 1796, Commodore Nelson hoisted his broad pendant on board *La Minerve* frigate, Captain George Cockburne, and, accompanied by *La Blanche*, proceeded for Ferrajo, in order



to bring away the naval stores left there to Gibraltar. Falling in with two Spanish frigates on the night of the 19th, he instantly attacked the ship that carried the poop light, and ordered *La Blanche* to bear down and engage the other. At about half-past one, *La Sabina*, of forty guns and 286 men, commanded by Don Jacobo Stuart, struck to *La Minerve*. Captain Preston in *La Blanche* silenced the ship he had engaged, but, owing to three more of the enemy's ships heaving in sight, he could not effect possession. Nelson's letter to the admiral on this occasion has been admired as a model for naval despatches.—“You are Sir,” says he to Sir John Jervis, “so thoroughly acquainted with the merits of Captain Cockburne, that it is needless for me to express them; but the discipline of *La Minerve* does the highest credit to her captain and lieutenants, and I wish fully to express the sense I have of their judgment and gallantry. Lieutenant Culverhouse, the first lieutenant, is an old officer of very distinguished merit; lieutenants Hardy, Gage, and Noble, deserve every praise which gallantry and zeal justly entitle them to; as does every man in the ship. You will observe, Sir, I am sure, with regret, among the wounded, Lieutenant James Noble, who quitted the captain to serve with me, and whose merits and repeated wounds received in fighting the enemies of our country, entitle him to every reward a grateful nation can bestow.”

January the 29th, 1797, Commodore Nelson sailed from Porto Ferrajo. Impatient to rejoin his admiral, lest an engagement should happen before his return, he stopped only one day at Gibraltar, and fell in with the whole of the Spanish fleet off the mouth of the Straits; whence, however, he fortunately effected his escape, and joined Sir John Jervis off Cape St. Vincent, on the 13th of February, just in time to inform him of the force and state of the enemy, and shift his pendant on board the Captain, 74, R. W. Miller. Before sunset the signal was made to prepare for action, and to keep during the night in close order. The enemy's fleet was in sight at day-break. Before the enemy could form in order of battle, Sir John Jervis, by carrying a press of sail, came up with them, and, acting on the new system of tactics, passed through their fleet, then tacked, and so cut off nine of their ships from the main body. The admiral was by this manœuvre at liberty to attend entirely to the enemy's main body, still superior to him in point of number, and more so in weight. Sir John having made the signal to tack in succession, Nelson, who was stationed in the rear of the British line, perceived that the Spaniards were bearing up before the wind, either in order to reform their line, going at large, then joining their separated ships, or else aiming to elude an engagement; when, having at once resolved to prevent either of their schemes from taking effect, he assumed the responsibility of disregarding the admiral's signal, and ordered his own ship to be wore! “Passing between the *Diadem* and *Excellent* at a quarter past one o'clock,” said the commodore, on the 14th of February, 1797, off Cape St. Vincent, “I was engaged with the headmost, and of course leewardmost, of the Spanish division. The ships which I knew were—*Santissima Trinidad*, of 136 guns; *San Josef*, 112; *Salvador del Mundo*, 112; *San Nicholas*, 80; another first-rate, and a seventy-four, names unknown. I was immediately joined, and most nobly supported by the *Culloden*, Captain, Trowbridge. The Spanish fleet, not wishing, I sup-

pose, to have a decisive battle, hauled to the wind on the larboard tack, which brought the ships above mentioned to be the leewardmost and sternmost ships in their fleet. For near an hour, I believe (but I do not pretend to be correct as to time), did the *Culloden* and Captain support this not only apparently but really unequal contest, when the *Blenheim*, passing between us and the enemy, gave us a respite and sickened the Dons. At this time the *Salvador del Mundo* and *San Isadoro* dropped astern, and were fired into in a masterly style by the *Excellent*, Captain Collingwood, who compelled the *San Isadoro* to hoist English colours; and I thought the large ship, *Salvador del Mundo*, had also struck: but Captain Collingwood, disdaining the parade of taking possession of a vanquished enemy, most gallantly pushed up, with every sail set, to save his old friend and mess-mate, who was, to appearance, in a critical state. The *Blenheim* being ahead, the *Culloden* crippled and astern, the *Excellent* ranged up within two feet of the *San Nicholas*, giving a most tremendous fire. The *San Nicholas* luffing up, the *San Josef* fell on board her, and the *Excellent* passing on for the *Santissima Trinidad*, the Captain resumed her station abreast of them, and close alongside. At this time, the Captain having lost her fore-top-mast, not a sail, shroud, nor rope left, her wheel away, and incapable of further service in the line or in chase, I directed Captain Miller to put the helm a-starboard, and calling for the boarders, ordered them to board. The soldiers of the sixty-ninth, with an alacrity which will ever do them credit, and Lieutenant Pearson of the same regiment, were almost the foremost on this service. The first man who jumped into the enemy's mizen-chains was Captain Berry, late my first lieutenant (Captain Miller was in the act of going also, but I directed him to remain); he was supported by our spritsail-yard, which hooked in the mizen rigging. A soldier of the sixty-ninth regiment having broken the upper quarter gallery window, I jumped in myself, and was followed by others as fast as possible. I found the cabin doors fastened, and some Spanish officers fired their pistols; but having broke open the doors, the soldiers fired, and the Spanish brigadier (commodore, with a distinguished pendant) fell, as retreating to the quarter-deck. I pushed immediately onwards for the quarter-deck, where I found Captain Berry in possession of the poop, and the Spanish ensign hauling down. I passed with my people and Lieutenant Pearson on the larboard gangway to the fore-castle, where I met two or three Spanish officers, prisoners to my seamen; they delivered me their swords. A fire of pistols or muskets opening from the admiral's stern gallery of the *San Josef*, I directed the soldiers to fire into her stern, and calling to Captain Miller, ordered him to send more men into the *San Nicholas*, and directed my people to board the first-rate, which was done in an instant, Captain Berry assisting me into the main chains. At this moment a Spanish officer looked over the quarter-deck rail, and said they surrendered. From this most welcome intelligence it was not long before I was on the quarter-deck, where the Spanish captain, with a bow, presented me his sword, and said the admiral was dying of his wounds. I asked him on his honour if the ship had surrendered. He declared she had; on which I gave him my hand, and desired him to call on his officers and ship's company, and tell them of it; and on the quarter-deck of a Spanish

first-rate, extravagant as the story may seem, did I receive the swords of vanquished Spaniards, which, as I received, I gave to William Fearney, one of my bargemen, who put them with the greatest *sang-froid* under his arm. I was surrounded by Captain Berry, Lieutenant Pearson of the sixty-ninth regiment, John Sykes, John Thompson, Francis Cook (all old Agamemnon), and several other brave men, seamen and soldiers. Thus fell these ships." We must not omit to state that when Nelson had directed an additional number of men to be sent from the Captain on board the *San Nicholas*, he himself headed the assailants, exclaiming, "Westminster Abbey! or glorious victory!" Twenty-four of the Captain's men were killed and fifty-six wounded; one-fourth of the loss sustained by the whole squadron falling upon this ship. Nelson had himself received some bruises.

Still the Spaniards had eighteen or twenty ships, which, having been separated from the main body in the morning, had suffered little or no injury, while the English could not have formed without abandoning their captures, though Sir John Jervis had made signal to bring to, uncertain in what manner the enemy would act. After some consultation, however, the Spaniards declined renewing the battle. The action being thus discontinued, Nelson went on board the admiral's ship, who welcomed him on the quarter-deck, then embraced him, and declared that he could not sufficiently thank him. For this victory the commander-in-chief was rewarded with the title of Earl St. Vincent; and Nelson, who, before the intelligence of this engagement had arrived, was promoted to the rank of rear-admiral, obtained the order of the Bath. Other honours awaited him. Sir John Jervis insisting on his keeping the sword of the Spanish rear-admiral, he now presented it to the corporation of Norwich, the capital city of his native county, who accordingly voted him their freedom. He was also presented with the freedom of the city of London in a gold box. But of all the congratulations which he received on this occasion, none so sincerely delighted him as that which proceeded from his venerable father, who assured him that he thanked his God, with all the power of a grateful soul, for having so mercifully preserved him. "The height of glory," added his parent, "to which your professional judgment, united with a proper degree of bravery, guarded by Providence, has raised you, few sons, my dear child, attain to; and still fewer fathers live to see. Tears of joy have involuntarily trickled down my furrowed cheeks; who could stand the force of such general congratulation? The name and services of Nelson have sounded throughout the city of Bath, from the common ballad-singer to the public theatre." His respected father concluded by telling him that the field of glory was still open to him, and added his blessing.

April 1797, Sir Horatio Nelson hoisted his flag as rear-admiral of the blue, being detached to bring down the garrison of Porto Ferrajo; and on the 28th of May, having been appointed to the command of the inner squadron at the blockade of Cadiz, he shifted his flag to the *Theseus*. During the service, he was engaged in the most perilous action of his life; for, making a night attack upon the Spanish gun-boats, his barge was assailed by an armed launch, on the evening of July the 3rd, when he had no more than his customary complement of ten men and the coxswain, accompanied by Captain Freemantle. Don Miguel Tregoyen, the Spanish commander, in a barge

rowed by twenty-six oars and having thirty men, made a most desperate effort to overpower Nelson and his comrades, fighting hand to hand with their swords. Nelson's faithful coxswain, John Sykes, twice saved his life by parrying the blows that were aimed at him, mortally wounded his antagonists, and at last interposed his head to receive the stroke of a sabre that could not otherwise have been averted! Notwithstanding the disproportion of numbers in favour of the foe, eighteen of their men were killed, the rest wounded, and their launch taken; but Sykes, though he recovered from a dangerous wound, did not live long enough to benefit by the intended kindness of his commander.

About the middle of July, Sir Horatio was detached with a small squadron to attack the town of Santa Cruz, in the island of Teneriffe. "This night," writes Nelson, on the 24th of July, to the commander-in-chief, "I, humble as I am, command the whole force destined to land under the batteries of the town; and, to-morrow my head will probably be crowned either with laurel or cypress." Aware of the desperate nature of the service on which he was bent, he endeavoured to dissuade his wife's son, Lieutenant Nisbet, from accompanying him, but which happily, as events turned out, he had resolved to do:—"Sir," replied Nisbet, "I will go with you to-night if I never go again." In the very act of stepping out of the boat Nelson received a shot through the right elbow; yet, as he fell, caught the sword which he had just drawn, in his left hand. This sword was a bequest of Admiral Walpole on his death-bed, who stated, as his reason for so bequeathing it, that it was the sword he carried when he lost his arm in vanquishing the enemies of his country; and it had since belonged to Captain Suckling, which caused Nelson to value it as a relic. Nesbit, who was close to him at this time, placed him at the bottom of the boat, laid his hat over the shattered arm, and, after examining the wound, took some silk handkerchiefs from his own neck, which he applied as a tourniquet to the arm, and then conveyed the admiral to the *Theseus* under a tremendous fire from the enemy. One of his bargemen, named Lovel, tore his shirt into shreds, and made a sling for the broken limb. Had it not been for his son-in-law's presence of mind, Nelson must in all probability have perished. "It was the chance of war," said the admiral, afterwards writing to his wife; "and I have great reason to be thankful; and I know it will add much to your pleasure to find that Josiah, under God's providence, was principally instrumental in saving my life. I beg," he adds, "neither you nor my father will think much of this mishap; my mind has long been made up to such an event." The same night, at ten o'clock, his right arm was amputated.

In April 1798 Nelson hoisted his flag in the *Vanguard*, being ordered to rejoin Earl St. Vincent. Government being most intent on the destruction of the armament at this time preparing under Bonaparte, then a soldier of fortune at Toulon, Earl St. Vincent was directed, if he thought it necessary, to take his whole fleet into the Mediterranean; but, if he should deem a detachment sufficient, the first lord of the admiralty, in his secret instructions, observed that it was almost unnecessary for him to suggest to his lordship "the propriety of putting it under Sir Horatio Nelson." It was honourable to the commander-in-chief that he had already made this election. Nelson



sailed from Gibraltar on the 9th of May with a small squadron, to watch the motions of the enemy's armament at Toulon. Owing to a sudden storm in the gulf of Lyons on the 22nd, the Vanguard was obliged to refit; but the delay occasioned by this accident enabled Nelson to secure his junction with the reinforcement, which Earl St. Vincent had sent him, under Commodore Trowbridge, an associate worthy of himself. Trowbridge brought with him no instructions for Nelson, who was thus left to pursue his own suggestions. Missing the enemy at Goza, after hearing that they had surprised Malta, he pursued them to Egypt; but he could learn no tidings of them during his voyage, and had the dissatisfaction to find that they were not at Alexandria. He next shaped his course for the coast of Caramania, steering along the southern side of Candia, and carrying a press of sail both night and day with a contrary wind; for, said he, "it would have been my delight to have tried Bonaparte on a wind." Baffled in his aim, nevertheless, he returned to Syracuse, where, notwithstanding the Neapolitan ministry had resolved to give his squadron no assistance, being determined to do nothing that might possibly endanger their peace with the French, he yet obtained every thing he needed by means of Lady Hamilton's influence with the court of Naples. "The British fleet under my command," declared Nelson, in the memorandum which he wrote when in sight of the combined fleets, on the morning of October the 21st, 1805, "could never have returned the second time to Egypt had not Lady Hamilton's influence with the queen of Naples caused letters to be wrote to the governor of Syracuse, that he was to encourage the fleet's being supplied with every thing, should they put into any port in Sicily. We put into Syracuse, and received every supply; went to Egypt, and destroyed the French fleet. Could I have rewarded these services," adds Nelson, "I would not now call upon my country."

Renewing his pursuit, he made for the Morea; and here, on the 28th of July, he learned that the French had been seen about a month before, steering to the south-east from Candia. Nelson was always of opinion that they were originally destined for Egypt; "but," said he to the first lord of the admiralty, "be they bound to the Antipodes, your lordship may rely that I will not lose a moment in bringing them to action." Evident as were his abilities, however, when it was known he had returned after an unsuccessful pursuit, some said that he deserved impeachment; and even Earl St. Vincent had his portion of censure for having detached so young an officer upon such an important service. Standing once again for the coast of Egypt with every sail set, on the 1st of August the British fleet came in sight of Alexandria. At four o'clock in the afternoon Captain Hood, in the Zealous, made signal for the French fleet. Nelson, who for several preceding days had hardly taken either rest or food, now ordered his dinner to be served while the preparations were making for battle; and when his officers rose from table and were going to their respective stations, he said, "Before this time tomorrow I shall have gained a peerage, or Westminster Abbey!"

During the whole pursuit, says Mr. Southey, it had been Nelson's practice, whenever circumstances would permit, to have his captains on board the Vanguard, and explain to them his own ideas of the different and best modes of attack, and such plans as

he proposed to execute on falling in with the enemy, whatever their situation might be. There is no possible position, it is said, which he did not take into calculation. His officers were thus fully acquainted with his principles of tactics; and such was his confidence in their abilities, that the only thing determined upon, in case they should find the French at anchor, was for the ships to form as most convenient for their mutual support, and to anchor by the stern. "First gain the victory," he said, "and then make the best use of it you can." The moment he perceived the position of the French, that intuitive genius with which Nelson was endowed displayed itself; and it instantly struck him, that where there was room for an enemy's ship to swing, there was room for one of ours to anchor. The plan which he intended to pursue, therefore, was to keep entirely on the outer side of the French line, and station his ships, as far as he was able, one on the outer bow, and another on the outer quarter, of each of the enemy's. This plan of doubling on the enemy's ships was projected by Lord Hood, when he designed to attack the French fleet at their anchorage in Gourjean Road. Lord Hood found it impossible to make the attempt; but the thought was not lost upon Nelson, who acknowledged himself, on this occasion, indebted for it to his old and excellent commander. Captain Berry, when he comprehended the scope of the design, exclaimed with transport, "If we succeed, what will the world say!"—"There is no *if* in the case," replied the admiral; "that we shall succeed is certain; who will live to tell the story is a different question."

As the squadron advanced they were assailed by a shower of shot and shells from the batteries on the island, and the enemy opened a steady fire from the starboard side of their whole line, within half gunshot distance, full into the bows of our van ships. It was received in silence; the men on board every ship were employed aloft in furling sails, and below in tending the braces, and making ready for anchoring:—a miserable sight for the French; who, with all their skill, and all their courage, and all their advantages of numbers and situation, were upon that element on which, when the hour of trial came, a Frenchman had no hope. Admiral Brueys was a brave and able man; yet the indelible character of his country broke out in one of his letters, wherein he delivered it as his private opinion that the English had missed him, because, not being superior in force, they did not think it prudent to try their strength with him. The moment was now come in which he was to be undeceived.

A French brig was instructed to decoy the English, by manœuvring so as to tempt them toward a shoal lying off the island of Bekier; but Nelson either knew the danger, or suspected some deceit, and the lure was unsuccessful. Captain Foley led the way in the Goliath, out-sailing the Zealous, which for some minutes disputed this post of honour with him. He had long conceived that if the enemy were moored in line of battle in with the land, the best plan of attack would be to lead between them and the shore, because the French guns on that side were not likely to be manned, nor even ready for action. Intending, therefore, to fix himself on the inner bow of the Guerrier, he kept as near the edge of the bank as the depth of water would admit; but his anchor hung, and, having opened his fire, he drifted to the

second ship, the *Conquérant*, before it was clear; then anchored by the stern, inside of her, and in ten minutes shot away her mast. Hood, in the *Zealous*, perceiving this, took the station which the *Goliath* intended to have occupied, and totally disabled the *Guerrier* in twelve minutes. The third ship which doubled the enemy's van was the *Orion*, Sir J. Saumarez; she passed to windward of the *Zealous*, and opened her larboard guns as long as they bore on the *Guerrier*; then passing inside the *Goliath*, sunk a frigate which annoyed her, hauled round toward the French line, and anchoring inside, between the fifth and sixth ships from the *Guerrier*, took her station on the larboard bow of the *Franklin*, and the quarter of the *Peuple Souverain*, receiving and returning the fire of both. The sun was now nearly down. The *Audacious*, Captain Gould, pouring a heavy fire into the *Guerrier* and the *Conquérant*, fixed herself on the larboard bow of the latter; and when that ship struck, passed on to the *Peuple Souverain*. The *Theseus*, Captain Miller, followed, brought down the *Guerrier*'s remaining main and mizen masts, then anchored inside of the *Spartiate*, the third in the French line.

While these advanced ships doubled the French line, the *Vanguard* was the first that anchored on the outer side of the enemy, within half pistol-shot of their third ship, the *Spartiate*. Nelson had six colours flying in different parts of his rigging lest they should be shot away;—that they should be struck, no British admiral considers as a possibility. He veered half a cable, and instantly opened a tremendous fire; under cover of which the other four ships of his division, the *Minotaur*, *Bellerophon*, *Defence*, and *Majestic*, sailed on ahead of the admiral. In a few minutes every man stationed at the first six guns in the fore part of the *Vanguard*'s deck was killed or wounded; these guns were three times cleared. Captain Louis, in the *Minotaur*, anchored just ahead, and took off the fire of the *Auquilon*, the fourth in the enemy's line. The *Bellerophon*, Captain Darby, passed ahead, and dropped her stern anchor on the starboard bow of the *Orient*, seventh in the line, Brueys' own ship, of 120 guns, whose difference of force was in proportion of more than seven to three, and whose weight of ball from the lower deck alone exceeded that from the whole broadside of the *Bellerophon*. Captain Peyton, in the *Defence*, took his station ahead of the *Minotaur*, and engaged the *Franklin*, the sixth in the line, by which judicious movement the British line remained unbroken. The *Majestic*, Captain Westcott, got entangled with the main rigging of one of the French ships astern of the *Orient*, and suffered dreadfully from that three-decker's fire; but she swung clear, and closely engaged the *Heureux*, the ninth ship on the starboard bow, receiving also the fire of the *Tonnant*, which was the eighth in the line. The other four ships of the British squadron, having been detached previous to the discovery of the French, were at a considerable distance when the action began. It commenced about half after six; and closed about seven at night, when there was no other light than that from the fire of the contending fleets.

Trowbridge, in the *Culloden*, then foremost of the remaining ships, was two leagues astern. He came on sounding as the others had done; as he advanced the increasing darkness increased the difficulty of the navigation; and suddenly, after having found eleven fathoms water, before the lead could be hove again

he was fast aground; nor could all his exertions, joined to those of the *Leander* and the *Mutine* brig, which came to his assistance, get him off in time to bear a part in the action. His ship, however, served as a beacon to the *Alexander* and *Swiftsure*, which would else, from the course which they were holding, have gone considerably farther on the reef, and must inevitably have been lost. These ships entered the bay and took their stations in the darkness in a manner still spoken of with admiration by all who remember it. Captain Hallowell, in the *Swiftsure*, as he was bearing down, fell in with what seemed to be a strange sail. Nelson had directed his ships to hoist four lights horizontally at the mizen peak as soon as it became dark; and this vessel had no such distinction. Hallowell, however, with great judgment, ordered his men not to fire: if she was an enemy, he said, she was in too disabled a state to escape; but from her sails being loose, and the way in which her head was, it was probable she might be an English ship. It was the *Bellerophon* overpowered by the huge *Orient*: her lights had gone overboard, nearly two hundred of her crew were killed or wounded, all her masts and cables had been shot away, and she was drifting out of the line towards the lee side of the bay. Her station at this important time was occupied by the *Swiftsure*, which opened a steady fire on the quarter of the *Franklin* and the bows of the French admiral. At the same instant Captain Ball, with the *Alexander*, passed under his stern and anchored withinside on his larboard quarter, raking him and keeping up a severe fire of musquetry upon his decks. The last ship which arrived to complete the destruction of the enemy was the *Leander*. Captain Thompson, finding that nothing could be done that night to get off the *Culloden*, advanced with the intention of anchoring athwart-hawse of the *Orient*. The *Franklin* was so near her ahead, that there was not room for him to pass clear of the two; he therefore took his station athwart-hawse of the latter, in such a position as to rake both.

The first two ships of the French line had been dismasted within a quarter of an hour after the commencement of the action; and the others had in that time suffered so severely, that victory was already certain. The third, fourth, and fifth, were taken possession of at half-past eight. Meantime Nelson received a severe wound on the head from a piece of langridge shot. Captain Berry caught him in his arms as he was falling. The great effusion of blood occasioned an apprehension that the wound was mortal: Nelson himself thought so. A large flap of the skin of the forehead, cut from the bone, had fallen over one eye, and the other being blind, he was in total darkness. When he was carried down, the surgeon,—in the midst of a scene scarcely to be conceived by those who have never seen a cockpit in time of action, and the heroism which is displayed amid its horrors,—with a natural and pardonable eagerness, quitted the poor fellow then under his hands, that he might instantly attend the admiral. "No!" said Nelson, "I will take my turn with my brave fellows." Nor would he suffer his own wound to be examined till every man who had been previously wounded was properly attended to. Fully believing that the wound was mortal, and that he was about to die, as he had ever desired, in battle and in victory, he called the chaplain and desired him to deliver what



he supposed to be his dying remembrance to Lady Nelson. He then sent for Captain Louis on board from the *Minotaur*, that he might thank him personally for the great assistance which he had rendered to the vanguard; and, ever mindful of those who deserved to be his friends, appointed Captain Hardy from the brig to the command of his own ship, Captain Berry having to go home with the news of the victory. When the surgeon came in due time to examine his wound (for it was in vain to entreat him to let it be examined sooner), the most anxious silence prevailed; and the joy of the wounded men and of the whole crew, when they heard that the hurt was merely superficial, gave Nelson deeper pleasure than the unexpected assurance that his life was in no danger. The surgeon requested, and, as far as he could, ordered him to remain quiet; but Nelson could not rest. He called for his secretary, Mr. Campbell, to write the despatches. Campbell had himself been wounded, and was so affected at the blind and suffering state of the admiral that he was unable to write. The chaplain was then sent for; but before he came, Nelson, with his characteristic eagerness, took the pen and contrived to trace a few words, marking his devout sense of the success which had already been obtained. He was now left alone, when suddenly a cry was heard on the deck that the *Orient* was on fire. In the confusion he found his way up, unassisted and unnoticed, and, to the astonishment of every one, appeared on the quarter-deck, where he immediately gave orders that the boats should be sent to the relief of the enemy.

It was soon after nine that the fire on board the *Orient* broke out. Brueys was dead; he had received three wounds, yet he would not leave his post: a fourth cut him almost in two. He desired not to be carried below, but to be left to die upon deck. The flames soon mastered his ship. Her sides had just been painted, and the oil-jars and paint-bucket were lying on the poop. By the prodigious light of this conflagration, the situation of the two fleets could now be perceived, the colours of both being clearly distinguishable. About ten o'clock the ship blew up, with a shock which was felt to the very bottom of every vessel. Many of her officers and men jumped overboard, some clinging to the spars and pieces of wreck with which the sea was strewn, others swimming to escape from the destruction which they momentarily dreaded. Some were picked up by our boats, and some, even in the heat and fury of the action, were dragged into the lower ports of the nearest British ships by the British sailors. The greater part of her crew, however, stood the danger till the last, and continued to fire from the lower deck. This tremendous explosion was followed by a silence not less awful: the firing immediately ceased on both sides; and the first sound which broke the silence was the dash of her shattered masts and yards falling into the water from the vast height to which they had been exploded.

About seventy of the *Orient's* crew were saved by the English boats. Among the many hundreds who perished were the commodore *Casa-Bianca*, and his son, a brave boy only ten years old. They were seen floating on a shattered mast when the ship blew up. She had money on board (the plunder of Malta) to the amount of 600,000*l.* sterling. The masses of burning wreck which were scattered by the explosion excited for some moments apprehensions in the Eng-

lish which they had never felt from any other danger. Two large pieces fell into the main and fore-tops of the *Swiftsure* without injuring any person. A port fire also fell into the main-royal of the *Alexander*: the fire which it occasioned was speedily extinguished. Captain Ball had provided, as far as human foresight could provide, against any such danger. All the shrouds and sails of his ship, not absolutely necessary for its immediate management, were thoroughly wetted, and so rolled up that they were as hard and as little inflammable as so many solid cylinders.

The firing recommenced with the ships to leeward of the centre, and continued till about three. At daybreak the *Guillaume Tell* and the *Généreux*, the rear ships of the enemy, were the only French ships of the line which had their colours flying; they cut their cables in the forenoon, not having been engaged, and stood out to sea, and two frigates with them. The *Zealous* pursued, but as there was no other ship in a condition to support Captain Hood, he was recalled. It was generally believed by the officers, that if Nelson had not been wounded, not one of these ships could have escaped; the four certainly could not if the *Culloden* had got into action, and if the frigates belonging to the squadron had been present, not one of the enemy's fleet would have left Aboukir Bay. These four vessels, however, were all that escaped, and the victory was the most complete and glorious in the annals of naval history. "Victory," said Nelson, "is not a name strong enough for such a scene;" he called it a conquest. Of thirteen sail of the line, nine were taken and two burnt; of the four frigates, one was sunk; another, the *Artemise*, was burnt in a villanous manner by her captain, M. Estandlet, who, having fired a broadside at the *Theseus*, struck his colours, then set fire to the ship, and escaped with most of his crew to shore. The British loss, in killed and wounded, amounted to 895. Westcott was the only captain who fell: 3105 of the French, including the wounded, were sent on shore by cartel, and 5225 perished.

As soon as the conquest was completed, Nelson sent orders through the fleet to return thanksgiving in every ship for the victory with which Almighty God had blessed his majesty's arms. The French at Rosetta, who beheld the engagement, were at a loss to understand the stillness of the fleet during the performance of this solemn duty; but it seemed to affect many of the prisoners, officers as well as men; and, graceless and godless as the officers were, some of them remarked that it was no wonder such order was preserved in the British navy, when the minds of our men could be impressed with such sentiments after so great a victory, and at a moment of such confusion. The French at Rosetta, seeing their four ships sail out of the bay unmolested, endeavoured to persuade themselves that they were in possession of the place of battle. But it was in vain thus to attempt, against their secret and certain conviction, to deceive themselves; and even if they could have succeeded in this, the bonfires which the Arabs kindled along the whole coast and over the country, for the three following nights, would soon have undeceived them. Thousands of Arabs and Egyptians lined the shore and covered the house-tops during the action, rejoicing in the destruction which had overtaken their invaders. Long after the battle, innumerable bodies

were seen floating about the bay in spite of all the exertions which were made to sink them, as well from fear of pestilence as from the loathing and horror which the sight occasioned. Great numbers were cast up upon the Isle of Bekier (Nelson's Island as it has since been called) and our sailors raised mounds of sand over them. Even after an interval of nearly three years Dr. Clarke saw them, and assisted in interring heaps of human bodies, which, having been thrown up by the sea where there were no jackals to devour them, presented a sight loathsome to humanity. The shore for an extent of four leagues was covered with wreck, and the Arabs found employment for many days in burning on the beach the fragments which were cast up for the sake of the iron.

Gratulations, honours, and rewards, were now accumulated on Admiral Nelson in rapid succession by his own country and by foreign potentates. Besides presents from the grand seignior, the czar Paul, and his Sicilian majesty, he was created a peer by his own sovereign, being made Baron Nelson of the Nile and of Burnham Thorpe, with an augmentation to his arms, and a pension of 2000*l.* for his own life and the lives of his two immediate successors. Amidst these accessions to his fame, marked by due attention to his fortune, one of his captains, Benjamin Hallowell, of the *Swiftsure*, having picked up the mainmast of *L'Orient*, had directed his carpenter to make a coffin out of its planks, which he took the liberty of presenting to the admiral; that, as Captain Hallowell said, he might, when he had finished his course of glory in this world, be buried in one of his trophies. Nelson, knowing the intention of the giver, highly appreciated this present; and indeed, had it placed upright in his cabin, that, in viewing it he might always be induced to consider his latter end; nor was it to any thing short of the affectionate importunities of an old and faithful servant, who incessantly entreated him, that he conceded the request of its being removed.

Admiral Nelson, having rapidly refitted his ships, and being at length strengthened by the junction of some frigates, the want of which he described as having been "written in his heart," again stood out to sea; and on September 22, 1798, arrived at Naples, according to his instructions, where the whole kingdom seemed impatient to welcome him as their deliverer. The king himself went some leagues to sea in his barge to meet him. The victory of the Nile, "electrifying Europe from one end to the other," had emboldened the court of Naples to declare openly against France; and he whom "England loved, France feared, and Italy, and Egypt, and Turkey, celebrated," was here received with the highest honours.

Misconduct on the part of the court, and cowardice on the part of the troops, leading, at length, to the triumph of the French faction, and the Neapolitan capital becoming seriously endangered, Lord Nelson, being attached from principle to the royal family, took them, together with Sir W. and Lady Hamilton, on board his ship, and carried them safe to Palermo. After the enemy had gained possession of Naples, and erected one of their republics on the ruins of its monarchy, the latent sparks of royalty began to revive, and measures were taken for effecting a counter-revolution, in all of which his lordship concurred warmly and with vigour. Politics are too often in the extremes. On the 24th of June, 1799, Lord Nelson

arrived in the Bay of Naples, when the republicans had just concluded an armistice with the Neapolitan commander, Cardinal Ruffo, which was guaranteed by the Russian and Turkish commanders, and by Commodore Foote. Induced by the prosperous turn of his affairs to disavow the authority of the cardinal to treat with his rebellious subjects, his Sicilian majesty rejected the truce, although solemnly negotiated; and in spite of its terms, an abominable execution of a number of Neapolitan republicans, whose safety had been conditioned for, took place under the immediate cognizance of the British admiral. "These lamentable facts," observes a contemporary writer, "are certain and undeniable. They cannot be defended; they cannot be excused; they cannot, by any sophistry, be palliated."

Early in August Lord Nelson brought the Sicilian sovereign safe to his court; and, on the 13th the monarch presented him with a sword most magnificently enriched with diamonds, and conferred upon him the title of duke of Brontè, to which he annexed an estate of 3000*l.* per annum. The sword thus transferred to Lord Nelson was supposed to be worth about 80,000*l.* on account of the diamonds with which it was enriched: but its intrinsic value to such a man was rather derived from the circumstances connected with it. Charles III., on his departure for Spain, presented the sword to the king of Naples, observing, as he gave it,—“With this sword I conquered the kingdom which I now resign to you: it ought in future to be possessed by the first defender of the same; or by him who may restore it to you, should it ever be forfeited.”

Lord Keith having been appointed to the command of the Mediterranean fleet, Nelson accordingly prepared to return; and, accompanied by Sir William and Lady Hamilton, he proceeded to Trieste, and travelled through Germany, where he was received with distinguished honours. Embarking at Cuxhaven, he landed at Yarmouth, November the 6th, 1800, after an absence from his native country of three years. Naples had proved fatal, however, in more respects than one, to that unblemished reputation which had hitherto constituted his glory. It was at Naples that Lord Nelson had surrendered himself up to the fascinating influence of Lady Hamilton; and it was now, during an interval of repose, that he formally separated from his wife.

In 1801 Lord Nelson, having been raised to the rank of vice-admiral of the blue, received orders to embark again; and soon after hoisted his flag on board the *San Josef*, 112 guns, his own prize at the action off Cape St. Vincent. Nelson was soon engaged. Russia having renewed the scheme of a northern confederacy, avowedly to limit the power of England, a formidable fleet was fitted out for the north seas, under Sir Hyde Parker, in which Nelson consented to go as second in command. Copenhagen was its destination. Here the enemy, however, were well prepared for defence: upwards of 200 pieces of cannon were mounted upon the crown batteries at the entrance of the harbour; and a line of twenty-five two-deckers, frigates, and floating batteries, was moored across its mouth. The action was fought on the 2nd of April, and was entrusted to Admiral Nelson, who had with him twelve ships of the line, with all the frigates and small craft, the remainder of the fleet being left with the commander-in-chief, about four miles off. Nelson did not scruple to own that



this was the most terrible of all the engagements he had seen: it began at ten in the morning, and even at one o'clock victory was still undecided. Presently a shot through the main-mast knocked a few splinters about the admiral. "It is warm work," said he, "but, mark you, I would not be elsewhere for thousands." Sir Hyde Parker made signal for the action to cease. "Doctor," observed Nelson to the surgeon, "you know what's shown on board the commander-in-chief, No. 39?" The surgeon said he did, and asked what it meant. "Why," rejoined Nelson, "to leave off action: no, damn me if I do! You know, Foley," said he, speaking to the captain of the *St. George*, of ninety-eight guns, to which he had shifted his flag on the sailing of the expedition, and in which he had led the way through the Sound, "I have only one eye, and have a right to be blind sometimes. Damn the signal! hoist mine for closer battle; that is the way I answer such signals. Nail mine to the mast!" The squadron of frigates hauled off; but at the very moment that the *Amazon* showed her stern to the enemy, Riou, her captain, was killed, obeying the superior in command with reluctance, and exclaiming, "What will Nelson think of us!" Though great part of the Danish line had ceased to fire, and many of them had struck, about two o'clock, it was found impracticable to effect possession of the vanquished ships, owing to the fire being kept up from the shore: while the crown batteries were still untouched, together with the ships at the entrance of the arsenal, and Nelson's own fleet was in a perilous state. Equal to the occasion, however, his lordship, at this most critical moment displaying a fortitude almost without a parallel, actually opened a negotiation with the crown prince; and, himself landing, arranged the preliminaries of a treaty which happily put an end to the dispute. It was for this eminent service that government felt it expedient to raise him to the rank of viscount.

Returning from this important achievement, his lordship landed once more at Yarmouth, where his first care, after he reached the shore, was to visit the hospitals containing those who had been wounded in the attack. He inquired, with the attention of a parent and a friend, into the state of their health, their necessities and situations; and in all cases where either his advice, interference, or assistance, became necessary, it was kindly and promptly extended. He had been received with all the consideration that it was possible for the inhabitants of the town to pay him; and on leaving it the volunteer cavalry insisted upon escorting him as far as Lowestoffe.

Lord Nelson was shortly after sent on an enterprise that appears to have been determined upon without sufficient information, and which, therefore, did not accomplish what the public had been induced to expect. Government deeming it requisite to quiet the apprehensions of the people with respect to the invasion so long menaced by the French, resolved to frustrate the enemy's preparations by vigorously attacking their vessels off Boulogne. This was executed on the 16th of August, 1801, under his lordship's orders, but it proved unsuccessful. He however received the thanks of the first lord of the admiralty in very expressive terms.

Repose ensued, but not peace; and on the termination of the short-lived treaty of Amiens, Lord Nelson, fitted for action much rather than quiet, accepted the command of the Mediterranean fleet,

and sailed for Gibraltar in the *Victory*. Disdaining a close blockade, the Toulon fleet escaped him, when he had watched them for two years, then formed a junction with the Spaniards, and sailed for the West Indies. He immediately followed them. Although they had eighteen sail of the line and six frigates, with 12,000 troops on board, Nelson did not hesitate to pursue them with ten ships and three frigates. "There is just a Frenchman a-piece," said he to his captains, "leaving the Spaniards to me: when I haul my colours down I expect you will do the same, but not till then." The terror of Nelson's name, however, made numbers fly before him. Having thus chased them across the Atlantic, and pursued them back to Europe, he delivered over his squadron to Admiral Cornwallis, lest they should make for Brest to liberate their fleet, and place him between two fires; and then returned to England. Nelson had scarcely been a month at Merton, his country seat, where he had proposed to enjoy the society of his friends, when, early one morning, Captain Blackwood, bearing despatches, called upon him as he was proceeding to the Admiralty. "I am sure," exclaimed Nelson, as Blackwood entered, "You bring me news of the Spanish fleets! I think I shall have to beat them yet." They had in reality joined the fleet at Ferrol, and then got safe to Cadiz. "Depend upon it, Blackwood," resumed the admiral, "I shall yet give M. Villeneuve a drubbing." Notwithstanding that he affected to be fully at ease, after Captain Blackwood's departure, and expressed his satisfaction at living in the society of his most beloved friends, he was evidently much agitated; and, shortly after, was observed to pace his favourite garden-walk, denominated by himself his quarter-deck, with more than an ordinary degree of restlessness. Lady Hamilton, who immediately discovered the cause of his emotion, was the first to rouse him from the reverie into which Blackwood's intelligence had plunged him, by questioning the sincerity of the manner in which he had professed his being quite happy and at ease, telling him at the same time that she knew he looked upon the combined fleet as his own property, and that he would be the most miserable man living if any other commander than himself did the business. He was rallied at once; calling her "good Emma" and "dear Emma," and telling her that "if there were more Emmas there would be more Nelsons." He now lost no time in offering his services, which were as readily accepted by the first lord of the admiralty, Lord Barham, who even handed him a list of the navy, bidding him choose his own captains. "Choose yourself, my lord," replied Nelson, "for you cannot choose wrong." He reached Portsmouth after an absence of only twenty-five days; he was hailed with joy wherever he went; numbers followed him to the shore; and many, when they saw him embark, knelt down to offer up prayers for his success and implore blessings on his existence. Impatient of delay, he worked down the channel, the wind blowing strongly against him, and after a rough passage arrived off Cadiz on his birth-day, September 29th, 1805, the same day on which Admiral Villeneuve had received orders to put to sea the first opportunity. Lord Nelson did not remain directly off Cadiz with his fleet, or even within sight of the port, his object being in the first instance to induce the enemy to come out. He had already arranged the plan according to which he determined to fight.

He had perceived the inconvenience of too many signals, and was resolved never to distract the attention of the fleet by a number of them. On the 4th of October, therefore, his lordship convened the admirals and captains of his fleet in the cabin of the *Victory*, where he explained to them his plan of attack, which every one readily comprehended, and which, though simple, proved irresistible.

Villeneuve, in the mean time, was not only kept ignorant of the amount of the English force, which at best mustered inferior to his own, but an American had declared to him, without intentional deceit, that Nelson could not possibly be with the fleet as he had seen him in London on the eve of his own departure. Cheered by this assurance, and relying on their own superiority, the combined fleets ventured to sea on the 19th, and on the 21st Lord Nelson intercepted them off Cape Trafalgar, about sixty miles east of Cadiz. When his lordship was satisfied that he had placed the enemy in the predicament in which they could not avoid an action, "Now," said he, "they cannot escape us; I think we may make sure of twenty of them: I shall, probably, lose a leg, but that will be purchasing a victory cheaply." This was not said with levity, but professionally; for Nelson always contemplated the result of an engagement with religious awe, and was at this time more than usually disposed to seriousness. Nelson, it is evident, felt properly affected in the contemplation of the approaching fight, since on the morning of the 21st, preparatory to his contest for glory and his country, he wrote a prayer in his journal; and he afterwards most solemnly bequeathed Lady Hamilton, and his natural daughter, whom he directed in future to adopt his name, to the beneficence of his country.

The prayer to which we allude is so characteristic of this extraordinary man that it deserves to be placed on record, especially as it was his last. "May the great God, whom I worship, grant to my country, and for the benefit of Europe, a great and glorious victory; and may no misconduct in any one tarnish it; and may humanity, after victory, be the predominant feature in the British fleet. For myself individually, I commit my life to HIM who made me; and may His blessing light upon my endeavours for serving my country faithfully. To Him I resign myself, and the just cause which is entrusted to me to defend. Amen—Amen—Amen."



We omitted to state that Nelson was discovered praying over his child, as she lay asleep at Merton, the evening before the day on which he quitted it for ever. "These," says Nelson, when referring to some public provision for Lady Hamilton and his child, "are the only favours I ask of my king and country at this moment, when I am going to fight their battle." He had nothing else to request, knowing that ample justice would be done by the nation to his family. Contrary to the wishes of those around him, on the morning of the 21st, he appeared in the coat which he uniformly wore when in action, bearing the insignia of all his orders, and which he regarded with a species of veneration. No entreaties

could now dissuade him from wearing it. "In honour I gained them," replied Nelson, speaking of those insignia, "and in honour I will die with them." "The last order he gave, previously to engaging, was—England expects every man to do his duty." "Now," said Nelson, "I can do no more: we must trust to the great Disposer of all events, and the justice of our cause! I thank God for this opportunity of doing my duty." It had been represented to him so strongly by two of his tried friends, captains Blackwood and Hardy, how advantageous it would be to the general service for him to keep out of action as long as possible, that he consented that the *Temeraire*, then abreast of the *Victory*, should be ordered to pass ahead, as likewise the *Leviathan*; but neither of them could so act, if the admiral continued to carry all his sail. Nelson, however, far from shortening his sail, seemed, even in this matter, bent to baffle the advice to which he had appeared to assent. He hoisted several flags, as he was wont to do, that some might remain: while the enemy, on the other hand, displayed no colours till late in the action, when they were obliged to show them in order to strike.

Nelson had pitched upon the *Santissima Trinidad* for the trial of his own strength, considering this ship as his "old acquaintance," having acquired his highest honour in grappling with her off Cape St. Vincent. She carried 136 guns, and had four decks. When he once got along-side his formidable antagonist, Lord Nelson ordered the *Victory* to be lashed to her, and the commander of *Trinidad* directed his men to co-operate in the same work. During four hours the conflict was most dreadful. Thus the *Victory* ran on board the *Redoubtable*, which, pouring her broad-sides into the English flag-ship, instantly let down her lower-deck ports lest she should be boarded through them. It was then that Captain Harvey, in the *Temeraire*, fell on board the *Redoubtable* on the other side, while another ship, in like way, was on board the *Temeraire*; so that these four ships, in the heat of battle, presented as compact a tier as if they had been moored together, their heads laying the same way. The lieutenants of the *Victory* depressed their guns, and fired a diminished charge, being apprehensive of their shot passing through and injuring the *Temeraire*; and as there was some danger that the enemy's ship might take fire from the guns of the lower deck, whose muzzles touched her side when they were out, the firemen of each gun stood ready with a bucket of water, which, as soon as the gun was discharged, he, unmoved by the conflict, dashed at the hole made in her sides by the shot. Twice had Admiral Nelson, actuated by feelings of humanity, given orders to cease firing upon the *Redoubtable*, supposing she had struck because her great guns were silent and she had no flag; yet it was from the mizen-mast of this ship that he at last received his death! Captain Hardy, perceiving frequent showers of musket-balls fired on the *Victory's* quarter-deck, still requested Lord Nelson to divest his dress of the insignia which so palpably exposed him to the sharp-shooters that were stationed in the main-round top of the enemy's ships. His lordship said that he would when he had time, but he paid no further attention to the caution.

Dangers rapidly increased. Almost in a minute afterwards his lordship's secretary, Mr. Scott, who stood near to him, was killed. Lord Nelson noticed



the act of throwing his secretary overboard, exclaiming, himself, at the moment, "Poor fellow!" He was now pacing the quarter-deck, about three yards from the stern, and in the act of turning, with his face to the foe, when another shot, within a few minutes, undoubtedly fired from the mizen-top of the *Redoubtable*, struck the epaulet on his left shoulder, and he instantly fell. Two sailors who were near him raised him in their arms, and carried him to the cock-pit, while the battle was in full rage. As the sailors were raising him up, Captain Hardy, who had just perceived that his lordship was fallen, took his hand, saying, "I hope, my lord, you are not badly wounded?" "Yes," said Lord Nelson, "my back is broke. Hardy, they have caught me at last." While they were conveying him down, however, he did not lose his extraordinary presence of mind; for, observing that the tiller ropes which had been shot away were not replaced, he directed that fresh ones should be forthwith rove; and, to prevent the dejection which the sight of him might occasion to his crew, he took out his handkerchief, and covered his face and the insignia of his rank. He was immediately laid upon a bed. Upon seeing him brought down, Mr. Bourke ran directly to him: "I fear," observed Mr. Bourke, "your lordship is wounded." "Mortally, mortally," replied his lordship. "I hope not, my dear lord; let Mr. Beatty examine your wounds." "It is of no use," exclaimed the suffering admiral, "he had better attend to others." Mr. Beatty approached to examine his wound. His lordship was raised up, and Beatty, whose attention was anxiously fixed upon the eyes of his patient, as the most certain indication of the nature of a wound, after a few moments glanced his eye on Bourke, expressive of what he thought. Lord Nelson, turning to Bourke, said, "Tell Hardy to come to me." When Bourke returned into the cockpit with Captain Hardy, his lordship requested the latter to come near him. "Kiss me, Hardy," said the dying hero. He kissed Nelson's cheek. "I hope your lordship," added Hardy, "will still live to enjoy your triumph." "Never, Hardy; I am dying; I am a dead man all over; Beatty will tell you so. Bring the fleet to an anchor; you have all done your duty; God bless you." He survived about an hour from the time of receiving his wound, and was perfectly sensible till within five minutes of his death. During this his last hour, though his sufferings were acute, he displayed all his characteristic coolness and reflection, and employed the time in dictating orders relative to the battle, in receiving reports respecting it, as well as inquiring into the condition of the enemy and what ships had struck. Being told that fourteen or fifteen had certainly surrendered, "That's well," said Nelson, "but I bargained for twenty." After a short pause, he cried out, "Anchor, Hardy, anchor." Captain Hardy observed, that he supposed Admiral Collingwood would now take upon himself the command. "Not while I live," answered Nelson, "no, do you anchor, Hardy." The last ship that struck before Nelson expired was the *Santissima Trinidad*, at which he expressed the most lively joy. He now felt that his last moment rapidly approached. Calling once more for Hardy, and his captain hastening near him, he said, and in a low tone, "Don't throw me overboard." He then desired he might be buried at Burnham Thorpe, unless it should please his sovereign to direct otherwise. "Kiss me, Hardy," he

again said. "Now," resumed Nelson, "I am satisfied; I have done my duty. Thank God, I have done my duty." These were the last words of Nelson, and in the arms of his captain he expired.

Scarcely was the tremendous contest at length terminated when the elements, as if in anger for their hero's death, appeared to display their utmost fury against his enemies, who had been the cause of it, but of whom numbers yet survived. In a letter written by the vice-admiral, afterwards Lord Collingwood, two days subsequent to the action, he expressed the strongest apprehensions that not one of the prizes of which he had taken possession, amounting to twenty in number, would be preserved as substantial and lasting trophies of the victory. His exertions, nevertheless, together with those of the brave men whom he commanded, so far from appearing to be subdued under the pressure of accumulating difficulties and dangers, seemed to acquire new vigour from disaster. They were so successful that four captures were preserved. The final event of this action was the capture of eighteen men of war, the French commander-in-chief, and two of his flag-officers, with a general.

Perhaps in no country, before, have higher public honours been paid to the memory of a national benefactor than those that were spontaneously conferred on Lord Nelson. His body was brought home for interment: it was exhibited for three days in the proudest state at Greenwich, from whence it was conveyed by water with due pomp to the Admiralty, and hence, the next day, January the 9th, 1806, it was drawn upon a funeral car to the cathedral of St. Paul's, where it was most solemnly buried. His funeral, being conducted at the public expense, was the most religiously magnificent spectacle ever witnessed in this country, seven of his sovereign's sons attending it. The monument since placed over his remains is represented in the annexed sketch.



NELSON, ROBERT, an English gentleman, who devoted his private fortune to acts of benevolence.

He was the son of a London merchant, and received his education at Trinity college, Cambridge. On leaving that foundation he travelled for some years on the continent, but returned to his native country some years previous to his death, which took place on the 16th of January, 1715. Few theological writers have been so popular as Mr. Nelson. Several of his works have passed through a number of editions, and the whole breathe an air of earnest piety and devotion.

NENNIUS, an ancient British historian, who was abbot of Bangor, and is generally said to have flourished about the year 620, and to have taken refuge at Chester at the time of the massacre of the monks of that monastery. Bishop Nicholson, however, contends that from his own book it is evident that he did not exist before the ninth century. He composed several works, of which catalogues are given by Bale and Pits; but the only one remaining is his "*Historia Britonum*, or *Eulogium Britanniae*."

NESBIT, ALEXANDER, a Scottish antiquary, who was born in 1672, and educated for the bar by his father, who ranked high among the lawyers of the period. He however devoted but little of his time to the study of his profession as he was almost entirely employed in antiquarian pursuits. The fruits of his labours were, "*An Essay on the Use of Armouries*;" a valuable treatise "*On Heraldry*," and "*An Heraldical Essay on Additions of Figures of Cadency*." Mr. Nesbit died in 1725.

NESTOR, a Russian historian, born about 1056. He was a monk in the Petscherian or cavern monastery in Kiev, and died after 1116. Besides biographies of abbots and other members of his monastery, the fragments of which were collected by another hand, he wrote a chronicle in his vernacular tongue, which is an important contribution to the history of the north, having evidently imitated and profited by the Byzantine historians with regard to the most ancient history. The other sources from which he obtained information are unknown. He wrote much as a contemporary, or from the traditions of an old monk of the monastery. This work is modelled according to the spirit of his age. Pious reflections and scriptural language are frequently interwoven with the narration, and the persons are usually introduced speaking. But the original text of his chronicle is lost, and by the interpolations of those who have continued the history to the year 1203, it is altered to an incredible degree, so that no correct decision can be passed upon his historical merits before strict enquiries have been made to determine how much of the historical information now extant is derived from the ancient Nestor. It has never yet been determined with certainty to what year his researches extended. Schlozer has rendered great service to this father of Russian history, by the publication of his unfortunately not completed work, Nestor's "*Russian Annals*" (from 862 to 1110), compared with the original Slavonic text, and with the errors and interpolations expurgated as far as possible, explained and translated; besides which may be mentioned, as an abridgment and improvement, Müller's "*Ancient Russian History*, from Nestor, with reference to Schlozer's *Russian Annals*," which are here corrected, completed, and enlarged.

NESTOR, was the most distinguished of the Grecian heroes at Troy for wisdom, the consequence of his great age (hence the phrase a Nestor); he was also

particularly celebrated for his mild and persuasive eloquence. These are the qualities Homer has attributed to him in the *Iliad*. Nestor was the son of Neleus and Chloris. He was educated at Gerania, and succeeded his father as prince of Pylos. In his youth and manhood he distinguished himself by many bold exploits, but also early acquired the reputation of a prudent counsellor and persuasive orator. He signalized himself among the Lapithæ, whom he assisted in their war with the Centaurs. After Lynceus and Idas, the sons of Aphareus, were killed by the Dioscuri, he also became king of Messenia. Notwithstanding he had lived through two generations when the expedition of Troy was undertaken, he nevertheless took part in it, and conducted the forces under his command in twenty, or, according to some accounts, in ninety vessels, to Troy. Whether we reckon a generation at a hundred years as the ancients did, or at thirty years as is usual with us, in either case Nestor was too old to take a personal share in the combats before Troy. The part which is attributed to him in the *Iliad* is that of an experienced counsellor. He endeavoured to produce a reconciliation between Agamemnon and Achilles, and encouraged, advised, instructed, and blamed the Grecian heroes. Without his interference the siege of Troy would more than once have been abandoned. After the capture of Troy he returned to Greece. According to the *Odyssey*, Telemachus here visited him to obtain information concerning Ulysses. Homer states Eurydice, the oldest daughter of Clymene, to have been his wife; others, Anaxibia, the daughter of Cræteus. He had several sons and daughters, but they are not distinguished in history. After Nestor had outlived three generations he died quietly at Pylos, where, even to a late period, the inhabitants have pretended to distinguish his dwelling and his grave.

NESSELRODE, COUNT CHARLES ROBERT.

—This Russian nobleman for many years filled the important offices of privy counsellor and secretary of state for foreign affairs. He was born in Livonia in 1755, of an ancient family, which had held the rank of counts since 1110. He early entered the diplomatic career. Count Capo d'Istrias shared with him the direction of foreign affairs in the cabinet of St. Petersburg until 1821, when the revolution of the Greeks and the policy of Russia towards the Turks caused Capo d'Istrias to leave the ministry; after which time Count Nesselrode stood alone at the head of foreign affairs. He concluded on the 9th of March, 1813, a treaty with Prussia, at Breslau, and on the 15th of the following June, a treaty of subsidy with England, at Reichenbach; he then concluded, at Teplitz, the treaty between Russia and Austria. In 1814 he followed the emperor to France, and signed the quadruple alliance at Chaumont. In the night of the 30th of March, 1814, he and Count Orloff, on the part of Russia, Count Paar on the part of Austria, and Marshal Marmont on the part of France, signed the convention by which Paris was to be surrendered. All the notes issued at that time by the allies, as well as the peace of Paris, are also signed by Count Nesselrode. At the congress of Vienna he was one of the most active members. It was he who delivered the celebrated Russian note of December 1814 to Austria, Prussia, and Great Britain, which pronounced the new division of Poland and the cession of the chief part of Saxony to Prussia. He signed, in March 1815, the outlawry



of Napoleon and the renewed treaty of Chaumont. After that period Count Nesselrode was one of the most active diplomatists of the holy alliance, and followed the emperor Alexander to Aix-la-Chapelle in 1818, to Tropau in 1820, Laybach in 1821, and Verona in 1822. His services were rewarded by many Russian and foreign orders, and very considerable grants of land from his sovereign.

**NETSCHER, GASPAR**, a clever German painter, who was born at Heidelberg in 1639. His father, John Netscher, a sculptor, died when his son was quite young. He soon showed his talent for painting, and at a later period intended to go to Italy to perfect himself, but he married in Bourdeaux, and returned to Holland. He settled at the Hague; and the necessity of supporting a numerous family obliged him to devote himself to portrait painting and small works, though his death of Cleopatra proves that he had talent and inclination to distinguish himself in the higher branches of the art, and to elevate himself above his school. Even in that point which forms the characteristic excellence of the Dutch school—a faithful imitation of nature, and particularly of the materials of dress—he excelled the Dutch painters. The white satin and velvet in the drapery of his paintings, and the wool of his carpets, are true almost to deception. His touch is easy and delicate. His smaller cabinet pictures are most highly valued on account of their finish. In these he represents groups of a few gracefully-drawn figures: he is particularly fond of portraying among them one female figure in white satin. In his historical paintings he generally selected his subjects from Roman history. He died at the Hague in 1684, and left two sons, Constantine and Theodore, who were also meritorious painters, but much inferior to their father.

**NETTELBECK, JOACHIM CHRISTIAN**, a man who deserves to be mentioned for his patriotism, his diversified life and perseverance, exhibiting an instance of great firmness and honesty, though there is nothing brilliant in his career. He was born in Colberg, in Pomerania, had been a sea captain, and was one of the persons, though he was then seventy years old, to whom Colberg was greatly indebted for the honour of being the only Prussian fortress not taken by the French in 1807, in spite of a severe siege. Nettelbeck died in 1824. In his old age he wrote his own life, which appeared in Leipsic in three volumes. It is a work of much interest, and we should like to see a good translation of it, as a relief among the many high-flown fictions of the day.

**NEVE, TIMOTHY**, a clergyman of the established church, who was born in Shropshire in 1694, and educated at St. John's college, Cambridge. He was the author of "An Essay on Printing," and died in 1757.

**NEVILE, ALEXANDER**, an English poet, who was the son of a gentleman of independent fortune. He was born in the county of Kent in 1544, and educated at Cambridge, after which he was appointed secretary to the archbishops Parker and Grindal. He published the "Cambridge Verses on the Death of Sir Philip Sidney," paraphrased the *Cædipus* of Seneca, and wrote a narrative in Latin of Ketts' Rebellion. He died in 1615.

**NEWCOMEN, MATTHEW**, a non-conformist divine, who received his education at St. John's college, Cambridge, where he took his degree of M. A.

This gentleman was distinguished for his talents as a preacher, and also for having been one of the authors of the celebrated "Smectymnuus." He passed the latter part of his life in Holland, where he died in 1666.

**NEWCOMEN, JOHN**.—This talented individual was distinguished by his valuable improvements in the construction of the steam-engine. He was in his youth apprenticed to a locksmith; but notwithstanding his humble occupation, he engaged in various scientific researches, and carried on a correspondence with Dr. Hooke, to whom he communicated his improvements and inventions. His attention had been drawn to the subject of the steam-engine by the observations of the marquis of Worcester, the French philosopher Papin, and by Captain Savary's proposal to employ the power of steam in draining the mines of Cornwall. Mr. Newcomen conceived the idea of producing a vacuum below the piston of a steam-engine after it had been raised by the expansive force of the elastic vapour, which he effected by the injection of cold water to condense the vapour. Having completed his improvement, he in conjunction with Captain Savary, Switzer, and Cawley, took out a patent, by which they realized a very handsome fortune; but it is to James Watt, of Glasgow, that the world is indebted for the final improvement of that stupendous prime mover.

**NEWDIGATE, SIR ROGER**.—This patron of learning was born in 1719, and received his education at Oxford. On the death of his father he came into the possession of a handsome fortune, which he devoted to the improvement of literature. He was for many years the representative of the university of Oxford in parliament. His only work is "A Treatise on the Harmony of the Four Gospels." He died in 1780.

**NEWTON, SIR ISAAC**.—This learned mathematician and natural philosopher was the descendant of an ancient family in Lincolnshire, and was born in



December 1642, at the family-seat called Woolsthorpe, in that county. This house, which was made memorable by being the birth-place of so great a man, has been preserved with great care. Dr. Stukeley, who

visited it in Sir Isaac Newton's time, gives the following description of it in his letter to Dr. Mead, written in 1727:—" 'Tis built of stone, as is the way of the country hereabouts, and a reasonable good one. They led me up stairs and showed me Sir Isaac's study, where I suppose he studied when in the country in his younger days, or perhaps when he visited his mother from the university. I observed the shelves were of his own making, being pieces of deal boxes which probably he sent his books and clothes down in on those occasions. There were some years ago two or three hundred books in it of his father-in-law, Mr. Smith, which Sir Isaac gave to Dr. Newton of our town. When the house was repaired in 1798, a tablet of white marble was put up by Mr. Turner in the room where Sir Isaac was born, with the following inscription:—' Sir Isaac Newton, son of John Newton, Lord of the Manor of Woolsthorpe, was born in this room on the 25th of December, 1642.'

"Nature and Nature's laws lay hid in night,  
God said 'Let Newton be,' and all was Light."

The following lines have been written upon the house:—

"Here Newton dawn'd, here lovely wisdom woke,  
And to a wondering world divinely spoke.  
If Tully glowed, Phœdrus's steps he trode,  
Or fancy formed Philosophy a God;  
If sages still for Homer's birth contend  
The sons of Science at this dome must bend,  
All hail the shrine! All hail the natal day!  
Cam boasts his noon,—This Cot his morning ray."

A view of the manor-house of Woolsthorpe is given in the accompanying sketch.



It stands in a romantic valley about a mile from the North Road, and is about five miles from Grantham. At the school in that town he received his education. On his first entrance in the school he was not distinguished for talent, but by great study and application. During the hours of play, when the other boys were occupied with their amusements, his mind was engrossed with mechanical contrivances, either in imitation of something he had seen or in execution of some original conception of his own. For this purpose he provided himself with little saws, hatchets, hammers, and all sorts of tools, which he acquired the art of using with singular dexterity. The principal pieces of mechanism which he thus constructed, were a windmill, a water-clock, and a carriage put in motion by the person who sat in it. When a windmill was erecting near Grantham, on the road to Gunnerby, Isaac frequently attended the operations of the workmen, and acquired such a thorough knowledge of the machinery that he completed a

working model of it, which excited universal admiration. This model was frequently placed on the top of the house in which he lodged at Grantham, and was put in motion by the action of the wind upon its sails. Not content with this exact imitation of the original machine, he conceived the idea of driving it by animal power, and for that purpose he enclosed in it a mouse which he called the miller, and which, by acting upon a sort of tread-wheel, gave motion to the machine. According to some accounts, the mouse was made to advance by pulling a string attached to its tail, while others allege, that the power of the little agent was called forth by its unavailing attempts to reach a portion of corn placed above the wheel.

His water-clock was formed out of a box which he had solicited from Mrs. Clark's brother. It was about four feet high, and of a proportional breadth, somewhat like a common house-clock. The index of the dial-plate was turned by a piece of wood, which either fell or rose by the action of dropping water. As it stood in his own bedroom he supplied it every morning with the requisite quantity of water, and it was used as a clock by Mr. Clark's family, and remained in the house long after its inventor had quitted Grantham. His mechanical carriage was a vehicle with four wheels, which was put in motion with a handle worked by the person who sat in it, but, like Merlin's chair, it seems to have been used only on the smooth surface of a floor, and not fitted to overcome the inequalities of a road. Although Newton was at this time "a sober, silent, thinking lad," who scarcely ever joined in the ordinary games of his school-fellows, yet he took great pleasure in providing them with amusements of a scientific character. He introduced into the school the flying of paper kites; and he is said to have been at great pains in determining their best forms and proportions, and in ascertaining the position and number of the points by which the string should be attached. He made also paper lanterns, by the light of which he went to school in the winter mornings, and he frequently attached these lanterns to the tails of his kites in a dark night, so as to inspire the country people with the belief that they were comets.

In 1656 his mother, who had married, and again been left a widow, removed him from school, with a view to obtaining his assistance in the management of her small property. His aversion to what is commonly called business, however, and his devotion to abstract study, gained so obviously upon him, that his mother was at last induced to give a reluctant consent to his entering at Cambridge. It was on the 5th of June, 1660, in the eighteenth year of his age, that Newton was admitted into Trinity college, where he immediately devoted his attention to the science of mathematics, and he soon displayed his peculiar genius by his original discoveries.

In 1665 the students of the university of Cambridge were suddenly dispersed by the breaking out of a pestilential disorder in the place. Newton retired for safety to his paternal estate; and though he lost for a time the advantages of public libraries and literary conversation, he rendered the years of his retreat a memorable era in his own existence and in the history of science by one of his great discoveries, that of the theory of gravitation, or the tendency of bodies towards the centre of our globe. His mind was never idle; experiments, conclusions, and reflections, occupied it continually. He saw an



apple fall from a tree, and immediately began to consider the general laws which must regulate all falling bodies. At that time a degree had never been actually measured upon the surface of the earth; his first attempts to account for the wonders of the whole solar system by the principle of gravitation alone, were, therefore, imperfect, from the want of sufficient data; but resuming the subject afterwards, he found that the same cause which made an apple fall to the ground retained the moon and planets in their orbits, and regulated, with a simplicity and power truly wonderful, the motions of all the heavenly bodies. On his return to Cambridge in 1667 he was elected fellow of Trinity college, and two years afterwards he was appointed professor of mathematics in the place of his friend, Dr. Barrow, who resigned.

The first mathematical work which especially engaged the attention of Newton was Wallis's "Arithmetic of Infinites," a work well fitted for suggesting new views in geometry and calling into activity the powers of mathematical invention. Wallis had effected the quadrature of all those curves in which the value of one of the co-ordinates can be expressed in terms of the other without involving either fractional or negative exponents. Beyond this point neither his researches nor those of any other geometer had yet reached, and from this point the discoveries of Newton began. The Savilian professor had himself been extremely desirous to advance into the new region, where, among other great objects, the quadrature of the circle must necessarily be contained; and he made a very noble effort to pass the barrier by which the undiscovered country appeared to be defended. He saw plainly, that if the equations of the curves which he had squared were ranged in a regular series, from the simpler to the more complex, their areas would constitute another corresponding series, the terms of which were all known. He further remarked, that in the first of these series, the equation to the circle itself might be introduced, and would occupy the middle place between the first and second terms of the series, or between an equation to a straight line and an equation to the common parabola. He concluded therefore, that if, in the second series, he could interpolate a term in the middle, between its first and second term, this term must necessarily be no other than the area of the circle. But when he proceeded to pursue this very refined and philosophical idea, he was not so fortunate; and his attempt toward the requisite interpolation, though it did not entirely fail, and made known a curious property of the area of the circle, did not lead to an indefinite quadrature of that curve. Newton was much more judicious and successful in his attempt. Proceeding on the same general principle with Wallis, as he himself tells us, the simple view which he took of the areas already computed, and of the terms of which each consisted, enabled him to discover the law which was common to them all, and under which the expression for the area of the circle, as well as of innumerable other curves, must needs be comprehended. In the case of the circle, as in all those where a fractional exponent appeared, the area was exhibited in the form of an infinite series.

The problem of the quadrature of the circle, and of so many other curves, being thus resolved, Newton immediately remarked, that the law of these series

was, with a small alteration, the law for the series of terms which expresses the root of any binominal quantity whatsoever. Thus he was put into possession of another valuable discovery, the binominal theorem, and at the same time perceived that this last was in reality, in the order of things, placed before the other and afforded a much easier access to such quadratures than the method of interpolation, which, though the first road, appeared now neither to be the easiest nor the most direct.

It is but rarely that we can lay hold with certainty of the thread by which genius has been guided in its first discoveries. Here, however, we are proceeding on the authority of the author himself; for in a letter to Oldenburg, secretary of the royal society of London, he has entered into considerable detail on this subject, adding, (so ready are the steps of invention to be forgotten) that the facts would have entirely escaped his memory, if he had not been reminded of them by some notes which he had made at the time, and which he had accidentally fallen on. The whole of the letter just referred to is one of the most valuable documents to be found in the history of invention.

In all this, however, nothing occurs from which it can be inferred that the method of fluxions had yet occurred to the inventor. He has assured us himself, however, that the great principle of the new geometry was known to him, and applied to investigation as early as 1665 or 1666. Independently of that authority we also know, on the testimony of Barrow, that soon after the period just mentioned there was put into his hands, by Newton, a manuscript treatise, the same which was afterwards published under the title of "*Analysis per Æquationes Numero Terminorum Infinitas*," in which, though the instrument of investigation is nothing else than infinite series, the principle of fluxions, if not fully explained, is at least distinctly pointed out. Barrow strongly exhorted his young friend to publish this treasure to the world; but the modesty of the author, of which the excess, if not culpable, was certainly in the present instance very unfortunate, prevented his compliance. All this was previous to the year 1669; the treatise itself was not published till 1711, more than forty years after it was written.

For a long time, therefore, the discoveries of Newton were only known to his friends; and the first work in which he communicated any thing to the world on the subject of fluxions was in the first edition of the "*Principia*," in 1687, in the second Lemma of the second book, to which, in the disputes that have since arisen about the invention of the new analysis, reference has been so often made. The principle of the fluxionary calculus was there pointed out, but nothing appeared that indicated the peculiar algorithm, or the new notation, which is so essential to that calculus. About this Newton had yet given no information, and it was only from the second volume of Wallis's works, in 1693, that it became known to the world. It was no less than ten years after this, in 1704, that Newton himself first published a work on the new calculus, his "*Quadrature of Curves*," more than twenty-eight years after it was written.

Newton was in his temper, as in his mind, quiet and unpretending; he seems, however, to have possessed a large fund of affection, which was of an enduring nature, although we can scarcely trace its

effects upon the onward tenour of one in whom intellect so preponderated.

In the house where he lodged there were some female inmates, in whose company he appears to have taken much pleasure. One of these, a Miss Storey, sister to Dr. Storey, a physician at Buckminster, near Colsterworth, was two or three years younger than Newton; and to great personal attractions she seems to have added more than the usual allotment of female talent. The feelings of regard which Newton entertained for this young lady gradually rose to a higher passion; but the smallness of her portion and the inadequacy of his own fortune, appear to have prevented the consummation of their happiness. Newton's esteem for her continued unabated during his life. He regularly visited her when he went to Lincolnshire, and never failed to relieve her from little pecuniary difficulties which seem to have beset her family.

After Sir Isaac Newton took up his residence in London he lived in a very handsome style, and kept his carriage, with an establishment of three male and three female servants. In his own house he was hospitable and kind, and on proper occasions he gave splendid entertainments, though without ostentation or vanity. His own diet was frugal, and his dress was always simple; but on one occasion, when he opposed the honourable Mr. Annesley as a candidate for the university, he is said to have put on a suit of laced clothes. His generosity and charity had no bounds, and he used to remark, that they who gave away nothing till they died never gave at all. Though his wealth had become considerable by a prudent economy, yet he had always a contempt for money, and he spent a considerable part of his income in relieving the poor, in assisting his relations, and in encouraging ingenuity and learning. With all this plainness of character, we find in him a strong tendency to that mysticism which, more or less, is an inmate in every human bosom, but in him was so powerful that nothing but the transcendent strength of his reasoning faculties could have kept it within due bounds. We learn that his attention was first turned to the study of mathematics by a desire to enquire into the truth of judicial astrology. We are inclined to trace partly to this the bias of his nature, the delight which he took in investigating and attempting to reduce to a system the mystery of prophecy. The following letter, dated four years subsequent to the publication of his "*Principia*," shows how much his mind was occupied with this subject, while towering in the pride of its strength:—

"Cambridge, Feb. 7, 1690-1.

"Sir,—I am sorry your journey proved to so little purpose, though it delivered you from the trouble of the company the day after. You have obliged me by mentioning me to my friends at London, and I must thank both you and my Lady Masham for your civilities at Oates, and for not thinking that I made a long stay there. I hope we shall meet again in due time, and then I should be glad to have your judgment upon some of my mystical fancies. The Son of Man, Dan. vii., I take to be the same with the Word of God upon the White Horse in Heaven, Apoc. xii., for both are to rule the nations with a rod of iron; but whence are you certain that the Ancient of Days is Christ? Does Christ any where sit upon the throne? If Sir Francis Masham be at Oates, pre-

sent, I pray, my service to him, with his lady, Mrs. Cudworth, and Mrs. Masham. Dr. Covel is not in Cambridge. I am your affectionate and humble servant,

"IS. NEWTON."

The "historical account of two notable corruptions of the Scripture," although originally compiled about the same time with his "*Observations on the Prophecies of Holy Writ*," seems to have been retouched at a later period. It brings the author again into his own field of scrutiny and comparison, and astonishes us with his acquirements in a walk foreign to his own pursuits. Nearly the same remark applies to his "*Chronology*," in which he has effected every thing that was compatible with the then confused condition of archæological knowledge and research.

When Newton was chosen a fellow of the royal society, he communicated to that learned body a description of a new arrangement for reflecting telescopes, which rendered them more convenient by diminishing their length without weakening their magnifying powers, and soon after the first part of his labours on the analysis of light. When the first feelings of surprise and admiration excited by this noble work had subsided, the society appointed three members to study it fully and report upon it. Hooke, a man of extensive acquirements and an original turn of thought, but of excessive desire of renown, being one of the members, undertook to draw up the report. Instead of discussing the new facts as presented by the experiments of Newton, he examined them merely in relation to an hypothesis of his own—that light is simply the effect of vibrations excited and propagated in an elastic medium—and concluded by allowing whatever appeared reconcilable with his own hypothesis, and by advising Newton not to seek any other explanation of the facts. Newton in reply, after exposing some errors of Hooke, adduces new experiments confirming his former results, and refutes the objections to the production of whiteness by the mixture of all the rays. To several other attacks, particularly one by Huygens, which appeared in the "*Philosophical Transactions*," and which were conducted on similar principles, he was obliged to reply. In vain did he declare that he neither advanced nor admitted any hypothesis whatever, and that his sole object was to establish and connect facts by means of the laws of nature. This severe and abstract method of reasoning was little understood, and it is hardly conceivable into what minuteness of detail he was obliged to enter. So much was he disgusted with these difficulties, that he gave up his intention of printing his lectures on optics with his treatise on series. Before quitting the lists, however, he addressed another paper to the royal society, completing the account of his results and of his views on the nature of light. This treatise, united with his first paper on the analysis of light, afterwards served as the base of the great work "*Treatise on Optics*," in which, however, the experimental investigation of the phenomena is more extensive and more strictly separated from all hypothesis. The new experiments with which it was enriched relate principally to the colours observed in thick plates of all bodies when they are presented in a proper manner to the incident ray. Newton reduced them to the same laws as those of the phenomena in thin plates; and then, considering these laws as established facts, equally certain with the particular experiments from



which they are deduced, yet far more universal, he unites them all in one general property of light, each peculiarity of which is characterized with such exactness as to make the general property a pure expression for all the observed laws. The essence of this property is, that each particle of light from the instant when it quits the radiating body whence it emanates, is subject periodically, and at equidistant intervals, to a continual alternation of dispositions to be reflected from or transmitted through the surfaces of the diaphanous bodies which it meets with; so that, for instance, if such a surface presents itself to the luminous particle during one of the alternations, when the tendency to reflection which Newton called the "fit of easy reflection" is in force, this tendency makes it yield more easily to the reflecting power of the surface; while, on the other hand, it yields with more difficulty when it is in the contrary phase, which he termed the "fit of easy transmission."

In another paper read before the royal society, after excusing himself for proposing a conjecture as to the nature of light, and declaring that it had no connexion with the facts which he had discovered, he goes on to give one which he should be inclined to consider most probable if he were obliged to adopt any. He then admits the existence of an imperceptible fluid (which he calls æther), extending every where in space, and penetrating all bodies with different degrees of density. This fluid he considers as highly elastic, and consequently pressing against itself and the material parts of other bodies with an energy proportional to its actual density. If this æther be disturbed or agitated in any one point, by any cause which produces a vibratory motion, this motion must transmit itself by undulations through all the rest of the medium; and if these undulations encounter in their passage the material particles forming the substance of any body, they will agitate them with considerable force. Now light, he admits, consists of a peculiar substance different from the æther, but composed of heterogeneous particles, which, darting in all directions from luminous bodies with great velocity, agitate the æther in their passage and excite undulations. He does not attempt to determine the essence of these particles.

From this time till 1679 Newton communicated nothing to the royal society, and in this interval appears to have been occupied with astronomical observations. In that year he had occasion to write to Hooke about a system of physical astronomy, on which the royal society had asked his opinion. In his letter he proposed, as a matter deserving attention, to verify the motion of the earth by direct experiment, viz. by letting bodies fall from a considerable height, and observing if they follow exactly a vertical direction; for if the earth turns, since the rotary velocity at the point of departure must be greater than at the foot of the vertical line, they will be found to deviate from this line towards the east instead of following it exactly, as they would do if the earth did not move. Hooke replied that wherever the direction of gravity is oblique to the axis of the earth, bodies in falling change parallels and approach the equator. This led Newton to consider whether the elliptical motion of the planets could result from a force varying inversely as the square of the distance, and if so under what circumstances such a result would ensue. In proposing his experiment to the society, he had consi-

dered the motion of the heavy body as determined by a force of constant intensity, and had concluded the trajectory to be a spiral, doubtless because he imagined the body to fall in a resisting medium such as the air. Hooke replied that it should not be a spiral, but that in a vacuum it would be an eccentric ellipse, which in a resisting medium would change into an eccentric ovoidal curve; and he represented the eccentric ellipse as the consequence of a force inversely proportional to the squares of the distances from the earth's centre.

Newton, having examined this result by mathematical calculations, found that an attractive force, emanating from a centre, and acting inversely as the squares of the distances, would produce motions exactly resembling the planetary motions, both in regard to the form of the orbit and the velocity of the body at each point. This was the secret of the system of the world; but it still remained to account for the discordance of the moon's motion, which had before embarrassed Newton. But in 1682, having learned the results of the new measurement of a degree by Picard, he resumed his former calculations from these data. Finding, as he advanced, the manifest tendency of these numbers to produce the long-desired results, he became so much agitated as to be unable to go on with his calculation, and requested one of his friends to finish it. Two years were spent in penetrating the consequences of this discovery, and preparing his immortal work, "*Philosophiæ Naturalis Principia Mathematica*," during which time he lived only to calculate. He would sometimes rise, and suddenly arrested by some new conception, would sit on his bedside for hours together, and would forget his meals, unless reminded of the necessity of taking nourishment. It was not till 1686 that he finally concluded to present his work to the society, at the expense of which it was printed in 1687. Not more than two or three of his contemporaries were capable of understanding it, and more than fifty years elapsed before the great physical truths which it contained were thoroughly understood by the generality of scientific men.

In 1687 Newton was one of the delegates sent by the university of Cambridge, to maintain its rights before the high commission court, when they were attacked by James II., and in 1688 was elected by the university to the convention-parliament, but never distinguished himself in that body. He had always taken great interest in chemistry, and occupied himself occasionally with experiments in that science. He had constructed a small laboratory for prosecuting his investigations, and seems, after the publication of the "*Principia*," to have devoted almost his whole time to them. One morning he had accidentally shut up his little pet dog Diamond in his room, and on returning found that the animal, by upsetting a candle on his desk, had destroyed the labours of several years. On perceiving his loss, he only exclaimed, "Oh, Diamond! Diamond! you little know the mischief you have done." But the grief caused by this circumstance injured his health, and M. Biot endeavours to show, for some time impaired his understanding. This fact of a derangement of his intellect, according to Biot, explains why Newton, though only forty-five years old when the "*Principia*" was published, never after gave to the world a new work in any branch of science, and merely published some which had been previously composed.

Dr. Brewster, however, refutes this notion. In 1696 he was appointed warden of the mint, a general recoinage having then been undertaken. In this office he rendered essential service, and in 1699 was made master of the mint. In 1701 he was again returned to parliament by his university, in 1703 he was chosen president of the royal society, and in 1705 was knighted by Queen Anne. In 1704 he gave to the world his "Optics" (in English, translated into Latin by Dr. S. Clarke), which contains all his researches on light. The princess of Wales (daughter-in-law of George I.), a woman of a cultivated mind, had received Newton with great kindness, and was fond of conversing with him. Newton having one day explained to her a system of chronology which he had composed for his amusement, she requested a copy for her own use. A copy was also given to abbé Conti, who immediately published it without Newton's knowledge; and it therefore became necessary to prepare a more correct edition, which appeared in 1728, under the title of "Chronology of Ancient Kingdoms amended." During the latter part of his life, the reading of religious works, with the conversation of his friends, formed almost

ton's health was good until his eightieth year, when he suffered from a calculous disorder, which occasioned his death, March 20th, 1726. His corpse lay in state in Jerusalem Chamber, Westminster, and on the 28th was interred in Westminster Abbey. The monument which was afterwards erected to his memory is subjoined.

NEWTON, JOHN, an English clergyman, who was born in 1725, and intended for the naval profession; but, owing to his religious feelings having been awakened by the scenes that he witnessed on board a ship in which he was placed, he abandoned the sea service entirely. In 1764 he entered holy orders, and obtained the rectory of St. Mary, Woolnoth; previous to which, however, he was for some years curate of Olney in Buckinghamshire. While there he formed an acquaintance with Cowper; in conjunction with whom he published a volume of hymns. He was also the author of "A Review of Ecclesiastical History," and several other works. His death took place in 1797.

NEWTON, RICHARD, a learned English divine who was born in 1676 in Buckinghamshire. He received the rudiments of his education at Westminster school, and completed his studies at Christ Church college, Oxford. He subsequently obtained the canonry of Christ Church; and it was Dr. Newton who erected Hart Hall into a college. He wrote several valuable works, amongst which we may mention his treatise "On University Education." His death took place in 1753.

NEWTON, THOMAS, an English theological writer, who was born at Lichfield in 1703, and educated at Trinity college, Cambridge, where he obtained a fellowship. In 1744 he obtained the rectory of St. Mary-le-Bow, London, and in 1745 took the degree of D. D. He published an edition of the "Paradise Lost" of Milton, with notes and a memoir of the author, in 1749; and he afterwards edited, in a similar manner, the "Paradise Regained." But his literary reputation depends chiefly on his "Dissertations on the Prophecies," several times reprinted. In 1761 Dr. Newton was made bishop of Bristol, and afterwards obtained the deanery of St. Paul's, which he held till his death. His works were published with an autobiographical memoir.

NEY, MICHEL, MARSHAL.—This brave but unfortunate French officer was born in 1769 at Sarre Louis, in the department of the Moselle. He was of humble origin, and being destitute of family connexions, he yielded to his favourite passion, which was a desire to distinguish himself as a soldier. He accordingly entered the army as a simple hussar, passed rapidly through all the intermediate steps, and in 1792 he became an adjutant, a lieutenant in 1793, and in 1794 a captain. It was after these promotions that he was first noticed by General Klebar, who attached him to his staff, and obtained for him the rank of *chef d'escadron*. Ney was next entrusted with the command of a corps of partisans, a body capable of great exploits, but little esteemed, however, by the army, as they do not receive any regular pay and consequently live chiefly on plunder. On that occasion this young soldier of fortune distinguished himself both by the valour he displayed and the stratagems he resorted to for the purpose of traversing the enemy's lines, cutting off their supplies, and disturbing their cantonments. At the same time he employed every moment, not demanded by his



his only amusement after performing the duties of his office. He had almost ceased to think of science; and during the last ten years of his life, when consulted about any passage in his works, he would reply, "Ask Mr. De Moivre; he knows better than I do." When his friends expressed their admiration of his discoveries, he said, "To myself I seem to have been as a child playing on the sea-shore, while the immense ocean of truth lay unexplored before me." His countenance was rather calm than expressive, and his manner rather languid. Sir Isaac New-



professional avocations, in study. In 1796, while serving in the army of the Sambre and Meuse, Ney exhibited multiplied proofs both of his personal courage and good conduct. The engagements of Altenkirchen, Dierdorf, Montabaur, and Bendorf, contributed not a little to extend his reputation. It is said that on one occasion, with only 100 cavalry, he made 2,000 infantry prisoners of war, and obtained possession of Wirtzburg, with an immense quantity of ammunition and provisions. Two days after he attacked and vanquished a detachment of horse, double in number to his own; and after passing a river, the banks of which were lined with cannon, he made himself master of Forsheim, although defended by seventy pieces of artillery; on this he was nominated a general of brigade. While engaged in carrying on the war many emigrants were taken by him, but he always contrived to elude the orders for shooting them. This circumstance gave rise to an observation on the part of one of the deputies on mission, who, addressing himself to Kleber, pointedly remarked, "that his friend Ney always conducted himself like a man of honour, both during the combat and after the victory; for he knew both when and how to spill and to spare the blood of his countrymen!" So great had his reputation now become that in April 1797 he commanded the French cavalry at the battle of Neuwied, on which occasion he pierced through the Austrian lines and contributed powerfully to the success of that day. Immediately after this he forced the enemy to abandon Giessen, and pursued them as far as Steinberg; but he was at length obliged to retreat in the face of a superior force, and was taken prisoner in consequence of his horse falling under him while exposing himself like a common soldier in order to save a piece of artillery. General Hoche soon obtained Ney's liberation by exchange; and on returning to the army he was immediately raised to the rank of a general of division. Soon after this he repaired to Paris, and declared against what was then termed *Le Parti de Clichy*, which then prevailed in the council of ancients; but this is the only time that we find his name inscribed in the political annals of the revolution. Both before and after this period he strictly confined himself to his military functions. In 1799 he served in the army of the Rhine, and commanded the cavalry at the battle of Thur, which was fought on the 26th of May, 1799. On the 3rd of the following November he distinguished himself by a singular exploit, which conveys some idea of his military character. The city of Mannheim, separated from the French army by the Rhine, was at that period defended by a large garrison, and was considered as the key of Germany on that part of the frontiers. Both on this and other accounts it became highly desirable for the French to obtain possession of it, more especially as it was situated in a fertile country capable of affording subsistence for their troops, and would assist them at the same time in their incursions on the other side of the river. Finding that this object was not to be attained by ordinary means, stratagem was therefore resorted to. Accordingly the general, disguising himself in a Prussian dress, crossed the Rhine during the night, and found means to enter the town, and after examining all the posts and avenues in person, returned without discovery, being chiefly indebted for his safety to the facility with which he conversed in the German language. Perceiving that numbers would only embarrass and be-

tray him, he selected 150 soldiers, who resolved to risk their lives in such an extraordinary enterprise; and with this feeble but gallant detachment he effected a passage at eight o'clock in the evening. At eleven he had attacked and carried all the advanced works; and the governor having imprudently commanded a sally, he repulsed the enemy, entered the gate along with the fugitives in consequence of the darkness of the night, and actually obtained possession of the city before the numbers of the assailants were discovered.

In 1800 he was entrusted with the command of the left wing of the army of the Rhine; and at Worms and Frankenthal is reported to have conducted himself with equal ability and ardour. On the 5th of June he fought the battle of the Iller, on which occasion he took possession of all the enemy's artillery. Soon after this we find him in possession of Frankfort and Stuttgart; and also reaping new laurels at the battle of Zurich, in which the Austrians were once more defeated. The general after this served both under Massena in Switzerland and Moreau in Germany. In 1802 Bonaparte, then first consul, by way of testifying his esteem, and, perhaps also with a view of attaching this rising officer to his interests, presented him with a superb Egyptian sabre. At the peace of Luneville, Ney was appointed inspector-general of cavalry. Scarcely had he received orders for this purpose than Bonaparte sent him into Switzerland as minister plenipotentiary; in consequence of which the former became, first, mediator between the contending cantons, and then for a while the sole arbiter of their destinies.

On his recall, after his completing the object of his mission, the general assumed the command of the army of Compiegne. He then removed to the camp of Boulogne, where an immense body of troops was posted for the purpose of invading England. The moment that Bonaparte assumed the title of emperor, he conferred on Ney the rank and dignity of marshal of the empire. In 1804 he was also nominated a grand officer of the seventh cohort of the legion of honour. Nearly at the same time he was decorated with the ribband, and created knight of the order of Christ in Portugal. On the renewal of the war in Germany the army, lately encamped on the sea-coast, traversed France with astonishing expedition, chiefly by means of carriages prepared for the occasion, and in 1805 it once more crossed the Rhine. On his arrival in Germany, Marshal Ney fought the memorable battle which conferred on him the title of duke of Elchingen. After the capitulation of Ulm he repaired to the Tyrol with 30,000 men, by means of which he obliged the archduke John to evacuate that country. He then entered Carinthia, where he remained until the peace of Presburg. On the rupture with Prussia in 1806 we find this bold and active officer occupying a strong position between Bamberg and Amberg. At the battle of Jena, fought on the 14th of October, he commanded the sixth corps, forming the right wing of the French army under Soult, after which Magdeburg capitulated to him.

The Russian army alone now presented a front to the French. But General Beningsen was at length forced by Marshal Ney to repass the Pregel; who also proved victorious at Deppen, on which occasion the celebrated Platoff was taken prisoner. At length the battle of Friedland put an end to the campaign,

and the war was, for a while, terminated by the peace of Tilsit.

But the cessation of hostilities in the north was only a signal for the commencement of a new and far more sanguinary war in the south. Bonaparte, blinded by vanity and ambition, and instigated by a career hitherto almost uniformly victorious, in a luckless hour, determined on new conquests. Accordingly, those gallant soldiers who had survived the victories of the Pregel and the Oder were now devoted to perish on the banks of the Ebro and the Tagus. Ney, on this occasion, was not suffered to repose in France. Hastening to the scene of action, in the autumn of 1808, he rushed into a conflict entirely new to him, the dangers of which were incalculable, for the enemy always proved most formidable when unseen and unheard of. The national junto, which then exercised the government of Spain in the name of Ferdinand VII., had by this time organized a regular resistance; and the generals Castanos and Palafox occupied strong positions in the neighbourhood of Tudela, where the marshal attacked, and would have annihilated them but for the impetuosity of his colleague Lannes.

After this he received orders from Bonaparte to march against Madrid; while the latter soon after took advantage of the new war with Austria to leave a country in which he despaired to gather any laurels. Previously to this event Ney had an interview with the emperor, and frankly told him, in the presence of his own staff, "that it was not with an army, but a whole people they had now to contend; and that he augured ill of the termination of the present conflict." The other frankly confessed that the "people were fanaticised by the priests, and that Spain had become the *Vendée* of France; yet, notwithstanding this, he had subdued the one, and would soon put an end to the other." But although Ney disapproved of the war, he nevertheless did every thing in his power to bring it to a speedy conclusion. Accordingly, he made a forced march to Benevento, with the intention to cut off the retreat of the English; but the gallant General Moore had by this time reached the passes of Galicia; while Romana sheltered the wreck of his army among the mountains of Puebla de Sannabria. Massena being now invested with the command, sent the marshal to besiege Ciudad Rodrigo, who took possession of it after a gallant resistance, and granted his life to the governor, and a capitulation to the garrison, although neither had been stipulated. In the midst of these proceedings the Anglo-Portuguese army, under the command of Lord Wellington, occupied the formidable heights of Sierra de Buzaco. Massena, so celebrated for his campaigns in Italy, instead of attempting to turn their flanks, as proposed by Ney, in express opposition to the formal protests of that officer, marched against the front. Having failed, as was foreseen, in consequence of the steady bravery of the allies, the commander in chief was forced to recur to the original plan; on which, the enemy retired slowly, and in good order, to the chain of mountains called Torres Vedras, between the sea and the Tagus. Massena made many spirited but ineffectual attempts to cross this river; he then tried to draw out the English by offering them battle, but he failed in them both. Famine, in addition to disease, now produced the most frightful ravages in his army in consequence of the wise precaution adopted by the inhabitants to destroy all their provisions. At the

approach of the French the men retired into the mountains with their flocks, while the women, the children, the nuns, and the monks, fled to Lisbon. The command of the rear-guard, on which the safety of all depended, was entrusted to Ney. His conduct on this occasion attracted the attention and applause of both friends and foes; but his spirited remonstrances to Massena induced the latter to order the marshal home; and at the same time he transmitted serious charges against him to Bonaparte on the score of insubordination. The emperor, as if to obliterate the injustice, impolicy, and ill success of the Spanish war, now meditated an invasion of Russia, partly with a view of forcing that power to join the continental confederacy against England, and partly with the hope of concealing his late reverses under a blaze of glory.

Having assembled an immense army for this purpose, he commenced his march for the ancient capital of Moscow; and Ney, on this occasion, was placed along with Murat, at the head of a most formidable advanced guard. The former distinguished himself as usual at the capture of Smolensko; and the most auspicious results being now prognosticated, Bonaparte, as if misled by his destinies, continued his march at the very moment when it would have been but an act of prudence to have passed the winter in Poland. On assembling a council of war to demand the opinions of the principal officers, Ney addressed the emperor in the following words:—

"Sire!—The present war appears to me extraordinary in its nature. The Russians never fought before with such intrepidity, and you have hitherto overcome the enemy by the superiority of your manœuvres alone. But the grand army is as yet unsubdued; and we have still a hundred leagues to march before we reach Moscow. The whole country being covered with immense forests, and destitute of cities, nay, almost of villages, how shall we obtain provisions, even for 50,000 men? What is to become of our wounded? How shall we be able to keep up our communication with Wilna? It is my opinion, therefore, that the army ought to establish itself on the banks of the Dwina, and the Dnieper, while we occupied Smolensko and its vicinity with a strong advanced guard. What we found in Spain ought to teach us what a nation is capable of, when animated by fanaticism, the love of country, and an attachment to their prince! Instead of marching to Moscow, which is equally hostile to the interests of your majesty, either now or hereafter, I am of opinion that we ought to wait for the enemy here: they will assuredly come in search of us in this very spot; you will then exterminate them, as at Austerlitz; after which you will be master of the destinies of the universe." The marshal was opposed on this occasion by Caulincourt, who had been employed on a diplomatic mission to Russia. The latter proposed the liberation of the peasantry as a sure mode of success; and at the same time flattered the ruling passion of the emperor by hailing the present as the most glorious period of his life. An advanced movement, and a pitched battle, was the result; and Ney, having pierced the enemy's line, and contributed greatly to the victory, obtained the title of prince of Moskowa.

The capture of the ancient capital of Russia, the retrograde march of the French, the famine, the miseries, the disorders, the diseases, and, above all, the



disorganization that ensued, are all depicted in our life of Bonaparte. On this occasion, however, the marshal evinced his usual courage, and contributed not a little to save the remains of this once-numerous army, the escape of any part of which appeared to be miraculous. Bonaparte, on one occasion, embraced him on the field of battle, and exclaimed aloud,—“That he less lamented the loss of his troops, as the audacious and enterprising duke of Elchingen remained safe!” All Europe, astonished at this sudden change in the condition of France, prognosticated her downfall. She who had hitherto acted constantly on the offensive, was now forced to fly before three Russian armies. The Austrians began already to hesitate; Hamburgh and Berlin were once more occupied by the enemy; the king of Prussia, delivered from subjection, was at the head of a resolute body of troops; while Murat, to whom Bonaparte had originally entrusted the command of the fugitives, had been displaced, and left the prince viceroy at the head of broken squadrons and discomfited legions. The emperor, however, whose power and popularity seemed as yet unshaken, obtained new supplies of men and money; and raised the hopes, as well as gratified the vanity of the nation, by resorting, as usual, to magnificent promises. He then invested his consort, Marie Louise, with the regency; left Paris on the 15th, and opened the campaign on the 28th of April, 1813. Marshal Ney, on this occasion, repassed the Saale at the head of 40,000 men, and drove the allies back on Leipsic. After a short, but bloody contest, Bonaparte once more entered Dresden, on the 8th of May, and threw a bridge across the Elbe, in the neighbourhood of that city. The French army soon after passed the Spree, and fought the battle of Bautzen, on which occasion Ney, as usual, contributed not a little to the victory. But although the allies had retired in good order, yet the emperor of Russia now made propositions for peace; while the emperor of Austria offered his mediation; and an armistice for some time suspended all further hostilities. In consequence of this palpable mistake on the part of the French, Russia and Prussia were enabled to bring up their respective contingents; while the sovereign of Austria prepared to declare against his son-in-law. Bernadotte, too, more anxious to obtain a foreign throne than to succour his countrymen, soon arrived at Stralsand, with 30,000 Swedes. Ney, who commanded the army of Silesia, proved, as usual, fortunate; but on being recalled to Dresden, the duke of Tarentum, who succeeded him, and who did not possess the confidence of the soldiery to the same extent, was beaten by Blücher. In his new situation the marshal assisted the emperor in the defence of the capital of Saxony, and was present at the battle before Dresden, in which Moreau was killed, and the allies obliged to retreat for fear of being cut off by Vandamme. But that general, instead of being able to assist the grand army, entered the mountains of Bohemia, where he was taken prisoner, with the loss of 10,000 men, together with his baggage and artillery. Marshal Ney, having now become the most prominent character in the whole French line, was appointed to replace the duke of Reggio, who had experienced a succession of checks and disasters while opposed to the troops of Bernadotte. On his arrival at head quarters he immediately assumed an offensive attitude, and attacked the left wing of the prince of Sweden, but was finally beaten

by Bernadotte. The French, immediately after this defeat, were obliged to fall back to Leipsic, where, three days after, a battle was fought in which Ney gallantly maintained his position, although the whole Saxon army went over in a body to the enemy. The retreat that ensued was accompanied with circumstances eminently disastrous to the French; and the emperor, with great difficulty, reached the banks of the Rhine, accompanied by a miserable remnant of the grand army. Immediately after this Bonaparte repaired to his capital for the express purpose of reorganizing his troops by means of fresh levies. No sooner had a small number of these arrived at head quarters than the campaign re-commenced; but Ney, finding no more than 6000 men at Nancy, was obliged to evacuate that city, which was immediately entered by the allies. Two grand divisions of the allied army were now in full march for Paris, and Bonaparte, who had experienced great losses, was obliged to evacuate Troyes. During his retreat, however, he became enabled, in consequence of a masterly movement effected by Ney, to stop the progress of one of the columns under General Sacken, whom he obliged to withdraw in great disorder.

After the abdication of Napoleon, Ney was nominated commander-in-chief of the royal cuirassiers, dragoons, chasseurs, and light horse lancers, a knight of St. Louis, a peer of France, and governor of the sixth military division. It was the king himself who, in person and with his own hand, conferred the ribbon and star of the above order, and who received the oath of fidelity. Ney now retired to the bosom of his family as his military career appeared to be terminated. However, on the 6th of March, 1815, he was ordered to repair instantly to the sixth military division, then under his command. He accordingly left his seat in the course of the same evening; but, instead of setting out directly for Besançon, he resolved to pass through Paris, partly with the intention to provide himself with his military equipage, and partly in order to obtain some information respecting the object of his mission.

The minister at war having refused all explanation under pretext that his despatches would be found at head quarters, he repaired to the king early in the morning of the 7th, and took leave of his majesty with many expressions of loyalty and zeal. Having placed himself with all possible speed at the head of the troops, he learned that Bonaparte had entered Lyons,—that he was proceeding by easy marches towards the capital,—that the defection of the soldiery had become general,—that the cries of *Vive l'Empereur!* resounded from all parts,—that Monsieur had retired to Moulins,—and that Macdonald had been obliged to fly in order to preserve his life. On the evening of the 13th of March certain emissaries despatched by Bonaparte delivered him two letters, one written by Bertrand, and the other by the ex-emperor himself, in which the latter, after reminding him of their campaigns and exploits, gave him peremptory orders, in the same style and form as if he had been still on the throne. While thus reduced to a state of doubt and indecision, the baron Capelle, prefect of l'Ain, arrived at this critical moment with intelligence that his vanguard, posted at Bourg, had gone over to the enemy, and that the inhabitants of Chalons-sur-Saône, after having declared themselves in a state of insurrection, had seized all his park of artillery. The recital of these disasters seemed to confirm all that had

been told by the agents of Bonaparte, and he instantly exclaimed, "It is impossible for me to stop the water of the ocean with the palm of my hand!" From this moment Ney determined to declare openly in behalf of his former chief. He accordingly assembled his staff, and having commanded his troops to be drawn up in order of battle, he read to them the following proclamation, which was instantly inserted in the orders of the day:—

"Officers, sub-officers, and soldiers!

"The cause of the Bourbons is lost for ever! The sole legitimate dynasty which the French nation ever adopted is once more about to ascend the throne; it appertains alone to the emperor Napoleon, our sovereign, to reign over this charming country. It signifies not whether the Bourbon nobility choose to expatriate themselves once more, or to live among us; the sacred cause of liberty and independence will suffer but little from their unfriendly influence. They have endeavoured to undervalue our military glory, but without effect; for our labours have been too noble and too illustrious ever to be forgotten!

"Soldiers! the times have passed away when men were to be governed by extinguishing their rights. Liberty at length triumphs; and Napoleon, our august emperor, is about to render her empire permanent. May this glorious cause become the cause of all Frenchmen! and may all the brave men whom I have the honour to command be penetrated with this sentiment!

"Soldiers! I, who have so often led you to victory, am about to conduct you to join that immortal phalanx which accompanies the emperor Napoleon to Paris; and there, within the space of a few days, all our hopes and all our wishes shall be realized! *Vive l'Empereur!*

"The marshal of the empire,

"PRINCE DE LA MOSKOWA."

The troops, on hearing this address, became electrified; all the regal ornaments were instantly destroyed, while the imperial eagles were joyfully substituted in their place. On the 18th of March, finding Bonaparte at Auxerre, he immediately addressed a letter to him, in which it was stated that the conditions on which he and his officers now joined his standard were, "that he should renounce all ideas of foreign conquest, and contribute every thing in his power to effect the happiness and prosperity of France." The ex-emperor received him with open arms, and promised every thing that could be desired. Soon after this they entered Paris; but, notwithstanding the unhopd-for arrival and signal success of Bonaparte and his adherents, the inhabitants of that capital were loud in their disapprobation of the sudden change and great inconstancy exhibited by the marshal. On the 23rd of March, Ney received instructions to visit Lisle, and all the line of frontier from Condé to Landau, for the purpose of inspecting the troops and confirming their attachment. After having accomplished this mission, and delivered a report to the minister at war, he immediately repaired to his country seat at Cordeaux, leaving his family behind him at Paris. It is evident from this circumstance, which occurred at so critical a period, either that Bonaparte was displeased with the prince of Moskowa, or that the prince of Moskowa was displeased with Bonaparte. It has been asserted, indeed, that they were mutually disgusted with each other. On the re-organization of the peerage, however, the

name of Ney was inserted in the new list; but it was not until the 11th of June, when the allies had advanced into Belgium, that the marshal received orders to repair to the northern frontier.

On the 15th of the same month he was present in the French camp in front of Charleroy, in which Bonaparte had arrived on the preceding evening. Although his orders were so sudden that he was obliged first to borrow and then to buy horses, yet, in the course of that very forenoon, he placed himself at the head of a body of troops, and appears to have obtained some success. On the 16th, at break of day, he was again mounted, and busied in surveying the army, and preparing for the approaching battle.

On the morning of the 17th the English made a slight retrograde movement. Ney followed and harassed the rear-guard with his advanced corps; and, his cavalry having arrived about noon, he made several successive assaults, which were received by his opponents with their accustomed intrepidity. At five in the evening the British troops found themselves most advantageously posted in the strong position of Waterloo, with the forest of Soignies to cover it, and a number of strong and formidable batteries to support its future operations. The two armies remained in presence of each other during the night, which was spent by Bonaparte in preparing for a general action. The rain that fell in torrents seemed at first to oppose all hopes of a battle, which was about to decide the destinies of France. About twelve o'clock next day the French at length advanced in columns from the centre, and a desperate and sanguinary engagement ensued. Ney, on this occasion, fully displayed the impetuosity of his character, and seemed determined either on death or victory. Galloping about in all directions, during the hottest period of the action, he himself sometimes headed a body of cavalry; at other times he would lead on a division of infantry. Although dismounted, covered with contusions, and disfigured with blood and dirt, he still combated at the head of the regiments of guards, while the other corps were reduced by death, or the want of ammunition, to a state of inaction. At seven o'clock in the evening victory seemed to him to have declared in favour of his countrymen. Arriving on foot, with his sword waving in his hand, at the head of the second regiment of light infantry, which was reduced to a mere skeleton, he was heard to exclaim, "Comrades! the event of this day depends on you; remember that these are Englishmen who are opposed to you!" On learning that all their powder and ball had been expended, the officers of a regiment of cavalry brought them cartridges which had been provided for their own pistols; and with these they instantly charged their muskets.

At eight the French army deemed itself certain of conquest, and it was reported that the horses were yoked to many of the English guns for the purpose of withdrawing them; but in consequence of orders, either ill conveyed or ill understood, Bonaparte, who had reckoned on the support of Marshal Grouchy, did not obtain it. So thoroughly was he deceived that he mistook the troops of Bulow for those of that general; and it was not until the Prussian cannon began to fire reiterated volleys that he found his mistake. It was in vain that he attempted to rally his troops; the first line fell back on the second; the whole army was thrown into complete disorder; so that officers, soldiers, and even Napoleon himself,



were carried away by the torrent. Ney was the last general who quitted the field of battle. Overcome with fatigue, and unable to retire, a speedy death seemed destined to conclude his mortal career; and he owed his safety solely to the attentions of a corporal of the guards, who defended and supported him during his retreat, which was effected on foot. Having at length reached St. Quintin, he set out for Paris, and on the 22nd of June stated in the chamber of peers, "that the army no longer existed, and that it was absolutely necessary to make peace with the enemy!" Soon after this he exclaimed, "It is imperative on you to recall the Bourbons, and for me to retreat to America!" Meanwhile the instrument containing the second abdication of Bonaparte arrived; a provisional government was nominated; Fouché, duke of Otranto, was placed at the head of it; and Ney was called a traitor by the general voice.

Although Ney deemed himself included in the capitulation of Paris, yet he thought it prudent to leave the capital with a view of withdrawing into Switzerland, after which he intended to repair to America. To enable him to effect this, he obtained from the Prince d'Eckmühl, then secretary at war, a discharge, together with instructions for his route, by the name of Major Reiset, of the third regiment of hussars. In addition to this, the minister of police had sent him two passports, in one of which he was designated by the appellation of Michael Theodore Neubourg. On his arrival at Lyons he was visited by the commissary-general of police, who advised him to obtain passports from the agents of Austria, as all the roads on the frontiers were guarded by their orders. On this he at first wished to return to the metropolis, but at length repaired to St. Alban, where he received a letter from his lady advising him to remain in France instead of sailing for the United States. No sooner, however, did she learn that the marshal formed one of the list of nineteen individuals accused of betraying the king and overturning the government, than she sent a confidential person to her husband, who conducted him to the Chateau Bessonis, near Aurillac, which was inhabited by one of her own relations. Here he resided some time without suspicion; but his retreat was discovered by means of the rich Egyptian sabre formerly presented to him by Bonaparte, which was left on a sofa in a room open to strangers. On learning this circumstance, the *prefet de cantal* sent some agents of the police, accompanied by an escort of *gendarmes*, to arrest him. On hearing of their intentions the marshal sent for them to his chamber, and delivered himself up without discovering the least emotion. He was then conducted to Paris by two officers, one of whom, having served under him, demanded his word of honour that he would not attempt to escape; after which they were not at all uneasy about their charge. He was met by Madame Ney on the 19th of August at a few miles' distance from Paris, and she accompanied him to the prison of the abbaye, and accused herself bitterly as the cause of his detention. He was now lodged in an apartment by himself; a *gendarme* slept constantly in his chamber; he was visited by the guard every two hours, and a wicket, which was placed before the door of his prison, enabled any one to see all that was passing within, both night and day. He rose regularly about six o'clock in the morning, and being allowed to walk in the yard during two hours, all the other prisoners were obliged to retire. After smok-

ing a few cigars breakfast was served; he then read or wrote until dinner time, constantly receiving visits from his relations and advocates. Two hours more were allotted for taking the air, after which he retired early to rest, and lived with equal sobriety and regularity, as if entirely exempt from the excesses and infirmities which some deem inseparable from a life spent in camps and amidst the fatigues of war. Marshal Ney was first brought before a court-martial, which declared itself incompetent to take cognizance of his case. His trial was therefore referred to the chamber of peers, where the minister, the duke de Richelieu, was eager for his punishment. His advocate was Dupin. The twelfth article of the capitulation of Paris, signed on the 3rd of July, 1815, promising a general amnesty, was quoted in his favour; but Wellington affirmed that this was not the true construction of the article. Notwithstanding the remonstrances of Marshal Davoust, who had made the treaty, and who explained it in favour of Ney, he was sentenced to death on the 8th of December, by 169 votes against seventeen. With the calmness which had distinguished him through the whole trial he listened to the sentence; but when the person who read it came to his title he interrupted him—"What need of titles now? I am Michel Ney, and soon shall be a handful of dust." When the assistance of a priest was offered him, he replied, "I need no priest to teach me how to die; I have learned it in the school of battle." He permitted, however, the curate of St. Sulpice to accompany him to the scaffold, and compelled him to enter the carriage first, saying, "You mount before me now, sir, but I shall soonest reach a higher region." On the 7th of December, 1815, at nine o'clock, A. M., he was shot in the garden of the Luxemburg. When an attempt was made to blindfold him, he tore away the bandage, and indignantly exclaimed, "Have you forgotten that for twenty-six years I have lived among bullets?" then, turning to the soldiers, he solemnly declared that he had never been a traitor to his country, and laying his hand upon his heart, called out with a steady voice, "Aim true. France for ever! Fire!"

NICANDER, a learned Greek physician and poet at the court of Pergamus about 160 years B. C., who was born, according to some accounts, at Colophon. Two of his poems are still extant—"Theriaca," upon poisonous animals, and the remedies against their bite; and "Alexipharmaca," upon antidotes in general. Both are important in natural history.

NICCOLS, RICHARD, an English poet of the seventeenth century, who was the editor of the "Mirror for Magistrates." In 1616 he published a poem entitled "Sir Thomas Overburie's Vision with the Goats of Weston, Mrs. Turner, the late Lieutenant of the Tower, and Franklin." In addition to this he was the author of several popular poems.

NICHOLAS I., PAULOWITZ, emperor of Russia, was born on the 7th of July, 1796, and succeeded his brother Alexander I. after Cæsarowitsch Constantine, his elder brother, had renounced his claims in his favour, in December 1825. He was married, in July 1817, to Alexandra Feodorowna, formerly Charlotte, princess of Prussia. He has several children. Alexander, the eldest, and heir apparent, was born in 1818.

NICHOLAS, SAINT, a celebrated bishop of Myra, in Lycia, who was born at Patara, and raised to a bishopric by Constantine the Great. He was

remarkable for his piety and charity. He was also considered the patron of virgins and of seafaring men. The Dominicans adopted him as their tutelary saint, and the Russians hold his memory in great veneration. He died about 392. Gadshill, in the first part of "Henry IV.," uses the term, "St. Nicholas's clerks," as a cant phrase for highwaymen. Warburton remarks upon this expression, that St. Nicholas is the patron of scholars, who are thence called "St. Nicholas's clerks."

NICHOLS, RICHARD, a celebrated physician to King George the Second, who was born in 1699, and received his education at Christ Church college, Oxford. Dr. Nichols rose rapidly in his profession, and in 1743 became physician to the king, of whose death he published an account in the "Transactions of the Royal Society." His principal work was entitled "De Anima Medica." Dr. Nichols died in 1779.

NICHOLS, JOHN.—This gentleman was for many years the editor of "The Gentleman's Magazine." He was born in February 1744 at Islington, where he spent the principal part of his life. It was in 1757, before Mr. Nichols was quite thirteen years of age, that he was placed under Mr. Bowyer, who appears to have been not only the instructive master, but the kind and indulgent friend to his apprentice, and was often anxious to amuse him by encouraging a taste for poetry, of which Mr. Nichols had afforded some specimens. Of these Mr. Bowyer thought so favourably, that in 1760, when he was only in his sixteenth year, he enjoined him as an evening's task to translate a Latin poem of his own, published in 1733, and entitled "Bellus Homo et Academicus." This Mr. Nichols executed with considerable spirit and humour, and in the following year Mr. Bowyer associated him with himself in translating the Westminster verses which had been spoken on the previous coronation of George the Second. The applause bestowed on these efforts led Mr. Nichols to become a more constant votary of the Muses, and from 1761 to 1766 his productions made no inconsiderable figure in the periodical journals. In 1763 he published two poetical pamphlets, the one entitled "Islington, a Poem," and the other "The Buds of Parnassus," which was republished in 1764, with some additional poems. In 1765 he contributed several poems to a miscellaneous collection, published by Dr. Perfect of Town Malling, under the title of "The Laurel Wreath." Before Mr. Nichols's apprenticeship expired, he was sent to Cambridge to treat with that university for a lease of their exclusive privilege for printing Bibles. His endeavours, however, proved unsuccessful only because the university determined, on a due consideration of the matter, to keep the property in their own hands.

Soon after, Mr. Bowyer gave a proof of the high value he placed on Mr. Nichols's services, when the period of them expired, by returning to his father half of his apprentice-fee. In 1766 he took him into partnership, and in the following year they removed their office from White Friars to Red Lion Passage, Fleet Street, where it remained until a very few years since. This union lasted until the death of Mr. Bowyer in 1777; as Mr. Nichols continued to be not only the printer, but the intimate friend and assistant in the learned labours of some of the first scholars of the age.

The first publication, in which he was concerned

as an author, was "The Origin of Printing, in two Essays;" the first, "The Substance of Dr. Middleton's Dissertation on the Origin of Printing in England;" and the second, "Mr. Meerman's Account of the Invention of the Art at Harleim, and its Progress to Mentz, with occasional Remarks, and an Appendix."

As the works which passed through Mr. Bowyer's press engaged a more than common attention on the part of Mr. Nichols, he, very early in life, conceived a high opinion of the merits of Dean Swift; and having collected materials, he published in 1775 a supplemental volume to Dr. Hawkesworth's edition. The next publication of Mr. Nichols's was the "Original Works, in Prose and Verse, of William King, LL.D. with Historical Notes." This publication likewise exhibits an extraordinary proof of diligence.

In 1778 Mr. Nichols obtained a share in "The Gentleman's Magazine," of which he became the editor. This was an event of the greatest importance to all his subsequent pursuits. It had not been long under his care before it obtained a consequence which it had never before reached, although the preceding volumes were formed from the contributions of some of the most able scholars and antiquaries of the time.

In 1780 Mr. Nichols published a very curious "Collection of Royal and Noble Wills." In this work he acknowledges his obligations to Mr. Gough and to Dr. Ducarel, for obtaining transcripts and elucidating by notes. It was a scheme originally suggested by Dr. Ducarel, probably in consequence of the publication of the will of Henry the Seventh, by Mr. Astle, some years before. To this work, in 1794 Mr. Nichols added the will of Henry VIII., which is now seldom to be found with the preceding, itself a work of great rarity. Amidst these more serious employments Mr. Nichols diverted his leisure hours by compiling a work which seems to have been entirely of his own projection, and the consequence of early predilection. This appeared in 1780, with the title of "A Select Collection of Miscellaneous Poems, with Historical and Biographical Notes." To these were added, in 1782, four other volumes, with a general poetical index. In this curious work he not only revived many pieces of unquestionable merit, which had long been forgotten, but produced some originals from the pens of men of acknowledged genius. In so large a collection are some which might perhaps have been allowed to remain in obscurity without much injury to the public; but even in the production of these he followed the opinion of some of the best critics of the time, bishops Lowth and Percy, Dr. Warton, Mr. Kynaston, &c. The biographical notes were deemed very interesting, and were the origin of a similar improvement being made to Dodsley's "Collection of Poems," in the edition of 1782, if we mistake not, by Isaac Reed. The publication of the "Bibliotheca Topographica" took up ten years, and in some hands might have been quite sufficient to employ the whole of those years. But such was the unwearied industry of our author, that within the same period no less than eighteen publications issued from his press, of all which he was either editor or author.

In 1781 he published "Biographical Anecdotes of William Hogarth." This was republished in 1782, again in 1785, and a fourth and more complete edition in 1810. In 1822 Mr. Nichols superintended a superb edition of Hogarth's works, from the



original plates, restored by James Heath, Esq., and furnished the explanations of the subjects of the plates.

In the same year, 1781, he was the author of "Biographical Memoirs of William Ged, including a Particular Account of his Progress in the Art of Block-printing." But what in the course of years and slow gradations almost imperceptibly became the most important of all Mr. Nichols's biographical labours, was his "Anecdotes of Bowyer, and of many of his Literary Friends," 1782. Soon after he published "The History and Antiquities of Hinckley;" "The History and Antiquities of Aston Flamville and Burbach, in Leicestershire;" "Collections towards the History and Antiquities of the Town and County of Leicester;" and "The History and Antiquities of the Town and County of Leicester." Among his later publications were a second edition of Bowyer's "Greek Testament;" Bishop Atterbury's "Correspondence," illustrated, as usual, with topographical and historical notes; "A Collection of Miscellaneous Tracts by Mr. Bowyer;" "The History and Antiquities of Lambeth Parish;" "The Progresses and Royal Processions of Queen Elizabeth;" "The History and Antiquities of Canonbury, with some Account of the Parish of Islington;" "Illustration of the Manners and Expenses of Ancient Times in England."

During the same period Mr. Nichols published an edition of "The Tatler," with notes. He afterwards edited Sir Richard Steel's "Epistolary Correspondence," "The Lover and Reader," "The Town Talk," &c.; "The Theatre and Anti-Theatre," by the same author, all illustrated with notes, furnished from many forgotten records. He had for some time been a member of the Court of Assistants of the stationers' company, and in the same year attained what he called "the summit of his ambition, in being elected master of the company." On the 8th of January, 1807, by an accidental fall, Mr. Nichols had one of his thighs fractured; and on the 8th of February, 1808, experienced a greater calamity in the destruction by fire of his printing-office and warehouses, with the whole of their valuable contents. "Under these accumulated misfortunes" (we use his own words), "sufficient to have overwhelmed a much stronger mind, he was supported by the consolatory balm of friendship, and offers of unlimited pecuniary assistance;—till, cheered by unequivocal marks of public and private approbation (not to mention motives of a higher and far superior nature), he had the resolution to apply with redoubled diligence to literary and typographical labours."

Mr. Nichols soon after resumed his labours. Besides completing his "History of the County of Leicester," already mentioned, he returned to his "Life of Bowyer, of which one volume had been printed, but not published, just before his fire, under the title of "Literary Anecdotes of the Eighteenth Century, comprising Biographical Memoirs of William Bowyer, Printer, and many of his learned friends; an incidental view of the progress and advancement of literature in this kingdom during the last century; and biographical anecdotes of a considerable number of eminent writers and ingenious artists." This he lived to extend to nine large volumes octavo; to which he afterwards, finding materials increase from all quarters, added four volumes, under the title of "Illustrations of the Literary History of the Eigh-

teenth Century, consisting of authentic memoirs and original letters of eminent persons; and intended as a sequel to the literary anecdotes."

Mr. Nichols's death took place on the 26th of November, 1826. He had passed some cheerful hours with his family, and was retiring to rest about ten o'clock at night. He had reached a step or two of the lower staircase, accompanied by his eldest daughter, when he said, but with no particular alteration of voice, "Give me your hand," and instantly, but gently sunk down on his knees, and expired without a sigh or groan, or any symptom of suffering.

NICHOLS, WILLIAM, a learned English divine, who was born at Donnington in Buckinghamshire, in 1644, and received his education at Magdalen college, Oxford. Having entered holy orders, he obtained the valuable living of Selrey in Sussex, where he died in 1712. He was the author of several theological works, of which the most celebrated was his "Defence of the Church of England."

NICHOLSON, JAMES, an American naval officer, who was born in Chestertown, on the eastern shore of Maryland, in the year 1737. His ancestors were among the first and most respectable settlers of that province. Having a predilection for the life of a sailor, he and two brothers who were afterwards commanders in the American navy, were trained to the sea. This occupation he followed until the year 1763, at which time he married and settled in the city of New York, where he continued to reside until 1771. He then returned to his native province, and lived on the eastern shore of Maryland, until the period of hostilities between Great Britain and her colonies in America. At that time the English privateers captured many trading vessels on the shores of the Chesapeake. The government of Maryland therefore built and equipped a ship of war, which they named the Defence, and put under the command of Nicholson, who recaptured, in March 1776, several vessels which had been taken by a British ship called the Otter. In 1788 the command of the Trumbull, a frigate of thirty-two guns, was given to Captain Nicholson. On the 2nd of June, 1780, a severe and close engagement took place between the Trumbull and a British frigate called the Wyatt. The engagement continued for three hours, at the end of which time the damaged condition of the Trumbull's mast induced Nicholson to draw off. The Trumbull had eight men killed and twenty-one wounded, nine of whom died after the action. Her crew consisted of only 199 men at the commencement of the action. This action, next to the engagement of the Richard and Seraphis, is supposed to have been the most severe during the war. The Trumbull was afterwards taken by an English frigate and carried into New York. At the close of the revolutionary war Captain Nicholson was released from confinement, but continued to reside in New York with his family. He died in September 1806.

NICHOLSON, WILLIAM, an ingenious writer on mathematics, natural philosophy, and chemistry, who was born in London in 1758, and went to India when young in the maritime service. In 1776 he became agent on the continent for Mr. Wedgewood, and afterwards settled in the metropolis as a mathematical teacher. He took out patents for various inventions, and published "A Journal of Natural Philosophy, Chemistry, and the Arts," which was continued for several years. His works are princi-

pally compilations, but executed with judgment. Among them are, "An Introduction to Natural Philosophy," "Dictionary of Chemistry," &c. Mr. Joyce, who died in 1816, is said to have been the principal editor of the encyclopædia published under the name of Nicholson, who is understood to have had but little concern in the work except as an occasional contributor.

NICOL, JOHN, a Scottish traveller, who was born in 1755 near Edinburgh. Almost from his cradle he entertained a strong love of the sea; and, although he served his time to the business of a cooper, yet he never relinquished his plan of entering the naval service. In 1776 he entered on board a vessel at Leith, and sailed for Canada, where he remained eighteen months. With this the detail of his simple story commences, and, however unadornedly told, is extremely interesting. On leaving this country he embarked in the *Surprise* of twenty-eight guns, Captain Reeves, and in her took part in the action with the American ship *Jason*, Captain Manly, of which action he gives a very characteristic account. After returning to England he again took convoy for St. John's. In 1785 he sailed on a voyage of discovery round the world in the *King George*, Captain Portlock, in company with the *Queen Charlotte*, Captain Dixon. They staid long among the Sandwich Islands, and especially at Owhyee, being the first ships there after the murder of Captain Cook. His next remarkable trip was in the *Lady Julian*, a vessel which carried out female convicts to New South Wales. After all, poverty was the lot of this man of many strange sights, vicissitudes, and perils. In 1822 he published his "Life and Adventures." In this work he speaks with much feeling of his lonely and destitute condition. He says, "After I came home, I little thought I should ever require to apply for a pension; and, therefore, made no application until I really stood in need of it. I eke out my subsistence in the best manner I can. Coffee made from the raspings of bread (which I obtain from the bakers), twice a day, is my chief diet. A few potatoes, or any thing I can obtain with a few pence, constitute my dinner. My only luxury is tobacco, which I have used these forty-five years. To beg, I never will submit. Could I have obtained a small pension for my past services, I should then have reached my utmost earthly wish, and the approach of utter helplessness would not haunt me as it at present does in my solitary home. Should I be forced to sell it, all I would obtain could not keep me and pay for lodgings for one year; then I must go to the poor's house, which God in his mercy forbid. I can look to my death-bed with resignation, but to the poor's house I cannot look with composure. I have been a wanderer and the child of chance all my days; and now only look for the time when I shall enter my last ship, and be anchored with a green turf upon my breast; and I care not how soon the command is given." Mr. Nicol was found dead in his bed in the month of October 1825, having to all appearance died without a struggle.

NICOLSON, WILLIAM, a learned English prelate, who was born at Hemel in Cumberland, and educated at Oxford. Having entered holy orders, he rose rapidly in the church, and was in 1702 created bishop of Londonderry, and in 1727 was raised to the see of Cashel in Ireland. This, however, he never took possession as he died in less than a month after.

He was an able writer on theological, historical, and antiquarian subjects. Among his publications we may mention his "Essay on Border Laws," his "English Historical Library," and his introduction to Chamberlayne's "Polyglott of the Lord's Prayer."

NIEBUHR, BERTHOLD GEORGE.—This celebrated historian of Rome was born in Copenhagen, on the 27th of August, 1776; but before he had reached his second year, his father received an appointment in Germany, in South Ditmarsh, whither he took his son. Intercourse with several distinguished scholars, particularly J. H. Voss, the celebrated translator of Homer, early inspired him with a peculiar love for the classics. His father was intimately acquainted with the celebrated Büsch, which was the cause of Niebuhr's residence for some time in Hamburg, where he acquainted himself with commercial affairs. Here also he was in constant intercourse with Klopstock, who entertained a great friendship for him. From 1793 to 1794 he studied law in the university of Kiel, but his inclination for the classics continued. When nineteen years old, he went to the university of Edinburgh in order to study the natural sciences under the professors of that institution. He remained one year and a half in Edinburgh, and then came to England for six months, and obtained an extensive knowledge of the institutions of our country. When he returned from this country he was appointed private secretary to the Danish minister of finance, in which situation he had an opportunity to examine closely the administration of Count Bernstorff. After a certain time he was appointed a director of the bank. In 1801 he witnessed the bombardment of Copenhagen. The invasion of Germany (which he always loved as his true country) by the French affected him much, and his translation of the first Philippic of Demosthenes, dedicated to the emperor Alexander, with a remarkable call upon him, prove his sentiments. In 1806 he was taken into the Prussian service, but soon after his arrival in Berlin the battle of Jena changed the whole condition of the kingdom. In Königsberg, whither he had followed the court, he was appointed one of the counsellors who directed public affairs under Hardenberg, until the peace of Tilsit. He then took an active part in the organization of the Prussian states under the minister Stein. In 1808 he was sent to Holland on a special mission, where he remained fourteen months, during which he always contrived to save some time from his public occupations for study. On his return to Berlin he was made privy-counsellor of state, and a temporary officer in the department of finances. In 1810, when the university of Berlin was established, his friends persuaded him to deliver his first lectures on Roman history, which were received with such interest by the hearers, and so much commended by men like Buttmann, Heindorf, Spalding, and Savigny, that he published in 1811 and 1812 the two volumes of his Roman history.

When the Prussians rose against the French he established a journal at Berlin under the title of the "Prussian Correspondent," and in 1814 was sent again to Holland to negotiate a loan with England. On his return in the same year to Berlin he lost his wife, and soon after his father; and to divert his mind under his losses he planned the biography of his father, and edited, together with Buttmann and Heindorf, the fragments of Fronton, found in Verona



by Angelo Maio. In 1816 he married a second time, and was appointed Prussian minister at the papal see; and on his passage through Verona to Rome he discovered, in the cathedral library of the former city, the institution of Gaius. The chief object of his mission was to arrange with the pope the re-organization of the catholic church in the Prussian dominions, which was finally settled by the Prussian concordate, when Prince Hardenberg went to Rome in 1822. The result was the bull *De Salute Animarum*. Pius VII., himself a lover of science, had a great regard for Niebuhr. Even before he went to Italy, his attention had been directed to the importance of the *Codices Rescripti*, and the discovery of Gaius added to his interest in the subject, so that he spent much time in Rome in an accurate examination of the manuscripts of the Vatican library. But when Angelo Maio was appointed keeper of the library, a very ill-placed jealousy on his part towards Niebuhr prevented the latter from continuing freely his learned labours, the result of which he had made known to the world in his collection of unedited fragments of Cicero and Livy; and at a later period, when a good understanding existed again between Maio and Niebuhr, produced by the disinterested frankness of the latter, he took an active part in Maio's edition of the precious fragments of Cicero's "De Republica." His residence in Rome gave him an intimate knowledge of the localities of the city, and a clearer conception of its ancient character and history. He was no doubt more intimately acquainted than any antiquarian of the place with the relics of the ancient city, and to walk with him over the ancient forum was like passing along with a guide from classic times, so clear was the whole scene before his eye. His knowledge in this branch appears in his essay on the increase and decline of ancient and the restoration of modern Rome, which is printed in the first volume of the "Description of Rome," by Bunsen and Plattner. It is also published in his minor works. In this period he also wrote some Latin treatises in the "Atti dell' Accademia di Archeologia," on the Greek inscriptions brought by Gau from Nubia, and a German treatise on the age of Curtius and Petronius in the "Transactions of the Academy of Berlin."

In 1823 he left Rome, and before his return to Germany went to Naples, where he devoted some hours every day to the collation of the best manuscripts of the grammarian Charisius in the library of that city. In Switzerland he remained six weeks in St. Gall, examining laboriously the manuscripts of that library; and if he expected more than he actually found, he at least discovered some remains of the latest Roman poetry,—that is, poems of Mero-baudes. He afterwards settled in Bonn, where the Prussian government had established a university. He wrote here, in the winter of 1823, that portion which is finished of the third volume of his history of Rome. He was appointed a member of the council of state, whose sessions he attended at Berlin. The writer entertains a grateful remembrance of a visit which Mr. Niebuhr paid him at this time, when imprisoned in consequence of a political prosecution, and of his release from confinement obtained through Mr. Niebuhr's intercession. The kindness was greater as Mr. Niebuhr's own political principles were looked on with some suspicion by the men in power. After his return to Bonn he determined to remodel the two

first volumes of his Roman history before publishing the third, as further researches had changed his views in many respects. He now also began to lecture again, and the fees paid for attendance he devoted to prizes for scientific questions, or to the support of poor students. The first volume appeared in 1827, and was so well received that the third edition appeared in 1828. The second volume was, in its new state, finished only a few months before his death; and in the preface he says that the melancholy influence of recent political events upon his mind appears in the mode of the execution of the concluding part of the work. His death took place at Bonn on the 2nd of January, 1831.

NIELD, JAMES.—This benevolent individual was a native of Knutsford in Cheshire, and was born in 1744. Having realized a handsome fortune, he devoted both his time and money to the amelioration of the misery of his fellow-creatures. He visited nearly all the prisons of the United Kingdom, and by the excellence of his example caused many others to follow in his footsteps. Mr. Nield was the founder of the society for the relief and discharge of prisoners for small debts, and acted as treasurer to it for many years. He died, much regretted, in February 1814. He was the author of several works relating to prison relief and discipline.

NIGHTINGALE, JOSEPH, a learned unitarian divine, who was a native of Chawbert in Lancashire, and originally a Wesleyan minister in the town of Macclesfield. His history may be briefly narrated. Leaving his obscure situation in that town, he came to the metropolis, and by the exertion of his literary talents struggled into notice, and contributed not a little to the instruction and amusement of the community. He compiled several of the volumes of "The Beauties of England and Wales," and afterwards published, in 1816, a folio volume, entitled "English Topography, or a Series of Historical and Statistical Descriptions of the Several Counties of England and Wales, accompanied by a Map of each County. By the Author of 'Historical and Descriptive Delineations of London and Westminster, the Counties of Salop, Stafford, Somerset, &c.'" In his preface to this work it is called his twenty-sixth tour through the republic of letters. In the meantime he had succeeded from the Wesleyans, become an unitarian, and published "A Portraiture of Methodism," "Two Sermons Preached at Hanover Street and Worship Street Chapels," 1807; "A Portraiture of Catholicism," 1812; "Refutation of the Falsehoods and Calumnies of a Recent Anonymous Pamphlet, entitled, 'A Portraiture of Hypocrisy.'" He was of a kind disposition, lively imagination, and possessed a cheerfulness that never deserted him to the last. He suffered long from a severe disease, during which, and in the concluding scene, he was well supported by the hopes and consolations of religion. His death took place on the 9th of August, 1824.

NIMROD, a valiant warrior, who, according to the Mosaic account, lived about 2000 B. C., and is generally supposed to have been the first conqueror who substituted the monarchical yoke for the patriarchal independency of the nomadic tribes. Babylon and the monarchy of Nimrod were founded by him, and enlarged by the conquest of the towns of Erech, afterwards Edessa; Accad, afterwards Nisibis; and Calneh, afterwards Ctesiphon, in Mesopotamia. Herder calls him the builder of the tower of Babel, and

considers the representation of him as a powerful hunter merely a figurative designation of the tyranny and artifice by which he subjected and united the wild Nomadic tribes.

NINYAS, an Assyrian king, who was the successor of his mother Semiramis, in the government of the Assyrian empire, and, according to the concurrent testimonies of Diodorus Siculus, Atheneus, Justin, and other historians, abandoned himself to the most slothful inactivity and most vicious self-indulgence; averse to martial exploits, and intent only upon the pursuit of every means that might be supposed capable of conducing to his own gratification, he withdrew from his subjects, with whom he only held occasional intercourse by messages, and shut himself up in his palace with his eunuchs and concubines, and cherished a perfect indifference with regard to the happiness of his subjects or the prosperity of his empire. As a necessary measure of policy, however, he is represented as raising an army out of the different provinces of his empire by a conscription, which he placed under the direction of proper officers. This army was kept at Nineveh and the vicinity, and was annually dissolved and renewed by the substitution of new troops, who were engaged only for a year's service. The design of this arrangement is sufficiently obvious; an army was requisite to his security in case of foreign invasion or civil commotion, and the periodical change provided for in its constitution was calculated to prevent the mischiefs that might otherwise have arisen from a regularly organized conspiracy against his person or power. To an inglorious life succeeded an unlamented death. His successors, however, during the long period of 1,200 years, and thirty reigns, so closely imitated his example, that their history is buried in total obscurity, not even traceable by a single instance of honourable character or great achievement. All is a total blank and waste till we reach the not less contemptible, though more known conduct of the last, perhaps the basest of them all.

NISBET, CHARLES, D. D., first president of Dickinson college, Pennsylvania, was born in 1736, at Haddington, Scotland, and received his education in Edinburgh. For several years he officiated as minister of Montrose, and in 1783, when the college in Carlisle was instituted, was invited to become its president. In 1785 he entered upon the duties of that station, and continued to fulfil them until his death, January 17, 1804, in the sixtieth year of his age. The learning of Dr. Nisbet was very extensive. He was an admirable classical scholar, and particularly conversant with Greek. At one time he could repeat the whole of the "*Æneid*" and of Young's "*Night Thoughts*;" indeed, his power of quotation generally was inexhaustible. He was endowed with genuine wit, and was sometimes inclined to be sarcastic. His sermons were impressive and powerful. In disposition he was sincere, benevolent, and humane.

NOAILLES, one of the oldest noble families in France. Among the members of this family, which have been invested with the first offices in the kingdom, are, Antoine de Noailles, celebrated on account of his embassies under Henry II. The abbe Vertot has published an account of them. His brother, the bishop of Aqs, was also employed on several important and difficult diplomatic missions to England, Italy, and even Constantinople.

Anne Jules, duke of Noailles, was born 1650, and inherited from his father the first company of the *gardes-du-corps*, and in the war of 1689-97 commanded a *corps-d'armee* in Catalonia; in 1693 was made marshal, and in 1694 gained the battle of the Ter against the Spaniards. He died in 1708.

Louis Antoine de Noailles, brother of the preceding, was archbishop of Paris and a cardinal. On account of the aid which he afforded to Quesnel, he was prosecuted by the Jesuits, and especially by Le Tellier, the confessor of Louis XIV. They prevailed on the pope to issue the bull *Unigenitus*, which was resisted by Noailles, as archbishop of Paris, till he was finally compelled to yield in his seventy-eighth year. He died soon afterwards in 1729.

Adrian Maurice, duke of Noailles, son of Anne Jules. He served with distinction in Spain, in the Spanish war of succession, was created grandee of Spain, of the first class, and in 1698 married Françoise d'Aubigné, a niece of Madame de Maintenon. During the minority of Louis XV. he was president of the council of finance, and member of the council of regency, which he left, however, in 1721, rather than concede the presidency to Cardinal Dubois. He was exiled by the influence of that intriguing priest, after whose death he was recalled, in 1723, when he was reinstated in his former offices. In 1734 he served under Berwick in the campaign on the Rhine and at the siege of Philipsburg, and after the death of Berwick received the marshal's staff. In the following year he commanded the French army in Italy. When the Austrian war of succession broke out, after the death of the emperor Charles VI., Noailles received a command on the Rhine. In 1743, by the unseasonable impetuosity of his nephew, the count of Grammont, he lost the battle of Dettingen, and by this means, the fruits of the wise measures by which he had brought the English army to the verge of ruin. His age no longer permitting him to fight at the head of armies, he entered the ministry. With splendid talents he united all the faults of the courtiers of the times. His friendship for Marshal Saxe induced him, although an elder marshal, to serve him as first aide-de-camp in the battle of Fontenoi. His two sons were, in 1775, made marshals of France. After his death the abbé Millot published "*Mémoires Politiques et Militaires pour servir à l'Histoire de Louis XIV., et de Louis XV., composés sur les Pièces originales recueillies par Adrien Maurice, Duc de Noailles,*" &c., which contains interesting information, not only respecting the history of the wars of Louis XIV. and XV., but also respecting the history of Spain, under Charles II. and Philip V.

In later times the following members of this family have rendered themselves distinguished. Louis, viscount of Noailles, a general and member of the first national convention in 1789. Chosen by the nobility a deputy to the states-general, he proposed to his chamber to form an union with the third estate. Montmorency, Rochefoucauld, Lafayette, &c., voted in the affirmative, and, after long debates, forty members of the chamber of nobles united with the national assembly,—Noailles was the first who exhorted the clergy and nobility in the assembly to renounce their privileges as injurious to the common weal. After the dissolution of the constituent assembly he went into the army, and in 1792 commanded the chain of out-posts at Valenciennes. His birth subjected him to suspicion: he demanded his dismis-



sal, and lived in retirement in the country. Under the consular government he returned to the service, and gained distinction in St. Domingo, as general of brigade, under Leclerc and Rochambeau. After the evacuation of the island he embarked on board a vessel of war for Cuba, but was killed in a battle with the English, who took the vessel.

His son Alexis, count of Noailles, was born at Paris on the 1st of June, 1783, and became minister of state of Louis XVIII. He was obliged to leave France in 1811, because he had incurred the suspicions of the imperial government, and for a time lived in Switzerland. The princes of the house of Bourbon sent him on important missions to the German courts, to Russia and to Sweden; after which he repaired to the residence of Louis, at Hartwell, in England. In 1813 he served as aide-de-camp of the crown prince of Sweden, in Germany. After the battle of Leipsic he left the Swedish service, accompanied the allied army to France, and fought at Brienne and La Fere Champenoise; after which he joined the count of Artois at Vesoul, became his aide-de-camp, and was afterwards the plenipotentiary of Louis XVIII. at the congress of Vienna. He returned with the king from Ghent to Paris, was chosen deputy of the chamber of 1815, and in October of the same year was appointed by Louis minister of state, but without any particular department. In 1828 Count Alexis of Noailles was a member of the chamber of deputies, and at the suggestion of the minister Portalis, was appointed by the king member of the commission to examine whether the schools of the clergy, the Jesuits, &c. accorded with the fundamental principles of the French constitution.

Claude Dominique Juste, count of Noailles, cousin of the former, second son of the prince de Poix, born at Paris, August 25, 1777, was one of the first chamberlains of Napoleon, and remained in this post till 1814. After the restoration he was the ambassador of Louis XVIII. at Petersburg, till superseded in 1820 by the count de Ferronays.

NOBLE, MARK, a miscellaneous writer, who was born early in the last century, and was for many years rector of Barming, in Kent. As an author he is well known for his "Memoirs of the Protectorate House of Cromwell," his "Lives of the English Regicides," and his "History of the College of Arms." Mr. Noble died at a very advanced age in 1827.

NOEHDEN, GEORGE HENRY, a learned German writer, who was born, in January 1770, at Gottingen, where he received the rudiments of his education. He subsequently entered the university there, and having completed his studies entered the family of Sir William Milner, as tutor to his children. In October 1796 he accompanied his pupils to Gottingen, having previously spent some years in England, and while there wrote a dissertation entitled "De Porphyrii Scholis in Homerum." In 1800 he published the first edition of his "German Grammar."

In 1814 and 1815 he made an extensive tour on the continent, and in 1818 accepted an invitation to Weimar, to superintend the education of the children of the hereditary grand duke of Saxe-Weimar.

A situation in the British Museum having become vacant, his friends, especially General Milner, uncle to his late pupils, and Lord Milton, exerted themselves so strenuously in his favour, that, notwithstanding a competition of nearly thirty aspirants, he was appointed to the place. For some time he had the care of a portion of the library in that national

establishment; but when in 1821 he published a translation of Goethe's "Observations on Leonardo da Vinci's celebrated Picture of the Last Supper, with an Introduction and Notes," the trustees of the British Museum discerned that he would be more suitably placed in the department of antiquities and coins. That to the study of ancient and modern art, and more especially to numismatology, he had directed his particular attention, was satisfactorily demonstrated by the publication of his "Northwick Coins," which, but for an unfortunate circumstance beyond his controul, would have extended to eight or twelve numbers, but was concluded, about a fortnight before his death, with the fourth number. In 1823, when the Asiatic society was instituted, they chose him their honorary secretary, the functions of which post he discharged with his usual punctuality. Dr. Noehden died rather suddenly on the 19th of March, 1826.



NOLLEKENS, JOSEPH, a talented English sculptor, who was the son of a painter of some eminence. He was born in Dean Street, Soho Square, on the 22nd of August, 1737. At eleven years of age young Nollekens was placed under the celebrated Sheemaker, and under this artist he learned to perform the more laborious and mechanical parts of his profession. The drudgery of the tasks to which he was doomed, and the slender hopes held out to his ambition, seem to have aided his natural inclination for dissipation; and it is said that his habits were as dissipated as his fate appeared to be unpromising. The inconvenience and necessity which resulted from this unlimited indulgence at length brought him back to habits of temperance and industry. He began to apply himself diligently to the study of the works of the ancients, particularly at the duke of Richmond's rooms at Whitehall. Young Nollekens's efforts were rewarded, in the years 1759 and 1760, by premiums from the society of arts for a drawing from the Bacchus of Michael Angelo, and a clay model of his own composition of Jephthah's Vow. In 1762 he also gained the principal prize for a basso relievo in marble, the subject of which was the visit of the angels to Abraham. Feeling that England was not the place in which he could expect to obtain much professional knowledge, and having by this

time saved a sufficient sum of money to enable him to prosecute his studies in Italy, he repaired to Rome, desirous of qualifying himself for what was then the summit of his ambition, the situation of assistant to Mr. Wilton, the sculptor, afterwards for many years keeper of the royal academy. At Rome Mr. Nollekens profited by the instructions of Cavaceppi, a man of considerable note, who behaved very kind to him, not only by giving him the information and advice of which he stood so much in need, but by introducing him to the society of the artists and literati of Rome. Mr. Nollekens's progress in his art now became very rapid, and he soon had the honour of receiving a gold medal from the Roman academy of painting, sculpture, and architecture, being the first premium ever adjudged by that academy to an English sculptor. With that acuteness which distinguished him through life Mr. Nollekens quickly discovered that the want of knowledge of the greater part of the Englishmen who then visited Rome might be turned to good account, and he became a dealer in antiques, and in the modern productions of Roman art. Many reasons concurred to make his assistance sought, both by the needy Italian artists and by the wealthy English nobility; and he at once improved his fortune, gave general satisfaction to his clients of all descriptions, and steadily prosecuted his professional studies. During a residence of nearly nine years at Rome, the company of Mr. Nollekens was much solicited by his countrymen. In consequence he made many, and valuable friends, who, on his return home, kept up his importance in England as they had done on the continent. Some of his best busts were executed at Rome, the only one known of Sterne, and a very fine one of Garrick, and the justly celebrated head of Stephen Fox when an old man, are specimens of his ability at that period of his life. It may be doubted whether Mr. Nollekens ever excelled the last-mentioned work; and yet at that time his price for a bust was only twelve guineas, although it was afterwards gradually increased to a hundred.

Mr. Nollekens, who had taken out with him to Italy only about 200*l.*, brought back above 1600*l.* Soon after his arrival in England he married the youngest daughter of Mr. Justice Welch, with whom he received a very handsome portion. He now took up his abode in Mortimer Street, Cavendish Square, and speedily acquired the celebrity and employment to which his merit, as compared with the sculptors of that day, justly entitled him. The chisel of Mr. Nollekens was chiefly distinguished by its careful and accurate imitation of nature, and by the total absence of that peculiarity of style called mannerism. Although he must always have borne strongly in remembrance the relics of Greek sculpture, and had himself made drawings of all the most celebrated antique statues both at home and abroad, they seem to have had little influence in the formation of his taste. His Venus with the Sandal, upon which he was employed at intervals for above twenty years, is esteemed his *chef-d'œuvre*. His monument to Mr. Howard is also a very fine work of art; but it seems to be generally admitted that his professional reputation must principally rest on his busts. It was probably owing to the deficiencies of his education, and to the force of early habits, that Mr. Nollekens could never boast of much refinement in manners. On the contrary, indeed, although he was very much respected by all who were on intimate terms with him,

the simplicity of his deportment, and the total absence of any attention to the ordinary usages of polished life, afforded them frequent subjects of amusement. As a specimen of his *naïveté*, it is related of him, that, in spite of the previous admonition of his friends, he would go up to his late majesty George IV. when prince of Wales, take him familiarly by the button, like an every-day acquaintance, ask him "how his father did," and express pleasure at hearing the king was well; adding, "Aye, aye! when he's gone, we shall never get such another."

It is frequently forgotten by those who ought to know better, that no man is equal to all things; and that he whose attention has been enthusiastically devoted to one pursuit, must, in many cases, be comparatively ignorant of every other. Such persons would have found an inexhaustible fund of merriment in the difficulty which Mr. Nollekens generally experienced to express in adequate language that which he was nevertheless as capable of feeling as any one. Among many instances of this nature which occurred to him it is said, that when in his youth he was called into the room of the society of arts, and asked by some of the members, who were very much charmed with the sentiment which he had communicated to his group of the Visit of the Angels to Abraham, to describe his idea of the reception which the venerable patriarch had probably given to his celestial guests, his discomposing answer was,—“How d'ye do? how d'ye do?” His severe experience in early life of the value of money rendered Mr. Nollekens somewhat too careful of it for the rest of his days. It was customary with him, even when in full practice, to send the models of his heads to Rome, where the marble busts were rudely prepared from them by some inferior artist, and transmitted to Mr. Nollekens to be finished. By this means the heavy duty on the importation of the unwrought material was avoided. In private life also Mr. Nollekens was considered penurious. It frequently happens, however, that parsimony in trifling matters is found to be perfectly compatible with generosity in things of moment. It was so in a great degree with Mr. Nollekens. While he would hesitate to give half-a-crown to the servant who had brought him a haunch of venison, he would not scruple to put 5*l.* into the hand of any distressed individual. Upon the establishment of the artists' benevolent fund, Mr. Turner, the royal academician, who was the chairman of the committee appointed to forward the object of the institution, called on Mr. Nollekens, and asked for his support; Nollekens hesitated. “Why 'tis but a guinea,” said Mr. Turner; “that is not much, surely.”—“Much!—no.—Of what use is a guinea?—Here,—take thirty.” Such instances of genuine warm-heartedness are enough to balance a thousand oddities of character. Of Mr. Nollekens's personal appearance towards the close of life, the following striking portrait has been thus sketched by the author of “Table Talk:”—“I saw this eminent and singular person one morning in Mr. Northcote's painting-room. He had then been for some time nearly blind, and had been obliged to lay aside the exercise of his profession; but he still took a pleasure in designing groups and in giving directions to others for executing them. He sat down on a low stool (from being rather fatigued); rested with both hands on a stick, as if he clung to the solid and tangible; had an habitual twitch in his limbs and



motions, as if catching himself in the act of going too far in chiseling a lip, or a dimple in a chin; was bolt-upright, with features hard and square, but finely cut; a hooked nose, thin lips, an indented forehead, and the defect in his sight, completed the resemblance to one of his own masterly busts. He seemed by time and labour to 'have wrought himself to stone.'"

Few artists indeed have ever laboured with more persevering assiduity than Mr. Nollekens. He continued to do so until one morning in February, 1819; when, while sitting at breakfast, he received a violent paralytic stroke, which for a time deprived him of speech and of the use of his left hand; and on the 23rd of April, 1823, at about half-past one o'clock he expired, being then in the eighty-sixth year of his age. He had been much convulsed during the night, but breathed his last tranquilly, and in full possession of his senses.

**NOLLET, JOHN ANTOINE**, a distinguished cultivator of natural philosophy and natural history, who was born at Pimbré, near Noyon, in 1700. He received his first instruction at Clermont and Beauvais, and then went to Paris, where he became intimate with Réaumur, Dufay, Duhamel, and Jussieu. In 1738 Count Maurepas first established a professorship of experimental physics for Nollet, who was also made member of several scientific societies. To extend his acquaintance with science, he came to England and also visited Italy. In 1744 he was appointed to instruct the dauphin in experimental physics at Versailles. He employed himself particularly in experiments on electricity. Nollet died at Paris in 1770. His treatise on the "Hearing of Fish" is particularly esteemed. He also wrote "Leçons de Physique Expérimentale," and "L'Art des Expériences."

**NON, JEAN CLAUDE RICHARD DE SAINT**, an artist of considerable ability, who was born in 1727. He was a member of the academy of painting and sculpture at Paris, and was principally celebrated for his "Voyage Pittoresque de Naples et de Sicile." Besides the engravings published with his travels, he also published a number of engravings from antiques and works of Le Prince, Boucher, and Fragonard. He died at Paris in November 1791.

**NORDEN, JOHN**, an English topographical writer, who was born in Wiltshire in 1548, and received his education at Hart Hall, Oxford. His principal works are, "England, an Intended Guyde for English Travellers;" "A Description of Middlesex and Hertfordshire;" "A Delineation of Northamptonshire;" "A Topographical and Historical Description of Cornwall;" "The Surveyor's Dialogue," &c. His death took place in 1626.

**NORDEN, FREDERIC LEWIS**, a modern traveller, who was sent by the king of Denmark to various parts of Europe, for the purpose of acquiring information in the art of ship-building. By the command of the same monarch he also went to Egypt; and on his return published a work entitled "Travels in Egypt and Nubia." He was also the author of several other works. His death took place at Paris in 1742.

**NORGATE, EDWARD**, a celebrated illuminator of the seventeenth century, who was also a Windsor herald, and one of the clerks to the signet. One of his best productions, as a work of art, is "The Original Patent of the Government of Nova Scotia, granted by Charles I. to Lord Stirling." He died in 1650.

**NORRIS, JOHN**, an English divine, who was born in Wiltshire in 1657. Having completed his education he entered holy orders, and obtained the living of Bemerton, in Wilts, where he died in 1711. Dr. Norris was a controversial writer. Among his numerous publications we may mention his "Picture of Love Unveiled," "An Idea of Happiness," and his work "On the Love of God."

**NORTH, BROWNLOW**, an English prelate, who was born in 1741, being brother to the celebrated Lord North. He was educated at Trinity college, Cambridge, where he received the degree of M.A. in 1760, and in 1770 he was promoted from a canonry in Christchurch to the deanery of Canterbury. His eldest brother being now prime-minister, he obtained the mitre of Lichfield and Coventry in 1771, at the early age of thirty. In 1774 his lordship was next promoted to the bishoprick of Worcester; soon after which he was translated to the rich see of Winchester, which is allowed to be the second in the kingdom in point of emolument. By his wife, a lady once well known to the fashionable world, he had a numerous family, of whom both sons and sons-in-law were amply provided for by valuable livings in the church. This venerable prelate died at his palace in Chelsea, after a long illness, on the 12th of July, 1820. He was the editor of the "Miscellanea Sacra."

**NORTH, FRANCIS, BARON GUILDFORD**.—This nobleman, who is better known by his title of Lord Keeper, was born in 1640, and after a close application to the study of the law, became solicitor-general in 1671. He was raised to the peerage in 1683, and died in two years afterwards. His "Philosophical Essay on Music" is a good work.

**NORTH, FREDERIC, EARL OF GUILDFORD**, a celebrated English statesman, who was born in 1732, and received his education at Trinity college, Oxford, after which he spent some time at Leipsic. On his return he obtained a seat in the house of commons, and having entered warmly into politics, he was raised to several valuable government posts, and finally became premier. He did not long remain at the head of affairs, as his administration was by no means popular. His lordship, who was much esteemed in private life, died in 1792.

**NORTH, GEORGE**, an antiquarian writer, who was born in London in 1710, and educated at Cambridge, where he received the degree of M.A. in 1744. He was the author of "A Table of English Silver Coins from the Conquest to the Commonwealth with Remarks," and several other works of a similar character. His death took place in 1772.

**NORTH, JOHN**, a learned English ecclesiastic, who was born in 1645. He was educated at Cambridge, and in 1672 became professor of Greek. His writings, which are principally from Plato, are now but little read.

**NORTH, ROGER**, a distinguished biographical writer, who was attorney-general in the reign of James II. He published a life of his brother the lord-keeper, as well as those of other members of his family. His "Examen" is a well written work, and he died soon after its appearance in 1733.

**NORTHCOTE, JAMES**, a highly gifted English artist, who was born at Plymouth in 1746, where his father was a watchmaker. He was intended for the same employment, but he evinced so strong a predilection for the fine arts that, through the inter-

vention of a gentleman residing in his native town, he was placed under Sir Joshua Reynolds. He accordingly came to London in 1771, and devoted himself entirely to his new profession. After five years' study he quitted his preceptor, and commenced portrait painting on his own account with great success. However, his imagination led him to study the higher branches of art, and, in furtherance of this object, in 1777 he repaired to Italy, where he remained about three years; during which time he was elected a member of the imperial academy at Florence, of the ancient Etruscan academy at Cortona, and of the academy Del Forti at Rome. He was also requested to make a portrait of himself, to be placed among the distinguished artists which grace the gallery at Florence. Mr. Northcote returned to this country in 1780; having visited on his way all the repositories of the Flemish school.

Soon after his return he was employed by Mr. Boydell to design subjects for engravings. One of the most admired, entitled the Village Doctress, had for several years a considerable sale. It was, in fact, by familiar subjects of this class, painted from their prototypes in nature, and thus circulated by the aid of engraving, that a general feeling in favour of the graphic arts was first excited throughout the country. About the year 1786 a plan was suggested to form a collection of pictures illustrative of our great dramatic author, Shakspeare, which were to be publicly exhibited, and then published in a splendid folio volume. Mr. Boydell at once adopted the proposal for this great national undertaking, and gave employment to almost every distinguished painter in England.

It was this memorable event that enabled Northcote to develop his powers. The public excitement at the opening of the Shakspeare gallery exceeded the expectations of even the most sanguine.

Amongst the many splendid efforts of British art which were thus collected together, none were more justly attractive than the compositions of Northcote. The scene of the smothering of the royal children in the Tower of London; that of taking their bodies secretly by torch-light for interment at the foot of the stone steps; the subject of Arthur and Hubert; and others by his pencil, certainly may be reckoned amongst the best specimens of the state of British art at that period. Northcote had now attained to the zenith of his fame, and he received the reward of it by being elected an associate of the royal academy on the 6th of November, 1786, and a royal academician on the 13th of February, 1787. Mr. Northcote from this period divided his professional labours among historical composition and portraiture. He also painted a series of moral subjects, illustrative of virtue and vice, in the progress of two young women. It would seem that these were intended to rival the works of Hogarth, but, although the main points of this graphic drama bore directly upon the subject, the characters were certainly wanting in that great and most essential property—expression; to say nothing of the general deficiency of the series in the painter-like execution, which is so admirably displayed in the *marriage-a-la-mode* and other works of Hogarth. It is evident that Mr. Northcote never painted but with his mind's eye steadily fixed upon the colouring of Sir Joshua; although he not unfrequently fancied that he was proceeding like Titian, Rubens, or Vandyke. His sojourn in Rome, and

his visits to other parts of Italy, wrought so little change in his style that no one could discover the least appearance of that severity of manner which is so peculiar to the Roman and other Italian masters; and which may be quoted in obvious contradistinction to the style of the British school. His pictures are distinguished for their fine breadth of light and shade; and most of his historical works display an extensive and accurate acquaintance with the subject treated, much study, and that force of conception which is the true characteristic of genius. For a period of above thirty years his productions may be said to have borne a conspicuous part in the exhibitions at Somerset House; and, even till within the last year of his life, a season rarely elapsed at the British institution, or the gallery of the British artists, without presenting one or more efforts of his pencil. So strong was the feeling of devotion which Mr. Northcote entertained for his art, that he used frequently to say, that "If Providence were to leave me the liberty to select my heaven, I should be content to occupy my little painting-room, with a continuance of the happiness I have experienced there; even for ever." In that same little painting-room, in his house in Argyll Place, he pursued his art for nearly half a century, in peace and unmolested. His habits were economical; and his time was valued with correspondent care; for, devoted as he was to conversation, he worked and talked at the same time, and did not pay, but only received visits for the sake of a gossip. He had much of the cynical spirit, too prevalent with artists, and with the members of other professions, of depreciating the works and characters of their fellow-labourers; yet he was one of those philosophers who at the same time do not forfeit the name of philanthropists,—kind-hearted men who, notwithstanding their accomplishments in the art of reviling any body that crosses their path, are yet ready to go out of the road to do a kindness for any body.

At length the day approached that was to terminate Mr. Northcote's long and tranquil life. "On the 7th of July," says a gentleman who had been intimately acquainted with him for above thirty years, "I paid my respects to him, and found him sitting at the window of his bed-room alone. I had not been to see him before for two months. He said he was glad to see me, and asked why I had not come sooner. My excuse was that I knew he was much surrounded with friends, and it appeared to me necessary that some should keep in the back-ground. He thought it very considerate, and then talked of the death of poor Jackson, a man he liked equally to any one living or dead. All this time was taken up in seeking for his snuff box, and as soon as he got it he gave me a steady look in which I saw a difference from that I had been accustomed to for thirty years. It was more dejected than the Ugolino by Sir Joshua. He said, 'Well, now you're come, what think'st of me: do I look like a long inhabitant for this world, or like a visiter for the next?' At this moment Miss Northcote, who is nearly of the same age as her brother, came into the room and heard my answer, which was that I never saw him so reduced in flesh. 'Oh! but you don't flatter me,' he cried, 'my friends say that I look better.' A knock was heard at the street door; it was his doctor and I took my leave, my friend desiring I would come again soon: but I never saw him more or heard of him until the fourth day



after his decease. Some years since Mr. Northcote said to a friend that "he looked upon me as a son." I may in return observe that in him I have lost a father. He has been pleased to remember me in his will, and I should feel grateful for any opportunity of testifying my gratitude.

"In a conference with Mr. Northcote's old and faithful servant, Mrs. Gilchrist, I have been given to understand that on the 8th of July, 1831, her master became very feeble and required her whole attention for his comfort; yet, although he was as helpless as an infant, he retained his senses and thanked her for her kindness, remarking that he could not have supposed there was a person on earth with so much feeling. He was conscious of his rapid dissolution and desired her to retire to rest; but her feelings were too acute for sleep and her mind was bent entirely on restoring his health,—but all was useless. In the morning of the 13th Mrs. Gilchrist raised her master to give him some tea; but he swallowed little, and the yoke of an egg with difficulty. For twelve hours he remained very quiet, and expired at twenty minutes after eight o'clock in the evening."

**NORTHESK, LORD.**—This brave naval commander was born in 1760, and being early destined for the naval profession, he embarked in 1771 with the honourable Captain Barrington in the *Albion*. He next served with Captain Macbride in the *Southampton*. He was subsequently placed under Lord Rodney, and was promoted by that celebrated naval commander in April 1780. He was advanced to the rank of post-captain in April 1782, and appointed to the command of the *Eustatius*, in which he was present at the reduction of the island of that name. From this ship he was ordered into the *Enterprise* frigate, in which he returned to England, and was paid off at the peace in 1783. In 1787 he married Miss Rickets, niece of the earl of St. Vincent, and in the following year succeeded his eldest brother as Lord Rosehill.

In 1792, on the demise of his father, his lordship succeeded to the title and estate; and in January 1793 he commissioned the *Beaulieu* of forty guns, and went to the Leeward Islands, whence he returned with a convoy in the *Andromeda*, which was soon afterwards put out of commission.

In 1796 his lordship was appointed to the command of the *Monmouth* of sixty-four guns, and employed in the North Sea, under the orders of the late Lord Viscount Duncan, until May 1797, when the spirit of disaffection, which had originated in the Channel fleet, unfortunately spread to that squadron; and the *Monmouth* was one of the ships brought to the Nore. In 1800 Lord Northesk was appointed to the *Prince* of ninety-eight guns, in the Channel fleet, under the command of the earl St. Vincent, in which ship he continued till the peace in 1802, when he again returned from active service, and the same year his lordship was re-elected one of the sixteen peers of Scotland.

On the renewal of hostilities with France in 1803, his lordship was among the foremost to offer his services, and was immediately appointed to the *Britannia* of 100 guns, in which he served in the Channel fleet under the command of the honourable Admiral Cornwallis, till May 1804, when he was promoted to the rank of rear-admiral of the White squadron. In the following month he hoisted his flag in the same ship, and continued to serve in her on her

former station in the arduous blockade of Brest, during the trying and tempestuous winter of 1804, and till August in the following year; when he was detached with a squadron, under the orders of Vice-admiral Sir Robert Calder, to reinforce Vice-admiral Collingwood off Cadiz.

In the decisive battle of Trafalgar the *Britannia* had the honour of bearing his lordship's flag, and took a distinguished share in achieving the victory. Previous to that great event it had been directed by the commander-in-chief, in consequence of her heavy rate of sailing, that the *Britannia* should constantly take a position to windward of him; and on the morning of that day he ordered, by signal, that she should assume a station as most convenient, without regard to the order of battle; and afterwards sent verbal directions to Lord Northesk by the captain of the *Sirius*, to break through the enemy's line astern of the fourteenth ship. This was effected in the most masterly and gallant manner, though the *Britannia* was severely galled in bearing down by a raking fire from several of the enemy. On passing through the line and hauling up, she was the fourth ship of the van-division in action (the *Victory*, *Temeraire*, and *Nep-tune*, also preceded her), and in a short space of time completely dismasted a French ship of eighty guns, who waved a white handkerchief in token of submission. She afterwards singly engaged, and kept at bay, three of the enemy's van ships that were attempting to double upon Lord Nelson's flag ship, the *Victory*, at that time already warmly engaged with two of the enemy, and much disabled. During this long and bloody conflict the noble admiral zealously emulated the conduct of his illustrious leader, displaying the most heroic courage, tempered by the coolest judgment and presence of mind; he was ably seconded in his exertions by his gallant captain, Charles Bullen. Nor was his conduct after the action less meritorious; while his skill and promptitude were equally conspicuous in the arduous task of securing the captured ships. His majesty, in testimony of his approbation of his eminent services, honoured his lordship with the red riband; and both houses of parliament, the corporation of London, and several other cities and public companies, concurred in voting him their thanks on this occasion.

On the 5th of June, 1806, the noble admiral had the honour of being invested by his majesty with the order of the Bath; and on the 4th of June, 1814, he was promoted to the rank of admiral of the Blue. He died at an advanced age.

**NORTON, FLETCHER**, a learned English lawyer, who was born in January 1716. Having completed his studies he entered his profession with great promise of success, and in 1761 was appointed solicitor-general to the king, and honoured as usual with knighthood. In November 1763 he succeeded to the still more important post of attorney-general, and in 1769 became chief justice in Eyre, south of Trent, which appointment was a sinecure; meanwhile Sir Fletcher had obtained a seat in the house of commons, having been returned for different boroughs during several successive parliaments. At length, in consequence of his residence at Womersley near Guilford, he formed a connexion with the corporation and freemen of the latter place, in consequence of which both he and his children afterwards became its representatives. In 1770 he was chosen speaker, a high and honourable office, which he filled with no small share

of dignity. Indeed he is said to have given offence, by his bold and manly conduct, towards the close of the American war, when on presenting certain money bills at the bar of the house of lords, he expressed a wish to the sovereign in person, "that what his faithful commons had granted liberally his majesty might spend economically." Sir Fletcher Norton was advanced to the peerage in 1782, and died in 1789.

**NORWOOD, RICHARD**, a geometrician, who measured a degree of the meridian in this country. This undertaking was executed in 1635, the operations being carried on between London and York. Mr. Norwood was the author of "A Treatise on Trigonometry," and some other works of the same character. His death took place in 1699.

**NOTKER**, surnamed Labeo, a learned monk of St. Gall, who died about 1022, and left a translation of the Psalms, with notes, in high German, one of the most important monuments of the oldest German prose. The manuscript is at St. Gall. The work is printed in Schilter's "Thesaurus."

**NOTT, JOHN**, an elegant poet and philological writer, who was born in Worcester on the 24th of December, 1751. At a very early period, while at school, he evinced his taste for poetic composition in some happy translations from the Latin classics. He studied surgery first at Birmingham, and then removed to London to finish his education under Sir Cæsar Hawkins, with whose family he had become connected. In 1775 an invalid gentleman was entrusted to his care, with whom he spent two years on the continent. On his return he applied himself to his professional pursuits in London; but in 1783 he went as a surgeon on board an East Indianman to China, and remained absent from England about three years. It was at this period that he learned Persian; and his beautiful translation of some of the Odes from Hafiz offered a convincing proof of the proficiency he made in that language. On his return to England he declined entering into any medical engagements, that he might attend his brother and his family to the continent, whither, on account of health, they were obliged to go. He came back in 1788, and then took his degree in medicine; and soon after attended the then duchess of Devonshire, and Lady Duncannon, as their physician, to the continent. With that family he remained connected, more or less, till 1793, when he came back to the hot-wells at Bristol, to which city he became so attached that no offer of greater emolument elsewhere could tempt him to change his situation. During the last eight years of his life he suffered from a painful state of paralysis, amounting to hemiplegia. This confined him almost wholly to the house. His mental faculties, however, were active; and he amused himself in revising his unfinished compositions, and in arranging plans for a new work, which, had his life been spared, he proposed to execute. So perfect were his memory and judgment, that when, about a month previous to his decease, a person applied to him whom he had attended many years before, on hearing the symptoms detailed, he reverted to the prescriptions he had originally given, described what the medicines were, and their proportions, directing them to be again applied, which was done with complete success. So attentive was he to the interests of others, that as he was in the habit of having the service read to him every Sunday, he desired this might be done by the son of his servant in preference to any of his other attendants,

saying, "It would give the lad early habits of piety, and attach him to the offices of the church of England." Dr. Nott died in 1826, and his remains were deposited in the old burial ground at Clifton.

Dr. Nott was the author of several popular and instructive works. Among them we may enumerate, "A Chemical Dissertation on the Thermal Waters of Pisa, and the Acidulous Spring of Asciano," "The Poems of Caius Valerius Catullus, in English verse, with the Latin Text versified, and Classical Notes," "The First Book of Titus Carus Lucretius on the Nature of Things, with the Latin Text," "The Lyrics of Horace, with the Latin Text revised," "On the Influenza, as it prevailed in Bristol and its Vicinity, in the Spring of 1803," "Petrarch, a Selection from his Odes and Sonnets, translated with Notes," and "Select Poems from the Hesperides, or Works, both Human and Divine, of Robert Herrick."

**NOVERRE, JOHN GEORGE**.—This reformer of the art of dancing in Europe was born at Paris in 1727. His father was an adjutant in the army of Charles XII., and he was destined for the military profession; but his taste led him to prefer dancing to fighting, and he became the pupil of the celebrated dancer, Dupré. After attracting the notice of royalty in his own country he went to Berlin, where he was equally well received. He returned to France in 1746, and composed for the comic opera his Chinese ballet, which made no extraordinary sensation. He afterwards produced other works of the same kind, and acquired so much celebrity that Garrick invited him to England, where his talents attracted great admiration. Returning to France he published, in 1760, "Lettres sur la Danse," in which he started some new ideas, and proposed a radical reformation of his art. He afterwards became master of the revels to the duke of Wurtemberg, with whom he continued some years, and then held a similar office at Vienna. He went to Milan on the marriage of the arch-duke Ferdinand, and also visited the courts of Naples and Lisbon, where his merit was rewarded with the cross of the order of Christ. After a second journey to London, Noverre entered into the service of Marie Antoinette, queen of France, who appointed him chief ballet-master of the royal academy of music. He suffered greatly at the revolution, and passed the later years of his life in indifferent circumstances. His death took place in November 1810.

**NOY, WILLIAM**, a learned English lawyer, who was born at St. Burian in Cornwall, and received his education at Exeter college, Oxford. Having completed his studies, he entered Lincoln's Inn, and was shortly afterwards called to the bar. In his profession he rendered himself remarkable by a cynical temperament and unbending sternness, which subsequently rendered him a powerful instrument in the hands of the court. Having obtained a seat in the house of commons in the reign of James the First, he distinguished himself by his constant opposition to the court measures. But in the following reign he was appointed attorney-general, upon which he instantly veered round and became one of the most powerful supporters of that prerogative which he had so often before laboured to abridge. The fatal project of attempting to raise supplies by what was called "ship money," is said to have originated in him. He did not, however, live to witness the whole of the misery which followed, as his death took place in 1634.



**NUGENT, ROBERT, CRAGGS, EARL OF.**—This noble poet was a native of Ireland, and educated in the catholic faith. He was, however, converted to the protestant religion, and obtained a seat in the house of parliament. He was the author of several poems of considerable merit, and it was to Lord Nugent that Goldsmith addressed his poem entitled "The Haunch of Venison." He died in 1789.

**NUGENT, THOMAS,** a miscellaneous writer, who was the author of "Travels through Germany," "Observations on Italy and its Inhabitants," a French and English Dictionary, and a life of Benvenuto Cellini, besides several other works. He was for many years a fellow of the antiquarian society, and died in London in 1772.

**NYE, PHILIP,** an English nonconformist divine, who distinguished himself in the parliament of Charles I. He was born in 1596, and took his degree in Magdalen college, Oxford, after which he became minister of St. Michael's church, Cornhill. His resistance, however, to Laud compelled him to escape to Holland, where he remained for some years. He subsequently returned, and became conspicuous in all the controversies of the period. He died in 1673.

**OATES, TITUS.**—This notorious individual was born in 1619 and educated at Cambridge. He afterwards entered holy orders. Subsequently to that event, however, he turned catholic, and then again made a profession of the protestant faith, when, in conjunction with a Dr. Tongue, he gave information to the government of a pretended plot of the catholics, formed for the purpose of overturning the protestant religion, and falsely accused several catholic families of distinction, many of whom suffered death. Strange to say, this infamous character was rewarded with a pension of 1200*l.* per annum. On the accession of James II. he was indicted for perjury, condemned to stand five times in the pillory every year of his life, and to be whipped from Aldgate to Newgate, and thence to Tyburn; the last part of his sentence was executed with extraordinary severity. He, however, recovered, and at the revolution of 1688 he obtained a pension of 1000*l.* a year. His death took place in 1705.

**OBERLIN, JOHN FREDERICK.**—This extraordinary French ecclesiastic united to the duties of a pastor of a poor protestant flock in the wildest parts of the Waldbach, attainments which made his neighbourhood the theatre of civilization; and his life affords a striking instance of the amazing effects which spring from religious precepts when sanctioned by high moral rectitude. He was born at Strasbourg in 1740, and after receiving a good education in his native city became domestic tutor in the family of a surgeon, who initiated him into the mysteries of the healing art.

In 1766 the chaplainship of a French regiment was offered him; and, as he saw in it a prospect of great and extensive usefulness, alike gratifying to his sense of duty and his consciousness of a power which would enable him to govern the minds of men, he determined upon accepting the office. He accordingly left his situation, and took for his lodging a little apartment up three pair of stairs, entering upon a preparatory course of reading. At this time a curacy in the Ban de la Roche or Steinthal became vacant—a mountainous canton in Alsace, forming part of the western ramification of the Haut Champ, or Champ de Feu, which is an isolated range de-

tached by a deep valley from the eastern boundary of the chain of the Vosges mountains. It consists of two parishes; Rothau is one; the other, which had now become vacant, comprised three churches, and the five hamlets of Fondai, Belmont, Waldbach, Bellefosse, and Zolbach, inhabited almost exclusively by Lutherans. One privilege the inhabitants possessed in common with the other Alsacians,—that entire liberty of conscience to which men are entitled by the law of nature and of right reason, and which, having been warranted to them when Alsace was incorporated with France, had not been violated, not even when the resolution was taken and acted upon of exterminating protestantism from all other parts of the kingdom. The Lutherans owed this to their numerical strength and to the neighbourhood of Germany, not to any other principles of policy in the French government, nor to the royal faith of Louis le Grand. But the benefit of that privilege had long been, as it were, in abeyance among the Lutherans of the Ban de la Roche. Their unhappy district had suffered during the thirty years' war, and in subsequent wars had been almost laid waste; so that when Oberlin, who was unanimously elected to the ministry, came amongst them as their pastor, he had to teach his flock to read before they could acquire any knowledge of the sacred scriptures from their own exertions. Oberlin's mother went with him to arrange his domestic establishment, and then left him there with his younger sister, Sophia, in charge of it. About a year afterwards, Madeleine Witter, a friend and relation of the family, came to visit Sophia, and remained some weeks at the parsonage. She was the daughter of a professor in the university of Strasbourg, but had lost both parents at a very early age. Her understanding was good, and her mind highly cultivated; but though deeply imbued with religious principles, she was at this time more expensive and worldly in her habits than her cousin Frederick, and their dispositions did not entirely harmonize. But we must quote a passage from an interesting life of Oberlin, which will best illustrate his views of the immediate interposition of Providence in this matter:

"The time of Madeleine's departure drew nigh—a day was fixed for it; and only two days before that appointed one Oberlin heard a voice within him which whispered, 'Take her for thy partner!' We are told that he resisted the call, and said in reply to it, almost aloud, 'It is impossible—our dispositions do not agree!' 'Take her for thy partner!' said the secret voice again;—and that 'the wish was father' to that voice no one will doubt, though Oberlin did not confess it to himself, and, perhaps, did not suspect it. 'He spent a sleepless night; and in his prayers the next morning solemnly declared to God, that if He would give him a sign, by the readiness with which Madeleine should accede to the proposition, that the union was in accordance with His will, he would cheerfully submit to it, and consider the voice he had heard as a leading of Providence.'"

The delusions which minds in a feverish state of devotional excitement practise upon themselves are seldom so harmless as in Oberlin's case. The tenour of his prayer must imply that he was about to make a proposal of marriage without feeling any predilection for the person to whom it was made; and that he bound himself to fulfil the engagement, if it should be accepted, only because in so doing he should be submitting to the will of Providence; and

thus solemnly engaging in that fanatical prayer to do, on this special consideration, what, in the supposed predicament, he could not without breach of honour and faith, violation of feeling, and deserved loss of character, have left undone. The biographer who mentions the particulars of his various courtships "merely because they are so thoroughly characteristic," and interposes nothing like one warning word concerning the perilous enthusiasm there exemplified (though such warning is especially needful for that class of readers to whose hands the book was most likely to find its way), proceeds to relate, that after breakfast the same morning, Cœlebs found the young lady sitting in a summer-house in the garden—it was a late spring or early summer, in a lovely scene; and we may suppose in such lovely weather as makes a summer-house inviting. Losing but little time in preliminaries, he placed himself beside her, and began what the biographer terms a conversation, though it consisted in one pithy speech:—"You are now about to leave us, my dear friend. I have had an intimation that you are destined by the divine will to be the partner of my life. If you can resolve upon this step, so important to us both, I expect you will give me your candid opinion about it before your departure."

This new method of courtship proved a short way to matrimony: it allowed Miss Witter eight and forty hours for deliberation—but instead of lessening the grace of her acceptance by delaying it, she "rose from her seat, and, blushing as she approached him, placed one hand before her eyes, and held the other towards him: he clasped it in his own," and thus the decision was made. Their marriage speedily followed; and, while it lasted, it was happy even to the full measure of their desires. Mrs. Oberlin became an invaluable assistant to her husband in all his labours of beneficence; tempering his zeal with her prudence, and forwarding his benevolent plans by her judicious arrangements.

Had there been more sympathy between them here, there would have been less fitness in their union; for, as a worldly-minded husband might have secularised and deadened her heart, so might a wife of enthusiastic religious feelings have excited him to go beyond the bounds of possible utility in the ardour of his benevolent zeal. But they were so well assorted, that the natural disposition of each tended to counteract the besetting sin of the other, and both were thus guarded against the errors into which they might else not improbably have fallen.

"Confident," says his biographer, "that strength would be afforded if rightly sought, Oberlin resolved when he entered on his cure to employ all the attainments in science, philosophy, and religion, which he had brought with him from Strasbourg, to the improvement of the parish and the benefit of his parishioners." He began his measures for civilizing the people as one who rightly perceived that by bettering their social condition he should promote their moral, and thereby prepare a way for their spiritual improvement. All the roads belonging to the *Ban de la Roche* were impassable during the greater part of the year; and the only mode of communication from the greater part of the parish with the neighbouring towns was by stepping stones over the *Bruche*, a stream which, having its sources in these mountains, falls into the *Ill* before it reaches Strasbourg. It was thirty feet wide at the crossing place;

but in winter the way is described in Oberlin's life to have been along its bed;—those who know what mountain streams are in winter may suspect some error here in the compiler. Being thus insulated, as it were, in their own valley, the inhabitants had no vent for their produce, had there been a surplus to dispose of; they had accustomed themselves in consequence to be contented with a bare and wretched subsistence; they had not even the most necessary agricultural instruments to aid them in obtaining this, and were without any means of procuring them. This was their state when Oberlin assembled them, and proposed to open a communication with the high road to Strasbourg by blasting the rocks, constructing a solid wall to support a road about a mile and a half in length along the banks of the *Bruche*, and building a bridge across that river near *Rothau*.

The peasants were astonished at such a proposal; they looked upon it as utterly impracticable, and all began to excuse themselves on the score of having as much private business on their hands as they could get through. They talked of difficulties, and raised objections, to which Oberlin replied by reminding them that they were shut up in their own villages nine months out of the twelve; whereas, if this road were made and the river bridged, they would at all times have an open intercourse with the neighbouring district; they would always have a market for their produce,—they might then supply themselves with many most useful things of which they now felt the want, and they would have the means of providing comforts for themselves and their children; and he concluded by saying, "Let those who see the importance of all this come and work with me!" and with that, shouldering a pickaxe, off he set with a faithful servant to begin the work. The effect of his speech and of his example was such that the peasants are said not only to have desisted from their opposition, but with one accord to have hastened for their tools and then followed him. He appointed to each his task, reserving for himself and his man the most difficult or dangerous places. This spirit spread through the whole parish; implements were wanted for the number of willing hands; he procured them from Strasbourg, and, as expenses accumulated, he obtained funds through the exertions of his friends. Walls were erected to support the earth wherever it was likely to give way; mountain-torrents, which had hitherto inundated the meadows, were diverted into courses, or received into beds sufficient to contain them; a neat wooden bridge, which at this day, though sixty years have elapsed, still bears the name of "*Le Pont de Charité*," was thrown over the *Bruche*; and at the commencement of 1770, a year and a half after Oberlin's marriage, the whole task was completed, and a communication with Strasbourg opened.

The peasants now experienced the benefit of his zealous exertions for their welfare, and cheerfully engaged in his next project,—that of forming roads between the four villages of his parish, which were till this time in a state of savage separation. The spirit of well-directed industry that had thus been raised, made the *Steinthal* a lively and an animating scene. "The pastor, who on the Sabbath had directed their attention with that earnestness and warmth wherewith his own soul was filled, to 'the rest that remaineth for the people of God,' was seen on the Monday, with a pickaxe on his shoulder, marching at the head of two hundred of his flock.



Such was the uncivilized state of the parish, and indeed of the adjacent country, that tools and implements of husbandry could not be purchased nor even repaired at any nearer place than Strasbourg; two days therefore must be spent in going thither and returning; and as the same causes which had hitherto kept the people in barbarism had kept them poor, they had no money for such emergencies. Oberlin's whole income did not exceed a thousand francs, but if ever man was "passing rich with forty pounds a year," he was so. "Spend, and God will send," seems to have been his maxim,—not in the spend-thrift, reckless, and senseless use of the saying, but in the spirit of one who believed that "he who hath pity upon the poor lendeth unto the Lord." He stocked a warehouse in Waldbach with these articles, and gave the purchasers credit; and he established a sort of lending fund, under the strict regulation that those who did not punctually replace the loan on the prescribed day were to lose for a certain time the privilege of borrowing from it again. These things could not have been done without assistance from his friends in Strasbourg; but Christian friends will never be wanting to such men for such objects. His next measure was to select some of the handiest of the elder boys and send them to Strasbourg, there to learn the respective trades of carpenter, mason, glazier, cartwright, and blacksmith; these, when they returned to the Steinthal, trained up others, and their earnings circulated in the parish, which was another advantage gained. Most of their habitations were wretched cabins quarried in the rocks, or burrowed in the sides of the mountains: comfortable cottages were now erected under Oberlin's superintendence, and cellars constructed deep enough to preserve their potatoes from the frost.

These valuable esculent roots were then their staff of life. It seems incredible what is here given as the account which old men assured Oberlin they had received from their fathers,—that till the year 1709 the people of this canton subsisted chiefly upon wild apples and pears. The sufferings which they endured that year from famine made them, it is said, perceive the necessity of providing for their subsistence instead of trusting like savages to the spontaneous production of the soil; so they cleared part of the forest and introduced potatoes. These had so far degenerated through careless cultivation, that fields which had formerly from 120 to 150 bushels, now yielded only from thirty to fifty; and the people imputed this to the exhaustion of the soil instead of to their own neglect: there was, indeed, this apparent ground for their complaint, that the rains had washed away the soil in many places, and they had taken no means either to prevent this or to repair the mischief. Oberlin procured seed from Lorraine, Switzerland, and Holland, and instructed the people from Parmentier's useful work in the culture of this root. He had acquired a thorough knowledge of botany during his residence in M. Ziegenhagen's family, and thus he was able to make them acquainted with the properties of such of those indigenous plants as could be used for food, for physic, or for any of the useful arts.

He tried to raise sainfoin, but this plant requires a deeper soil than covers the rocks and sandstone of the Steinthal. That soil agrees with potatoes; and this root succeeded so well under a good system of culture that it furnished them not only with a suffi-

cient store for home consumption, but with a surplus which became, and has continued to be, a profitable article of exportation. Dutch clover, also, which he introduced, succeeded well, and flax, which he raised from seed from Riga. One of his favourite maxims was, "Let nothing be lost;" and nature was never followed more carefully in observance of this principle than by Oberlin. He taught his people not only how to manage their manure in the best manner, but to convert leaves, rushes, moss, and cones from the pine forest into a compost; and he paid children a certain price for tearing up old woollen rags and cutting old shoes into pieces for the same purpose. Never was there a more practical utilitarian; nothing escaped his indefatigable attention, and nothing was beneath it; and the manner in which he induced his parishioners to profit by his lessons shows a degree of patient prudence which is seldom found connected with so much ardour and enthusiasm. Ignorant people are never more obstinate in ignorance than when any attempt is made to improve those practices in husbandry which they have learned from their fathers. They acknowledged Oberlin's genius as a road-maker; but they could not believe that their pastor, who had spent all his life in Strasbourg, could understand the management of fields and gardens so well as themselves. Being well aware of this, he prepared a practical lesson, without giving them any cause to suspect it was intended for their instruction. There were two gardens belonging to the parsonage, each crossed by a frequented footpath; one of these, which was noted for the poverty of its soil, he converted into a nursery, where, having well prepared the ground, he planted slips of apple, pear, plum, cherry, and walnut-trees; in the other he dug trenches four or five feet deep, in which he planted young fruit-trees, and surrounded them with such soil as he considered best adapted to them. In this work, a favourite and intelligent servant, the same who had been his aide-de-camp in road-making, was his sole assistant. The trees flourished in the course of their sure growth,—this being a work which, when well performed, is liable to no casual disappointment. The people, as he expected, could not help observing this, and wondering at the difference between the state of their pastor's garden and of their own; and at length they questioned him, to his wish, how it was that such fine trees had been made to grow in such an unfavourable soil? Oberlin, according to his custom of connecting every incident with religious considerations, first directed their thoughts to Him "who causeth the earth to bring forth her bud," and who "crowneth the year with his goodness." He then reminded them that all the benefits of nature were not gratuitously bestowed on man, and explained to them that this was one of those cases in which, according to their labour, would be their reward. Those who wished to follow his example—and it was soon generally followed—were supplied with young trees from his nursery; grafting became a favourite employment, when he had instructed them in it; gardening, a favourite recreation. "The very face of the country underwent a complete change; for the cottages, hitherto, for the most part, bare and desolate, were surrounded by neat little orchards and gardens; and, in place of indigence and misery, the villages and their inhabitants gradually assumed an air of rural happiness."

Having thus been the Vertumnus and Bacchus of

the Ban de la Roche, he next became its Triptolemus. He represented to the farmers that they might obtain a double advantage by stall-feeding their cattle and converting their least productive pastures into plough lands; for thus they might raise grain for themselves instead of purchasing it, and would have an increase of butter, which they might export. The nature of the country presented a serious objection to one part of this plan, for there was much work for the pickaxe before the plough could be employed, and in many places rocks were to be blasted and soil to be carried thither. Except, indeed, in the cost of labour, little else was sacrificed in the experiment, some of the grass lands being cultivated to so little purpose "that it is said the wife could carry home in her apron all the hay her husband had mown in a long morning." Oberlin, as usual, put in practice what he advised. The plan answered his highest expectations, and was followed with good success; and in the eleventh year of his ministry Oberlin formed an agricultural society in the parish which he had found almost in a savage state. The pastors of the neighbouring towns, and some of his other friends, assisted it by becoming members. He connected, or, in later language, affiliated it with that at Strasbourg, whereby he obtained the communication of periodical works; and the Strasbourg society placed 200 francs at the disposal of this auxiliary body, to be distributed among those peasants who should most distinguish themselves in planting nursery grounds and grafting fruit trees.

The school-house, which was the only regular one in the five villages, had been constructed of unseasoned wood; Oberlin found it in a ruinous state, nor could he have persuaded the overseers of the commune to repair it unless he had formally engaged that no part of the expense should fall upon the parish funds. Some money he collected among his friends at Strasbourg, with which, though far from sufficient for the purpose, he began; for neither personal considerations, nor the fear of being unable to meet contingent expenses, ever deterred him from putting into execution schemes of usefulness. He had an unbounded confidence in the goodness of his heavenly Father; and was convinced, as he often said, that if he asked for any thing with faith, and it was really right that the thing should take place, it would infallibly be granted to his prayers. Too much of such faith is better than too little, and Oberlin never acted upon it to a dangerous extent. In this case, as in that of the roads, there was a present and tangible good; the building was completed without material injury to his own slender finances: in the course of a few years a similar one was erected in each of the other four villages, the inhabitants coming voluntarily forward and taking the trouble and cost upon themselves.

As Oberlin had observed with concern the disadvantages to which the younger children were subjected, whilst their elder brothers and sisters were at school, and their parents busily engaged in their daily avocations, he laid down a plan for the introduction of infant schools also; probably the very first ever established, and the model of those subsequently opened at Paris, and still more recently in this country. Observation and experience had convinced him, that, even from the very cradle, children are capable of being taught to distinguish between right and wrong, and of being trained to habits of subordina-

tion and industry; and in conjunction with his wife he therefore formed *conductrices* for each commune, engaged large rooms for them, and salaried them at his own expense. Instruction, in these schools, was mingled with amusement; and whilst enough of discipline was introduced to instil habits of subjection, a degree of liberty was allowed which left the infant mind full power of expansion, and information was conveyed which might turn to the most important use in after-life. During school hours the children were collected on forms in great circles. Two women were employed, the one to direct the handicraft, the other to instruct and entertain them. Whilst the children of two or three years old only were made at intervals to sit quietly by those of five or six who were taught to knit, spin, and sew; and when they were beginning to be weary of this occupation, their conductress showed them coloured pictures relating to Scripture subjects, or natural history, making them recite after her the explanation she gave. She also explained geographical maps of France, Europe, or the Ban de la Roche, and its immediate environs, engraved on wood for the purpose, by Oberlin's directions, and mentioned the names of the different places marked upon them: in addition to this, she taught them to sing moral songs and hymns. Thus she varied their employment as much as possible, taking care to keep them continually occupied, and never permitting them to speak a word of Patois.

"With minds thus stored and trained by discipline the children, when arrived at a proper age, entered what may be called the public schools, and the masters were relieved and encouraged in their duties (which, in such a situation, were sufficiently arduous) by the progress they had already made. Reading, writing, arithmetic, geography, the principles of agriculture, astronomy, and sacred and profane history, were regularly taught in the higher schools; but although Oberlin carefully superintended the whole proceedings, he reserved for himself, almost exclusively, the religious instruction of this large family. Every Sunday the children of each village, in rotation, assembled at the church to sing the hymns they had learned, to recite the religious lessons which they had committed to memory during the week, and to receive the exhortations or admonitions of their common father."

Oberlin's first object was to ground young people well in their Christian faith,—thus laying his foundation on the rock of ages: his next was to give them that kind of instruction which might render them most capable of enjoying a country life. Part of their school exercises was to extract from the best authors short essays on agriculture and the management of fruit trees; these they committed to memory, and were examined in them at the yearly examination. They were taught to know as well the properties and uses as the names of plants; and in summer were allowed to ramble in search of those with which they had become thus scientifically acquainted in their winter lessons. The Ban de la Roche is so rich in plants that it contains about a seventh part of the whole known French Flora; and they pursued this study with the more delight because they formed botanical gardens of their own in little spots of ground which their parents allotted them for this useful and salutary amusement. They were taught, also, to draw the flowers from nature, in which some are said to have succeeded remarkably well; and sometimes



an appropriate text from Scripture was written upon the drawing, and thereby pleasurably infixed in their minds. Before they received religious confirmation, they were expected to bring a certificate from their parents that they had planted two young fruit trees in a spot described. The first fruit from these trees was presented to Oberlin, and the day on which that offering was made was a festival. A similar custom prevailed in the neighbouring parts of Germany, where no farmer was allowed to marry till he had planted and was "father of a stated number of walnut trees, that law being inviolably observed," says Evelyn, "for the extraordinary benefit which the trees afford the inhabitants." What the Germans thus provided for by a wise law, Oberlin required as an act of religious duty, bringing that great principle into action on all occasions.

In the sixteenth year of his marriage Oberlin lost his wife, with whom he had lived in uninterrupted happiness. She died almost suddenly, leaving him with seven out of nine children, the youngest only ten weeks old. Nothing in his life is more characteristic than his behaviour on this occasion. The first information so overpowered him, for it was wholly unexpected, that he was unable to give utterance to his feelings, and remained awhile as if in a state of melancholy stupor; he then fell on his knees, and returned thanks to God that his beloved partner was now beyond the reach or need of prayer, and that her heavenly Father had crowned the abundance of his mercies toward her by giving her so easy a departure. They had prayed, in the joint prayer which he composed upon their marriage, that they might always have death before their eyes, and always be prepared for it; "and if it be a thing," they added, "which we may ask of thee, oh grant that we may not be long separated one from another, but that the death of one may speedily, and very speedily, follow that of the other." The composure with which he bore her loss, though not produced by an expectation that this part of their prayer was about to be granted, was certainly affected by it, for to such a persuasion he had wrought himself. Accordingly, six months after her death he composed an address to his parishioners, and laid it aside to be delivered to them after his own, as his dying charge. After briefly stating when and where he was born, when he entered upon his cure, the time of his marriage, and the number of his children, "two of whom," he said, "have already entered paradise, and seven remain in this world," he named the day on which his wife, although in apparently good health, had been taken from him. "Upon this occasion," he proceeded, "as upon a thousand others in the course of my life, notwithstanding my overwhelming affliction, I was upheld by God's gracious assistance in a remarkable manner. I have had all my life a desire, occasionally a very strong one, to die; owing, in some degree, to the consciousness of my moral infirmities, and of my frequent derelictions. My affection for my wife and children, and my attachment to my parish, have sometimes checked this desire, though for short intervals only. I had, about a year since, some presentiment of my approaching end. I did not pay much attention to it at the time, but, since the death of my wife, I have frequently received unequivocal warnings of the same nature. Millions of times have I besought God to enable me to surrender myself with entire and filial submission to his will, either to live or to die; and to bring me

into such a state of resignation, as neither to wish, nor to say, nor to do, nor to undertake any thing, but what He, who only is wise and good, sees to be best. Having had such frequent intimations of my approaching end, I have arranged all my affairs, as far as I am able, in order to prevent confusion after my death. For my dear children, I fear nothing; but, as I always greatly preferred being useful to others to giving them trouble, I suffer much from the idea that they may occasion sorrow or anxiety to the friends who take charge of them. May God abundantly reward them for it! With regard to the children themselves, I have no anxiety, for I have had such frequent experience of the mercy of God towards myself, and place such full reliance upon his goodness, his wisdom, and his love, as to render it impossible for me to be at all solicitous about them. Their mother was, at a very early age, deprived of her parents, but she was, notwithstanding, a better Christian than thousands who have enjoyed the advantage of parental instruction. Besides this, I know that God hears our prayers; and ever since the birth of our children, neither their mother nor I have ceased to supplicate him to make them faithful followers of Jesus Christ, and labourers in his vineyard. And thou, O my dear parish! neither will God forget nor forsake thee. He has towards thee, as I have often said, thoughts of peace and mercy. All things will go well with thee. Only cleave thou to him, and leave him to act. Oh! mayest thou forget my name, and retain only that of Jesus Christ, whom I have proclaimed to thee. He is thy pastor; I am but his servant. He is that good master, who, after having trained and prepared me from my youth, sent me to thee, that I might be useful. He alone is wise, good, almighty, and merciful; and as for me, I am but a poor, feeble, wretched man." The strength of this illusive hope of death, for hope it was, continued not merely to console, but to exhilarate him, till time produced insensibly its sure though slow effect.

No particulars of Oberlin's life have been preserved for nine years after his wife's death. During the revolution, he was, like the rest of the clergy, deprived of his scanty income. That income was probably derived from some collective fund for the maintenance of the protestant clergy. To supply its failure the heads of the parish agreed to make an annual collection of 1400 francs for him, by going from house to house; but their utmost exertions during the year 1789 could not raise 1150, and in the ensuing year not so much as 400, and during those years these sums constituted nearly his whole revenue, for no fees were received. He used to say his people were born, married, and buried, free of expense, as far as their clergyman was concerned. In the former of those years he was cited before the supreme council of Alsace, upon a charge of having induced his parishioners to enlist in the emperor Joseph's service. The court not only acquitted him, but expressed its regret that one, whose time was so beneficially employed, should have been called from his sphere of utility upon such an accusation. Evidently it was altogether groundless: Oberlin's hopes and feelings were with the revolution. What good man was there who did not, at its commencement, hope that some great improvement in human affairs was about to be effected,—that an end would be put to the enormities of civil and ecclesiastical usurpation,—that the abuses of existing systems would be abated; and that the

institutions of society, which hitherto had added more or less, in every part of Christendom, to the miseries of life, would thenceforth be mainly directed towards improving the moral and intellectual condition of mankind?

During the reign of terror, the Ban de la Roche alone, it is said, seemed to be an asylum of peace in the midst of war and carnage. Revolutionary madness appears not to have spread its infection widely among the people of Alsace, who are described as being remarkable for their industry and love of order, for their hereditary simplicity of habits, their probity, their respect for the laws, and their sense of duty. During these dreadful times, when every kind of worship was interdicted, and when almost all men of learning, talents, and property in Alsace were imprisoned, Oberlin was allowed "to continue his work of benevolence and instruction unmolested;" even while his brother, the professor, was in prison. His house became a retreat for many of different persuasions and of distinguished rank, from Strasbourg and its environs, whom he received cordially, without regarding the danger to which he exposed himself. This safety seems to have been owing in part to the extreme poverty of his parish, which offered no temptations to rapacity; in part, perhaps, to that respect, which even wickedness sometimes involuntarily renders to eminent virtue; partly, also, to Oberlin's enthusiasm in the national cause. His eldest son, Frederic, entered the army as a volunteer, and was one of the first who were killed; this loss he bore, not with that lightness or elasticity of mind which, after it has given way to the first emotions of passionate sorrow, flies from all painful thoughts; nor in the spirit of that hard and hardening philosophy, which submits with sullen strength of pride to what is irremediable. Oberlin's resignation was of a different and happier kind; it was an entire submission to that Providence which, having made all things in goodness, ordereth them in mercy: to the will of that Providence he made his own will conform, as far as is possible for human infirmity; and, regarding death as the passage to a state of immortality, had, in his Christian belief, a consolation which no human philosophy can impart.

The population of the Ban de la Roche increased under Oberlin's care from eighty or a hundred families, which he had found there, to some 3000 souls. Agriculture, and the branches of labour connected with it, could no longer afford employment for the inhabitants. An invalid captain, whom the pastor had relieved, and who had learned to plait straw for his own subsistence, introduced this useful occupation among them; they were taught to knit also (that it should be needful to teach this, shows the extreme rudeness of their former state), and to use dyes extracted from the plants of the country. Oberlin succeeded likewise in persuading them to spin cotton by hand; he encouraged this by giving prizes to the best spinners, in addition to their wages; and in one year this brought into the parish, from one manufacturer, 32,000 francs. Weaving followed, and was likely to prosper, when the march of intellect brought machinery into some of the neighbouring villages, and both spinners and weavers were then reduced to great distress. In 1813 things were at the worst. M. Legrand, of Basle, who had been a member of the Swiss directory, remedied this evil, by persuading his two sons to remove their manufactory of silk ribbons

from the Upper Rhine to the Steinthal; and as the allies, in their first invasion, took possession of the workshops, the sons removed accordingly, without hesitation or delay. This manufacture appears to have brought with it no evil, because the ribbon-looms were distributed in the houses, so that the children remained with their parents; while, in the Legrands, it brought to Oberlin the best of neighbours, and assistants, and friends. The ex-director (how immeasurably happier than in the days of his political elevation!) lived there with his wife, his two sons, and his sons' wives, under the same roof, but each pair in its own dwelling; and an English lady who visited them says, that "so comfortable and complete a house and family could rarely be met with in any country." Employment having thus been secured for the population, the visitations of Providence seem to have been the only affliction which either Oberlin or his people endured from that time. They suffered scarcity in the years 1816 and 1817—the effect of most unfavourable seasons—and then, as on a former occasion, the potatoes which Oberlin had introduced preserved them from perishing; and the knowledge which the parishioners had acquired from him of the nature and properties of every indigenous plant is said to have proved at that time most useful to them, in preventing or relieving "many distressing diseases." He himself was for some time the general physician in his parish; he had learned how to open a vein during his abode with M. Ziegenhagen, and had also made himself acquainted with the routine of the profession in ordinary cases. When the great increase of population increased his other duties, he transferred this part of his functions to his son Charles, and to a young man whom he had sent to study at Strasbourg. Whatever may have been the success of Oberlin's medical practice, he succeeded in relieving his parishioners from a chronic lawsuit of more than eighty years' standing. It was concerning the right of the forests which covered the greater part of the mountains; this right was contested between the peasantry of the Ban and the seigneurs of the territory; and, as the revolution, which swept away so many feudal rights, left this subsisting, the long litigation had impoverished both parties, and had greatly impeded the improvement of the district. It was so great an evil that Oberlin placed over one of his doors this inscription—"O God, have mercy on the Steinthal, and put an end to the lawsuit!" At length the prefect of the Lower Rhone, M. de Lezay Marnesia, who knew and loved Oberlin, requested him to bring about an accommodation, by persuading his parishioners to abate their pretensions, and consent to an agreement which would be advantageous to both parties. Without the sanction of the prefect's authority, Oberlin knew it would be impossible to effect this, and therefore had never before attempted it. He undertook it now, warmly but wisely, pressing upon his parishioners, in private, the policy of thus adjusting so costly a dispute, and urging upon them, in public, the exercise of that Christian charity which suffereth long, and seeketh not its own, and beareth all things. His advice was followed: a compromise was made to the satisfaction and benefit of both parties; and the pen with which the prefect signed the definitive agreement was, at his suggestion, presented by the mayors in deputation to their pastor, with a request that he would suspend it in his study, as a trophy of the victory



which his habitual beneficence had, under the blessing of God, enabled him to gain over old animosities and angry feelings. He often said, that the day on which that pen was used was one of the happiest of his life.

For his exertions at these times, and for the great and manifest improvements which he had made in the condition of the Ban de la Roche, Louis XVIII. sent him the ribbon of the legion of honour; and the royal agricultural society voted him a gold medal. When Count François de Neufchâteau proposed this vote, he said, "If you would behold an instance of what may be effected in any country for the advancement of agriculture and the interests of humanity, friends of the plough and of human happiness, ascend the Vosges mountain, and behold the Ban de la Roche!" His benevolent exertions were thus acknowledged in his own country; while the religious principles from which those exertions proceeded, and by which they were sustained, made his character more highly as well as more justly appreciated among that—not inconsiderable—part of the British public to whom his name was known.

Old age came gently on this venerable man. His strength failed, so that he no longer left his home, except for urgent motives; but his body was not bent, neither were his senses dulled; he devoted more time than he had done during his more active years to composition, and the last essay on which he was engaged was for the purpose of giving a more cheerful and consolatory picture of old age than Cicero. At length, in the eighty-sixth year of his age, he was seized with shiverings and faintings; fit succeeded fit during four days; on the fifth morning he lost his speech; he was still able to take off his cap, join his hands, and raise his eyes for the last time toward heaven, his countenance beaming the while with faith, and joy, and love; he then closed them for ever, and soon afterwards departed in peace.

O'BIERNE, THOMAS LEWIS, an Irish prelate, who was born in the county of Longford, Ireland, in the year 1748. Being of a catholic family, his father, who was a farmer, sent him with his brother to St. Omer's to be educated for the priesthood. The latter complied with his father's wishes; but Thomas O'Bierne, while investigating the grounds of his religion, saw reasons for renouncing his in favour of that of the established church. He also entered into orders in that communion; and it is a singular fact, that the two brothers officiated, after a lapse of years, in the same diocese, the one as a zealous member of the catholic church, and the other as a prelate of the protestant establishment. Mr. O'Bierne became, at the commencement of the American war, chaplain in the fleet under Lord Howe; and the calamitous fire at New York in 1776 gave him an opportunity of displaying the doctrines of Christianity in the most consolatory manner, having been appointed to preach at St. Paul's church, the only one in New York which had been preserved from the flames. On his return from America, when the conduct of Lord Howe and his brother, Sir William Howe, became the subject of general animadversion and parliamentary inquiry, Dr. O'Bierne published a pamphlet in vindication of them. About this time also he wrote a spirited pamphlet in their favour, called "The Gleam of Comfort," which possessed much merit. His connexion with the Howes introduced him to the late duke of Portland, whom he accompanied as

private secretary to Ireland in 1782. On that occasion, however, Dr. O'Bierne obtained no preferment; but the year following his patron presented him to two valuable livings in Northumberland and Cumberland. When Earl Fitzwilliam went to Ireland he took the doctor with him as his first chaplain; soon after which he was promoted to the bishopric of Ossory, from which, on the death of Mr. Maxwell, he was translated to the see of Meath. When Earl Fitzwilliam was removed from office, Bishop O'Bierne stood forward in the Irish house of peers in his defence. The bishop was distinguished as a political writer, and it is but justice to say, that his conduct as a prelate was both liberal and exemplary. His first charge as bishop of Ossory is perhaps unexampled in point of pastoral simplicity and apostolic doctrine. He candidly admitted the obscurity of his birth, and made a solemn declaration, that, in the ecclesiastical promotions which were at his disposal, he should be influenced by the merits of the candidates only. He instituted monthly lectures, on topics of religious controversy and subjects selected from "The History of the Church," while chapters from the New Testament were occasionally translated, and the most approved commentators and expositors were carefully consulted. It was not uncommon during these lectures to see them attended by clergymen, from a distance of twenty or thirty miles, who probably had not, for twenty or thirty years, looked into the original text.

As a preacher, Dr. O'Bierne ranked in the first class. His sermons seldom related to the thorny points of controversial theology, which are more calculated to confound than to enlighten. He was generally satisfied with expatiating on the grand and essential doctrines of Christianity, and his diction was perspicuous, animated, and nervous. This prelate died in 1822.

OCCAM, WILLIAM, an English divine of the fourteenth century, who was educated at Merton college, Oxford, where he studied under the celebrated Duns Scotus, whose opinions he, notwithstanding, controverted, becoming the founder of the philosophical sect of the nominalists as Scotus was of the realists. Occam entered holy orders, and became a monk. He died in 1347. He was the author of several works; one of the best known is his "De Ingressu Scientiarum."

OCHTERLONY, SIR DAVID, a brave military officer, who was born on the 12th of February, 1758, at Boston in New England. Having completed his education, he was sent to India as a cadet and was made a lieutenant in 1781. In January 1796 he rose to the rank of captain, in 1800 to that of major, and in 1803 was created lieutenant-colonel. In the arrangements for disconcerting the great Mahratta confederacy to expel the British, and acquire an ascendancy by the possession of the person of Shah Alum, the nominal sovereign of Delhi, Lieutenant-colonel Ochterlony was attached to the grand army under General Lake, as deputy adjutant-general. He was consequently present at the great battle of Delhi on the 11th of September, 1803; which event restored the descendant of the Moghul emperors, and exalted the character and prowess of the British army in the estimation of the native powers. Immediately after the battle of Delhi, Lieutenant-colonel Ochterlony was nominated envoy, or resident, at the court of the emperor Shah Alum, where, the following

year, he resisted, with Lieutenant-colonel Burn, a desperate attempt of Holkar's troops under Scindia, to recover possession of Delhi; and at the same time he had to control a restless and discontented populace. For this well-performed service he obtained the governor-general's "earnest thanks and unqualified approbation." Peace being completely re-established in this quarter, a gentleman of the civil service was appointed to succeed him at the court of Delhi, and the lieutenant-colonel was nominated to command the fortress of Allahabad. From this inactive situation he was removed, in 1809, to command a force assembled on the north-west frontier to oppose some hostile demonstrations of the Seiks. With that force he established a position on the banks of the Sutuleje.

On the 1st of January, 1812, he was promoted to the rank of colonel, and on the 4th of June, 1814, to that of major-general. For a series of years the Nepaulese had been making encroachments on the British dominions, which, not being vigorously resisted at first, they were encouraged to continue. At length a remonstrance was made to the court of Catmandoo on the subject, and commissioners were appointed, on the part of both states, to examine jointly the pretended rights of the Nepaulese to the lands which they had acquired. The result of this enquiry was a complete refutation of all their pretensions, and the production of the most satisfactory evidence of the violence with which their acquisitions had been obtained; but, notwithstanding this, they continued to evade on various pretences the demands of the British government for restitution. The consequence of this dispute was that war was declared by the British.

The plan of the campaign was by a variety of operations undertaken at once, to wrest the country suddenly from the Nepaulese. With this view it was intended that the principal division of the army should move from Palna on the capital, by the route of Etonde and Chusapanee; while a similar force should penetrate into Gorkah, by the route of Roots-wild, and prevent the transfer of the war to the westward.

The only part of this plan that can be considered as having been attended with complete success, was that entrusted to Major-general Ochterlony, who had to contend with a country of great difficulty, and with an enemy who throughout the campaign displayed a degree of energy, of genius, and of resource, unprecedented in a native leader; by a series of operations gradually forced him from post to post, and at length cooped him up, and compelled him to surrender in the almost inaccessible fortress of Mallown. He was, however, destined to gain still brighter distinctions in this war. Although a treaty had been signed by the rajah's deputies, the rajah refused to ratify it, and the British troops again took the field: the chief command was now given to Major-general Ochterlony, whose skilful conduct on the occasion was rewarded by still higher promotion.

In April 1815 he was created a knight-commander of the Bath, being one of the company's first officers who received that honour. In November 1815 he was raised to the dignity of a baronet. At a court of directors of the East India company, held on Wednesday, the 6th of December, 1815, a report from the committee of correspondence having been read, it was resolved unanimously that, "in consi-

deration of the eminent and most beneficial services rendered to the company by Major-general Sir David Ochterlony, Bart., and K.C.B., in the war against the state of Nepaul, by which the honour of the British arms was upheld, and the enemy, after the capture of extensive provinces important to them, were obliged to sue for peace on terms favourable to the company, a pension of 1000*l.* per annum be granted to him, to commence from the date of the victory over the Nepaulese army, the 16th of April, 1815: the said grant being subject to the approbation of the court of proprietors."

Sir David Ochterlony subsequently distinguished himself in the great Mahratta and Pindarry war of 1817 and 1818. Sir David had a principal command, the superintendence of the fifth division, under the immediate orders of Brigadier-general Arnold, to whom he soon transferred the command, in order to undertake the difficult task of settling the distracted province of Rajpootana, for which purpose he was invested with large discretionary powers.

In December 1817 he concluded a treaty with the Patan chief, Ameer Khan, and gained over all the petty chiefs in that quarter to the British interest. In April 1818 he was appointed resident at Rajpootana, with the command of the troops. In December the same year he was again appointed to the residentship of Delhi, with Jeypore annexed, and to the command of the third division of the grand army. In 1822 he was entrusted with the superintendence of the affairs of Central India, as resident and political agent in Malwah and Rajpootana. Towards the latter end of 1824 the political dissensions in the state of Jeypore obliged Sir David Ochterlony to take the field, but an adjustment of affairs prevented the necessity of any active effort.

His health, after nearly fifty years of uninterrupted service, at length became impaired, and in June 1825 he was constrained to resign his high political office, with the intention of proceeding to Calcutta, and thence to England; but going for change of air to Meerut, he there died on the 15th of July, 1825.

OCKLEY, SIMON, a learned oriental scholar, who was born in 1678, and received his education at Cambridge, where he took his degree of M. A. In 1780 he published "The Life of Hai Ebn Jaafar Ebn Tophail," and in less than a twelvemonth after, his great work, entitled "The History of the Saracens, illustrating the Religion, Rites, Customs, and Manners of that Warlike People," in addition to which, he was the author of "Introductio ad Linguas Orientales." He died in 1757.

ØHLENSCHLAGER, ADAM.—This dramatic poet has added glory to Denmark, his country, and indeed to all Scandinavia, by his poetical works, which embody the histories and sagas of the north. Germany also claims him, because his finest poems are in German. His verse has strengthened the connexion between the literature of the two nations. Øhlenschläger passed his youth at the castle of Fredericsberg, near Copenhagen, where his father was governor. In 1800 he commenced the study of the law, but soon after abandoned the legal profession, and, at the expense of the Danish government, travelled through Germany, France, and Italy. He was afterwards appointed professor of æsthetics at the university of Copenhagen, where he also took a part in the direction of the theatre. In 1816 he repeated his journey through the same countries, and pub-



lished a description of them. In Germany he first became known by the dramatic fable of "Aladdin, or the Wonderful Lamp." His serious dramas are still more celebrated—"Palnatoke," "Hakon Jarl," "Axel und Walburg," and his drama of "Correggio." He wrote also several dramatic poems in the German language, as "Ludlam's Cave," "Freya's Altar," the "Shepherd Boy," "Starkother," "Erich und Abel." We also owe to him a new translation of Holberg's comedies. His rifacimento of the old German romance, the "Island of Felsenburg," appeared under the title of the "Islands in the South Sea." His lyric poems and his novels are inferior to his dramatic works. In Danish literature Cehlenschläger introduced a new and bold style, resembling the German, and which, as well in praise as in blame, has been called the romantic.

OGDEN, SAMUEL, an English divine, who was born at Manchester in 1716, and educated at St. John's college, Cambridge. On entering holy orders he obtained several good church preferments, the last of which was Stansfield, in Suffolk, where he died in 1778. His sermons, which were published during his life, are short, animated, and striking.

OGILBY, JOHN, a Scottish author, who was born in Edinburgh in 1600. He was apprenticed to a dancing-master, but owing to a sprain which he received he was unable to follow that profession. After suffering many painful vicissitudes he at length overcame his want of literary education, so far as to be able to translate the works of Homer. He afterwards erected a printing-office in London, and was appointed the king's cosmographer and geographic printer. He printed several volumes of a large atlas, and also "An Account of the Great Cross-roads of the Kingdom," from his own surveys.

OGILVIE, JOHN, a Scottish divine, who was born in 1733, and educated at the university of Aberdeen. He ranked high among the divines and authors of his day. Among his numerous publications we may mention his "Critical Observations on Composition," his "Theology of Plato," and his "Examination of the Evidence of Prophecy in behalf of the Christian Religion."

OGINSKI—the name of an illustrious Polish house. One of the most distinguished members of it was Michael Casimir Oginski, who fought against the Russians; but the fate of his unhappy country obliged him to flee. He constructed the canal which bears his name, and united the Baltic and the Black Sea, entirely at his own expense. He died, seventy-two years old, in Warsaw, in 1803.

Michael Cleophas Oginski was born in 1765. He was foreign minister at the Hague, and fought on the side of Kosciusko in 1794. At a later period he acted as the agent of the patriots in Paris and Constantinople. Alexander permitted him in 1802 to return. In 1810 he was appointed senator and privy counsellor; but in 1815 he went to Italy, where his compositions, particularly his "Polonaises," are celebrated for their beauty.

OGLETHORPE, JAMES EDWARD, an English general officer, who was born in London in 1698, and educated at Oxford. In 1733 he distinguished himself by his exertions to found the colony of Georgia, for which he obtained the royal charter. He also conducted a body of emigrants to that province, at which time he was accompanied by the two Wesleys. In 1734 he returned, with an Indian boy

in his suite, and in 1736 revisited Georgia with another band of emigrants, and proceeded very successfully in the settlement of the colony. As commander of the English forces in Georgia and Carolina he repelled the attempts of the Spaniards. In 1745 he was made major-general, and was employed to follow the rebels under the pretender. The private character of General Oglethorpe was extremely amiable, and he has been eulogized by Thompson, Pope, and Dr. Johnson.

O'HARA, KANE, an Irish dramatist of considerable talent, who was a younger brother in a good family. His first work was "Midas," it was brought out at Covent Garden, and remarkably well received. His other works are, "The Golden Pippin," "The Two Misers," and "Tom Thumb."

O'HIGGINS, BERNARDO.—The father of this celebrated military leader was Don Ambrosio O'Higgins, an Irishman, who rose to be president and captain-general of Chile, and afterwards was appointed viceroy of Peru in 1796, by the title of marquis of Osorno, and discharged the duties of his office with uncommon success and popularity. Don Bernardo first became distinguished in the Chilean revolution in 1812, when he joined the Carreras in the capacity of captain of militia, and received the rank of lieutenant-colonel of the line, and soon afterwards of brigadier-general, as a reward for the important services which he rendered in the command of guerilla parties. In 1813, the Carreras being taken prisoners by the Spaniards, the command of the army devolved on O'Higgins, as senior officer, and he availed himself of the opportunity to assume the civil authority also. The Carreras, however, soon regained their liberty, and compelled O'Higgins to relinquish his usurped power and resume his station under them. After the battle of Rancagua, which was fought October 1814, in which the Chileans were defeated, the Carreras, O'Higgins, Rodriguez, and other prominent patriots, crossed the Cordillera, and took refuge in Buenos Ayres. The government of the latter country, being aware that their own safety demanded the expulsion of the Spaniards from Chile, gradually assembled a sufficient body of troops at Mendoza, to be united with the Chilean refugees, and placed under the command of General Jose de San Martin, for the liberation of Chile. One of the divisions was commanded by O'Higgins. They encountered and beat the royalists at Chacabuco, in February, 1817, after which O'Higgins, by the influence of San Martin, was raised to the office of supreme director of Chile. He continued to direct the government of Chile until January, 1823, when he was compelled to resign the supreme authority, in consequence of the indignation of the people against the arbitrary conduct and shameless peculations of Rodriguez, his minister of finance, and was succeeded by Don Ramon Freyre. He remained in exile several years, although a party existed in Chile in his interest. In 1826 the island of Chiloe revolted in his favour, at the instigation of the troops; but the insurrection was suppressed and punished. After his banishment O'Higgins occupied himself in the cultivation of a very fine estate, presented to him by the Peruvian government in the time of San Martin's protectorate. His integrity and patriotism were highly esteemed, notwithstanding the errors of judgment which led to his being deprived of power.

O'KEEFE, JOHN, a celebrated dramatist, who

was born in the city of Dublin, and intended for the profession of an artist. He however entertained so strong a passion for the drama, that he obtained an engagement at the royal Dublin theatre, where he acted for some years. He subsequently became an author as well as actor. His first production of any importance was a farce entitled "Tony Lumpkin," which met with great success. Soon after this he left Ireland, and on his arrival in London applied for an engagement; but his services as an actor were declined. He then devoted himself entirely to dramatic composition, and produced a number of pieces in rapid succession.

It is remarked in the "Biographia Dramatica" that "it would be unfair to criticise this author by prescribed dramatic rules, as his writings have been indebted to no rules, ancient or modern. They were written to make people laugh, and they have fully answered that intent. With this species of talent has O'Keefe gladdened the hearts of his auditors, and sent them laughing to their beds. He has often done more; he has been the constant advocate for virtue; and in many of his little pieces he has given sketches of character, which, though unfinished, can boast of much originality—some passages that warm and meliorate the heart, and others which mark no mean attention to life and manners."

In the year 1800, being reduced by blindness and other misfortunes to a state of great embarrassment, Mr. O'Keefe obtained a benefit at Covent Garden theatre, when the first piece performed was his "Lie of the Day." At the end of the second act Mr. Lewis led the author upon the stage, and he there delivered a poetical address, in which humour and pathos were very happily blended. At a subsequent period it is stated that his circumstances were so far improved that he was enabled to return a donation sent to him by the literary fund society—an action which reflects the highest credit upon his honourable feelings. Mr. O'Keefe died, much regretted, early in 1833.

OKEN, LOUIS, a learned German writer, and one of the most active and ingenious naturalists of his day. We cannot say much, however, in praise of his systems of the philosophy of nature. In 1816 he began a journal called "The Isis," to which he intended to give an encyclopædic character. As the government of Saxe Weimar then allowed the press greater freedom than other German states, many complainants selected this journal as their organ. Oken, whose views were liberal, printed such complaints whenever they were of general interest. The consequence was, that the government of Saxe Weimar was compelled, by the great powers of the German confederacy, to make him discontinue the "Isis," or discharge him from the professorship. Oken chose to give up the latter, and continued to live in Jena with few interruptions. In 1827 he was made professor in the new university of Munich, where he gave lectures. He is the chief founder of the excellent society of German naturalists, and his activity is apparent from the list of his works. They consist of—"Outlines of the Philosophy of Nature, of the Theory of the Senses, and the Classification of Animals founded thereon," "Biology," a text-book for his lectures, "Oken's and Kieser's Contributions to Comparative Anatomy and Physiology," "On the Signification of the Bones of the Cranium," "On the Universe, a Continuation of the System of the Senses,"

"First Ideas towards a Theory of Light, Darkness, Colours, and Heat," "Sketch of the Natural System of Metals," "On the Value of Natural History," "Origin and Cure of Hernia Umbilicalis," "Manual of the Philosophy of Nature," "Manual of Natural History," "New Armament, New France, New Germany," "Natural History for Schools."

OLAVIDES, DON PABLO, count of Pilo, a learned Spaniard, who was born at Lima in Peru, in 1740, and went at an early age to Madrid, where his talents and activity soon raised him to important stations. He accompanied Count d'Aranda on his embassy to France, in the capacity of secretary. Charles III. created him count, and appointed him intendant of Seville. Olavides formed several great and useful plans of public improvement, particularly one for bringing the Morena into cultivation. Charges of heresy interrupted these projects, and the man who had done so much to promote the splendour and prosperity of his country, was condemned to imprisonment and monastic penances by the inquisition in 1778. In the third year of his confinement he succeeded, by the aid of his friends, in escaping to Venice, whence he afterwards returned to Spain, and died in 1803. A defence of religion against infidelity, "El Evangelio en Triunfo," which in two years passed through eight editions, is attributed to Olavides.

OLBERS, HENRY WILLIAM MATTHEW, a German author, who was born at Arbergen, in the duchy of Bremen, in 1758. In 1772, while at work at Bremen, he manifested a passion for astronomy, and in 1777 he went to the university of Göttingen, where he directed his attention particularly to comets. We are indebted to him for a new and convenient method of calculating the path of a comet. He acquired still greater reputation by his second discovery of Ceres in 1802, his discovery of the planet Pallas in the same year, and of Vesta in 1807. He wrote ten several treatises upon the calculation of the parallax of heavenly bodies, and upon meteoric stones. His inaugural discourse was "De Oculi Mutationibus Internis."

OLDCASTLE, SIR JOHN, LORD COBHAM. This nobleman was born in the fourteenth century, in the reign of Edward III., and obtained his peerage by marrying the daughter of Lord Cobham. He excited the resentment of the clergy by his zealous adherence to the doctrines of Wickliffe, whose works he collected and transcribed, distributing them among the people. In the reign of Henry IV. he was at the head of an English army in France, during the Orleans and Burgundian factions, and he obliged the duke of Orleans to raise the siege of Paris. Under Henry V. he was accused of heresy; but the king, with whom he was a favourite, delayed the prosecutions against him, and tried to reason with him and to convince him of his alleged errors, but in vain; and he soon after left him to his fate. He was then cited before the archbishop of Canterbury, and not being able to satisfy his accusers, he was condemned as a heretic and committed to the Tower, whence he escaped into Wales. A report was then zealously circulated by the clergy and sent to the king, that 20,000 Lollards were assembled at St. Giles's for his destruction, with Lord Cobham at their head. This accusation seems to have been fully credited by Henry, though there does not appear to have been really the slightest foundation for it; on which a bill of attainder was passed against Lord Cobham, and he was burnt alive.



in St. Giles's Fields in 1417. He was a man of high spirit and warm temper, which his misfortunes could not subdue. His acquirements were extensive, and his thirst after knowledge first made him acquainted with the doctrines of Wickliffe. In conversation he was remarkable for the poignancy and readiness of his wit. He wrote "Twelve Conclusions, addressed to the Parliament of England," published in Bale's "Breve Chronycle concerning the Examynacyon and Death of the blessed Martyr of Christ, Syr Johan Oldenastle, the Lorde Cobham."

OLDFIELD, ANN, a celebrated English actress, who was born at Westminster in 1683. Her father held a commission in the guards, but dying while she was young, she was apprenticed to a seamstress. Her talents attracted the notice of Farquhar, the author of "The Beaux' Stratagem," who introduced her to Sir John Vanbrugh, through whose means she obtained a theatrical engagement in 1699. She first distinguished herself in the character of Alinda, in "The Pilgrim" of Beaumont and Fletcher; but it was not till 1703, when she appeared as Leonora, in "Sir Courtly Nice," that her merits were properly appreciated; and having the advantages of a good figure and a fine voice, she soon became a general favourite. Her great excellence lay in comedy, and the parts of Lady Betty Modish in "The Careless Husband," and Lady Townly, in "The Provoked Husband," of Cibber, were those in which she was most admired; but she sometimes also appeared in tragedy; and in such characters as Calista and Cleopatra her talents were very conspicuous. Her death took place in 1730, and she was buried in Westminster Abbey.

OLDHAM, JOHN, an English poet, who was born in 1653 at Shipton, in Gloucestershire, and educated at Edmund Hall, Oxford. His talents as a poet procured him the notice of several persons of distinction, and he was taken into the family of the earl of Kingston, where he died, in the thirtieth year of his age, of the small-pox. His principal work is his "Four Satires on the Jesuits."

OLDISWORTH, a miscellaneous writer, who lived in the reigns of Queen Anne and George I., but little is known of his life. The titles of his principal works are, "A Translation of the Odes, Epodes, and Carmen Seculare" of Horace. He also translated "The Accomplished Senator," and was one of the original authors of "The Examiner." His death took place in 1734.

OLIVER OF MALMESBURY, an ecclesiastic of the eleventh century, who was distinguished for his great skill in mechanics. Among his many contrivances was one which did not reflect much credit on his judgment, though there is but little doubt that considerable talent was brought into the field. He is said to have attached wings to his hands and feet, and to have taken his flight from a lofty tower. Owing, however, to his own fears, or the violence of the wind, he fell to the ground and broke both his legs. There is but little doubt that Oliver had discovered the principle of the parachute, and, as such, that he was the first Englishman who attempted to travel through the aerial regions.

OLIVER, ANDREW, an American officer, who was for many years lieutenant-governor of Massachusetts. He was a representative of Boston at the general court, and one of his majesty's council. He was appointed secretary of the province at the death of the venerable Willard, and held the office until

1771, when he succeeded Mr. Hutchinson as lieutenant-governor. When the stamp act passed the parliament he was made distributor, which would have been a lucrative office, but he was obliged to resign it by the multitude, who injured his house in the riot that the act occasioned. His political principles, and fondness for wealth and power, induced him to pursue a public course similar to that of his brother-in-law, Mr. Hutchinson, under whose influence he was supposed to have been. He endeavoured to promote the designs of the British ministry, as was plainly proved by his letters, which Dr. Franklin obtained possession of in England, and sent over to America. In the same petition, accordingly, which the general court presented to the king for the removal of Governor Hutchinson, they begged that he also might be dismissed. He was then in very ill health, and died on the 3rd of March, 1774. His abilities were solid rather than brilliant; his learning was considerable, and his industry indefatigable. In private life he maintained a highly respectable character, and, had his public conduct been patriotic, he would have been an object of universal regard. He wrote well upon theological and political subjects, and some of his productions still remain.

OLIVER, PETER, an American gentleman, who was the younger son of the honourable Daniel Oliver, one of the first merchants of Boston. In 1730 he took his bachelor's degree, at Harvard university, and, after being employed in several offices in the county of Plymouth, which he filled with much credit, he was raised to the supreme bench. His appointment was at first very popular, but he became an object of general odium when it was known that he had accepted the post after an alteration had been made in the manner of paying the salaries of the judges, which were to be fixed, and to be entirely independent on the legislature of the province—a circumstance which had induced his predecessor, Judge Lynde, to resign. Mr. Oliver was impeached, in consequence, by the house of representatives. His prejudices against the revolutionary contest were strong; and when the British troops abandoned Boston, he accompanied them with other loyalists. He came to England, where he lived for some years on his salary, or a pension from the crown. The university of Oxford conferred on him the honorary title of LL. D. His talents as a writer, both of prose and poetry, were considerable. He was a contributor (as was his brother also) to "The Censor," a paper patronised by the Tories, and devoted to their interests. On leaving America he carried away various records and documents relating to the settlement of the country, which he had collected in the true spirit of an "old colony man." Such was his zeal in that respect, that he even transcribed, with his own hand, all the manuscript history of William Hubbard—a labour which must have been at least as irksome as the seven transcripts, made by Demosthenes, of the work of Thucydides.

OLIVIER, GUILLAUME ANTOINE, an eminent French naturalist and traveller, who was born near Frejus in 1756, and studied at Montpellier, where he received the degree of M. D. at the age of seventeen. Natural history, and especially botany and entomology, were his favourite pursuits, and at the age of twenty-three he went to Paris to assist in the composition of a work relative to the natural history of the district in which that metropolis is situated. He was

afterwards sent into England and Holland to collect materials for a general history of insects, and was also employed on the entomological part of "The Encyclopédie Méthodique." The revolution having arrested the progress of both these enterprises, Olivier travelled to Persia, together with M. Bruguières, another man of science, on a diplomatic mission planned by the minister Roland, whose death deprived the envoys of the financial resources and official protection on which they had calculated. Olivier returned to Paris in December 1798, after an absence of six years, during which he visited Egypt, Greece, Turkey, Arabia, Persia, and other eastern countries. He brought home numerous and valuable collections of curious objects of natural history, of which he published an account in his "*Voyage dans l'Empire Ottoman, l'Egypte, et la Perse.*" He died at Lyons in 1814.

**OLYMPIAS.**—This celebrated female was a daughter of Neoptolemus, king of Epirus, and married Philip, king of Macedonia, by whom she had Alexander the Great. Her haughtiness, and, more probably, her infidelity, led Philip to repudiate her, and to marry Cleopatra, the niece of King Attalus. The murder of Philip, which soon followed this disgrace, some have attributed to the intrigues of Olympias. Alexander treated her with respect, but did not allow her to take part in the government. Antipater succeeded Alexander in the government of Macedonia, and, on his own death, left the administration of the country to Polysperchon, who, to confirm his power, recalled Olympias from Epirus, whither she had fled, and confided to her the guardianship of the young son of Alexander. She now cruelly put to death Aridæus, son of Philip, with his wife Eurydice, as also Nicanor, the brother of Cassander, with one hundred leading men of Macedon, who were inimical to her interest. Such barbarities did not long remain unpunished. Cassander, son of Antipater, besieged her in Pydna, where she had retired with the remains of her family. She was obliged to surrender after an obstinate siege, and was put to death.

**OMAI.**—This celebrated native of the Friendly Islands acted as interpreter to Captain Cook in his third voyage round the world. His natural quickness and fidelity rendered him of considerable use to our great navigator in his intercourse with the natives of the South Seas. Omai was brought by Cook to England, where he was treated with much kindness and introduced into the best society. The ease and even elegance of his manners was an object of surprise; but almost all the uncivilized people of that part of the world, and more especially the New Zealanders, have exhibited the same natural respect for the opinions and feelings of others, which is the foundation of real politeness. Dr. Johnson speaks of Omai as showing the deportment of a well-bred gentleman. Omai was not a person of consequence, that is a chief in his own country, where the distinctions of rank are all-important.

When Captain Cook, whom he had so long accompanied, left him, during his last voyage, at Huaheine, with every provision for his comfort, he earnestly begged to return to England. It was nothing that a grant of land was made to him at the interposition of his English friends; that a house was built and a garden planted for his use. He wept bitter tears, for he was naturally afraid that his new riches would make him an object of hatred to his countrymen. He

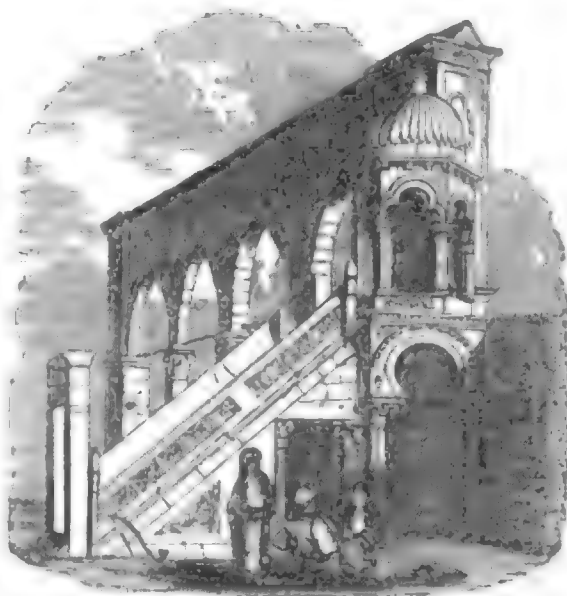
took back many valuable possessions and some knowledge. But he was originally one of the common people; and he soon saw, although he was not sensible of it at first, that without rank he could obtain no authority. He forgot this when he was away from the people with whom he was to end his days; but he seemed to feel that he should be insecure when his protector Cook had left their shores. He divided his presents with the chiefs; and the great navigator threatened them with his vengeance if Omai was molested. The reluctance of this man to return to his original condition was principally derived from these considerations, which were to him of a strictly personal nature.

Cowper, the poet, has thus beautifully apostrophized Omai:—

"Thee, gentle savage! whom no love of thee  
Or thine, but curiosity perhaps,  
Or else vain glory, prompted us to draw  
Forth from thy native bow'rs, to show thee here  
With what superior skill we can abuse  
The gifts of Providence, and squander life.  
The dream is past; and thou hast found again  
Thy cocoas and bananas, palms and yams,  
And homestead thatch'd with leaves. But hast thou found  
Their former charms? And, having seen our state,  
Our palaces, our ladies, and our pomp  
Of equipage, our gardens, and our sports,  
And heard our music: are thy simple friends,  
Thy simple fare, and all thy plain delights,  
As dear to thee as once? And have thy joys  
Lost nothing by comparison with ours?"

I cannot think thee yet so dull of heart  
And spiritless, as never to regret  
Sweets tasted here, and left as soon as known.  
Methinks I see thee straying on the beach,  
And asking of the surge, that bathes thy foot,  
If ever it has wash'd our distant shore.  
I see thee weep, and thine are honest tears,  
A patriot's for his country: thou art sad  
At thought of her forlorn and abject state,  
From which no power of thine can raise her up."

**OMAR**, a celebrated caliph of the Saracens, under whose reign the empire of the Moslems was considerably extended. His generals fought with bravery, and were almost universally successful, and the caliph himself took the city of Jerusalem, which remained in the hands of the infidels till it was re-conquered by Godfrey of Bouillon at the end of the ele-



venth century. Besides his many conquests, Omar became celebrated for the attention which he paid to the Koran. It was under his direction that it assumed



its present form, as he collected and arranged the whole, which had previously been dispersed among the disciples of Mahomet. Omar was murdered in the tenth year of his reign, and the tomb in which his body was deposited is depicted in the previous page.

OPIE, JOHN, a celebrated English artist, who was born in 1761 in Cornwall. His father was a carpenter, and he was intended for the same occupation; but when very young he manifested a taste for study and a strong predilection for the arts of design. When about nineteen he removed to London, but his pictures were not admitted into the exhibition at Somerset House till 1786. He afterwards became an academician. He published "An Inquiry into the Cultivation of the Arts of Design in England," and delivered lectures at the royal institution. In 1804 he succeeded Fuseli as professor of painting, and read four lectures on painting, which have been published, and died in 1807.

OPITZ, VON BOBERFIELD, a talented German poet, who was born in Silesia in 1597. He began his career as an author by the publication of a collection of Latin poems, entitled "Strenarum Libellus," in 1616. The following year he became a teacher at the gymnasium of Benthem on the Oder, and, besides poetical compositions, he published his "Aristarchus, sive de Contemptu Linguae Teutonice." He then studied at Frankfort on the Oder, and, having afterwards visited many cities in Germany and Holland, he went in 1621 to the court of the duke of Liegnitz; whence in about a year he removed to become professor of philosophy and classical literature at the university of Weissenburg, then newly founded by Bethlem Gabor. The situation proving unpleasant, he soon returned to Bunzlau, and afterwards to Liegnitz. Becoming distinguished for his talents, he went to Vienna, where the emperor Ferdinand II. bestowed on him the poetical crown, and afterwards gave him letters of nobility, when he assumed the title of Von Boberfeld. He returned to Silesia and became secretary to the burgrave of Dohna; but on losing his patron by death, he entered anew into the service of the duke of Liegnitz. At length he was appointed secretary and historiographer to the king of Poland, and passed the last five years of his life at Dantzic, where he died in 1639. Among his works are, a poem on mount Vesuvius, "Silvæ," epigrams, &c. Opitz was the creator of a new and more correct poetical style in Germany, founded on the model of the ancient classics, and of a form of versification accommodated to rules of prosody, and resting on the measure of syllables and not their number. He was well acquainted with the ancients, and had stored his mind with useful knowledge, so that his poems, especially the larger ones, are rich in thought and invention. The language is indebted to him for new connexions and forms, greater smoothness and correctness, expressiveness and euphony.

ORIGEN, a learned ecclesiastical writer, who from his untiring diligence was surnamed Adamantius. He was born at Alexandria, A. D. 185, and early instructed by his father in the Christian religion and the sciences. His teachers afterwards were Clement of Alexandria and Ammonius. When his father was thrown into prison on account of his religion, under the emperor Severus, Origen exhorted him to suffer martyrdom rather than renounce Christianity. After the death of his father he maintained his mother and sister by giving instructions in grammar. At the

age of eighteen he was appointed to instruct the believers in Alexandria. Males and females crowded to his lectures. After the death of Septimus Severus in 211, Origen went to Rome, where he gained many friends and admirers. After his return, agreeably to the desire of Bishop Demetrius, he continued his instructions at Alexandria. A popular tumult compelled him to flee to Palestine. He was so highly esteemed by the bishops there that they permitted him to preach in their assemblies. His own bishop, moved with jealousy, recalled him. He was soon after invited to Achaia, which was distracted by various heresies; and on his way to Cæsarea, in Palestine, he was consecrated to the office of presbyter by the bishops who were then assembled. This laid the foundation for the persecutions which embittered the remainder of his life. Demetrius maintained that it belonged only to himself to consecrate Origen. He summoned two councils, and deprived Origen of his priestly offices, prohibited him from teaching in Alexandria, whither he had returned, compelled him to leave the city, and excommunicated him. This sentence was confirmed at Rome and by most of the other bishops. But the churches of Palestine, Arabia, Phœnicia, and Achaia, maintained a connexion with Origen, who denied the errors of which he was accused, and went back again to Cæsarea. Theochristus, the bishop there, received him as his teacher, and entrusted to him the duty of explaining the Holy Scriptures.

In the year 231 his persecutor died, and Origen now enjoyed in tranquillity his well-deserved fame. Gregory Thaumaturgus and his brother Athenodorus employed him as their instructor; but the persecution of the Christians under Maximin forced him to remain for two years in concealment. When peace was restored to the church by Gordian in 237, Origen took advantage of it to travel to Athens. He then went to Arabia, to which the bishops of this province had invited him, to refute Bishop Beryllus, who affirmed that the divine nature of Christ did not exist before his human nature. Origen spoke with such eloquence that Beryllus recanted, and thanked him for his instructions. The same bishops called him to a council which they held against certain heretics who maintained that death was common to soul and body. Origen spoke on this subject likewise with such power that he gained them all over to his own opinions. In a new persecution under the emperor Decius, Origen was viewed as a pillar of the church, was thrown into prison, and subjected to the most cruel sufferings. Exhausted by this severity, he died at Tyre in the year 254. Few authors have written so much: few men have been so much esteemed and admired, and yet attacked with such virulence, and persecuted with such severity, both during his life and after his death. He was reproached with having attempted to blend the Christian doctrines with the notions of Plato; particularly in his book "De Principiis," directed against heretics, and now extant only in the fragments of a translation by Rufinus, he presents a system founded on the Platonic philosophy; but he gives his opinions only as a possibility; moreover, the heretics of his own time, as he says himself, corrupted his writings. He has been accused, without reason, of favouring materialism. He expressly opposes those who consider God as having a corporeal nature. Of his works, with the exception of the one just mentioned,

there are extant only his "Exhortation to Martyrdom," commentaries, homilies, and scholia on the Holy Scriptures, of which he may have intended to explain the whole. We still have a large number of them, but they are in general nothing more than free translations. He made a general application of the figurative or allegorical explanations of the Jews, and rejected the literal meaning, which he regarded as the mere external part of the former. Besides these exegetical works, he distinguished himself by his critical talent in his "Hexapla," of which an edition was published by Montfaucon, and afterwards by Christopher Bahrdt. His work against Celsus is considered as the most complete and convincing defence of Christianity which antiquity can boast. His works, complete in four volumes folio, were published by De la Rue. There has been much contention about the orthodoxy of Origen. In the fourth century, the Arians appealed to his authority to confirm the truth of their doctrines. The most learned and the most celebrated fathers have been found both amongst his friends and opponents.

**ORLEANS.**—Two houses of this name have occupied the throne of France. The first—on the death of Charles VIII., without issue, in 1498, Louis, duke of Orleans, great grandson of their common ancestor Charles V., and grandson of the first duke of Orleans, being the nearest heir, ascended the throne under the title of Louis XII. Henry III. was the last sovereign of this house, or the Valois-Orleans branch. The second—the reigning house, or that of Bourbon-Orleans, is descended from Philip, duke of Orleans, son of Louis XIII., and younger brother of Louis XIV. His son, Philip II., duke of Orleans, was regent of France during the minority of Louis XV. His grandson, Louis Joseph Philip, who distinguished himself during the French revolution of the eighteenth century, married Louisa, daughter of the duke of Penthièvre, son of the count of Toulouse, a natural son of Louis XIV., and was beheaded in 1793. His only surviving son is Louis Philip I., king of the French.

**ORLEANS, GASTON JEAN BAPTISTE DE, FRANCE, DUKE OF**, third son of Henry IV. and Mary of Medici, born 1608, was involved, without glory, and without success, in all the troubles that agitated the reign of Louis XIII. and the minority of Louis XIV., four times quitted the kingdom, and four times returned with arms in his hands. His early education was miserable, and was the cause of the feebleness of character which he displayed through life, although he had received from nature much more of his father's spirit than Louis XIII. The jealousy which the latter, particularly before his wife, Ann of Austria, had borne him children, entertained of his brother, was the first cause of that difference between them which the duke's vindictive temper never allowed to be permanently healed. By his first marriage with Mary of Bourbon, heiress of the house of Montpensier, he had a daughter, the author of some interesting memoirs. To divert the duke from a second marriage, which the jealous king feared, and which even Richelieu esteemed hazardous, no efforts were spared to gratify his passion for play and for the arts. He continued this life of dissipation until, in the dispute between the queen mother and Cardinal Richelieu, he took part against the court. This dispute resulted in the triumph of the cardinal. The duke of Orleans was also obliged to submit, and in his political conduct and life now displayed that

singular vacillation which led the cardinal de Retz to say of him that he engaged in every thing because he wanted firmness to refuse those who led him, and that he always came off with disgrace because he wanted courage to persevere. When the duke, who at one moment, full of defiance, took arms against the court, and united himself with the enemies of his brother, and at another, full of humility, submitted to the king and the cardinal, sued for the hand of Mary, daughter of the duke of Lorraine, new disputes broke out between him and the king. The marriage was secretly concluded, and was not made known until two years afterwards to the king, who, by a decree of the parliament of Paris, had it declared null. This decision gave rise to a war of pens between the jurists and the theologians. The duke continued to take a part in all the troubles, and the validity of his marriage was not acknowledged until after the death of Louis XIII. During the disturbances of the Fronde the vacillating enemy of Richelieu could not be a steady friend of Mazarin. He joined his coadjutor De Retz, the soul of the Fronde, who soon saw through the character of his fickle and feeble confederate. After the termination of the troubles the duke was banished to Blois, where he died in 1660.

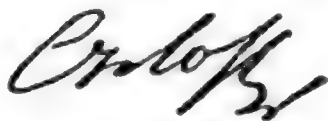
**ORLEANS, PETER JOSEPH**, a French Jesuit, who was the author of a work entitled "*Histoire des Revolutions d'Angleterre*." He was born at Bourges in 1641, and after having taught the belles lettres in his society, devoted himself to the writing of history. This object he pursued till his death, which took place in 1693. In addition to the work we have already mentioned, he wrote "*A History of the Revolutions of Spain*," "*A History of Two Conquering Tartars, Chunchi and Camhi*," "*The Life of Father Coton*," &c. His "*History of the Revolutions in England under the Family of the Stuarts, from the year 1603 to 1690*," was translated into English, to which is prefixed an "*Introduction by Laurence Echard, M. A.*" Echard says that "the great varieties and wonderful changes in these reigns are here judiciously comprised in a moderate volume with no less perspicuity than strictness, and with a beautiful mixture of short characters, nice reflections, and noble sentences, which render the whole agreeable and instructive. But while the reader is entertained with so much skill and fineness, we ought to caution him with relation to the education and religion of the author; for, though he has great marks of a generous candour, and a laudable deference to all superiors, yet he is to be considered in all places as one in favour with the French king, and not only a true papist, but a complete Jesuit."

**ORLOFF, COUNT GREGORY**, a Russian author, who was born in 1778, and was not only a writer himself, but also a great patron of literature in others. His first work was entitled "*Memoires Historiques, Politiques, et Litteraires, sur le Royaume de Naples*," which was followed by his "*Histoire des Arts en Italie*." He also translated the works of others into the Russian language. His death took place in 1826.

**ORLOFF, GREGORY**, a celebrated Russian officer, who became the favourite of Catherine II. He had a principal share in the revolution which placed that princess on the throne, and was richly rewarded by the empress. Orloff wished to become the husband of Catherine, but failed in his object, and was finally ordered to travel, accompanied, however, with a princely train. After spending some years abroad,



he returned, and died at Moscow in 1782. Some time previous to his death he became insane. His brother, Alexis Orloff, is said to have been the murderer of Peter, the husband of Catherine.



ORME, ROBERT, a learned historian, who was born in the East Indies, but brought to this country to receive the benefit of an English education. Having completed his studies, he returned to Calcutta, and obtained several appointments, when ill health compelled him again to return to Europe. Mr. Orme's death took place in 1801. His principal works are, "A History of the Military Transactions of the British Nation in Hindostan," and his "Historical Fragments of the Mogul Empire of the Mahrattas."

ORTON, JOB, an eminent nonconformist divine, who was born at Shrewsbury in 1717. Having received a good education, he turned his attention to theology, and became distinguished both as a preacher and writer. Among his publications are his "Memoirs of Dr. Doddridge," his "Discourses on Eternity," and his "Exposition of the Old Testament." Dr. Orton died in 1788.

OSBORNE, FRANCIS, an English writer, who was born about 1588. He was descended from an ancient family, who resided at Chicksand, near Shefford, in Bedfordshire. He went early in life into the service of the Pembroke family, and became a master of the horse to William earl of Pembroke. Upon the breaking out of the civil wars he took part with the parliament, and had public employments conferred upon him by them, as also by Cromwell afterwards; and having married a sister of one of Oliver's colonels, he procured his son a fellowship in All Souls college, Oxford, by the favour of the parliamentary visitors of that university in 1648. After this he resided there himself, and published there his "Advice to a Son," the first part in 1656, which went through five editions within two years; he therefore added a second in 1658. Though this was not liked so well as the first, yet both were eagerly bought and admired at Oxford. An order was afterwards obtained, forbidding all booksellers, or any other persons, to sell them: which, however, as is generally the case, made them sell the better. But the author did not long survive this order, being arrested by death on the 11th of February, 1658.

OSIANDER, FREDERIC BENJAMIN, one of the most distinguished German professors of midwifery. He was born in 1759 at Zell, in the kingdom of Würtemberg, and in 1792 was appointed professor of midwifery in the university of Gottingen, and director of the lying-in hospital, which was established in 1751, and had become the first school of midwifery in Germany. Osiander remained its director for thirty years, during which time about 3000 scholars enjoyed his instructions there. From eighty to 100 women were received there annually, and it often happened that several years passed without the occurrence of a single death. He published the history of this interesting institution, and a description of all the remarkable cases which occurred from 1794. He died in 1822. Osiander's numerous works, on almost every branch of medicine, are enumerated in Saalfeld's "History of the University of Gottingen from

1788." Among these is a "Manual of Midwifery," 1796; and "Manual of Accouchement," with a collection of drawings; "On the Diseases which take place in the Period of Development of the Female Sex."

OSTADE, ADRIAN VAN, a Dutch painter of eminence, who was born at Lubeck in 1610. The reputation which Teniers then enjoyed led Ostade to wish to imitate his style; but he was deterred from the execution of this project by the advice of Brauwer, another Flemish painter, who convinced him that he could never attain a high place in his art if he devoted himself to the servile imitation of another, however eminent. Van Ostade followed this advice, as well as the bent of his own mind; for while the subjects of which he made choice were of the same class with those of Teniers, he treated them in a manner altogether his own. Characteristic traits, some of which strike us at the first glance, distinguish Ostade and Teniers. These two masters are equally admirable for the transparency and harmony of their works; but the colouring of Teniers is clear, gay, and silvery, and his touch firm, light, and bold, while the pencil of Ostade, always rich and soft, is sometimes wanting in firmness. If we consider design and composition, Teniers places in opposition and unites with skill numerous groups; bold and able in giving all the effects of light, he develops extensive scenes in the open air, and gives them the spirit and life of nature, without any of his shadows being ever extravagant, and without even suffering the art of his combinations to be apparent. His figures are always correctly drawn; their attitudes easy, and even graceful. Ostade, on the contrary, collects his figures into places feebly lighted,—generally in the interior of houses, where a partial gleam only breaks through the masses of foliage which shade the window. He does not always observe the laws of perspective with rigorous accuracy, and the drawing of his figures is often incorrect; but he charms principally by the spirit with which he animates his groups, by a general softness of composition, and by his mysterious and striking effects of light. But a difference, still more important, distinguishes the works of these two masters. Teniers, while he imitates nature, preserves her grace. If he represents rustic festivals, we recognise in the sports of the peasants, in their joy, in their anger, the diversity of their characters. Every condition and every age has its peculiar manners. Ostade attaches himself constantly to the representation of humorous scenes. Confining the circle of models, he contents himself with choosing from the figure and the actions of peasants, whatever nature offers of grotesque and of low. He varies his subjects with skill, as well as the expression of his faces; but he never deviates from the burlesque style which he has chosen. Teniers paints the manners of the Dutch peasantry as they were marked by occasional grossness, but with a general character of hearty jollity and of mirth proceeding from content. Ostade, a satirist, deforms his personages to render them more droll and ridiculous. The director of Ostade's taste, Brauwer, painted in alehouses the companions of his debauchery; Ostade, on the contrary, as well as Teniers, was remarkable for the decency and the gravity of his manners. On the approach of the French troops in 1662, Ostade went to Amsterdam, where he resided till his death, which took place in 1685.

OSWALD, JOHN, a Scottish writer, who early in life displayed a strong predilection for literature. He served for some years in the British army in India, where he was distinguished by his eccentric conduct. On the breaking out of the French revolution he went to France, and obtained the rank of colonel in the French army. He fell in the field of battle. His works are almost all of a burlesque character; among them we may mention his "*Ranæ Comicæ Evangelizantes*; or the Comical Frogs termed Methodists."

OTFRID, or OTFRIED, the author of one of the earliest specimens of composition in the German language. He was a native of Suabia, and lived in the middle of the ninth century. After having become a monk of the abbey of Weissenburg, in Alsace, he studied under Rabanus Maurus, abbot of Fulda. He then returned to his monastery, where he opened a school of literature, and wrote a variety of works in prose and verse. The most important of these is a rhymed version, or paraphrase, of the gospels, in old High German, still extant, in which there are some passages of lyrical poetry.

OTHO, MARCUS SALVIUS, a Roman emperor, who was successor of Galba. He was descended from a consular family, and passed his youth in luxury and debauch, being the confidant of Nero. This emperor appointed him proconsul in Lusitania, that he might remove an obstacle to the gratification of his passion for Poppæa Sabina, the wife of Otho, to whose beauty her husband himself had first called his attention. Otho held his place with honour for ten years. He was the first to declare for Galba when he rebelled against Nero, and accompanied him to Rome, where he was made consul immediately after Galba ascended the throne, A. D. 67. As Galba did not adopt him for his successor, and as he was greatly distressed, having squandered away all his fortune, he determined to effect the fall of the emperor. He succeeded with the assistance of the pretorian bands and the other troops. Galba was murdered and Otho proclaimed emperor; but the legions in Germany proclaimed Vitellius. In vain did Otho offer immense sums to gain them to his side. Vitellius refused the offer to reign as joint emperor, and led his army over the Alps. Otho, for whom most of the provinces had declared, sent against these veteran troops an army of newly levied soldiers, but commanded by able generals, who defeated in three battles the divided army of Vitellius. Elated by his success, and becoming imprudent, Otho determined on a decisive battle against the now united troops of his adversary, and was beaten. Upon receiving information of his misfortune he resolved, by a voluntary death, to end the civil war, and pierced himself with his dagger, after reigning three months and three days. Notwithstanding his luxurious habits he had given proofs of a daring and resolute spirit.

OTHO I.—This early German emperor was born in 912. His haughtiness and selfish spirit excited the enmity of his brothers, and even his mother was so much disgusted at them as to employ all her influence against him in favour of her second son, Henry. Otho's firmness, however, prevailed; and he was crowned king of Germany, at Aix-la-Chapelle, in 936; Wenceslaus, on whom he had conferred the duchy of Bohemia, having been murdered by his brother, the latter, on Otho's refusal to acknowledge his claim to the succession, determined to make Bohemia independent of Germany, and was not reduced until 950,

after a fourteen years' war. Otho also brought to a successful issue the struggles with the dukes of Bavaria and Franconia, and invested his son Ludolf with the duchy of Suabia, and his brother Henry with that of Bavaria. Conrad, count of Worms, married Otho's daughter, and received Lorraine. Otho likewise gained reputation in his dealings with foreign states. The Danes, who had invaded Germany, were driven back beyond the Eider; the Danish king was obliged to embrace Christianity, and acknowledge himself a vassal of the empire. Louis called in his aid against the great vassals under the powerful Hugh the Great. Otho reduced the rebels to terms, and confirmed the authority of the king.

The Italians next required his assistance to deliver them from the oppressions of Berengarius II. Otho defeated the usurper, married the widow of the last king, and was crowned king of Lombardy at Pavia in 951. This marriage not only engaged him in ambitious attempts for the possession of Italy, but attracted many foreigners to his court, and involved him in family dissensions. His son Ludolf and his son-in-law Conrad, duke of Lorraine, revolted, but were worsted and deprived of their duchies in 954, which were placed under Bruno, archbishop of Cologne, brother of Otho. Hardly were these transactions completed when the Hungarians broke into Germany, but were defeated by Otho on the Lechfeld, near Augsburg, with such slaughter that they never ventured to renew their invasions. Otho next turned his arms against Berengarius, who had revolted. He was crowned king of Italy by the archbishop of Milan, and soon after emperor by the pope, John XII. The pope took the oath of allegiance to him, and the clergy promised that for the future the choice of pope should always be made in the presence of an imperial commissioner.

John soon repented of having given himself a master, and flew to arms while the emperor was yet in Pavia. The latter hastened to Rome, deposed that pontiff, and placed Leo VIII. in the papal chair. No sooner was Otho returned to Germany than the Romans restored John, and reversed the measures of the emperor, who again appeared in Rome and punished his enemies. The Byzantine court refused to acknowledge Otho's claim to the imperial dignity; but he defeated the Greek forces in Lower Italy, and the eastern emperor, John Zimisce, gave the Greek princess, Theophania, to his son in marriage. Otho died in 973, leaving the reputation of great courage and the strictest integrity. The clergy in Germany were indebted to him for their elevation, which he encouraged to counterbalance the power of the temporal vassals.

OTHO II., the youngest son of Otho I. and the fair Adelaide, was born in 955. His elder brothers had all died before their father, who caused him to be crowned king of Rome—the first instance of the kind in German history. He inherited from his father a hasty and unsteady temper, which, while it led him to form great projects, also pushed him forward too impatiently to their execution. Adelaide at first held the reins of government. Otho, disgusted at his state of dependence, left the court, and a civil war broke out, at the head of which was his cousin Henry, the young duke of Bavaria. Otho completely humbled him, and granted the duchy to his nephew Otho, of Suabia, who thus became the possessor of two great fiefs. He afterwards became involved in a war



with Lothaire, king of France, for Lorraine. Lothaire attacked him in Aix-la-Chapelle in 978, and Otho was obliged to retreat; but having collected his forces, drove back Lothaire, laid waste Champagne, and advanced towards Paris, the suburbs of which he burned. By the terms of the peace which was concluded in 980, Lorraine was left in its former relations to the empire. Otho next attempted to drive the Greeks from Italy, but they called in the Saracens to their aid from Sicily, and Otho suffered a total defeat at Basentello, in Calabria. He himself escaped only by leaping into the sea, where he was picked up by a Greek ship that was sailing by. From this he afterwards made his escape by artifice; but he died soon after at Rome, in 983. His son, Otho III., who succeeded him, was born in 980, and died in 1002. With him the male line of the imperial Saxon house became extinct.

OTIS, JAMES, a distinguished American patriot, who was born on the 5th of February, 1724, in the United States. The first two years of his collegiate course are said to have been given more to amusement than to study, his natural disposition being vivacious and ardent; but subsequently he was distinguished for his application and proficiency. After finishing his course at the university, he devoted eighteen months to the pursuit of various branches of literature, and then entered upon the study of the law. This he quickly mastered, and his practice became very extensive. On one occasion he went in the middle of winter to Halifax, in consequence of urgent solicitation to defend three men accused of piracy, and procured their acquittal. Although his professional engagements were so numerous, he cultivated his taste for literature, and in 1760 published a treatise entitled "The Rudiments of Latin Prosody, with a Dissertation on Letters and the Principles of Harmony, in Poetic and Prosaic Composition; collected from the Best Writers." He also composed a similar work on Greek prosody, which remained in manuscript and perished with all his papers. It was never printed, as he said, because "there were no Greek types in the country; or, if there were, no printer knew how to set them." In 1755 he married Miss Ruth Cunningham, the daughter of a respectable merchant, who brought him a dowry at that time considered very large. Amid all the embarrassments which his affairs subsequently experienced in consequence of his entire devotion to the concerns of the public, he sacredly preserved the fortune which he received with his wife, to whom it returned after his death.

The public career of Mr. Otis dates from the period when he made his famous speech against the "writs of assistance," for which an application had been made, by the officers of the customs, to the superior court of Massachusetts, in pursuance of an order in council, sent from England, to enable them to carry into effect the acts of parliament regulating the trade of the colonies. When that order arrived, Otis was advocate-general, and was, consequently, requested to lend his professional assistance in the matter; but, deeming the writs to be illegal and tyrannical, he refused, and resigned his station. He was then applied to, to argue against the writs, which he immediately undertook to do, in conjunction with Mr. Thacher, and in opposition to his former preceptor, Mr. Gridley, the attorney-general. Of the discourse which he pronounced, the president, Mr.

Adams, says, "Otis was a flame of fire: with a promptitude of classical allusions, a depth of research, a rapid summary of historical events and dates, a profusion of legal authorities, a prophetic glance of his eyes into futurity, and a rapid torrent of impetuous eloquence, he hurried away all before him. American independence was then and there born. Every man, of an immense crowded audience, appeared to me to go away as I did, ready to take arms against writs of assistance." The court adjourned for consideration, and, at the close of the term, the chief-justice, Hutchinson, delivered the opinion: "The court has considered the subject of writs of assistance, and can see no foundation for such a writ; but, as the practice in England is not known, it has been thought best to continue the question to the next term, that in the mean time opportunity may be given to know the result." When the next term came, however, nothing was said about the writs; and though it was generally understood that they were clandestinely granted by the court, and that the custom-house officers had them in their pockets, yet it is said that they were never produced or executed.

Otis had now fully committed himself against the designs of the British ministry, and thenceforward bent all his energies to maintain the freedom of his country. At the next election of members of the legislature, in May 1761, he was chosen, almost unanimously, a representative from Boston, and soon became the leader in the house of the popular party. In 1765 Mr. Otis was chosen, by the Massachusetts legislature, one of the members of a committee appointed to meet the committees of the legislatures of other colonies at New York, in consequence of the passing of the stamp-act by parliament. They met in convention in the same year, and named three committees to prepare addresses to the king, lords and commons. On the last Mr. Otis was placed. In this convention Mr. Otis made the acquaintance of many distinguished men from different colonies, and subsequently maintained, with several of them, a friendship and correspondence. In May 1767, after the repeal of the stamp-act, Mr. Otis was elected speaker of the house of representatives; but he was negatived by the governor, who entertained a peculiar animosity towards him, from his indefatigable endeavours to defeat every plan of encroachment. In the summer of 1769 the vehement temper of Mr. Otis was so much wrought upon by the calumnies which he discovered that the commissioners of the customs in Boston had transmitted to England concerning him,—by which, indeed, they sought to have him tried for treason,—that he inserted an advertisement in the "Boston Gazette," denouncing them in severe terms. The next evening he went to the British coffee-house, where one of the commissioners, a Mr. Robinson, was sitting with a number of officers of the army, navy, and revenue. As soon as he entered an altercation arose, which was quickly terminated by a blow from Robinson's cane. Otis immediately returned it with a weapon of the same kind, when the lights were extinguished, and he was obliged to defend himself, single-handed, against numbers. After some time the combatants were separated. Robinson retreated by a back passage, and Otis was led home, wounded and bleeding. He received a deep cut on his head; and to this has been partly attributed the derangement under which he afterwards laboured.

Soon after this transaction he instituted an action against Robinson, and obtained an award of 2000*l.* sterling damages, which, however, he gave up on receiving a written apology, in which the defendant acknowledged his fault and begged his pardon. In 1770 he retired into the country on account of his health. At the election in 1771 he was again chosen a representative; but this was the last year that he took a part in public concerns, except occasionally to appear at a town-meeting. He withdrew also, almost entirely, from the practice of his profession. His mind became seriously affected, and continued so, with some lucid intervals, until his death. Sometimes he was in a frenzied state, at others, he exhibited rather the eccentricity of a humourist than absolute derangement. The two last years of his life were passed at Andover. After he had been there for some time he was supposed to be completely restored, and returned to Boston. He resumed his professional engagements, and pleaded a cause in the court of common pleas, in which he displayed considerable power, but less than was his wont. The interval of reason was not however of long duration, and he was induced to go back to Andover. Six weeks after his return he was killed by a stroke of lightning, in the sixtieth year of his age. This event happened in May 1783. The chief defect of Mr. Otis's character was his irascibility. His merits are well summed up in the following extract from the work of Mr. Tudor, to which we have before alluded:—"In fine, he was a man of powerful genius and ardent temper, with wit and humour that never failed; as an orator, he was bold, argumentative, impetuous, and commanding, with an eloquence that made his own excitement irresistibly contagious; as a lawyer, his knowledge and ability placed him at the head of his profession; as a scholar, he was rich in acquisition, and governed by a classic taste; as a statesman and civilian, he was sound and just in his views; as a patriot he resisted all allurements that might weaken the cause of that country to which he devoted his life, and for which he sacrificed it." It is greatly to be regretted that, during his derangement, he destroyed all his papers; sufficient evidence, however, of his power as a writer remains in the various state papers of which he was the author whilst a member of the legislature, though they were subjected to the revising pen of Samuel Adams, whose patient temper permitted him to undergo the labour of correcting and polishing, which the ardour of the other disdained.

OTT, HENRY, a celebrated Swiss, who was born in 1617. In 1636 he was sent to study at Lausanne, and went some time after to Geneva and Groningen, in the company of Hottinger; and, having made great progress under the professors Gomar and Alting, he passed to Leyden and Amsterdam. Here he applied himself to rabbinical learning and the oriental languages for five years, at the end of which he made the tour of England and France. Soon after his arrival in Switzerland he was presented to the church of Dietlickon, of which he continued minister for twenty-five years. He was nominated professor of eloquence in 1651, of Hebrew in 1655, and of ecclesiastical history in 1668. He held a literary correspondence with several learned men till his death, which took place in 1682. He published several works, among which we may mention his "*Franco Gallia*," "*Oratio de Causa Jansenitica*," and "*The Grandeur of the Roman Church, with Remarks*."

OTWAY, THOMAS.—This talented but unfortunate dramatist was born at Trotting in Sussex, in March, 1651, and educated at Christ Church college, Oxford, where he entered a commoner in 1669. He, however, left the university without taking his degree, and came to London, where he immediately commenced writing for the theatres. He subsequently obtained a cornet's commission in a new-raised regiment destined for Flanders. He went there with the rest of the forces in 1677, but returned the following year in very indigent circumstances, so that he was obliged to have recourse to his pen again for a sustenance. He continued writing plays and poems till his death, which took place in April 1685, "in a manner," says Dr. Johnson, "which I am unwilling to mention. Having been compelled by his necessities to contract debts, and hunted, as is supposed, by the terriers of the law, he retired to a public-house on Tower Hill, where he died of want, or, as it is related by one of his biographers, by swallowing, after a long fast, a piece of bread which charity had supplied. He went out, as is reported, almost naked, in the rage of hunger, and finding a gentleman in a neighbouring coffee-house, asked him for a shilling. The gentleman gave him a guinea; and Otway going away bought a roll, and was choked with the first mouthful. All this, I hope, is not true; but that indigence and its concomitants, sorrow and despondency, brought him to the grave, has never been denied."



Dryden had some pique against him, probably on account of his friend Shadwell, and spoke frequently of him with contempt, but changed his tone at last, and declared in his favour. Langbaine, in speaking of him, says, "That his genius in comedy leaned a little too much to libertinism; but that in tragedy he made it his business for the most part to observe the decorum of the stage,—that he was a man of excellent parts, and daily improved in his writing, but yet sometimes fell into plagiarism, as well as his contemporaries, and made use of Shakspeare to the advantage of his purse at least, if not his reputation. It is universally agreed, that he excels in touching the tender passions in tragedy, of which his '*Orphan*' and '*Venice Preserved*' contain the strongest specimens." Mrs. Barry, the celebrated actress, used



to say that, in the part of Monimia in "The Orphan," she never spoke these three words, "Ah! poor Castalio!" without tears. These two tragedies are still acted, but he wrote many others. Besides these, Otway made some translations and wrote several miscellaneous poems. In 1719 appeared a drama ascribed to Otway, but certainly not written by him, called "Heroic Friendship, a Tragedy." At the time of his death, however, he had made some progress in a play, for the following advertisement, printed in *L'Estrange's "Observer,"* appeared on the 27th of November, 1686: "Whereas Mr. Thomas Otway, some time before his death, made four acts of a play; whoever can give notice in whose hands the copy lies, either to Mr. Thomas Betterton or to Mr. William Smith, at the theatre royal, shall be well rewarded for his pains."

OUGHTRED, WILLIAM, an English mathematician and divine, who was born at Eton in Buckinghamshire, in 1571, and received his education at Cambridge. He entered holy orders and obtained his degree of M. A. in 1599, after which he was presented to the rectory of Aldbury in Surrey, where he died in 1660. Among his many learned works we may enumerate his "Treatise on Trigonometry," "Key to the English Mathematics, New Forged and Filed," and his "Conic Sections," which appeared after his death, annexed to Sir James Moore's "Arithmetic."

OVERALL, JOHN, a learned English bishop, who was born in 1559, and was sent to St. John's college, Cambridge, but afterwards removed to Trinity college, where he was chosen fellow. In 1606 he was appointed regius professor of divinity, when he took the degree of D. D., and about the same time was elected master of Catherine Hall in the same university. In 1601 he was preferred to the deanery of St. Paul's, London, by the recommendation of his patron, Sir Fulk Greville, and Queen Elizabeth; and, in the beginning of James's reign, was chosen prolocutor of the lower house of convocation. In 1612 he was appointed one of the first governors of the Charter House hospital, then just founded by Thomas Sutton, Esq., and in April 1614 he was made bishop of Litchfield and Coventry, and in 1618 translated to Norwich, where he died in May 1619. This prelate had the character of being the best scholastic divine of his period; and Cosin, bishop of Durham, calls himself his scholar, and expressly declares that he derived all his knowledge from him. He is also celebrated by Smith for his distinguished wisdom, erudition, and piety. In the controversy, which in his time divided the reformed churches, respecting predestination and grace, he held a middle opinion, inclining rather to Arminianism, and seems to have paved the way for the reception of that doctrine in England, where it was generally embraced a few years afterwards, chiefly by the authority and influence of Archbishop Laud.

But Bishop Overall is principally celebrated by his "Convocation Book," respecting which the following account from Bishop Burnet will best describe it:—"This book," says that historian, "was wrote on the subject of government, the divine institution of which was very positively asserted. It was read in convocation, and passed by that body, in order to the publishing of it, in opposition to the principles laid down in the famous book of Parsons, the Jesuit, published under the name of 'Doleman.' But King James did not like a convocation entering into such a theory of po-

litics, so he discouraged the printing of it, especially since, in order to justify the owning of the United Provinces, who had lately thrown off the Spanish yoke, to be a lawful government, it was laid down that, when a change of government was brought to a thorough settlement, it was then to be owned and submitted to as a work of the providence of God. Here it slept till Archbishop Sancroft, who had got the book into his own hands, and not observing the last-mentioned passage in it, resolved to publish it in the beginning of King William's reign, as an authentic declaration the church of England had made in the point of non-resistance. Accordingly it was published in quarto, as well as licensed, by him a very few days before he was under suspension for not taking the oaths."

OVERBURY, SIR THOMAS, a miscellaneous writer, who is principally celebrated on account of his tragic death. He was born in 1581 in Warwickshire, and received his education at Queen's college, Oxford, after which he entered the Middle Temple to study the law. He, however, became acquainted with Robert Carr, the worthless favourite of James I., who procured him the honour of knighthood from the king, and a place for his father. Their intimacy continued to be beneficial to each other till Robert Carr engaged in his celebrated intimacy with the countess of Essex, and on his wishing to marry that lady, Overbury strongly opposed the measure. The countess immediately exercised her influence to obtain his removal, and an attempt was made to obtain his appointment to a distant mission, but he refused to accept it, and on the ground of disobedience to the king's wishes he was committed to the Tower, where he was murdered in September 1613. All the persons connected with the murder were tried and convicted; but, to the disgrace of James, he pardoned the earl and countess.

The following extract from his works will give the reader some idea of his powers as a writer. It is a representation of the character of a country girl, entitled "The Fair and Happy Milk Maid:"—

"She knows a fair look is but a dumb orator to commend virtue, therefore minds it not. All her excellencies stand in her so silently, as if they had stolen upon her without her knowledge. The lining of her apparel, which is herself, is far better than outsidings of tissue; for, though she be not arrayed in the spoil of the silk-worm, she is decked in innocence,—a far better wearing. She doth not, with lying long in bed, spoil both her complexion and conditions; nature hath taught her, too immoderate sleep is rust to the soul; she rises therefore with chanciere, her dame's cock, and at night makes the lamb her curfu. In milking a cow and straining her teats through her fingers, it seems that so sweet a milk-press makes the milk whiter or sweeter; for never came almond-glore or aromatic ointment on her palm to taint it. The golden ears of corn fall and kiss her feet when she reaps them, as if they wished to be bound and led prisoners by the same hand that felled them. Her breath is her own, which scents all the year long of June, like a new made hay-cock. She makes her hand hard with labour, and her heart soft with pity; and when winter evenings fall early, sitting at her merry wheel, she sings defiance to the giddy wheel of fortune. She doth all things with so sweet a grace, it seems ignorance will not suffer her to do ill, being her mind is to do well. She bestows her year's wages at next

fair, and in chusing her garments, counts no bravery in the world like decency. The garden and bee-hive are all her physic and surgery, and she lives the longer for it. She dares go alone and unfold sheep in the night, and fears no manner of ill, because she means none; yet, to say the truth, she is never alone, but is still accompanied with old songs, honest thoughts, and prayers, but short ones; yet they have their efficacy, in that they are not palled with ensuing idle cogitations. Lastly, her dreams are so chaste that she dare tell them; only on a Friday's dream is all her superstition; that she conceals for fear of anger. Thus lives she, and all her care is, she may die in the spring time, to have store of flowers stuck upon her winding sheet."

OVID, NASO PUBLIUS, an ancient Roman poet, who was born at Sulmo, near Rome. His father intended him for the profession of the Roman law, and therefore sent him early in life to the capital, where he studied eloquence under the most celebrated masters. Notwithstanding his great success, his father's expectations were soon frustrated. His son was born a poet; and though he was often reminded that even Homer lived and died in poverty, his ruling passion triumphed over all obstacles, and nothing could divert him from pursuing the bent of his inclinations. Every thing he wrote was poetical, and as Pope expresses it, "He lisp'd in numbers, for the numbers came." A lively genius and fertile fancy soon gained him friends and admirers among the most distinguished characters of his age. Virgil and Horace honoured him with their correspondence, and Augustus patronised him with the most unbounded liberality. At the death of his elder brother he came in possession of an easy independence, when he relinquished the bar for his favourite pursuit of poetry. Ovid now divided his time between Rome and his beautiful villa near the Appian Way, in the full enjoyment of social and literary pleasures, and in the bosom of domestic happiness with his wife Perilla, whose beauty and virtue he has so frequently celebrated. But this life of ease and indulgence was but of short duration, for he was banished by Augustus to Tomas on the Euxine Sea. This sudden exile was attributed to the indelicacy of some of his verses, which were considered as pernicious to the morals of the Roman youth. But it is supposed rather to have proceeded from political motives, and the accidental discovery that Ovid had made of the private vices of some of the imperial family. But whatever was the fault of Ovid, it was unpardonable in the eyes of Augustus, who continued inexorable to the most submissive importunities and flattering addresses of the poet. The pusillanimity that he betrayed in his banishment, and his gross adulation of the emperor, have subjected him to deserved ridicule and pity. Not content with lavishing the most extravagant praises on Augustus during his life, he literally made an idol of him after his death, and consecrated a chapel to his memory, on which he daily offered incense. Tiberius seemed to inherit the resentment of his predecessor, and was equally insensible to all the intreaties that were made for Ovid's return to Rome, and he died in the eighth year of his exile, in the fifty-ninth year of his age, A. D. 17.

The genius of Ovid was of a very varied nature, and adapted to all kinds of poetry. Though his writings are sometimes justly censured, they possess great sweetness and elegance, with much taste, and an accurate knowledge of the human heart. His most

celebrated works are his "Fasti," which were divided into twelve books, the same number as the constellations in the zodiac, six of which have perished. These are much valued for the descriptions they contain of the religious rites and festivals of the ancient Romans. His "Epistles," and "Art of Love," are written with great elegance and taste; but the latter unfortunately contains that pernicious doctrine which is calculated to corrupt the heart and sap the foundations of virtue and morality. But his finest performance, and on which he rested his hopes of immortality, was his "Metamorphoses," his last work before he was sent into banishment; this would have been lost to posterity if a few copies had not been taken; for, on receiving his sentence, he indignantly threw it into the fire. These productions have ranked him among the first poets among the ancients, and have been justly appreciated by the moderns. So highly were his talents esteemed by Alphonso, king of Naples, that being in the neighbourhood of Sulmo, the birth-place of Ovid, he saluted the town, and did homage to the genius of the country, which had produced so great a poet, adding, "that he would willingly resign part of his dominions to recall to life that man whose memory was dearer to him than the possession of Abruzzo."

OUDNEY, WALTER.—This gentleman formed one of the party who accompanied Captain Clapperton in his expedition through Africa. The result of this journey was most unfortunate, as nearly all the persons connected with it lost their lives. Captain Clapperton, in a letter dated the 2nd of February, 1824, thus describes the death of his fellow-traveller. He says, "The melancholy task has fallen to me to report to you the ever-to-be-lamented death of my friend Dr. Walter Oudney. We left Kuka on the 14th day of December, 1823, and by easy journeys arrived at Bedukarfea, the westernmost town in the kingdom of Bornou. During this part of the journey he was recovering strength very fast, but on leaving Bedukarfea and entering the Beder territory, on the night of the 26th and morning of the 27th, we had such an intense cold, that the water was frozen in the dishes, and the water-skins as hard as boards. Here the poor doctor got a severe cold, and continued to grow weaker every day. At this time he told me when he left Kuka, he expected his disorder would allow him to perform all his country expected from him, but that now his death was near, and he requested me to deliver his papers to Lord Bathurst, and to say he wished Mr. Barrow might have the arrangement of them, if agreeable to the wishes of his lordship.

"On the 2nd of January, 1824, we arrived at the city of Katagum, where we remained till the 10th, partly to see if the doctor, by staying a few days, would gain a little strength to pursue his journey. On leaving Katagum he rode a camel, as he was too weak to ride his horse. We proceeded on our road for ten miles that day, and then halted, and on the following day five miles further, to a town called Murmur. On the morning of the 12th he ordered the camels to be loaded at daylight, and drank a cup of coffee, and I assisted him to dress. When the camels were loaded, with the assistance of his servant and me, he came out of his tent. I saw then that the hand of death was upon him, and that he had not an hour to live. I begged him to return to his tent and lie down, which he did, and I sat



down beside him: he expired in about half an hour after. I sent immediately to the governor of the town, to acquaint him with what had happened, and to desire he would point out a spot where I might bury my friend, and also to have people to wash the body and dig the grave, which was speedily complied with. I had dead-clothes made from some turbans that were intended as presents; and as we travelled as Englishmen and servants of his majesty, I considered it my most indispensable duty to read the service of the dead over the grave, according to the rites of the church of England, which happily was not objected to; but, on the contrary, I was paid a good deal of respect for so doing. I then bought two sheep, which were killed and given to the poor; and I had a clay wall built round the grave to preserve it.

OWEN, JOHN, an epigrammatical writer, who was born in Caernarvonshire, and received his education at New college, Oxford. In 1594 he was appointed master of a school in Warwick, when he became celebrated for his Latin poems, but more especially for his epigrams. He experienced the poet's frequent lot of poverty, being supported in the latter part of his life by Bishop Williams, who, on his death, had him buried in St. Paul's cathedral.

OWEN, JOHN, D. D., an English nonconformist divine, who was born at Stadham in Oxfordshire, in 1616, of which place his father was vicar. He studied at Oxford, and remained at college until his twenty-first year. On the breaking out of the civil war he took part with the parliament, became a tutor in the family of Sir Robert Dormer, and chaplain to Lord Lovelace; but subsequently repaired to London, where he wrote his "Display of Arminianism," which was published in 1642. He had hitherto been a presbyterian in matters of church government, but now adopted the congregational or independent mode as more conformable to the New Testament, and published his reasons. During the siege of Colchester he became acquainted with General Fairfax, and having acquired great celebrity, was appointed to preach at Whitehall the day after the execution of Charles I. He was soon after introduced to Cromwell, whom he accompanied in his expeditions both to Ireland and Scotland; and in 1651 was made dean of Christ Church college, Oxford, and in 1652 was nominated by Cromwell, then chancellor of the university, his vice-chancellor. On the death of the protector he was deprived both of that and his deanery by the influence of the presbyterian party. At the meeting of his brethren at the Savoy in 1658, he took a great part in drawing up the confession of faith of the congregational churches. While the bill to revise the conventicle act was pending, he drew up reasons against it, which were laid before the lords. He died in 1683, in the sixty-third year of his age. Among his publications we may mention his "Exposition on the Epistle to the Hebrews," "A Discourse on the Holy Spirit," a complete collection of sermons, and several tracts, "An Inquiry into the Original Nature, Institution, &c., of Evangelical Churches," "An Account of the Nature of the Protestant Religion," &c.

OWEN, LEWIS, a controversial writer, who was born in Merionethshire in 1572. Early in life he went to Spain and entered the society of Jesuits, but finding that they did not meet his views in religion, he came back and employed the knowledge which

he had obtained to expose them in his work, "Speculum Jesuiticum, or the Jesuits' Looking-Glass."

OWEN, WILLIAM, an English artist of considerable talent, who was born in Shropshire in 1769. He was placed at a grammar-school in Ludlow, where his early love of painting attracted the notice of Mr. Payne Knight, who lived in the neighbourhood, and by his advice young Owen was sent to London and placed under the tuition of Charles Catton, the royal academician. Here he had the good fortune to attract the attention of Sir Joshua Reynolds, and having some time after made an exquisite copy of Sir Joshua's picture of Mrs. Robinson, in her celebrated character of Perdita, he had the advantage of the president's advice and instruction for the remainder of the life of that great master. In the year 1797 he exhibited at Somerset House a picture of the two Misses Leaf, by which he gained great credit, and in the latter part of the same year he married the elder of those ladies. In the year 1800 Mr. Owen settled with his family in Pimlico, but carried on his professional avocations at his rooms in Leicester Square, in the house next to that in which Sir Joshua Reynolds formerly lived. At this period he made great advances in his art, and was in constant intercourse with many persons of the highest rank and consequence in the country. One of the portraits of this artist was that of William Pitt, who took great notice of Mr. Owen and invited him to Walmer Castle. His whole-length portrait of the lord chancellor is also a characteristic likeness. The composition is exceedingly good, the colouring natural and harmonious, and the general effect admirable. Nor can any one, who was so fortunate as to see his portrait of the duchess of Buccleugh, easily forget the placid dignity of the figure, and the exquisite tone that pervades the whole canvass. Mr. Owen occasionally relieved the monotony of portrait-painting by employing his pencil on subjects of fancy; although even in works of that description he never failed to have recourse to nature as his model. Among the earliest specimens of his taste and skill in compositions of this kind are, the Blind Beggar of Bethnal Green, and the Village Schoolmistress, both of which have been the subjects of highly popular prints. The Road Side, painted for Mr. Lister Parker, and exhibited at the royal academy in 1807, also excited general admiration. In speaking of this beautiful picture a judicious critic observes, "Adherence to the simple elegance of untutored nature, unstudied ease and gracefulness of attitude, beauty of face and form, charm the heart of the spectator. The maternal tenderness with which the parent presents the nectarean repast to her child, the sound repose of the infant girl, the tranquil and amiable expression of the eldest boy, excite gentle and agreeable sympathy. The drapery has a graceful carelessness suitable to the humble characters it adorns. There is scarcely a painter in the academy who can vie with this excellent artist in the force with which he relieves his objects, while he preserves the mellowness and harmony of his colouring and effect. Sir Joshua appears to revive in this pupil of nature. He indeed has more firmness and precision of outline and drawing than that famous painter; and equally captivates by his faithful delineations of the lovely objects of humble life." An exquisitely finished Cupid, executed for the late Sir Thomas Heathcote, and the Fortune-Teller, painted for that patriotic encourager of the arts of his own country, Sir John Leicester, are like-

wise among the most pleasing and interesting productions of the British school.

On the 10th of February, 1806, Mr. Owen was elected a royal academician. At this period he was enjoying the fruits of long study and perseverance in the full practice of his profession. On his being appointed principal portrait-painter to his royal highness the prince regent in 1813, the honour of knighthood was offered to Mr. Owen, but he respectfully requested permission to decline it. In 1814, when the Louvre was filled with all the finest works of art in the world, Mr. Owen visited Paris in company with his friends Colonel Ansley and Mr. Callcott, the royal academician. Mr. Owen may be considered as having been at the height of his prosperity in 1817. It appears by a series of annual pocket-books (which contained the only accounts he ever kept) that at that time his practice produced him 3000*l.* a year; so that had his health continued he was in a fair way of realizing a large fortune. In 1818 he removed to Bruton Street, and it was with something like a presentiment of evil that he did so; for he expressed much regret at leaving his house at Piccadilly, and his painting-rooms in Leicester Square, where he had worked through all his difficulties, acquired his high reputation, and was rapidly accumulating wealth. Unhappily his evil boding proved to be but too well grounded, for the seeds were already sown of that disease, which soon after occupying his new residence made its appearance, and eventually confined him to a sick bed, and entirely incapacitated him for pursuing his profession.

In 1818 he visited Cheltenham, where he received so much benefit from the waters as to be enabled, with improved health, to travel into Staffordshire.

The following year Mr. Owen went to Bath, but he returned to town without having derived any benefit from his journey. Soon after he was confined to his bed, from which he never again rose, and for five years the only change he experienced was in being wheeled in the morning from his sleeping-room on the first floor to his drawing-room, and back at night. One exception indeed was made to this painfully monotonous existence, by a removal to a pleasant part of Chelsea about six months previous to his decease, in the hope that a change of air and scene might at least renovate his spirits, but the trial was unsuccessful, and at no period of his long illness did he ever suffer so seriously as during this short absence from home, to which he gladly returned in little more than a fortnight.

Though Mr. Owen was at length reduced to such a state that protracted existence was neither to be expected nor to be desired, yet the immediate cause of his death was of a sudden and melancholy nature. He had been for some time in the habit of taking an opening draught prescribed by Sir Anthony Carlisle, and he also took every evening thirty drops of a preparation of opium known by the name of Battley's Drops. In consequence, however, of the carelessness of an assistant at a chemist's shop, where Mr. Owen's medicines were usually procured, who erroneously labelled two phials, the one containing the opening draught and the other Battley's Drops, Mr. Owen, very early in the morning of Friday the 11th of February, 1825, swallowed the whole contents of a phial of the latter. He soon became exceedingly lethargic, and his appearance exciting a suspicion of the mistake that had been committed, medical as-

sistance was instantly sent for. Attempts, which were partially successful, were made to dislodge the laudanum. Mr. Owen, however, who was in a state of stupor, gradually became worse, and after lingering until nearly four o'clock in the afternoon, he expired.

OXENSTIERN, AXEL, COUNT OF, a Swedish statesman, who was born at Fano, in Upland, in 1583. His own inclinations and the wishes of his family having destined him for the church he applied himself at Rostock, Wittenberg, and Jena, principally to theology, for the study of which he always retained a predilection. After finishing his studies he visited most of the German courts, and in 1602 returned to Sweden. In 1606 Charles IX. sent him on a public mission to Mecklenburg, and in 1608 he was admitted into the senate, in which his thirteen immediate ancestors had held a seat. The infirmities of age having induced his sovereign not long after to appoint a regency, Oxenstiern was placed at the head of it, and on the accession of Gustavus Adolphus, was made chancellor. In 1614 he accompanied the new king to Germany, and soon after had the satisfaction of seeing the hostilities between Sweden and Russia terminated by the honourable peace of Stolhova. He was subsequently appointed governor-general of all the conquests of the Swedish arms in Germany; and when Gustavus penetrated into the heart of that country, Oxenstiern was invested with full powers in all affairs, both civil and military, on the Rhine, and fixed his head-quarters at Mentz, while Gustavus advanced into Bavaria and Franconia. On the fall of his master at Lutzen, he exerted himself in every way to protect Sweden and her allies, and visited Dresden and Berlin to concert measures for continuing the war. The Swedish government conferred on him full powers to adopt any measures which he considered for the public good. He therefore assembled a congress at Heilbronn, in which he was recognised as the head of the protestant league. This league was held together and supported solely by his influence and wisdom, and in 1636 he returned to Sweden, after an absence of ten years, laid down his extraordinary powers, and took his seat in the senate as chancellor of the kingdom and one of the five guardians of the queen. His great aim was to bring the German war to a successful conclusion, and with this design he sent his son John to Germany in the capacity of Swedish plenipotentiary. In 1645 he assisted in the negotiations with Denmark at Brounsebro, and on his return was created count by Queen Christiana, and at the same time was elected chancellor of the university of Upsal.

When the queen declared her intention of naming her successor, Oxenstiern opposed that measure with all his influence, and resisted with still stronger urgency her determination to abdicate the crown. Finding her, however, fixed in her resolution, he pretended sickness as an excuse for staying away, and taking no part in a step which he foresaw would be the beginning of evil. From that time he took no pleasure in public affairs, although he continued to serve his country with zeal and ability until his death in 1654. Oxenstiern must be ranked among the greatest men who have taken a distinguished part in the affairs of the European world. Great and elevated views, a wonderful political sagacity and foresight, firmness and loftiness of purpose, wisdom in contriving, and prudence and energy in executing, a



strict integrity, and a constant devotion to the welfare of his country, are among the characteristics of this great statesman. The constitution which was prepared by him, and accepted by the states of Sweden in 1634, is esteemed a political masterpiece.

**PACE, RICHARD**, a learned English divine, who was born in the year 1482. He was educated at the charge of Thomas Langton, bishop of Winchester, whom he served as an amanuensis, and afterwards entered into the service of Cardinal Bainbridge. Henry VIII. made him secretary of state, and on entering into holy orders he was admitted prebendary in the church of York, archdeacon of Dorset, and dean of St. Paul's, &c., which preferments were conferred on him during his absence on foreign embassies. On the death of Leo X. he was sent to Rome to solicit the papal chair for Cardinal Wolsey, but a new pope was elected before his arrival,—a circumstance that proved particularly unfortunate to him as the cardinal was ever after his enemy. By the king's order he was sent to the Tower, where he remained two years, till he was discharged by the king's command. When he was enlarged he resigned his deaneries, and died in retirement at Stepney in 1532, after having wrote several works. There is a just character of him by Leland, written upon his return from Venice. He was much esteemed by the learned men of his time, especially Sir Thomas More and Erasmus, and the latter entertained a high opinion of Pace. Stow gives him the character of a "right worthy man, and one that gave in council faithful advice; learned he was also," says that antiquary, "and endowed with many excellent parts and gifts of nature; courteous, pleasant, and delighting in music."

**PACK, RICHARDSON**, a miscellaneous writer, who lived in the beginning of the last century. He was educated at Oxford, after which he entered the army, and rose to the rank of major. Among his literary works we may mention his "Life of Pomponius Atticus," and his "Tale of Religion and Philosophy." He died in 1728.

**PACELLI, ASPIRILIO**, a musical composer, who was born in 1570 at Vasciano in Italy. He was first director of music in the German college in Rome, but received an invitation from King Sigismund III. of Poland to Warsaw as royal chapel-master, which office he filled with great credit to himself for upwards of twenty years, and died there in 1623. Of his printed works we may enumerate, "Cantiones Sacre," "Psalmi et Motetti," "Psalmi Motetti, et Magnificat." Some of Pacelli's pieces are also to be found amongst "Fabio Constantini, Selectæ Cantiones Excellentissim. Autor."

**PACHELBEL, WILHELM HIERON**, was born at Erfurt about the year 1685. His father taught him the harpsichord and composition, by means of which instruction he acquired sufficient skill to fill with credit the situation of organist at Wahre, near Nuremburg. In 1706 he was nominated organist of St. James's church at Nuremburg. His published works are, "Musical Amusements, consisting of a Prelude, Fugue, and Fantasia, for the Organ or Harpsichord." He died at an advanced age.

**PACHELBEL, JOHANN**, a celebrated organist and composer, who was born at Nuremburg in the year 1653. Having a strong inclination for science, he studied for some time at Altdorff, and subsequently removed to the gymnasium poeticum, Regensburg. On

his quitting Regensburg he went to Vienna, and became deputy to the organist of St. Stephen's church in that city. This situation, though attended with little profit, he found very agreeable, as it procured him the friendship and acquaintance of Kerl, at that time chapel-master at Vienna. In 1675 Pachelbel was sent for to Eisenach, and was there raised to the dignity of court-organist. Three years afterwards he removed to Erfurt, where his talents obtained him great applause. In 1690 he was invited to Stuttgart, but that city being threatened with invasion by the French, he quitted it, and settled at Gotha. Not long after this, on the death of Wecher, he succeeded to his place as organist of Nuremburg, in which he continued till his own death in 1706. Pachelbel is celebrated as one of the most excellent of the German organists, of whom Kerl is accounted the father.

**PAER, FERDINANDO**, an eminent musical composer, who was born at Parma in 1774. Having completed his preparatory education, he began to study composition under some of the best masters of the day. His first production was the opera of "Circe," which was very successful. Shortly after the duke of Parma, who was his godfather, bestowed on him a pension, giving him permission to travel to Vienna for the purpose of composing some works in that city. On the death of Naumann in 1801, Paer was invited to Dresden, with the appointment of chapel-master for life. The death of the duke of Parma gave Paer the opportunity of accepting the offer of the elector of Saxony; and he accordingly soon after arrived at Dresden, where he composed several operas, each of which met with brilliant success. After the battle of Jena, Napoleon, being at Dresden, desired that Paer with his wife, who was an excellent singer, should be engaged in his suite. They accordingly followed the emperor to Posen and Warsaw, where they gave several concerts, at which Napoleon was present, who afterwards obtained their regular discharge from the Saxon court, and engaged Paer for the court of France, upon which he proceeded to Paris. The situations which he held under Napoleon were, conductor of the chamber-music and composer to the emperor.

**PAEZ, GENERAL**, a celebrated military leader in South America, who, when the revolution of Caraccas broke out in 1810, declared himself in favour of independence; and his influence with the *llaneros* enabled him to gather round him a body of cavalry, which soon became the terror of the Spaniards. Bolivar soon gave him a command in the regular army, and employed him in duties suited to his own character and that of his half-disciplined troops, who were of great service in partisan warfare. In 1813 and 1814 General Paez rendered important services, and in the succeeding years distinguished himself on almost every occasion. Thus, in 1817, we find him beating, near San Fernando de Apure, a large royalist force under Morillo; and not long after he took possession of Calabozo. At the battle of Ortiz he made several successful charges, and was directed by Bolivar to cover the retreat, which he did with great skill. Throughout Morillo's sanguinary campaigns Paez continually hung upon his rear, or attacked his van, always present where any blow could be struck. After the refusal of the former to give quarter the latter never spared the life of a prisoner; and if, as in the plains of Cojados, his cavalry were cut up, he retired to the plains of Apure, and soon re-appeared

at the head of a new body of South American Cosacks.

In the battle of Carabobo, which took place in 1821, and which established his military reputation, Paéz had charge of the leading division, which it was necessary should penetrate a narrow defile, the heights commanding which were covered with the royalist artillery. He dashed forward with such impetuosity at the head of his troops, that he drove the Spaniards from their position and decided the battle. His services in this victory, which may be considered as securing the independence of Colombia, were considered of such importance that Bolívar offered to appoint him general-in-chief of the army on the field of battle. On the organization of the government which ensued, Paéz was elected a member of the senate for the department of Venezuela, and appointed commandant-general of that department. Although without early education, yet after the tranquil period which followed the expulsion of the Spaniards from Venezuela, he made a rapid progress in those elements of knowledge in which he was most deficient. Disaffection to the confederacy had for several years prevailed in Venezuela, which was carried to its height by an order of the executive, requiring a general enlistment in the militia of all citizens between sixteen and fifty years of age. Complaints being made to the house of representatives of some measures taken by General Paéz in 1826 to enforce the execution of the decree, that body rather hastily determined to impeach him for official misconduct at the bar of the senate. Paéz, however, instigated the Valencians to acts of tumult in consequence of his suspension, and then accepted the command which was conferred on him by the acclamations of the multitude. To secure the support of the rest of Venezuela, his partisans now openly declared for the views of those disaffected to the constitution; and this measure, together with the dread of the soldiery, who were wholly in the interest of Paéz, effected the desired purpose. Venezuela was thus in a state of revolt; other parts of the republic were in the same situation, and affairs remained in this unsettled state till the return of Bolívar from Peru. On his arrival every trace of insurrection disappeared, and in January 1827 he had restored tranquillity by proclaiming a general amnesty, promising to convoke a great national convention to settle all questions in dispute, and recognising General Paéz as commander in Venezuela. In September 1829 Venezuela declared itself independent, and General Paéz was soon after chosen president of the new republic.

PAGAN, BLAISE FRANÇOIS COMTE DE, an eminent French mathematician, who was born at Avignon in Provence, on the 3rd of March, 1604, and became a soldier at the age of fourteen. In 1620 he was engaged at the siege of Caen, in the battle of Pont de Cé, and the reduction of the Navareins, where he signalized himself by his bravery. He was present in 1621 at the siege of St. John d'Angeli, as also that of Clarac and Montauban, where he lost his left eye by a musket-shot, and his patron, the constable of Luynes, was killed. Having recovered from his wound he distinguished himself at the passage of the Alps, and at the barricade of Suza he put himself at the head of the forlorn hope. He had afterwards the pleasure of standing on the left hand of the king, when his majesty related this heroic action to the duke of Savoy with deserved commendations, in

the presence of a very full court. When the king laid siege to Nancy in 1633, Pagan had the honour to attend his sovereign in drawing the lines and forts of circumvallation. In 1642 his majesty sent him to the service in Portugal, in the post of field-marshal. In that year he lost his eye-sight entirely. But though he was thus disabled from serving his country in the field, he re-assumed the study of mathematics and fortification; and in 1645 published a treatise on this latter subject. In 1651 he published his "Geometrical Theorems," which show a perfect knowledge of all the parts of mathematics. In 1655 he printed "A Paraphrase of the Account (in Spanish) of the River of the Amazons," by Father de Rennes, a Jesuit. In 1657 he published "The Theory of the Planets." Shortly after he published his "Astronomical Tables." He died at Paris on the 18th of November, 1665.

PAGANINI, NICOLO, the most renowned violin player of the age. He was born at Genoa in February 1784. His father, who had some skill on the violin, put an instrument into Nicolo's hand as soon as he could hold it, and made him sit beside him and play from morning to night, which Paganini himself considered as the foundation of the ill-health which was ever after his portion. He already began to show much promise of excellence, when his mother dreamed that an angel appeared to her, whom she besought to make her Nicoli a great violin player. Her aspirations for his musical fame accompanied him through his career. In a letter which she wrote to him when at Vienna in 1828, she says, "Take care and do your utmost that your name may be immortal." In his eighth year he had written a sonata, which, however, along with many other juvenile productions, he afterwards destroyed. His first public appearance was in the great theatre at Genoa, where he played the French air "La Carmagnole" with his own variations. He was then in his ninth year, and was rewarded with great applause. His father, intending to place him under the tuition of the well-known musician Rolla, in Parma, carried him to his house. Rolla happened to be ill and lying in bed, the party were shown into the antechamber, where the young Paganini played one of the composer's concertos at sight. Rollo started up, and could scarcely be prevailed upon to believe that he had heard a little boy. "For God's sake," said he, "go to Paer: your time would be lost with me: I can do nothing for you." They went accordingly to Paer, who placed him under Ghiretti, his own teacher, from Naples, whose instruction in counterpoint he enjoyed for six months. During this period he wrote twenty-four fugues for four hands, with pen, ink, and paper, alone, and without an instrument, which his master did not allow him. Paer also gave him compositions to work out, which he himself revised.

His father now took him to Milan, Bologna, Florence, Pisa, Leghorn, and other cities of Upper and Central Italy, where he obtained much money by exhibiting him. Paganini, having arrived at his fifteenth year, wished to get rid of his father's severe discipline and spare diet. He therefore went to Lucca, where a great musical festival was given. His performance as a solo player succeeded here so well that he resolved to travel on his own account, and the attachment which he formed for a wandering life led him to decline many handsome offers to establish himself as a concerto player, or as director of



an orchestra. Though he remained for some time at the court of Lucca, he soon resumed his itinerant habits, Genoa being usually his head-quarters. He soon amassed about 20,000 francs, half of which he proposed to give to his parents; but his father insisted upon the whole, and went so far as to threaten his son with instant death if he refused, so that Paganini gave up the greater part of the sum. He became the idol of the Italians. The pope bestowed upon him the order of the Golden Spur. Paganini, however, bore all these honours with singular modesty, and strove unremittedly for greater excellence. Lafont, the Parisian violinist, challenged him to a public contest: the offer was accepted, and he surpassed his antagonist entirely. The same passages which Lafont had performed in single stops, he executed in double; rapid successions which the one had achieved in double ordinary sounds, the other produced in the most perfect manner in double harmonic sounds; where the one had accompanied his melodies with chords, the other superadded to the chords the most rapid and distinct pizzicatos with the left hand; where Lafont had astonished the audience with his octaves and tenths, Paganini amazed them still more by stretching, with the same ease, fourteenths and sixteenths. He was thus declared the victor. In 1828 he went to Vienna, and received great applause.

His striking superiority led to the supposition that the means of its attainment must have been much out of the ordinary course, and an idle story was circulated that he had attained his skill by constant practice in a dungeon; and his strange looks and haggard appearance tended to confirm the report. The causes assigned for his supposed confinement were various. One was that he had stabbed or poisoned his wife. The story became universally believed, although totally unfounded. Paganini was never fully aware of the light in which he was regarded until the theatrical gazette at Vienna dropped some broad hints as to his rumoured misdeeds. Upon this he immediately published in the papers a statement, in German and Italian, declaring that he never had offended against the laws, and referring to the magistracies of the different states in which he had lived. His command of the back-string of the violin has always been an especial theme of wonder. He subsequently visited Berlin, Paris, London, and other great cities of Europe; and all who heard him agreed in declaring that the violin became in his hand a totally different instrument from what they had ever supposed it, and agreed in considering his performance perfection.

PAGE, WILLIAM, a learned English scholar, who was born at Fordsham, in Cheshire. At an early age he was sent to Westminster school, whence in 1796 he was elected to a studentship of Christ Church, Oxford. There he took the degree of M. A. in 1802, of B. D. in 1809, and of D. D. in 1815. In 1802 he was appointed to the under-mastership of Westminster school, vacant by the promotion of Dr. Wingfield as successor to Dr. Vincent. On the resignation of Dr. Carey in 1804 he became head master.

Dr. Page, soon after his appointment at Westminster, married, and left at his death a family of four sons and five daughters. Dr. Page died in September 1819, of a pulmonary consumption. He possessed considerable talents for composition, and to his pen have been attributed most of the prologues to the plays of Terence, performed in the Dormitory,

as well as the epigrams recited at the election of king's scholars.

PAGI, ANTONY, a celebrated critic, who was born at Rogné, in Provence, in 1624. He afterwards took the habit in the convent at Arles, and was four times provincial of his order; but his religious duties did not prevent his application to the study of chronology and ecclesiastical history, in which he excelled. His most considerable work is, "A Critique upon the Annals of Baronius." He published the first volume in 1689, dedicated to the clergy of France, who allowed him a pension: the whole was printed after his death, in four volumes folio, at Geneva. His death took place in 1699. Pagi also wrote "A Chronological Abridgment of the History of the Popes" in Latin.

PAGNINUS, SANCTES, an Italian Dominican, who was eminent for his skill in oriental languages and biblical learning. He was born at Lucca in 1466, and became afterwards an ecclesiastic of the order of St. Dominic. He was an excellent scholar, and devoted several years to the examination of translations of the scriptures. This design was approved by Leo. X., who promised to furnish him with all necessary expenses for carrying on the work; and we find at the beginning of his own translation, which was printed at Lyons in 1527, two letters of the succeeding popes, Hadrian VI. and Clement VII., which licensed the printing of it. Pagninus spent twenty-five years upon this translation, which is considered one of the best modern translations of the Bible from the Hebrew text. He also translated the New Testament from the Greek, as he had done the Old from the Hebrew, and dedicated it to Pope Clement VII. He was author of a Hebrew Lexicon, and an Hebrew Grammar; which Buxtorf, who calls him "vir linguarum Orientalium peritissimus," made great use of in compiling his. He died in 1536.

PAINE, ROBERT TREAT, a distinguished American, who was one of the signers of the declaration of independence. He was born at Boston in 1731. His father had been for some time pastor of a church in Weymouth, near Boston; but in consequence of ill health he had removed to the latter place, where he engaged in mercantile pursuits. When fourteen years old he became a student in Harvard college, and after leaving it, kept for a period a public school, the fortune of his father having been greatly reduced. He contributed in this way to the support of his parents, and likewise made a voyage to Europe with the view of acquiring ampler means for their maintenance. In 1755 he acted as chaplain to the troops of the provinces at the northward, having previously studied theology. Not long afterwards, however, he devoted his attention to the law, and during the prosecution of his studies again kept a school for his support. On being admitted to the bar he established himself at Taunton, in the county of Bristol, where he resided for many years. In 1762 he was chosen a delegate from that town to the convention called by the leading men of Boston, in consequence of the abrupt dissolution of the general court by Governor Barnard.

In 1770 he conducted the prosecution on the part of the crown, in the absence of the attorney-general, in the celebrated trial of Captain Preston and his men, for the part which they acted in the well-known Boston massacre. The way in which he discharged that duty gave him great reputation. In 1773 he was elected a representative to the general assembly from

Taunton. He was afterwards chosen a member of the continental congress which met at Philadelphia in 1774. The following year he was re-elected, and rendered important services as chairman of the committee named for the purpose of introducing the manufacture of saltpetre, which was then but imperfectly understood, while the colonies were suffering from the want of gunpowder; also as member of a committee for the encouragement of the manufacture of cannon and other implements of war. In 1776, 1777, and 1778, he was also in congress, and in the intervals of their sessions filled several important offices in Massachusetts. In 1780 he was sent to the convention which met in order to deliberate respecting a constitution for that commonwealth, and of the committee which framed the instrument he was a conspicuous member. Under the government which was organized he was appointed attorney-general. This office he held until 1790, when he was raised to the bench of the supreme court, where he continued to sit until 1804. He was then seventy-three years old. He died on the 11th of May, 1814, in the eighty-fifth year of his age. As a lawyer Mr. Paine acquired a high rank: his legal attainments were extensive, and his strict fidelity in discharging his duties as attorney-general gave him the reputation of unnecessary severity. His judicial functions he discharged ably, and with the utmost impartiality. To various literary and religious institutions he rendered important services. He was an excellent scholar, and in quickness of apprehension, liveliness of imagination, and general intelligence, he was inferior to few. His memory was exceedingly retentive. His conversation was distinguished for its sprightliness; and if he was sometimes fond of indulging in raillery, he evinced no ill-humour at being the subject of it in his turn. He was a founder of the American academy established in Massachusetts in 1780, and continued his services to it until his death.

PAINE, THOMAS, a celebrated political and deistical writer, who was born in 1737 at Thetford in Norfolk, where his father was a staymaker. He received his education at a grammar school in his native place, but attained to little beyond the rudiments of the Latin language. He seems afterwards to have paid great attention to arithmetic, and to have obtained some knowledge of the mathematics. In early life he followed the business of his father, and afterwards became a grocer and exciseman at Lewes in Sussex, but was dismissed for keeping a tobacconist's shop, which was incompatible with his duties. He afterwards published a pamphlet which excited considerable attention, and passing over to America, published his "Common Sense." For this he received from the legislature of Pennsylvania the sum of 500*l.*, and soon after this he was honoured with a degree (M. A.) from the university of Pennsylvania, and chosen a member of the American philosophical society. In the title page of his "Rights of Man," he styled himself "Secretary for Foreign Affairs to the Congress of the United States in the Late War." To this title, however, he had no pretensions, and so thorough a republican ought at least to have avoided assuming what he condemned so vehemently in others. He was merely a clerk, at a very low salary, to a committee of the congress; and his business was to copy papers, and number and file them. From this office, however, he was dismissed for a breach of trust, and early in 1780 the assembly of

Pennsylvania chose him as clerk. In 1782 he printed at Philadelphia a letter to the abbé Raynal on the affairs of North America, in which he undertook to clear up the mistakes in Raynal's account of the revolution, and in the same year he also printed a letter to the earl of Shelburne on his speech in parliament, July 10, 1782, in which that nobleman had prophesied that, "When Great Britain shall acknowledge American independence, the sun of Britain's glory is set for ever."

In 1787 Paine returned to England, and he was shortly afterwards imprisoned for debt in the metropolis. In 1790 appeared the first part of "The Rights of Man;" and two years afterwards the completion of the work. Prosecutions having been commenced against him, he made his escape to France, where he was consigned to a dungeon by Robespierre. "The Age of Reason" appeared in 1794. Tired of France, where he found but few friends, he proceeded in 1802 to America, where he appeared under the protection of the president Jefferson, but was no longer an object of curiosity, unless among the lower classes of emigrants from England, Scotland, or Ireland. With them it appears "he drank grog in the tap-room morning, noon, and night; admired and praised, strutting and staggering about, showing himself to all, and shaking hands with all; but the leaders of the party to which he had attached himself paid him no attention." He had brought with him to America a woman named Bonneville, whom he had seduced from her husband, with her two sons; and whom he seems to have treated with the utmost meanness and tyranny. The closing scene of his life, as related by his medical attendant, Dr. Manly, is too instructive and admonitory to be omitted:—"During the latter part of his life," says this physician, "though his conversation was equivocal, his conduct was singular. He would not be left alone night or day. He not only required to have some person with him, but he must see that he or she was there, and would not allow his curtain to be closed at any time; and if, as it would sometimes unavoidably happen, he was left alone, he would scream and halloo until some person came to him. When relief from pain would admit, he seemed thoughtful and contemplative, his eyes being generally closed, and his hands folded upon his breast, although he never slept without the assistance of an anodyne. There was something remarkable in his conduct about this period (which comprises about two weeks immediately preceding his death), particularly when we reflect that Thomas Paine was author of 'The Age of Reason.' He would call out during his paroxysms of distress, without intermission, 'O Lord help me, God help me, Jesus Christ help me, O Lord help me,' &c., repeating the same expression without any the least variation, in a tone of voice that would alarm the house. It was this conduct which induced me to think that he had abandoned his former opinions; and I was more inclined to that belief when I understood from his nurse (who is a very serious, and I believe pious woman), that he would occasionally inquire, when he saw her engaged with a book, what she was reading, and being answered, and at the same time asked whether she should read aloud, he assented, and would appear to give particular attention. The book she usually read was 'Hobart's Companion for the Altar.'

"I took occasion, during the night of the 5th and



6th of June, to test the strength of his opinions respecting revelation. I purposely made him a very late visit; it was a time which seemed to sort exactly with my errand; it was midnight; he was in great distress, constantly exclaiming in the words above-mentioned; when, after a considerable preface, I addressed him in the following manner, the nurse being present:—'Mr. Paine, your opinions by a large portion of the community have been treated with deference; you have never been in the habit of mixing in your conversation words of course; you have never indulged in the practice of profane swearing; you must be sensible that we are acquainted with your religious opinions as they are given to the world. What must we think of your present conduct? Why do you call upon Jesus Christ to help you? Do you believe that he can help you? Do you believe in the divinity of Jesus Christ? Come now, answer me honestly; I want an answer as from the lips of a dying man, for I verily believe that you will not live twenty-four hours.' I waited some time at the end of every question; he did not answer, but ceased to exclaim in the above manner. Again I addressed him:—'Mr. Paine, you have not answered my questions; will you answer them? Allow me to ask again, do you believe? or let me qualify the question, do you wish to believe that Jesus Christ is the Son of God?' After a pause of some minutes he answered, 'I have no wish to believe on that subject.' I then left him, and know not whether he afterwards spoke to any person on any subject, though he lived, as I before observed, till the morning of the 8th. Such conduct under usual circumstances I conceive absolutely unaccountable, though with diffidence I would remark, not so much so in the present instance; for though the first necessary and general result of conviction be a sincere wish to atone for evil committed, yet it may be a question worthy of *able* consideration whether excessive pride of opinion, consummate vanity, and inordinate self-love, might not prevent or retard that otherwise natural consequence?"

Thus died a man who originally possessed a strong mind, united to considerable literary attainments, both of which he most fearfully abused; but his latter end, as depicted above, sufficiently vindicates the justice of Providence, even in its earthly dispensations. He lived without God as well as without moral restraint, and he died abandoned by his fellow men, a victim to his own vanity and self-deceit.

PAINTER, WILLIAM, an early English writer, of whose life no materials now exist, and whose only work of any importance is entitled "The Palace of Pleasure." It originally appeared in 1567, and was reprinted in 1813.

PAISIBLE, NATHANIEL, a celebrated violinist. He was one of the best pupils of Gaviniés, who, pleased with his talents, assisted him in obtaining several situations. Early in life he travelled through a part of France, the low countries, Germany, and as far as Petersburg, obtaining every where success as an artist. At Petersburg however, when he wished his playing to become known to the empress, Lolli, who was then in the service of that court, prevented him by his intrigues from being heard by the empress. He then gave two public concerts, which, producing him a sum insufficient for his maintenance, induced him to engage in the service of a Russian count, with whom he went to Moscow. He did not long continue in this office, but again tried two con-

certs, which had worse success than those at St. Petersburg. At length in 1781, driven to distraction by his misfortunes, and harassed with debts which he had no means of satisfying but by the sale of his very valuable violin, he formed the fatal resolution to terminate his existence, and accordingly blew out his brains, leaving a letter taking farewell of his friends, and desiring them to pay his debts by the sale of his violin. He published several operas.

PAISIELLO, GIOVANNI, a musician, who was born at Tarento in the year 1741. His father was a veterinary surgeon, particularly distinguished in his art; and the reputation he had acquired procured him the honour of being employed by the king of Naples, Charles III., during the war of Velletri. His father determined, as soon as his son had attained his fifth year, that he should study till he was thirteen with the Jesuits who had a college at Tarento; and, as it was the custom of these fathers to have the service to the Virgin sung in all their festivals, they remarked, when their young pupil sang the hours of matins, that he had a fine contralto voice and an excellent ear. Upon this observation the chevalier D. Girolama Carducci, of the same city, and who superintended the music for the holy week in the church of the Capuchins, endeavoured to make young Paisiello sing some pieces from memory. The boy, who was then under thirteen years of age, acquitted himself so well that the chevalier Carducci, perceiving the promising genius of Paisiello, advised his father to send him to Naples in order that he might study music, and for this purpose instantly to place him with some good master.

He accordingly set out for Naples with his father, and in June 1754 was received into the conservatorio of St. Onofrio, where he had the happiness of finding, as a master, the celebrated Durante. It was under him that he studied, and at the end of five years became first master among the pupils of the conservatorio. During the next four years he composed there some masses, psalms, motets, oratorios, and a comic interlude, which was performed in the same institution. This interlude procured him the advantage of being employed to compose, in 1763, an opera for the theatre at Bologna.

In July 1766 Paisiello departed for Russia, and entered the service of Catherine II., with an appointment of 4000 rubles. As music master to the grand duchess, he had the further sum of 900 rubles; and his country house, which was allowed him during five or six months in the year, procured him 2000 rubles. With these and some other advantages, he had an annual income of 9000 rubles. Paisiello remained in Russia nine years. During his residence in that country he composed for his pupil, the grand duchess Maria Federowna, wife of the grand duke Paul Petrowitz, afterwards empress, several sonatas and pieces for the piano. He also arranged a collection of rules for the accompaniment of a score on the pianoforte. This small treatise was printed in Russia, and on this occasion the empress presented him with an annual pension of 900 rubles. At Warsaw he composed the oratorio of "La Passione," set to Metastasio's words, for King Poniatowski. At Vienna he wrote for the emperor Joseph II. the opera of "Il Re Teodoro," and twelve concerted symphonies. From thence he returned to Naples.

At this time Paisiello received from the king of

Prussia an invitation to Berlin, but which he could not accept, being in the service of the king of Naples, Ferdinand IV. of Bourbon. A short time after he gave at Naples "*I Zingari in Fiera*," and composed for the obsequies of General Hoche a funeral symphony, which procured him a recompence from General Bonaparte. He was now invited to take a new engagement in Russia; but the motives which had induced him to refuse the offers of the king of Prussia prevented him from accepting those of the court of Russia. The king of Naples commanded him to set to music "*Nina, o la Pazza d'Amore*," for the little country theatre of the Belvidere.

The French revolution having extended to Naples in 1789, the government assumed the republican form. The court abandoning Naples and returning into Sicily, the rulers of the state named Paisiello composer to the nation. But the Bourbon family, being re-established, made it a crime in him to have accepted this employment, and for some time his appointments were suspended. At last, after two years had elapsed, he was restored to his situation. He was afterwards demanded at Paris by the first consul of France, Napoleon Bonaparte; when Ferdinand, king of Naples, gave him a despatch with an order to go to Paris, and place himself at the disposal of the first consul. Alquier, the minister of France, resident at Naples, pressed him on this occasion to declare his intentions respecting the fees and the treatment he desired. Paisiello replied, that the honour of serving the first consul he considered as a sufficient recompence. On arriving at Paris he was provided with a furnished apartment and one of the court carriages; he was also assigned a salary of 12,000 francs, and a present of 18,000 francs for the expenses of his stay, besides those of his journey. He was offered at Paris several appointments, such as director of the imperial academy and of the conservatorio; he refused them all, and contented himself with that of director of the chapel, which he filled with excellent artists. He composed for this chapel sixteen sacred services, consisting of masses, motets, prayers, &c., and besides these he set the opera of "*Proserpine*" for the academy of music, and a grand mass for two choirs, a "*Te-Deum*," and prayers for the coronation of the emperor. Finding that the climate of Paris did not agree with his wife, he quitted that city, after residing in it two years and a half, and returned to Italy; he still, however, continued to send every year to Napoleon a sacred composition for the anniversary of his birth, the 15th of August. A year after his departure, the emperor proposed to him to return to Paris, but the state of his health prevented him from accepting the invitation. The Bourbon family being obliged to quit Naples, Joseph Napoleon confirmed to him the place of master of the chapel, of composer and director of the music of his chamber and of his chapel, with an appointment of 1800 ducats. He wrote for this chapel twenty-four services, consisting of masses, motets, and prayers.

At the same time Napoleon sent him the cross of the Legion of Honour, which Joseph himself presented to him, with an additional pension of 1000 francs. Subsequently to this period he composed the opera "*Dei Pittagorici*," which might serve as a model both to poets and musicians, and procured him the decoration of the order of the Two Sicilies from the king; he was also named a member of the

royal society of Naples, and president of the musical direction of the royal conservatorio. King Joseph having gone to Spain, Murat, who succeeded him, confirmed Paisiello in all his employments. At the period of the emperor's marriage with the archduchess of Austria, Paisiello thought it his duty to present her majesty with a sacred composition; and in token of her thanks the empress sent him a present of 4000 francs, accompanied with a letter addressed to him, from the grand marshal of the palace, containing the acknowledgments of her majesty. Besides the offices already spoken of, Paisiello was chapel-master of the cathedral of Naples, for which he composed several services alla Palestrina; he was also chapel-master to the municipality.

It was Paisiello who had the merit of being the means of effecting the removal of the prohibition on the audience from applauding composers and singers in the theatre of San Carlos; the king set the example of the change by applauding an air sung by Carlo Raina, in the opera of "*Papirus*."

Paisiello was named a member of many learned societies, such as of the Napoleon academy of Lucca; the Italian academy, then sitting at Leghorn; and the society of the children of Apollo at Paris; and on the 30th of December, 1809, he was elected an associate of the institute of France. He died in Italy, in the year 1816, aged seventy-six. That city rendered him funeral honours, in causing to be executed a mass for the dead, found among his papers. The same evening his "*Nina*" was performed at the opera, when the king of Naples and the whole court attended.

PALESTRINA, GIOVANNI PIETRO, a celebrated Italian composer, who was born at the city of Palestrina in 1529. From the ancient custom of naming the master with the scholar and his country, many of the Italian writers have thought it necessary to say that he was a scholar of Giovanni Mell, Fiamingo, a Fleming; by whom they had been generally understood to mean Claude Goudimel, a native of Franche Comté, and a Huguenot, who was one of the first that set the translation of the psalms by Clement Marot and Theodore Beza to music, and who was murdered at Lyons in 1572, on the fatal day of the massacre of Paris.

Young Palestrina having distinguished himself as a composer about 1555, he was admitted into the pope's chapel at Rome; in 1562, at the age of thirty-three, he was elected chapel-master of Santa Maria Maggiore, in the same city, as, upon the death of Giovanni Animuccia, in 1571, he was honoured with a similar appointment at St. Peter's; and lastly, having brought choral harmony to a degree of perfection that has never since been exceeded, he died in the year 1594, at the age of forty-five. The following account of his death and burial was entered in the register of the pontifical chapel:—

"February 2, 1594.—This morning died the most excellent musician, Signor Giovanni Palestrina, our dear companion, and maestro di capella of St. Peter's church, whither his funeral was attended, not only by all the musicians of Rome, but by an infinite concourse of people, when '*Libera me, Domine*' was sung by the whole college." To this account Adami adds that of Torrigio, who says: "In St. Peter's church, near the altar of St. Simon and St. Jude, was interred, in consequence of his extraordinary abilities, Pierluigi da Palestrina, the great musical composer, and maestro di capella of his church. His fu-



neral was attended by all the musicians of Rome, and 'Libera me, Domine, as composed by himself, in five parts, was sung by three choirs."

"Some judgment may be formed," says the learned author of the "Essay on Counterpoint," "of the great veneration in which he was held by the professors of his own time, from a collection of psalms, in five parts, that was published in 1592, and dedicated to Palestrina by fourteen of the greatest masters of Italy at that time."

**PALEY, WILLIAM.**—The character of this truly Christian philosopher stands out as a bright and shining light in the profession in which Providence had placed him. In Paley, precept and example mutually responded to each other, and his learning was as profound as his moral character was excellent: indeed his writings have exercised, from their first appearance, so great an influence on the moral character of our countrymen that we must not lightly dismiss him in the present work. He was born near Peterborough in 1743, and educated under his father's eye at Giggleswick. At school he soon surpassed his early class-fellows by the exercise of greater abilities, united to a more studious disposition than usually belongs to boys of that age; and by successive promotions from one class to another, at length obtained pre-eminence over all. He did not at this period distinguish himself by any sort of compositions, even as school exercises, but was considered a very fair, though by no means an accomplished classical scholar. He was even then more attentive to things than to words, and ardent in the pursuit of knowledge of every kind. He was curious in making enquiries about mechanism whenever he had an opportunity of conversing with any workmen, or others capable of affording him satisfactory information. In his mind he was uncommonly active, in his body quite the reverse; he was a bad horseman, and incapable of those exertions which required adroitness in the use of his hands or feet. He never engaged in the ordinary sports of schoolboys, but was fond of angling, an amusement in which he did not then excel, though his attachment to it seems to have continued through life.

Soon after he had completed his fifteenth year, Paley accompanied his father to Cambridge, for the purpose of becoming a sizar of Christ's college; a college otherwise highly respectable from the members who had done it honour, but sufficiently immortalized by the illustrious name of Milton alone. He performed this journey on horseback, and used often thus humourously to describe the disasters which befel him on the road:—"I was never a good horseman, and when I followed my father on a poney of my own on my first journey to Cambridge I fell off seven times! I was lighter then than I am now, and my falls were not likely to be serious, so that I soon began to care very little about them. My father, though at first a good deal alarmed at my awkwardness, afterwards became so accustomed to it that, on hearing a thump, he would only turn his head half aside and say, 'Get up and take care of thy money lad.'"

In October 1759 he became a resident member of Christ's college, and on the first evening after his departure for Cambridge, his father observed to a pupil who was then his only boarder, "My son is now gone to college,—he'll turn out a great man—very great indeed,—I'm certain of it, for he has by

far the clearest head I ever met with in my life." On the 5th of December he was appointed to one of the scholarships founded by Mr. Carr, and appropriated to students from Giggleswick school. On the following day he was elected a scholar on the foundation of his college, and appointed to the exhibition founded by Sir Walter Mildmay; and, in addition to these emoluments, he was elected, May 26th, 1761, to the scholarship founded by Mr. Buntry, one of the college tenants.

We afterwards find Mr. Paley actively engaged at Cambridge in the business of teaching, and here he was a strict economist in the distribution and management of his time. He usually attended chapel at morning prayers, read or wrote whilst at breakfast, and then dedicated the remainder of the forenoon to his public or private pupils. After this he indulged himself in a walk, for the benefit of his health, extending or shortening his distance so as to be back about the time the dinner bell was rung, that he might hastily exchange his morning dress, in which he made a very singular appearance, for the more becoming one which he wore in the hall. He was generally, therefore, the last at table, and having frequently to repel the attacks of his associates on his tardiness, amply atoned for the lateness of his appearance by his lively and pointed repartees. After dinner he seldom remained long in the combination room, employing the interval till tea time in reading for instruction or amusement, though he often limited himself to half an hour a day for books of the latter description. After evening chapel he was again engaged with his pupils till nine o'clock, and then, except when prevented by his lectures, went to a frugal supper.

In the college chapel Mr. Paley used to preach from loose scraps of paper; and except when he had to appear before the university, seldom transcribed his sermons into a regular book. He wrote a scarcely legible hand; which was at once a source of vexation to himself and his friends, and was occasionally productive of very ludicrous effects.

Being equally attentive to the moral and intellectual improvement of his pupils, Mr. Paley omitted no favourable opportunity of impressing their minds with serious and important advice. On their first appearance in college for admission, after examining them in Latin and Greek, he proceeded, amongst other directions for their general conduct, to warn them against mixing too much in company. "Learn to live alone," was on such occasions his emphatic language. Before they were admitted to the communion he used to give them a preparatory lecture; and at all times forcibly inculcated the attention due to the ordinances of religion. He used also to summon them severally to his rooms, where he not only pointed out to them the best method of prosecuting their studies, but earnestly admonished them on every other essential point. With respect to their domestic economy, as he called it, he has been known to recommend some of them not to refuse the loan of a few pounds to a fellow collegian; "because," said he, "if the young man be good for any thing he will repay you; and if not, he will no longer frequent your society; and you will get cheaply rid of a worthless companion." In the course of their undergraduateship he occasionally invited them to breakfast, or took them out as companions in his walks; and on their leaving college he invariably dismissed them

with good counsel, showing the most anxious concern for their future welfare.

But whilst Mr. Paley was thus highly distinguished for his unremitting attention to his pupils, no man could maintain the dignity of his office with greater firmness, if any of them presumed to brave his authority. He threatened one man, who obstinately refused to answer some questions put to him, with immediate expulsion for contumacy, if he dared to persevere; and reproved another who presumed to take some unwarrantable liberties, in consequence of his expected resignation, by sternly declaring, "that he was determined to support the discipline of the college as strenuously, whilst he remained, as if he had intended to spend in it the last moments of his life." His pupils consequently looked up to him with respect and awe; and dreaded, more than any other species of college punishment, a serious reprimand for misconduct, delivered in his solemn and impressive manner. He was very strict in requiring their attendance at his lectures; and the translation of a paper in "The Rambler" into Latin was the usual penalty for an omission. Amongst his various merits as a college tutor, it is difficult to say in what he most excelled; but he was certainly no where more happy than in his method of conveying instruction.

Early in 1775 Mr. Paley offered to a party of his pupils, who had just taken their first degree and were designed for the clerical profession, to give them a course of lectures in divinity, provided that they would seriously devote themselves certain hours a day to the study; an offer which, with a single exception, they all eagerly embraced. These lectures contained the substance of what he afterwards gave to the world in his "Evidences of Christianity," and the germ of the still greater argument on the same subject developed in his "Horæ Paulinæ." For Mr. Paley was already aware that the authenticity of St. Paul's Epistles might be most satisfactorily established by a minute examination of their contents, and particularly by comparing them with the Acts of the Apostles and with each other. He added a useful commentary on some of these epistles; an interesting sketch of the causes of infidelity; and a brief view of the grounds which separate the church of England from that of Rome, as well as from the presbyterians, the methodists, and the quakers. He concluded these lectures with some valuable hints and directions for the study of the gospels, for the composition of sermons, and the other duties of a parish priest, omitting nothing which seemed likely to qualify his hearers for their future destination in life.

Mr. Paley, having frequently declared that he would quit college whenever he could do so with the prospect of a clear annual income of 200*l.*, announced his early intention of retiring, when the bishop of Carlisle presented him to the rectory of Musgrave in Westmoreland, a living scarcely worth above 80*l.* a year. He was inducted to this little benefice, May 28, 1775, and afterwards passed much of his leisure during the long vacation between Rose Castle and Mr. Law's prebendal house at Carlisle. In the autumn of this year he attached himself to Miss Jane Hewitt, a handsome and pleasing young lady of that city, to whom his suit was successfully preferred. He returned, however, to Cambridge at the usual time.

Mr. Paley terminated his labours in the university

on the 30th of May, when he retired into the diocese of Carlisle, leaving behind him the well-earned sentiments of esteem and regret among his friends and pupils; the latter of whom assembled at the college gates to take a respectful leave of him as he hurried from his room into the chaise. On the 6th of June he was married to Miss Hewitt, in the church of St. Mary's, Carlisle, where his friend Mr. Law performed the ceremony; and, on the 29th of the same month, was succeeded in his fellowship by Mr. Majendie, afterwards bishop of Bangor.

Striking as the contrast must appear between his situation in the university and amongst his present parishioners, he frequently observed, that at Musgrave he had passed some of the happiest days of his life. Satisfied with the small earnest of patronage which he had received, no cares about his future prospects disturbed the serenity of his mind. The situation of this pleasant village on the banks of the river Eden allowed him to indulge himself frequently in angling, the favourite amusement of his youth. So partial indeed was he to a sport which, notwithstanding the opinion of honest Walton, can scarcely be reconciled to either reason or humanity, that he at one time kept a journal of his exploits, and had afterwards his portrait taken with his rod and line. Alluding to his success in troubling for pike, he used to say, that the fish, when not hungry, would sometimes nibble without swallowing the bait; in which case he found it necessary to stimulate its appetite by manœuvring; "for," added he, "the pike reasons thus, 'though I am not hungry now, I may be tomorrow, and therefore must not lose so good a prize.'"

At this time Mr. Paley, as he afterwards frequently declared, found himself, notwithstanding his habits of observation and inquiry, very deficient in that practical knowledge which can only be obtained from an active intercourse with the common mass of mankind. Being induced to undertake the management of a small farm, as a source at once of profit and of occupation, he calculated too little on his own want of acquaintance with husbandry and the different habits of his earlier life. "I soon found," said he, when alluding to the failure of his project, "that this would never do: I was a bad farmer and almost invariably lost." The liberality of his benefactor, however, was not confined to a single gift. Before the close of the same year, December 2, 1776, he was inducted into the vicarage of Dalston in Cumberland, in the neighbourhood of Rose Castle, worth about 90*l.* per annum. In 1777 Mr. Law was promoted to the archdeaconry of Carlisle, and, from the age and infirmities of his father, had now the chief management of all the affairs of the diocese, as well as a leading influence with the dean and chapter.

On the 15th of July, 1777, Mr. Paley preached, at the visitation of the bishop, in the cathedral church of Carlisle, a discourse, which he afterwards published with the title of "Caution Recommended in the Use and Application of Scripture Language." Mr. Paley is here an advocate for the sober and solid interpretation of scripture, and his reasoning is well calculated to counterbalance the opinions of those who would transfer indiscriminately many expressions, describing the peculiar circumstances of the first promulgation of the gospel to the present case of the Christian world. Some passages, particularly one against applying the terms "regenerate, born of the



Spirit, new creature," to the personal condition of any individuals of the present day exactly as they were applied to the first apostles and their immediate converts, have been strongly censured by Dr. Knox in the preface to his "Christian Philosophy," whilst the whole discourse has been warmly recommended by Dr. Percival, in communicating an epitome of it to his eldest son.

On the 5th of September Mr. Paley resigned the rectory of Musgrave, and on the 10th of the same month was instituted to the more valuable vicarage of Appleby, estimated at about 200*l.* a-year, on the presentation of the dean and chapter of Carlisle; between which place and Dalston he now divided his time, residing alternately six months at each.

Whilst vicar of Appleby, Mr. Paley gave to the world a small volume, selected from "The Book of Common Prayer," and the writings of several eminent divines, entitled, "The Clergyman's Companion in Visiting the Sick;" a very useful manual, and such as he had probably experienced the want of himself. This compilation was at first published anonymously, but it has since passed through at least nine editions, and is now sanctioned with his name. The professional usefulness of this book to the clergy is no small recommendation of its merits; but when considered as originating in Mr. Paley's personal attention to the spiritual wants of his own flock, it affords an additional and permanent proof of his worth as a parochial minister. On the 17th of June, 1780, he was collated to the fourth prebendal stall in the cathedral church of Carlisle, worth about 400*l.* a year, and thus became the coadjutor of his friend Mr. Law in the chapter.

In 1782 Mr. Paley was appointed dean of Carlisle. The archdeaconry is, in fact, a mere sinecure, the duties usually attached to that office being here performed by the chancellor, whose power extends throughout the whole diocese. The rectory of Great Salkeld, worth 120*l.* per annum, is always annexed to the archdeaconry, and has been so from the foundation of the see.

In 1794 Mr. Paley was promoted to the subdeanery of Lincoln, a preferment of about 700*l.* a year, by Dr. Prettyman, bishop of that diocese; Mr. Paley was installed early in the following year, and from thence proceeded to Cambridge, to take his degree of doctor in divinity. As he was now a master of arts of more than twelve years' standing, the intermediate degree of bachelor in divinity was dispensed with. But before he left Cambridge, where he met with many of his college friends and pupils, Mr. Paley was surprised by a letter from the bishop of Durham, Dr. Barrington, with whom he was not previously acquainted, offering him the valuable rectory of Bishop Wearmouth, estimated at 1200*l.* a year. When he waited upon his new patron, in the metropolis, soon after, and began to express his gratitude, his lordship thus shortly interrupted his acknowledgments: "Not one word more of this, sir, be assured that you cannot have greater pleasure in accepting the living of Bishop Wearmouth than I have in offering it to you." The unsolicited patronage of this eminent moralist was indeed, in every respect, worthy of the son of Viscount Barrington, the friend and disciple of Locke, and one of the most strenuous advocates for religious liberty in his own or any other age.

Besides these distinguished prelates, who conferred new preferments on Mr. Paley, the bishop and dean

and chapter of Carlisle must be recorded as his substantial patrons at this time. The bishop not only readily acquiesced in transferring the presentation of his vacated prebend to the bishop of Lincoln, but afterwards resigned, to the bishop of Durham, the disposal of Stanwix; to whom also the dean and chapter gave up their right to Addingham. Bishop Vernon, indeed, is said to have previously told Mr. Paley, that he might in that manner transfer any preferments which he held in the diocese of Carlisle, as he had no other means of serving him.

Dr. Paley, for he now assumed that title, immediately proceeded to Bishop Wearmouth, and took possession of his valuable cure. The rectory-house at Bishop Wearmouth is one of the best parsonages in the kingdom, and, with the out-offices and adjacent grounds, had been left by the last incumbent in a very improved state. Dr. Paley was therefore highly pleased on viewing the premises, and had indeed good reason to rejoice in his present advantageous change. Having resigned the chancellorship, the last of those preferments which required his residence in the diocese of Carlisle, he removed from a vicinity where he had so long distinguished himself by his upright, independent conduct, and gained the esteem and respect of all to whom he was personally known.

Towards the close of 1804 a very visible change took place in Dr. Paley's health; and in the month of May in the following year he experienced a most violent attack, in which the usual remedies were found ineffectual. Human skill was therefore vain; his appetite failing him he was no longer able to take the requisite support, but soon sunk under the accumulated influence of debility and disease. His sight is supposed to have failed a few days before his death, whilst his other faculties remained unimpaired. Perhaps no man ever preserved greater self-possession and composure during his concluding scene. The evening of his life was clouded with no displeasing recollections, no vain anxieties, no fond regrets; he had enjoyed the blessings of this world with satisfaction, and he relied for future happiness on the promises of that divine revelation, the truth of which he had so strenuously laboured to evince. He consequently met the approach of death with firmness, comforted his afflicted family with the consolations of religion, and late on the evening of Saturday, May 25th, 1805, he tranquilly breathed his last.

As a divine the great aim of Dr. Paley's labours was to maintain the authority of the Gospel as an authentic revelation, and to enforce the practice of virtue by the sanctions of a future life. His views of Christianity, at once cheering and enlightened, were in strict unison with the benevolent spirit of its founder, which appears to have been too much forgotten amidst the animosities of contending sects. The pure religion of the Gospel has indeed been too frequently obscured by ordinances of mere human appointment; and yet, by its influence on public opinion, or on private conduct, it has been the source of virtue and happiness to millions of the human race. The establishment of substantial Christianity, therefore, Dr. Paley deemed a matter of far greater moment than the defence of any peculiar system of religious faith. He suffered "no subordinate differences of opinion, when there was a coincidence in the main intention and object, to produce any diminution of his favour, or alienation of his esteem;" and he seemed anxious at all times, both from his writings and example, to

soften the antipathies which arise from sectarian disputes. "Every sect and modification of Christianity," he observes, "holds out the happiness and misery of another life, as depending chiefly upon the practice of virtue or vice in this; and the distinctions of virtue and vice are nearly the same in all. A person who acts under the impression of these hopes and fears, though combined with many errors and superstitions, is more likely to advance both the public happiness and his own, than one who is destitute of all expectation of a future account." "Differences of opinion," he elsewhere remarks, "when accompanied with mutual charity, which Christianity forbids to violate, are for the most part innocent, and for some purposes useful. They promote inquiry, discussion, and knowledge. They help to keep up an attention to religious subjects, and a concern about them, which might be apt to die away in the calm and silence of universal agreement."

Our space admits but a brief notice of his writings, and we must confine ourselves chiefly to those which seem to illustrate his peculiar character as an author. In 1790 Mr. Paley published his "*Horæ Paulinæ, or the Truth of the Scripture History of St. Paul Evinced, by a Comparison of the Epistles which bear his Name, with the Acts of the Apostles.*" In this, his first attempt from the press to demonstrate the authenticity of the Christian Scriptures, Mr. Paley premises that the matter contained in St. Paul's Epistles seems to exclude the possibility of forgery; since no impostor would have ventured to refer so frequently to particular circumstances, which must have exposed him to certain detection when compared with any contemporary account. Besides, the style and manner of their composition is too earnest and irregular to have originated in contrivance; and though they bear strong marks of having proceeded from the same writer, no study or care has been employed to preserve the appearance of any such consistency. From a comparison, therefore, of several indirect allusions in each of these epistles, to circumstances related in the Acts of the Apostles, or casually referred to in some other epistle, Mr. Paley derives his great argument, that, independent of all collateral testimony, their undesigned coincidence affords the strongest proof of their genuineness, and of the reality of the transactions to which they relate. The principal circumstances in the history of St. Paul being thus established, tend by a necessary inference to confirm the substantial truth of what is otherwise recorded of the founder of Christianity, and to repel some of the objections on which the adversaries of that revelation so confidently rely. This excellent treatise, though possessing perhaps more novelty of interest, and certainly more profound invention, appears to have been much less read than any other of Mr. Paley's larger works. The comparative neglect of his countrymen, however, seems not to have impeded its celebrity upon the continent, a translation in the German language having appeared in 1797 at Helmstadt, illustrated with many valuable remarks from the pen of Dr. Conrad Henke.

"The Principles of Moral and Political Philosophy," or, as it was first entitled, "The Principles of Morality and Politics," was dedicated in a very elegant address to his patron, the bishop of Carlisle. The partiality of friendship was not disappointed in the success of this excellent work, which, notwith-

standing a few objectionable passages, soon established the author's reputation. It passed through fifteen editions during his life; in which, amidst many verbal alterations, there are none which materially affect the sense. Many of Mr. Paley's positions are enforced by the most sound and convincing arguments; many of those arguments are illustrated by the most apposite examples: the intricacies of abstruse speculation are studiously accommodated to practical utility, and moral conclusions most happily applied to the incidents of common life. But he has been nowhere more fortunate in his elucidations than when contrasting the means by which so many vainly seek for happiness with those by which he invariably secured it to himself. As the government of human action is the end of all moral reasoning, it was no inconsiderable merit to render this important study interesting and intelligible to the generality of mankind. Hence Mr. Paley's labours have obtained the attention, and influenced the conduct of numbers who would have turned from former treatises on the subject with cold indifference. "Virtue," as Mr. Paley, in the words of the bishop of Carlisle, defines it, "is the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness. The 'good of mankind,' therefore, is the subject, the 'will of God,' the rule, and 'everlasting happiness,' the motive of human virtue. All obligation consists in being urged by a violent motive resulting from the command of another. As the will of God then is the rule to inquire what is his duty, or what a man is obliged to do in any instance, is, in effect, to enquire what is the will of God in that instance: which consequently becomes the whole business of morality. There are two methods of coming at the will of God on any point: by his express declarations when they are to be had, and which must be sought for in Scripture; and by what can be discovered of his designs and disposition from his works, or, as it is usually called, the light of nature. The tendency of any action to promote or diminish the general happiness is the fairest criterion for ascertaining the will of God by the light of nature; since the many proofs of benevolence apparent in the works of creation warrant the conclusion that he wills and wishes the happiness of his creatures, and that those actions are agreeable to him, or the contrary, which promote or frustrate that effect. Actions in the abstract, then, are right or wrong according to their tendency. Whatever is expedient is right. It is the utility of any moral rule alone that constitutes the obligation of it. The expediency of any action, however, must be estimated by general rules, and in reference to all its remote and collateral consequences as well as to those which are immediate and direct. Right and obligation are reciprocal; for, wherever there is a right in one person, there must be a corresponding obligation upon others. Now, because moral obligation depends upon the will of God, right, which is correlative to it, must depend upon the same. Right, therefore, signifies consistency with the will of God."

Such are the outlines of a theory which Mr. Paley has very ably and perspicuously unfolded, and applied to the solution of the various difficulties which may be expected to occur in the moral reasoning or conduct of an inhabitant of this country in the present age; for he "has examined no doubts, discussed no obscurities, encountered no errors, and



adverted to no controversies, but such as he had seen actually to exist."

Paley's "Natural Theology" is a work replete with proofs of the greatness and goodness of the Creator. It is philosophy in the highest and noblest sense; scientific, without the jargon of science; profound, but so clear that its depth is disguised. Speculations which will convince, if aught will, that "in the beginning God created the heaven and the earth," are made familiar as household words. They are brought home to the experience of every man, the most ordinary observer on the facts of nature with which he is daily conversant. A thicker clothing, for instance, is provided in winter for that tribe of animals which are covered with fur. The curious contrivance in the bones of birds, to unite strength with lightness, is noticed. The bore is larger, in proportion to the weight of the bone, than in other animals; it is nearly empty; the substance of the bone itself is of a closer texture. For these facts, some persons would quote Sir Everard Home, or Professor Cuvier, by way of giving a sort of philosophical eclat to the affair, and throwing a little learned dust in the eyes of the public. Paley, however, advises you to make your own observations when you happen to be engaged in the scientific operation of picking the leg or wing of a chicken. The very singular correspondence between the two sides of any animal, the right hand answering to the left, and so on, is touched upon, as a proof of a contriving Creator, and a very striking one it is.

The circulation of the blood, and the provision for its getting from the heart to the extremities, and back again, affords a singular demonstration of the Maker of the body being an admirable Master both of mechanics and hydrostatics, and how simple the illustration. "The aorta of a whale is larger in the bore than the main-pipe of the water-works at London Bridge; and the roaring in the passage through that pipe is inferior, in impetus and velocity, to the blood gushing from the whale's heart." Paley cares not whence he fetches the illustrations, provided they are to the purpose. The laminae of the feathers of birds are kept together by teeth that hook into one-another, "as a latch enters into the catch and fastens a door." The eyes of the mole are protected by being very small, and buried deep in a cushion of skin, so that the apertures leading to them are like pin-holes in a piece of velvet, scarcely pervious to loose particles of earth. The snail, without wings, feet, or thread, adheres to a stalk by a provision of sticking-plaster. The lobster, as he grows, is furnished with a way of uncasing himself of his buckler, and drawing his legs out of his boots when they become too small for him.

In this unambitious manner does Paley prosecute his high theme, drawing, as it were, philosophy from the clouds. But it is not merely the fund of entertaining knowledge which the "Natural Theology" contains, or the admirable address displayed in the adaptation of it, which fits it for working conviction; the "sunshine of the breast," the cheerful spirit with which its benevolent author goes on his way, this it is that carries the coldest reader captive, and constrains him to confess within himself, and even in spite of himself, "it is good for me to be here." Voltaire may send his hero about the world to spy out its morbid anatomy with a fiendish satisfaction, and those may follow him on his nauseous errand who will, but give us the feelings of the man who

could pour forth his spirit in such language as this—"It is a happy world after all; the air, the earth, the water, teem with delighted existence. In a spring noon, or a summer's evening, on whichever side I turn my eyes, myriads of happy beings crowd upon my view. 'The insect youth are on the wing.' Swarms of new-born flies are trying their pinions in the air. Their sportive motions, their wanton mazes, their gratuitous activity, their continual change of place, without use or purpose, testify their joy, and the exultation they feel in their lately discovered faculties."

This is a delightful temper of mind. When Bernard Gilpin was summoned up to London to give an account of himself and his creed before Bonner, he chanced to break his leg on the way; and on some persons retorting upon him a favourite saying of his own, "that nothing happens to us but what is intended for our good," and asking him whether it was for his good that he had broken his leg,—he answered, "that he made no question but it was." And so it turned out, for before he was able to travel again Queen Mary died, and he was set at liberty. But the extent to which this wholesome disposition is cultivated by Paley is quite characteristic of him. We mourn over the leaves of our peaches and plum trees, as they wither under a blight. What does Paley see in this? A legion of animated beings (for such is a blight) claiming their portion of the bounty of nature, and made happy by our comparatively trifling privation. We are tortured by bodily pain,—Paley himself was so, even at the moment that he was thus nobly vindicating God's wisdom and ways. What of that? Pain is not the object of contrivance—no anatomist ever dreamt of explaining any organ of the body on the principle of the thumb screw; it is itself productive of good; it is seldom both violent and long continued; and then its pauses and intermissions become positive pleasures. "It has the power of shedding a satisfaction over intervals of ease, which I believe," says this true philosopher, "few enjoyments exceed." The returns of an hospital in his neighbourhood lie before him. Does he conjure up the images of Milton's lazar-house, and sicken at the spectacle of human suffering? No—he finds the admitted, 6,420—the dead, 234—the cured, 5,476; his eye settles upon the last, and he is content. Surely the book of nature thus read is not lightly to be thrown away, wherein is written, in the plainest characters, the existence of a God, which revelation, it should be remembered, takes for granted,—of a God how full of contrivance! how fertile in expedients! how benevolent in his ends! At work everywhere, everywhere too, with equal diligence, leaving nothing incomplete, finishing "the hinge in the wing of an ear-wig" as perfectly as if it were all He had to do—unconfounded by the multiplicity of objects, undistracted by their dispersion, unwearied by their incessant demands on him, fresh as on that day when the morning-stars first sang together, and all His sons shouted for joy!

We must not omit to state that there is an interesting life of Paley by Mr. Meadley, and that a collective edition of his works were published in 1805 by the Rev. Edmund Paley. The latter contains an account of his life and writings.

PALLAS, PETER SIMON, a learned German writer, who was born at Berlin in 1741. After completing his education he settled at the Hague, and

devoted his attention to the study of natural history. While there he published several works relating to zoology. He subsequently went to Russia, where he was employed to conduct an expedition of discovery in the Asiatic provinces of that country. This and similar expeditions occupied several years, and as a reward the empress bestowed on him an estate in the Crimea. His death took place in 1811. He was the author of a number of valuable works, nearly all of which relate to natural history.

PALLADIO, ANDREA, a celebrated architect, who was born at Vicenza, in Italy, in 1518. He devoted himself at first to sculpture, but the celebrated Trissino, perceiving his inclination for mathematical studies, explained to him the architecture of Vitruvius, and took him to Rome. Here he studied, and sketched with a noble enthusiasm, the numerous monuments of ancient art; and his work on the antiquities of Rome, although imperfect in some respects, proves how thoroughly he was imbued with the chaste and classical spirit of antiquity. His work on architecture is highly esteemed. Palladio was the most distinguished of the intellectual architects who, in the sixteenth century by the study of ancient Roman and Grecian models, introduced a new and brilliant era in the art. Among the many classical edifices that were erected from the designs of Palladio and under his superintendence, the Olympic theatre at Vicenza, modelled after the ruins and descriptions of the ancient theatres in Italy, is the most striking proof of his true feeling for the antique. Unfortunately for posterity it is a mere model, composed of wood and stucco. Venice, also, was indebted to him for many of her finest structures; among which are the refectory of San Giorgio Maggiore, the church of the same name, and that called *Il Redemptore*, so deservedly celebrated for harmony of proportions and chaste simplicity of decoration. At Mestre, in the marquisate of Treviso, the splendid palace of Barbaro was his work;—Udine, Feltre, Padua, and their environs, exhibit many noble monuments of his art. Palladio, when left to his own impulses, never departed from the noble and majestic simplicity of the ancients, for which reason Algarotti called him the Raphael of architecture. He maintained the peculiar character of the different orders, and always knew how to give at least an agreeable appearance to his façades, although often obliged to apply a classical front to an old house, very ill suited for his purpose. He had a peculiar taste and talent for pyramidal forms, and applied the pilaster or angular column with masterly effect. In profiles too he was pre-eminent, and his structures in this respect are faultless. Many of his works are not without imperfections, but they may generally be charged to the inability of those who were employed to execute his designs. It was, perhaps, in too strict imitation of the antique that he always placed pedestals beneath his columns, and applied pillars of different elevations to the same design. He was also too prone to load his doors and windows with architectural ornament.

Palladio died in 1580, highly esteemed by his countrymen, and especially in the States of Venice, where he enjoyed the appointment of architect to the republic. A memoir of his life was written by Tommaso Remanza, and published at Venice, in quarto, 1762. All his works have been republished at Paris since 1829, in twenty successive folio numbers, with plates and remarks, by Chapuy and Beugnot.

PALMA, a Neapolitan composer, who was a pupil of the celebrated Sala. Immediately on the completion of his musical education, he wrote several theatrical dramas at Naples and in the rest of Italy; all of which were successful from their gay and piquant style. He was an excellent pianist and tenor singer, but from his dissipation quickly exhausted the income which he derived from the different branches of his profession.

PALMER, JOHN.—This gentleman was the first projector of mail-coaches. He was a native of the city of Bath, where he was brought up as a brewer; but subsequently solicited and obtained a patent for a theatre in his native town. To keep up his stock of actors, Mr. Palmer paid an annual visit to most of the provincial companies in the kingdom, and also about the same time obtained a patent for the Bristol theatre, from which, on account of its immediate vicinity to his native city, he derived many great advantages.

Having now brought both his theatres into vogue, and rendered them highly beneficial, he at length determined, after the death of his father, to dispose of the property of his family in them. Accordingly an agreement was entered into with Mr. Dimond, an actor reared under his own auspices, and Mr. Keasbury; and to these he disposed of the patents on terms highly advantageous to all parties.

We have now arrived at that epoch when Mr. Palmer became connected with one of the principal public offices in the state, and his plans and pursuits ultimately blended with the commercial and manufacturing interests of the nation. The post at this period was so slow, and even so uncertain in its deliveries, that expresses were often substituted by commercial men; the roads too were bad, and the danger of robbery imminent.

Mr. Palmer's long and circuitous journeys on theatrical affairs had made him have frequent recourse to relays when pressed for time; and he perceived, by long experience, that he could easily anticipate the delivery of a letter by the usual conveyance. This, doubtless, suggested the idea that what could be done for an individual might, with equal ease and still greater benefit, be effected for the public at large. It was not, however, until he had traversed the whole kingdom almost in every possible direction, and made himself acquainted with all the impediments and all the abuses in the post-office department, that he deemed his projects sufficiently concocted and complete. Accordingly, in 1782 or 1783, he applied to the lords commissioners of the treasury by means of a memorial, in which he stated all his plans with great minuteness and precision, and forgot not to add, that their execution would be attended not only with great advantage to commercial men, but produce an immediate increase of the revenue. Mr. Pitt, then minister, was busily employed at this very moment in devising means for rescuing the country from those pecuniary difficulties which had been entailed in consequence of the prosecution of the American war; by him, therefore, this proposition, fraught with increasing revenue and many public advantages, was received with due attention. On this Mr. Palmer removed with his family to town, and a successful termination, as it was then hoped, had now taken place in respect to all his negotiations with the superior powers. But the manner in which this was effected proved inefficient; and, strange to tell, in a matter of such importance no



written agreement had ever been entered into. A verbal one, indeed, took place with the premier, but even that happened to be through the intermediate agency of a third person. Mr. Palmer stated, when examined before a committee of the house of commons, that he left some papers with Dr. Prettyman, stating, that "if my plan succeeded for the reform and improvement of the posts, I demanded for my life two and a half per cent. on the future increased revenue of post-office beyond the present nett profits, and not to have one shilling if I did not succeed in my plan. This happened in the spring of 1784. The answer brought to me by Dr. Prettyman was, that the terms were thought fair, and would be fully complied with provided the plan succeeded."

Mr. Palmer accordingly commenced his operations, and actually effected a considerable saving above the original estimate of 20,000*l.* in the contract for the mails. It was deemed convenient soon after, however, to modify the first agreement, in consequence of which it was finally settled that Mr. Palmer was entitled to 1500*l.* a year, and a per centage for the nett revenue exceeding 240,000*l.* per annum. The scheme succeeded far beyond expectation, and was praised by every one but the postmasters-general and their immediate dependants. According to them it was highly injurious both to the mercantile interest and the public revenue; and it would appear that some of them were in consequence so scrupulously conscientious as actually to oppose the full and entire execution of the project.

In the spring of 1785 Mr. Palmer addressed a letter to the premier complaining of the conduct of Mr. Todd, the secretary, and also of the interior mismanagement of the office committed to his charge. "The success of the plan, Sir, I believe," adds he, "has exceeded both yours and the public's expectation. I am sure it has my own in some points, though not in others, but has not fallen short in one; a circumstance, I believe, almost as new to administration in the various plans that are submitted to them as a popular tax, which the post-tax really is, where the accommodation has been given with it. It incurred no new expense or inconvenience in the old establishment even in the trial, but what was occasioned by the opposition from the general office. It conveys the mails in half the time they used to be, and guarded under regulations that will in a great measure enforce themselves; and where it has been carried into execution has immediately occasioned an increase of revenue to the post-office. It having been proved that it is scarce possible for greater neglect or abuses to prevail than in the conduct of the old post,—that in consequence of it a great share of the correspondence was carried on by coaches to the detriment of the post revenue,—that the new tax, coupled with the old plan, would have increased such defalcation, which, by the statements given in to the treasury, comparing the great improvement in the revenue from the tax upon the new opposed to the old establishment, has been very fully proved. It was promised in the plan to give the improved expedition and security to the great roads from London, and some of the cross roads, for the payment of three-pence per mile, the allowance for guards, and the exemption from turnpike tolls. The contracts are now made for the greater part of the kingdom for the allowance of guards and the exemption for turnpike tolls only; likewise, for all the cross posts, six times a week instead of three, so as to

make those posts as regular and perfect as the general one.

"This accommodation will be given to the public, and the arrival and departure of the mails all over the country will now be regular, expeditious, and safe, on plain, certain, and simple principles, instead of the reverse. It will not only save many thousands a-year in the expense of the riding work, &c., but, in consequence of the superior mode of conveyance to any other, add greatly to the revenue by the increase of correspondence through the post-office. In the progress of the business I have had *every possible opposition from the office*; I have neither spared trouble nor expense to inform myself in every department of it, so that I may carry my plan completely into execution, and defeat their repeated attempts to ruin it. I have been perfectly open, and kept no one secret from government, or desired one shilling advantage from any contract, but acted in every respect to the best of my judgment for the benefit of the public; nor can I gain the least advantage from my agreement till I have completed the plan over the whole kingdom, as my per centage from the increased revenue by the tax, without the accommodation, will not pay the very great expenses I am obliged to incur in the establishing it."

As many conflicting interests seemed to oppose the full and complete establishment of Mr. Palmer's plan, and as it was supposed likely to affect the perquisites of a variety of persons from the lowest to the highest in that department, Mr. Pitt, actuated solely by a regard for the public good, wished to render Mr. Palmer completely independent of the post-office. With this view the draft of a commission was made out, constituting and appointing him, for and during his life, surveyor and comptroller-general of the general post-office of Great Britain, with all its postmasters, contractors, deputies, accomptants, surveyors, clerks, sorters, window-men, &c., &c., with the power of suspending all such for the neglect of duty. On being laid before the attorney-general, it was suggested that such extraordinary powers were incompatible with the act of parliament for regulating the office of postmaster-general. This objection on the part of a great officer of the crown impeded the proposed appointment for almost a year; but Mr. Palmer was at length invested with the office, on an understanding that he should be under the controul of the treasury alone, and thus derive his powers from the same source and authority as the postmasters-general themselves.

Soon after this a violent dispute took place, in consequence of which Mr. Palmer suspended his deputy, who, it appears, communicated a series of papers to the postmasters-general, who had been much blamed by Mr. Palmer for their negligence, and thus rendered the breach with them irreparable. Their lordships immediately took the case of Mr. Bonner into consideration, and ordered him to be restored; but the comptroller-general refused the key of the office to the applicant himself; and although he delivered it up, on a second application, to the solicitor of the post-office, yet he himself was in his turn suspended! Thus the success of all his schemes was put in jeopardy, the new improvements in the posts retarded, his prospect of future remuneration hazarded, and his whole fortune placed in a state of the utmost uncertainty. He had risked his all; for, by an express contract with government, he was pre-

cluded from reaping any advantage in case of failure, and had actually advanced several thousand pounds out of his own capital. Under his management the revenue had risen from 150,000*l.* in 1783 to 600,000*l.* in 1798; not a single mail robbery had occurred, and yet his remuneration was now absolutely fixed at 3000*l.* a year. On this Mr. Palmer took the opinion of eminent counsel; but, although this was entirely in his favour, yet it was found impossible to commence a suit at law against the government with any probability of success. Anterior to this he had petitioned the treasury board, to which he received for answer, "that their lordships conceived 3000*l.* per annum for his life a sufficient compensation for his services; and that they did not think themselves justified, on the part of the public, in making a farther allowance." On this, in 1797, Mr. Palmer applied by petition to the house of commons, and a committee was nominated to report on the causes of his suspension, and also on the nature of his agreement. Mr. Pierrepont, in a very able speech, pointed out the merits and success of Mr. Palmer's plan, which was attended with this peculiarity, that in case of failure he was to receive no pecuniary indemnification and no reimbursement for his expences. During the forty years preceding his intervention, notwithstanding the great increase of trade and manufactures, the nett revenue of the post-office had experienced no increase whatever, except what was necessarily derived by the enhancement of the rate of postage and restriction of franks; on the contrary, indeed, taking an average of the nine years preceding the new plan, it had actually experienced a decrease of 13,198*l.* 13*s.* per annum. After the first gleam of success, the projector was obliged to submit to a new agreement, by which he lost 750*l.* per annum, but this was to be followed by every possible facility in the furtherance of his ultimate designs. And yet the commissioners appointed by the house of commons to enquire into this very subject, reported that Mr. Palmer had experienced "opposition from the oldest and ablest officers in the service, who represented his plan not only to be impracticable, but dangerous to commerce and the revenue;" and it was nevertheless added, "that he has exceeded the expectations which he held forth in his first proposal, both with regard to despatch and expense." They further state that the country has derived great advantage by the new scheme, while the post-office revenue had increased, since 1783, to the amount of nearly half a million!

Mr. Sheridan on this occasion supported the pretensions of the claimant in a very brilliant speech, in the course of which he expressed himself as follows: "None but an enthusiast could have imagined or formed such a plan; none but an enthusiast could have made such an agreement; none but an enthusiast could have carried it into execution: and I am confident," adds he, "that no man in this country, or any other, could have performed such an undertaking, but that very individual John Palmer." Dr. Lawrence also observed in the course of a very energetic harangue, which, like the former, proved ineffectual, "That it was to be apprehended, from what he heard and what he knew, that men of talents, who might hereafter be willing to employ their genius and their industry in the service of the public, would discover that Mr. Palmer had one fault greater than any which had been pressed against him. This was

the fault of an over-hasty and improvident zeal, to do, without regard to his own interests, whatever good it was in his power to achieve for his country." Nor ought it to be here omitted that the joint post-masters-general, with whom he had many disputes and contentions, on being required to deliver their opinion as to his motives, readily exhibited the most ample testimony on behalf of his character and integrity.

At length Mr. Palmer, after an interval of some years, determined, undismayed by his former defeat, to apply once more to parliament for redress; and it must be allowed that he never displayed greater perseverance and abilities than upon this occasion. He had taken care to make his pretensions known from one end of the kingdom to another; he canvassed almost every member of parliament, either by himself or others, and as his cause was good and his friends full of enthusiasm, the best founded hopes were entertained of success. His eldest son, Major Palmer, who had succeeded him as M. P. for Bath, was entrusted with the management of this delicate and interesting business. Accordingly, on May 12, 1808, in a committee of the whole house, after a short introductory speech, it was moved by him, "That this house is of opinion that Mr. Palmer is entitled to 2*l.* 10*s.* per cent. on the nett revenue of the post-office, exceeding the sum of 240,000*l.*, to be paid up from the 5th of April, 1793, and during his life, according to the provisions of his appointment of 1789; deducting the sum of 3000*l.* a year, received subsequently to the 5th of April, 1793." This proposition was opposed by Messrs. Long and Rose, the chancellor of the exchequer and the attorney-general; but supported by Lord Henry Petty, Sir Francis Burdett, Mr. Windham, &c.; and after a long debate carried against ministers by a majority of eighty-six. In a committee of supply, leave was soon after given to bring in a bill to secure to the subject of this memoir the benefits of the late vote; and it was soon after moved and carried, "That a sum not exceeding 54,702*l.* 0*s.* 7*d.* be granted to his majesty, to be paid to John Palmer, Esq., being the balance of the percentage due to him on the nett revenue of the post-office, from the 5th of April, 1793, to the 5th of January, 1808."

The house of lords, having by its votes and proceedings, exhibited a certain degree of hostility to Mr. Palmer's claim, it was now determined by his friends not to bring in a separate act for remuneration. On the contrary, the business was completely effected by introducing a distinct clause for this purpose in the "Appropriation Bill," which precluded the possibility of a negative from the other chamber of parliament. A very large claim had been made for arrears, but it was deemed impolitic to urge this in the present state of public affairs. After this final decision, by which 54,702*l.* was secured to Mr. Palmer, his mind appears to have been entirely at rest concerning pecuniary matters. Certain it is that he had lost a very considerable sum under the head already alluded to, which many supposed that he was to the full as much entitled to as to the money which had been voted; but on the other hand, his per centage, which he still retained, became daily more productive, and as he lived about eleven years in the enjoyment of it, his reward must, on the whole, have proved very handsome. At length, amidst every prospect of the future happiness of his family, he

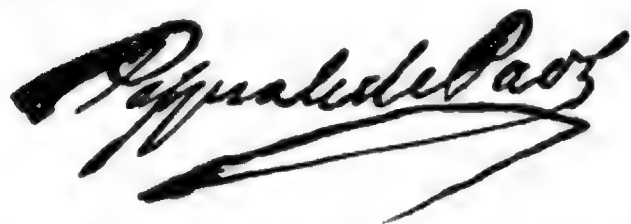


died at Brighton in 1818, in the seventy-sixth year of his age.

**PALMER, JOHN**, a dissenting minister, who was born in Southwark, and educated for the church. In 1759 he obtained a congregation in New Broad Street, and although brought up as a Calvinist he finally became a unitarian. Having married a lady of fortune he retired from his duties, and lived privately till his death, which took place in 1790. He was the author of several works, one of which entitled "Free Thoughts on the Inconsistency of conforming to any Religious Test, as a Condition of Toleration," is considered the best.

**PALSGRAVE, JOHN**, a learned English grammarian and divine, who was born in London, but received the principal part of his education in Paris, where he became celebrated for his learning and literary attainments. Having been employed by the French court to instruct the queen, who was the sister of Henry VIII., in the language of her adopted country, he actually compiled "A Grammar of the French Language," and, what is still more remarkable, he accompanied it with many important instructions with regard to correct pronunciation. He subsequently returned to England, where he died in 1554.

**PAOLI, PASCAL**, a Corsican officer of distinction, who was born in 1725. While employed in his studies at Genoa, his countrymen sent him an invitation to return and become their chief in an intended insurrection against the Genoese. All his efforts, however, in the cause of his country failed, and he was at last obliged to make a hasty flight to this country, where he was received with every mark of distinction, and a handsome pension allowed him. On the breaking out of the French revolution he went back and became commander-in-chief of the island of Corsica; and through his influence a decree was passed, which separated Corsica from France and annexed it to Great Britain. Paoli subsequently returned to England, and had his pension restored to him.



Paoli died in February 1807, and a bust was placed in Westminster Abbey, with the following inscription beneath:—"To the memory of Pasquale de Paoli, one of the most eminent and most illustrious characters of the age in which he lived. He was born at Roslino, in Corsica, April 5th, 1725; was unanimously chosen, at the age of thirty, supreme head of that island, and died in this metropolis, February 5th, 1807, aged eighty-two years. The early and better part of his life he devoted to the cause of liberty, nobly maintaining it against the usurpation of Genoese and French tyranny, by his many splendid achievements, his useful and benevolent institutions, his patriotic and public zeal, manifested upon every occasion. He, amongst the few who have merited so glorious a title, most justly deserves to be hailed the father of his country. Being obliged, by the superior force of his enemies, to retire from Corsica, he sought

refuge in this land of liberty, and was here most graciously received, amidst the general applause of a magnanimous nation, into the protection of his majesty, King George III., by whose fostering hand and munificence, he not only obtained a safe and honourable asylum, but was enabled, during the remainder of his days, to enjoy the society of his friends and faithful followers, in affluent and dignified retirement. He expressed, to the last moment of his life, the most grateful sense of his majesty's paternal goodness towards him, praying for the preservation of his most sacred person and the prosperity of his dominions."

**PAPIN, DENYS**, a French philosopher, who was born at Blois, in France, and having completed his studies came to this country, where he was made a fellow of the royal society. He distinguished himself by his investigations respecting the power of steam; but is best known for an invention of his own called, "Papin's Digester," of which a description was published under the title of "The New Digester, or Engine for the Softening of Bones." He was also the author of "Fasciculus Dissertationum de quibusdam Machinis Physicis." M. Papin died in 1694.

**PARK, JOHN JAMES**, an English lawyer, who was professor of law and jurisprudence at King's college, London. He early in life distinguished himself by his literary attainments, and before he was of age published "The Topography and Natural History of Hampstead." His next publication was a tract on tithes, which was considered to evince some original and just notions on that subject. This was followed in 1819 by "A Treatise on the Law of Dower, with a View to the Modern Practice of Conveyancing." His "Contre Projet to the Humphrysian Code, and to the Projects of Redaction by Messrs. Hammond, Uniacke, and Twiss," bears the date of 1828. In 1830 he published three juridical letters, under the name of "Eunomos," addressed to the right honourable Robert Peel, in reference to the crisis of law reform. In order of time we may next mention the honourable but not very lucrative appointment of Mr. Park, as the professor of law and jurisprudence at King's college, London. This took place in 1813.

It was the question of the expediency of a code which first induced Mr. Park to look into the foreign systems of jurisprudence; a branch of study which he afterwards pursued with a zeal that led him to make those exertions which shortened his valuable life. His reading was very extensive; indeed there is scarcely a modern jurisconsult in this country whose writings contain such apt and copious illustrations, drawn from sciences unconnected with the law. He was all his life a reformer, legal and political; but his reforms were based upon principles so little understood, that with many he passed as an advocate for preserving unchanged the existing systems.

In March 1832 (according to the date of his preface), he published his "Dogmas of the Constitution." The following passages show the opinions of the professor on the political movements of the age, and afford a fair specimen of his peculiar habits of thinking and style of expression:—

"It will be seen from the following pages that the writer is neither Whig nor Tory—that neither 'Reformer nor Anti-reformer' would define his school of politics,—but that he is a disciple, or promoter,

whichever the reader may choose, of the nascent school of inductive politics, or observational political science; a science which,—leaving on the right hand and on the left all conventional principles which have hitherto been accredited, to be ultimately adopted or rejected, as scientific judgment and resolution alone shall decide,—seeks first, and above all things, to elevate the vague and notional element of political philosophy to the rank of certain sciences; or, as they are felicitously denominated by French authors, “*les sciences d’observation*.” His business he represents to himself to be, not to reject or idolize the wisdom of his ancestors, but to stand upon their shoulders and try how much further he can see. Wedded to no party in politics, and having nothing to seek from any; abominating from the very bottom of his heart the politics of irresponsible power, and having waged as implacable a war with those politics as ever private individual did wage during the whole course of Lord Castlereagh’s administration; he has given ample security to those who know him that despotism never shall enlist him under her banners; and if any of them should suspect that his sentiments on the present subject are influenced by his connexion with the institution in which they are delivered, he will make no other reply to such a supposition, than by the insertion below of an extract from a confidential letter written to a private friend and most zealous advocate of the Reform Bill, in November 1830, when his connexion with that institution had not commenced, even in name. In this letter he remarked:—“These are not times for the mind to rust in; and on many subjects my perceptions have advanced a whole age within a few years. But my anxiety increases with my power of sight. My heart was never more earnestly devoted to the cause of reform, but my confidence in its accredited means is gone. Names have no longer a spell for me. Reform in parliament is to me nothing more than the exchange of one system for another; removing along with the present system its own evils, over taxation and prostitution of patronage; exchanging them for the jeopardy, still more critical, of an abject government, uncondemned any longer by the power of a few gigantic and dedicated minds.” This gentleman died in 1833 at the early age of thirty-eight.

PALMER, JOHN, an eminent English actor, who was born in London in 1742, and made his first appearance under Foote’s management at the Haymarket; and after having performed with reputation in the country, he was engaged by Garrick at Drury Lane. He subsequently gave up his engagement at the Haymarket and went to Liverpool, where he became a great favourite; but his dissipated character being known, as well as the ill treatment endured by his wife, whom he had left in London, the whole town resolved to absent themselves from his benefit. Alarmed at such a loss, he posted to London, prevailed upon his wife to accompany him back to Liverpool, and they walked together in a public walk on the following Sunday; which so completely refuted the report in the public opinion that his benefit was crowded and lucrative. In the winter seasons he continued progressively advancing at Drury Lane theatre, and in the summer he performed sometimes at Liverpool, Dublin, and Birmingham, until he was finally engaged at the Haymarket. Soon after Messrs. Sheridan, Ford, and Linley, became proprietors of the winter house, an accident happened to Mr. Palmer

which had nearly proved fatal. At the close of the “Grecian Daughter,” when the heroine stabs the tyrant, a part which Mr. Palmer sustained, he received a severe blow from Mrs. Barry, owing to the failure of the spring in the dagger. This circumstance confined him to his bed five months, during which time he was frequently amused with reading accounts of his own death in the newspapers, and great panegyrics on his theatrical abilities. In 1785 Mr. Palmer formed the design of building a theatre near Wellclose Square, in which he supposed himself authorized to perform plays under sanction of the governor of the Tower, it being in that district. The theatre was finished, and opened in the summer of 1787, with “As you like it,” and “Miss in her Teens;” but the managers of the theatres royal, considering this as an invasion of their property, took every means to suppress it, and were finally successful.

This contest between the theatres royal and the Royalty theatre produced much invective and a long paper war; in which Mr. Palmer was obliged to yield, though supported by many gentlemen of fortune. When he found he could not play at the Royalty theatre, he performed at Worcester and other parts of the country, and afterwards at the Haymarket and Drury Lane.

The expenses incurred at the Royalty theatre, united to those consequent on his own love of pleasure, had involved him in considerable debts, for which he suffered a long confinement in the King’s Bench prison. In term time he gave a miscellaneous entertainment near Covent Garden, and as the Surrey theatre is in the rules of the King’s Bench, he performed there, and was the manager at 27*l.* per week, which enabled him to support his family with ease and splendour.

Notwithstanding he lived in affluence during a part of the year, yet confinement to one spot became irksome. He therefore proposed to his creditors, as the condition of his liberation, to allow a certain sum annually, to be deducted from his salary, for the liquidation of his debts. This was accepted, and we understand he punctually performed his engagement to the last hour of his life. He was afterwards restored to his former honours at Drury Lane and the Haymarket, where he performed again with undiminished reputation.

Mr. Palmer’s last engagement was at Liverpool. On the 2nd of August, 1798, he appeared in the character of “The Stranger,” and in the two first acts exerted himself with great effect: in the third he displayed evident marks of depression, and as he was about to reply to the question of Baron Steinfort, relative to his children, he appeared unusually agitated. He endeavoured to proceed, but his feelings evidently overcame him; the hand of death arrested his progress, and he instantly fell upon his back, heaved a convulsive sigh, and instantly expired without a groan. The audience supposed for the moment that his fall was nothing more than a studied addition to the part, but on seeing him carried off in deadly stiffness, the utmost astonishment and terror became depicted in every countenance. Medical assistance was immediately procured; his veins were opened, and every other means of resuscitation were had recourse to without effect. The manager came on the stage to announce the melancholy event to the audience; but so completely overcome with grief as to



be incapable of uttering a sentence, and was at length forced to retire without being able to make himself understood.

Mr. Palmer was a most affectionate father, and many of the embarrassments under which he laboured arose from the excess of parental fondness. His remains were followed to the grave on the 6th of August, 1790, by the principal performers of the Liverpool theatre. A stone was placed at the head of the grave with the following lines inscribed, which were the last words he spoke, in the character of "The Stranger"—

"Oh! God! God!"

There is *another* and a *better* world!"

PARK, MUNGO.—This enterprising traveller was born at Selkirk, in Scotland, in September 1771, and was educated for the medical profession. Having served his time to a surgeon he came to London and obtained a post as assistant-surgeon on board an East Indiaman. During his voyage, and while the vessel was waiting for a cargo, he made some botanical collections, of which he published an account in "The Transactions of the Royal Society." Returning to England he engaged in an expedition to the interior of Africa, for the purpose of discovering the source of the river Niger. He arrived on the coasts of Senegal in June 1797, and having made himself acquainted with the Mandingo language he commenced his journey, in the course of which he encountered great dangers; in spite of which, however, he prosecuted his undertaking till he had reached the banks of a large river, which appeared to be the object of his researches. The state of destitution, however, to which he was reduced rendered it impossible for him to proceed; he therefore made his way towards the coast, and arrived in England in 1797. Of his discoveries he published a very interesting account, and from his "Travels in the Interior of Africa" we subjoin the following extract; it relates to his captivity at Benown. Having been conducted to the royal tent, he says, "we found a great number of men and women assembled. Ali was sitting upon a black leathern cushion clipping a few hairs from his upper lip, a female attendant holding up a glass before him. He appeared an old man of the Arab cast, with a long white beard, and he had a sullen and indignant aspect. He surveyed me with attention, inquiring of the Moors if I could speak Arabic, and being answered in the negative, seemed much surprised, and continued silent. The surrounding attendants, and especially the ladies, were abundantly more inquisitive; they asked a thousand questions, inspected every part of my apparel, searching my pockets, and obliged me to unbutton my waistcoat and display the whiteness of my skin; they even counted my toes and fingers, as if they doubted whether I was in truth a human being. In a little time the priest announced evening prayers; but before the people departed the Moor, who had acted as interpreter, informed me that Ali was about to present me with something to eat, when, looking round, I observed some boys bringing a wild hog, which they tied to one of the tent strings, and Ali made signs to me to kill and dress it for supper. Though I was hungry I did not think it prudent to eat any part of an animal so much detested by the Moors, and therefore told him that I never ate such food. They then untied the hog in hopes that he would immediately run at me, for they believe that a great enmity subsists between hogs and Christians; but in this they

were disappointed, for the animal no sooner gained his liberty than he began to attack, indiscriminately, every person that came in his way, and at last took shelter under the king's couch. It is sufficient to observe, that the rudeness, ferocity, and fanaticism which distinguished the Moors from the rest of mankind, found here a proper subject whereon to exercise their propensities.



"I was a stranger, I was unprotected, and I was a Christian; each of these circumstances is enough to drive every spark of humanity from the heart of a Moor; but when all of them, as in my case, were combined in the same person, and a suspicion prevailed withal that I had come as a spy into the country, the reader will easily imagine I had every thing in my situation to fear. Anxious, however, to conciliate favour, and, if possible, to afford the Moors no pretence for ill-treating me, I readily complied with every demand, and patiently bore every insult; but never did any period of my life pass so heavily away; from sun-rise to sun-set I was obliged to suffer, with an unruffled countenance, the insults of the rudest savages on earth. The Moors, though very indolent themselves, are rigid task-masters, and keep every person under them in full employment. My boy, Demba, was sent to the woods to collect grass for Ali's horses; and after a variety of projects concerning myself, they at last found out an employment for me; this was no other than the respectable office of barber. I was to make my first exhibition in this capacity in the royal presence, and to be honoured with the task of shaving the head of the young prince of Ludamur. I accordingly seated myself upon the sand, and the boy, with some hesitation, sat down beside me. A small razor, about three inches long, was put into my hand; I unfortunately made a slight incision in the boy's head at the very commencement of the operation, upon which I was ordered to walk out of the tent. This, on reflection, I considered a fortunate circumstance; for I had laid it down as a rule to make myself as useless and insignificant as possible, as the only means of recovering my liberty.

"March 18th, four Moors arrived with Johnson, my interpreter, from Jarra, having seized him before he had received any information of my confinement. He brought with him a bundle of my clothes, which was taken with Johnson, there to undergo examina-

tion, into Ali's tent. It was fortunate that he did not bring my papers, and I was pleased to hear he had committed them to the charge of one of Daman's wives. When Ali had satisfied his curiosity, the different articles were tied up and put into a large cow-skin bag in one corner of the tent; the same evening he sent three of his people to inform me that there were many thieves about, and to prevent the rest of the things from being stolen it was necessary to convey them all into his tent. Ali thought to find a quantity of gold and amber, but being disappointed he sent the same people the next morning to examine me, and ascertain whether I had any thing concealed about my person. They stripped me and searched every place, robbing me of all my gold, amber, my watch, and one of my pocket compasses; the other I had buried in the sand, and this, with the clothes I had on, was all that the tyranny of Ali had left me. The pocket compass, when they got it in their possession, excited so much superstitious curiosity that Ali sent for me to be informed why this small piece of iron (the needle) always pointed to the great desert, and I found myself somewhat puzzled to answer the question. To have pleaded my ignorance would have created a suspicion that I concealed the truth; I therefore told him that my mother resided far beyond the sands of Zaharra, and that whilst she was alive the piece of iron would always point that way, and serve as a guide to conduct me to her, and that if she were dead it would point to her grave. Ali now looked at the compass with redoubled amazement, turning it round and round repeatedly; but observing it always pointed the same way, he took it up with great caution, and returned it to me as a magic thing he was afraid of keeping in his possession. The assembly being thus dissolved, I was conducted to the tent of Ali's chief slave, but was not permitted to enter, nor allowed to touch any thing belonging to it. When I requested something to eat they gave me a little boiled corn, with salt and water, in a wooden bowl; and a mat was then spread upon the sand before the tent, on which I was to pass the night, surrounded by a curious multitude. At sun-rise, Ali, with a few attendants, came on horseback to visit me, and signified that he had provided a hut for me, where I should be sheltered from the sun. I was accordingly conducted thither, and found the hut comparatively cool and pleasant. It was constructed of corn-stalks set up on end, in the form of a square, with a flat roof of the same materials, supported by forked sticks; to one of which was tied the wild hog before-mentioned. The animal had certainly been placed there by Ali's order out of derision to a Christian. I found it a very disagreeable inmate, as it drew together a number of boys, who amused themselves by beating it with sticks, until they had so irritated the hog that it ran and bit at every person within its reach.

"I was no sooner in this my new habitation than the Moors assembled in crowds to behold me; but I found it rather a troublesome levee, for I was obliged to take off one of my stockings and show them my foot, and even to take off my jacket and waistcoat to show them how my clothes were put on and off; they were peculiarly delighted with the curious contrivance of the buttons. All this was to be repeated to every succeeding visitor; for such as had already seen these wonders insisted on their friends seeing the same, and in this manner I was employed, dressing and un-

dressing, buttoning and unbuttoning, from noon to night. About eight o'clock Ali sent me for supper some kouskons and salt and water, which was very acceptable, being the only food I had tasted since the morning. I observed that in the night the Moors kept regular watch, and frequently looked into the hut to see if I was asleep, and if it was quite dark they would light a wisp of grass. About two o'clock in the morning a Moor entered the hut, probably to steal something, or perhaps to murder me, and groping about he laid his hand on my shoulder. As night visitors were at best but suspicious characters, I sprang up the moment he laid his hand on me; the Moor, in his haste to get off, stumbled over my boy, and fell with his face upon the wild hog, which returned the attack by biting the Moor's arm. The screams of the man alarmed the people in the king's tent, who, conjecturing that I had made my escape, mounted their horses in preparation for a pursuit. I observed, upon this occasion, that Ali did not sleep in his own tent, but came up galloping upon a white horse from a small tent at a considerable distance; indeed, the cruel and tyrannical behaviour of this man made him so jealous of every person around him, that even his own slaves and domestics knew not where he slept. When the Moors had explained to him the cause of the outcry they all went away, after which I slept quietly until morning.

"March 13th. With the returning day commenced the same round of insult and irritation; the boys assembled to beat the hog, and the men and women to plague the Christian. 'Tis impossible for me to describe the behaviour of a people who study mischief as a science, and who exult in the miseries and misfortunes of their fellow-creatures.—March 20th. A council was held this morning at Ali's tent respecting me; the chief men were all unfavourable to me. Some said they intended to put me to death, others that I was only to lose my right hand; but the most probable account was that which I received from Ali's own son, a boy about nine years of age, who came to me in the evening, and with much concern informed me his uncle had persuaded his father to put out my eyes, which they said resembled those of a cat, and that all the Bushreens had approved of this measure; his father, however, he said, would not put the sentence into execution until Fatima, the queen, who was at present in the north, had seen me.

"Anxious to know my destiny, I waited upon the king the next morning, when a number of Bushreens were assembled. I thought this a favourable opportunity of discovering their intentions; I therefore began by begging permission to return to Jarra, which was flatly refused; his wife, he said, had not yet seen me, and I must stay until she came to Be-nown, after which I should be at liberty to depart, and that my horse, which had been taken from me, should be again restored. Unsatisfactory as was this answer, I was forced to appear contented with it; and as at this season there was little chance of making my escape on account of the excessive heat, and the total want of water in the woods, I resolved to wait patiently until the rains set in, or until some more favourable opportunity should present itself;—but hope deferred maketh the heart sick. Disappointed, and thinking too much of the difficulties I should have to encounter in travelling through the negro countries in the rainy season, made me melancholy, and brought on a smart attack of fever. I wrapped



myself in my cloak with a view of inducing perspiration, and was asleep when a party of Moors entered the hut, and with their usual rudeness pulled up the cloak from me. I made signs to them that I was sick, and wished much to sleep; but I solicited in vain; my distress was sport to them, and they only annoyed me the more. This was bitterness to me, their intolerable insolence filled the cup of my captivity full to the brim with the ingredients that make life a burden. I frequently envied the situation of a slave, who, amidst all his calamities, could still possess the enjoyment of his own thoughts; a happiness to which I had for some time been a stranger. Wearied out with such continual insults, and perhaps a little peevish from the fever, I trembled lest my passion might overleap the bounds of prudence, and spur me to some sudden act of resentment, when death must have been the inevitable consequence. In this perplexity I left my hut and walked to some shady trees at a little distance from the camp, where I laid down. But even here persecution followed me; and solitude was thought too great an indulgence for a distressed Christian. Ali's son, with a number of horsemen, came galloping to the place and ordered me to rise and follow them. I begged them to allow of my remaining, if it were only for a few hours; they, however, heeded me not, and after a few threatening words one of them pulled out a pistol from a leather bag that was fastened to the pommel of his saddle, and presented it towards me, snapping it twice. He did this with so much indifference that I really doubted whether the pistol was loaded; he cocked it a third time, and was striking the flint with a piece of steel, when I begged him to desist, and returned with them to the camp. When we entered Ali's tent he called for the man's pistol, and amused himself for some time with opening and shutting the pan; at length, taking up his powder-horn, he fresh primed it; then looking round to me, said something in Arabic, which I did not understand. I desired the boy to inquire what offence I had committed; I was then informed that having gone out of the camp without permission, they suspected I contemplated my escape; and that in future if I was seen without the skirts of the camp, orders had been given that I should be shot by the first person that observed me.

"A month had now passed away in captivity, my only food being a share of a bowl of kouskons, brought at midnight, with some salt and water, for me and my two attendants; this was all that was allowed to support nature for the whole of the following day. It was the Mahomedan lent, and they made a Christian observe it; but I bore hunger and thirst better than I expected, and now began to find amusement in learning to write Arabic, and diverting the people from teasing by engaging their attention in teaching me.—April 14th. Ali went to fetch his wife, which was two days' journey. In order to provide for this a fine bullock was killed, and the flesh being cut into thin slices was dried in the sun; and this, with two bags of kouskons, formed his travelling provision. After the departure of Ali a sheereef arrived with salt: as there was no tent provided for him he took up his abode in my hut. He was a well informed man, and his knowledge of languages enabled him to pass in safety through a number of kingdoms. Shortly afterwards several sheereefs arrived, one of which, having resided at Gibraltar, spoke

a little English. In conversing with these I passed my time with rather less uneasiness than formerly. On the other hand, I now found myself worse supplied with food than during the fast; I was wholly dependent on Ali's slaves, and they neglected me for two successive nights. I sent my boy to a small negro town near the camp, where he begged with diligence from hut to hut, but could only get a few handfuls of ground nuts, which he readily shared with me. The whole country was thrown in confusion by the approach of an army hostile to Ali. The tents were struck, the cattle were driven away, and the baggage placed on the backs of the bullocks, over which the tent cloth was thrown, and the women, who rode, sat above the whole. The king's favourite concubines rode upon camels, with a canopy to shelter them from the sun. The hurry and confusion which attended the decampment made this day one of fasting to me; there had been no victuals dressed, therefore I could have none. The next day I begged in a negro town, and was liberally supplied. On the 3rd I was introduced to the queen; she appeared at first shocked at having a Christian so near her: she however gave me a bowl of milk. The country now presented a dreary expanse of sand; the weather was hot and there was a great scarcity of water. Day and night the wells were crowded with cattle, lowing and fighting with each other to come at the trough; excessive thirst made them furious; some endeavoured to allay their thirst by devouring the black mud from the gutters near the well; which they did with avidity, though it was commonly fatal to them. I had a skin, but if my boy attempted to draw water from a well he got a drubbing for his presumption. Every one was astonished that a Christian slave should attempt to draw water from wells dug by the followers of Mahomet.

"One afternoon as I was tending my horse in the fields, Ali's chief slave and four Moors arrived. My interpreter suspecting the nature of their visit, sent two boys to overhear their conversation; from which he learned that they were sent to convey me back to Bubaker. The same evening two of the Moors came privately to look at my horse, and one of them proposed taking it away; but the other one said I should never escape with such an animal. They then enquired where I slept, and returned to their companions. All this was a stroke of thunder to me, for I dreaded nothing so much as confinement among the Moors. I now determined to attempt an escape, and communicated my design to Johnson, who applauded my resolution, but declined following me any further for reasons which were just enough. About midnight I got my clothes in readiness, which consisted of two shirts, two pair of trowsers, two pocket-handkerchiefs, an upper and under waistcoat, a hat, and a pair of half boots: these, with a cloak, constituted my wardrobe, and I had not one single bead, or any other article of value in my possession to purchase victuals for myself or corn for my horse. About day-break Johnson, who had been listening to the Moors all night, came and whispered to me that they were asleep. The awful crisis was now arrived when I was again to taste the blessings of freedom, or languish out my days in captivity. A cold sweat moistened my forehead, and I thought on the dreadful alternative, and reflected that one way or the other my fate must be decided in the course of the ensuing day. But to deliberate was to lose the only chance

of escaping; so taking up my bundle I stepped gently over the negroes who were asleep in the open air, and having mounted my horse, I bade Johnson farewell, desiring him to take particular care of the papers I had entrusted him with, and inform my friends in Gambia that he had left me in good health on my way to Bambara. I proceeded with great caution, surveying each bush, and frequently listening and looking behind me for the Moorish horsemen, until I was about a mile from the town, when I was surprised to find myself in the neighbourhood of a korree belonging to the Moors. The shepherds followed me for about a mile, hooting and throwing stones after me. When I was out of their reach, and had begun to indulge the pleasing hopes of escaping, I was alarmed by a 'Halloo!' from behind me; looking back I saw three Moors on horseback, coming towards me at full speed, whooping and brandishing their double-barrelled guns.

"I knew it was in vain to think of escaping, and therefore turned to meet them; when two caught hold of my bridle, one on each side, while the third, presenting his musket, told me I must go back to Ali. When the mind has for some time fluctuated between hope and despair; tortured, hurried, and tossed with anxiety from one extreme to another, to know the worst gives relief. An indifference to life and all its enjoyments seized me; my faculties were benumbed, and I rode back with the Moors apparently unconcerned. In this state of feeling, as we passed some bushes, one of the Moors ordered me to untie my bundle: having examined the articles, one seized my cloak and wrapped it about himself. This cloak had been a good friend to me; it had covered me from the rains by day and the musquitos in the night; I therefore followed them, and earnestly begged they would restore it me; but they paid no attention to my request, riding off at speed with the prize. One of them, when I followed for my cloak, struck my horse on the head and presented his musket. I then perceived that they had followed me for the sole purpose of plundering me, and that they had not been sent by any authority to apprehend me.

"I had reason now to congratulate myself, not only on my escape from Ali, but with my life, though in great distress, from such a horde of barbarians. As soon as I lost sight of the Moors, I struck into the woods, and directing my course at full speed towards my former route from Queira to Deina, was fortunate enough to fall in with the path."

Mungo Park, after his return, married and commenced business at Peebles, in his native country, in 1801, and appeared to have given up all thoughts of future travels. The British government, however, gave him so strong an inducement that he subsequently went out on a second expedition of discovery. This undertaking, however, was peculiarly unsuccessful, as Mr. Park and nearly all his fellow travellers lost their lives in the undertaking. Mungo Park was stated to have been drowned; and the other Europeans died from the baleful effects of the climate. An account of Park's second journey, so far as his own narrative extended, with a Memoir of his life by Mr. Wishaw, was published in 1815.

PARKER, MATTHEW, an English prelate, who was born at Norwich in 1504, and became celebrated for his great learning and the uncompromising rectitude of his religious principles. The æra of the complete and permanent establishment of the protestant

religion in Great Britain, comprises the most interesting part of the ecclesiastical history of these kingdoms; and one of the principal instruments for accomplishing this important business was Matthew Parker. His father died when he was very young, but having ordered by his will that he should be devoted to the church, his mother sent him to Corpus Christi college, Cambridge, where his genius, improved by application to those studies which are peculiarly adapted to the sacred function, and established his reputation as a man of great learning for his age. In 1531 he entered into priest's orders, took the degree of master of arts, and was chosen fellow of his college. At this time a flattering testimony of his abilities was given by Cardinal Wolsey, who offered him one of the first fellowships in his new college at Oxford; but by the persuasion of his friends he declined the invitation, and continued at Cambridge prosecuting his studies. In 1533 he commenced preacher and became very popular, and Cranmer sent him a special license to preach in his diocese, and recommended him to the notice of Henry VIII. The king sent for him to court the same year, and his queen, Anne Boleyn, being much pleased with a sermon preached before her, in which Parker avowed the principles of the reformed churches abroad, she appointed him one of her chaplains, and upon her fatal reverse of fortune gave him private injunctions respecting her daughter, the princess Elizabeth, the care of whose education she particularly directed should be entrusted to him. Parker's first benefice in the church was the deanery of Stoke in Suffolk, which the king gave him on the queen's solicitations in 1434; and from this time to the death of his royal patroness we meet with nothing remarkable respecting him, except an accusation brought against him by the popish party for exposing the errors of the catholic church with great freedom in his sermons at St. Paul's Cross; but he defended himself so well that he was ordered by the lord chancellor Audley to persevere in so good a cause, regardless of the menaces or accusations of his adversaries. Henry made Parker one of his chaplains after the fall of Anne Boleyn; and during the remainder of that reign he continued rising in the church and in the university of Cambridge. The degree of doctor of divinity was conferred on him in 1538. In 1544 he was elected master of his college, and the following year vice-chancellor.

During the short reign of Edward, Dr. Parker chiefly distinguished himself as a frequent and zealous preacher in support of the reformation, and for the part he took in the suppression of the rebels under Kett, the tanner, of Norwich. Dr. Parker being one of their countrymen went to their camp, and persuaded them to submit to the king and return to their families and occupations, which had such an effect that many dispersed, and their army being considerably diminished, became an easier conquest to the king's forces commanded by the earl of Warwick, who totally defeated them. It is rather extraordinary that Parker was not promoted in this reign, in which we do not find that he received any addition to the ecclesiastical preferments he enjoyed at the demise of Henry. We are told indeed by Strype, that "he was nominated to a bishopric, which he either refused, or others stepped in before him." But when Queen Mary ascended the throne his enemies deprived him of all his preferments. On the accession of Queen Elizabeth, she appointed him to fill the



archiepiscopal see of Canterbury, vacant by the death of Cardinal Pole, and he was consecrated at Lambeth in 1559.

Archbishop Parker extended his influence for the protestant interest to the kingdom of Ireland, where religion had suffered the same revolutions as in England; the reformation having been set on foot during the administration of Cromwell, earl of Essex, in the reign of Henry VIII., by George Browne, archbishop of Dublin, an Englishman, and an Augustine friar of London, who was promoted to that see by Cromwell's recommendation. This prelate was the first clergyman in Ireland who embraced the reformation. He proceeded in it with such zeal that he carried the bill for establishing Henry's supremacy through the parliament of Ireland at a time when even the attempt was considered dangerous. He also removed all superstitious relics from the churches, and was the first who ordered the Lord's Prayer, the Creed, and the Ten Commandments to be placed in their stead at the altars. He continued to exert the same active zeal in the reign of Edward; but in the first year of Mary, being a married man, he was deprived, and died soon after. Popery was then restored again in Ireland; but when Archbishop Parker had settled the affairs of the church of England, he sent over instructions to Hugh Corwin, archbishop of Dublin, for completing the reformation of the church of Ireland, and he was to be supported by the earl of Sussex, newly appointed the queen's lieutenant of that kingdom. Accordingly the Litany was sung in English at the cathedral in Dublin, the earl and his court being present, which so much displeased the catholic party that they had recourse to a miracle. The particulars of this last effort to impose on the credulous are very curious, therefore we shall give them in the words of Strype, who relates the story as communicated in a letter from Archbishop Corwin to Archbishop Parker:—

"There was in the cathedral an image of Christ in marble, standing with a reed in his hand and a crown of thorns on his head; and while service was saying before the lord-lieutenant the archbishop, the rest of the privy-council and the corporation of Dublin (on the second Sunday of singing the English Litany), blood was seen to run through the crevices of the crown of thorns, trickling down the face of the image. The people did not perceive it at first; therefore some who were in the fraud cried out to one another, and bade them see how our Saviour's image sweat blood. Whereat several of the common people fell down, with their beads in their hands, and prayed to the image. Vast numbers flocked to the sight, and one present, who indeed was the contriver, and formerly belonged to the priory of the cathedral, told the people the cause, viz., that he could not choose but sweat blood whilst heresy was then come into the church. The confusion hereupon was so great that the assembly broke up. But the people still fell upon their knees, thumping their breasts; and particularly one of the aldermen, the mayor of the city, whose name was Sedgrave, and who had been at the English service, drew forth his beads, and prayed with the rest before the image. The earl of Sussex, and those of the privy council, hasted out of the choir fearing some harm. But the archbishop, being displeased, caused a form to be brought out of the choir, and bade the sexton to stand thereon, and to search and wash the image, and see if it would bleed afresh. The man

soon perceived the cheat, observing a sponge within the hollow of the image's head. This sponge, one Leigh, the person above mentioned, had soaked in a bowl of blood, and early on Sunday morning, watching his opportunity, placed the said sponge, so swollen and heavy with blood, over the head of the image within the crown, and so, by little and little, the blood soaked through upon the face. The sponge was presently brought down and shown to these worshippers; who began to be ashamed, and some of them cursed Father Leigh, who was soon discovered, and three or four others who had been the contrivers of it. These were exposed and punished, and the archbishop ordered the image to be removed."

Among the prejudices retained by Queen Elizabeth was a strong aversion to the marriages of priests, upon which subject she would certainly have come to a rupture with the archbishop, if Cecil had not compromised matters by getting Parker, who was as tenacious of his opinions as her majesty, to agree to a royal injunction, that no head or member of any college or cathedral should bring a wife, or any other female into the precincts of it, to abide in the same, on pain of forfeiture of all ecclesiastical preferments. The archbishop had written a letter to her majesty exhorting her to select a husband, to which he had procured the signature of some other prelates; and now, upon his application to her to revoke this injunction, she treated the suggestion with marked contempt, telling the archbishop she repented having made any married men bishops; on which he wrote a sharp letter to the secretary of state, informed him that the bishops were all dissatisfied with the queen, and that for his part he repented his having accepted the station he now held. This misunderstanding, however, was no sooner adjusted than a religious quarrel of another nature broke out among the clergy of the established church.

The queen, in consequence of a clause in the act of uniformity which empowered her to add any rites and ceremonies she thought proper to the established church, had enjoined particular ecclesiastical habits to be worn by the different orders of the clergy; to these regulations some implicitly conformed, others rejected part of their dress, and not a few the whole, as the relics of catholic superstition. Surplices and copes in particular were strongly objected to. As the majority of the laity were against these habits, the clergy who wore them were frequently subjected to insult, and our archbishop, whose advice the queen chiefly followed, was severely censured as the author of those disturbances. But neither Parker, nor the rest of the prelates of his party, made any concession to quiet the minds of the dissatisfied: on the contrary, when the two archbishops were sent for to court, and commanded to restore the peace of the church, they immediately pursued such measures as were calculated to enforce obedience from the clergy; and the laity were left out of the question, unless they conformed to the ordinances drawn up by the clergy for due order in preaching and administering the sacraments, and for the apparel of ecclesiastical persons.

In consequence of these regulations, the breach was widened; for all the licenses for preaching were directly cancelled, and no new ones granted but to such of the clergy as would subscribe to the queen's original injunctions respecting the ecclesiastical habits, and to the ordinances set forth by Parker, containing some articles to which many of the clergy,

and a considerable body of the laity, could not be brought to conform. Among other things, the principal minister was to wear a cope when he administered the sacrament: at prayers they were all to wear surplices; in the parish churches, and in cathedrals, hoods, in which they were to preach: the communion-table was to be placed in the east, and no person permitted to receive the sacrament in any other posture but kneeling. And, finally, no person to be ordained, who had not taken degrees at Oxford or Cambridge. A violent schism ensued, and such numbers of the clergy resigned their benefices that the two universities could not supply men of abilities to fill up the vacancies. The bishops were therefore obliged to procure degrees for, and to ordain, many illiterate persons, but whom they found ready to comply with any forms or ceremonies by which they might be inducted to valuable livings. But among the clergy who refused to conform were many persons of the first reputation for piety, learning, and moral character. These had considerable interest at court, and they were countenanced by many of the moderate bishops, particularly by Jewel, bishop of Salisbury, and Pilkington, bishop of Durham, who, as they had been exiles for their profession of the protestant faith, could not be suspected of want of zeal; and therefore they wrote to the earl of Leicester, representing that in things indifferent in themselves compulsion should not be used,—and that many ministers were resolved to leave their livings rather than comply,—that it would be impossible to find proper teachers, and there were many places without any. Leicester, already inclined to favour the cause of the nonconformists, gained over several courtiers, and who prevailed on the queen to withdraw the royal sanction, and leave the ordinances to the ecclesiastical court, which had sufficient authority over the clergy, by the canon law, to enforce obedience if it was judged necessary to exert it; and thus the odium of a spiritual persecution against the Puritans was taken off from the crown, and thrown upon the archbishops and their party.

Parker, exasperated at this measure, openly declared that the queen had ordered him to draw up the injunctions and the ordinances, and he resolved to abide by them. He now published them under the title of advertisements, and cited Sampson, dean of Christ's Church, Oxford, and Humphreys, president of Magdalen college, to appear before him, and other ecclesiastical commissioners; and after trying every persuasive argument to induce them to conform, they were menaced with deprivation in case of refusal, and a short time was allowed them to give in their answer. This, however, they employed in writing a letter to the commissioners in support of religious liberty. With great coolness and judgment they expressed their concern, that such a dissension should arise for so trifling a subject, *propter lanam et linum* (meaning the square cap and the surplice); and only required the same indulgence for their opinions which they were ready to grant to those who differed from them. This law respecting the restoring the ceremonies of the church of Rome, they said, appeared to them to be joined with the hazard of slavery, necessity, and superstition: "But because this does not seem so to you, you are not to be condemned by us; because this does seem so to us, we are not to be vexed by you." These and other arguments equally fraught with the spirit of primitive

Christianity, charity, and affection, had no weight with the commissioners, who acted under the influence of the archbishop, and he was determined to make an example of the two divines, who were universally respected for their great learning, their zeal in the protestant cause, and their sufferings on that account in the reign of Queen Mary. Accordingly, on their second appearance, they were ordered to comply by the archbishop, and on their refusal they were taken into custody and confined in the archbishop's palace at Lambeth; after which they were deprived, and then released. Soon after the archbishop ordered the whole body of the London clergy to appear before him, with the ecclesiastical commissioners, at Lambeth, to subscribe to the injunctions and ordinances, and having given notice of his intention to the court, he requested Cecil and several members of the privy council to be present; but he could not obtain their consent. However, he found means to procure a royal proclamation, requiring uniformity in the habits of the clergy, under pain, upon refusal, of being silenced and deprived. When the London clergy appeared in court, they were admonished to follow the pious example of Thomas Cole; who, overcoming his scruples by the force of persuasions, had conformed, and being dressed in the habit required by the injunctions, was placed before the commissioners. The archbishop's chancellor then addressed them in these words, as recorded by Strype:—

"My masters, and ye ministers of London! the council's pleasure is, that strictly ye keep the unity of apparel, like to this man (pointing to Mr. Cole), that is, wear a square cap, and a scholar's gown, priest-like, a tippet, and in the church, a linen surplice, and inviolably observe the rubric of 'The Book of Common Prayer,' and the queen's majesty's injunctions, and the Book of Convocation (the Thirty-Nine Articles). Ye that will subscribe, write *Volo*; those that will not subscribe, write *Nolo*. Be brief, make no words." And when some of the clergy offered to speak, he interrupted them, crying, "Peace, peace,—apparitor, call over the churches; and ye masters, answer presently, *sub pœnâ contemptûs*, and set your names." Of ninety-eight present, sixty-one subscribed; and when the rest presented a paper to the archbishop, assigning their reasons for refusing, his grace told them, that it was no part of the duty of the commissioners to debate; adding, "he did not doubt, but when they had felt the smart of want and poverty, they would comply; for the wood as yet was but green."

The archbishop's zeal at length carried him beyond the limits of his duty, for he wanted to influence the house of commons to submit all matters concerning religion to the bishops. Mr. Strickland and Mr. Wentworth strenuously opposed this arbitrary proceeding, in which the queen was impolitically concerned; and, after very warm debates, the commons were obliged to agree to her majesty's pretensions, though by no means well founded, that as supreme head of the church, the ordering of all things thereunto belonging was a branch of her royal prerogative; and Mr. Wentworth for his freedom of speech in this debate was sent to the Tower. The queen then committed this prerogative into the hands of Parker, and the prelates of his party, who, not content with requiring subscription to the Thirty-Nine Articles, exceeded the penalties prescribed by law for refusal;



and the archbishop made a personal visitation in the Isle of Wight, at that time chiefly inhabited by foreign protestants of different persuasions, who had fled from Romish persecution. It had been the policy of government hitherto to let these strangers enjoy religious toleration, especially as there were amongst them many Calvinists; but Parker having information that not a few of the nonconforming clergy had found an asylum and an hospitable reception in that island, he resolved to enforce the act of uniformity there, never thought of before, and upon meeting with almost a general refusal, he deprived the clergy and ordered the churches to be shut up. This intemperate zeal, when it came to be known at court, highly displeased the queen. Parker could but ill brook any coolness from the queen or her ministry, as he always pretended that the warmth of his zeal "was for the advancement of her majesty's honour and the support of her royal prerogative, and therefore he retired from court, and wrote a very sharp letter to Cecil Lord Burleigh, then high treasurer and first minister of state, expressing his discontent at the opposition formed against his measures, and declaring both the church and the state to be in danger of dissolution from the countenance given to the puritans." The health of the archbishop from this time sunk rapidly, and he died in May 1575. This prelate's "Account of the Archbishops of Canterbury" is a work of great research.

PARKER, RICHARD, an English seaman, who became celebrated as the leader of the dangerous mutiny at the Nore. Parker was born in Exeter in 1760, and having received a good education entered the navy, and served during the American war. After the peace he retired from his professional duties, and married a person of considerable property; but dissipated the whole and became involved in debt. He was confined in Edinburgh, and on his release went as a common sailor on board the royal fleet at the Nore. He did not stand high in the opinion of his officers, but from his abilities obtained the confidence of the men; so much so indeed, that at the breaking out of the mutiny he was appointed admiral of the fleet. The crews of the ships claimed greater liberty of absence, a more just distribution of prize-money, and a more punctual discharge of arrears of pay, with several other privileges and exemptions which were considered inconsistent with the subordination of the navy and the objects of its service; but Parker held so high a rank in the list of mutineers, and was so intimately connected with the whole of their proceedings, that it will be necessary to notice the matter in detail.

On the 21st of May they sent a statement of their demands to Admiral Buckner, to be by him transmitted to the admiralty; to which they peremptorily demanded compliance, as the only terms upon which they would return to obedience. On the 22nd May, one of the commissioners of the admiralty replied, refusing the principal part of their demands, and promising forgiveness to them if they should yet return to their duty. After Admiral Buckner had delivered this answer to the delegates of the fleet, they were allowed only ten minutes to consider and return an answer; in place of doing which they took to their boats, went into the harbour, and brought out all the gun-boats there to the Great Nore; after they had passed the garrison of Sheerness, the gun-boats all

of doing any damage, but to show their defiance of the fort. The determination of the delegates in consequence of the above answer from the admiralty was, "That nothing could be settled till three of the board of admiralty came down to Sheerness."

On the 23rd the mutineers struck the flag of Vice-Admiral Buckner on board the Sandwich, and hoisted the red flag, the symbol of mutiny, in its stead. They compelled all the ships which lay near Sheerness to drop down to the Great Nore, in order to concentrate the scene of their operations. On board this flagship each man of war sent two delegates, who went on shore daily; and after holding their meetings paraded the streets and ramparts of the garrison with flags and music. On the 24th the seamen received another letter repeating the offer of pardon, to which a peremptory refusal was sent, signed by Richard Parker, their president.

Matters had now risen to such an alarming height that a deputation of the lords of the admiralty, composed of Lord Keith and Sir Charles Grey, were despatched to Sheerness. On the 29th their lordship, held a board at Commissioner Hartwell's house; the delegates were sent for, and every conciliatory measure tried to induce the seamen to return to their duty; a declaration was read on board of all the mutinous ships; but this and all the expostulations of their lordships proved ineffectual; and finding that, instead of being inclined to submission, the mutineers grew more insolent and disobedient, their lordships returned to town, first signifying to the seamen that they were to expect no concessions whatever further than what had already been made by the legislature, the benefit of which they might yet enjoy on returning to their duty.

The seamen now began to perceive their desperate situation, and proceeded to take measures which indicated a design either to secure their present situation or to seek safety by flight: some of the most violent among them suggested the idea of carrying the ships to the enemy; but the majority revolted at so treacherous a proceeding, though even adopted to save their lives, alleging that a redress of grievances was their primary and should be their ultimate object. With a view of extorting compliance with their demands, they ordered the Standard, Brilliant, Inspector, and Swan, to get under weigh and moor across the Thames, in order to prevent a free passage up and down the river to the London trade. The ships of neutral nations, colliers, and a few small craft, were suffered to pass, having first received a passport, signed by Richard Parker as president of the delegates. In order to concentrate their force all the ships which lay near Sheerness dropped down to the Great Nore. The line of battle ships were drawn up in a line at about half a mile distant from each other, and moored with their broadsides abreast. In the space between the line of battle ships the merchantmen and other vessels which had been detained were moored. As all communication was stopped with the shore, the mutineers supplied themselves with water and provisions from these vessels; a party also landed on the Isle of Grain, and carried off a number of sheep and other provisions; besides, to supply their present wants, they took from a trading vessel 300 sacks of flour, which they distributed to the different crews, giving in return bills drawn by the delegates on the admiralty.

On the 26th of May, Admiral Duncan put to sea

with his squadron excepting the Montague and Nassau, whose crews refused to get under weigh under pretence of being in the course of payment. This example was followed on the 29th and 31st by the rest of the squadron, leaving with the admiral only the Venerable and Adamant. Symptoms of mutiny at one time began to appear on board the Venerable—the plot was however fortunately discovered before it came to maturity. Upon which the admiral ordered the hands to be turned up, and addressed them as follows:—"My lads, I am not in the smallest degree apprehensive of any violent measure you may have in contemplation; and though I assure you I would much rather acquire your love than incur your fear, I will with my own hand put to death the first man who shall presume to display the slightest symptom of rebellious conduct." Turning round immediately to one of the mutineers, "Do you, Sir," said he, "want to take the command of this ship out of my hand?" "Yes, Sir," replied the sailor, with the greatest determination. The admiral immediately raised his arm with an intent to plunge his sword into the mutineer's breast; the blow being prevented by the chaplain and secretary, who seized the admiral's arm; he did not attempt to make a second, but with some agitation called the ship's company: "Let those who will stand by me and my officers pass over immediately to the starboard side of the ship, that we may see who are our friends and who are our opponents." In an instant the whole crew, excepting six who had been the promoters of this disturbance, ran over. These were immediately secured in irons; but some time afterwards expressing themselves truly penitent for what they had done, the admiral was induced to liberate them.

Upon the return of the lords of the admiralty to town, a cabinet council was immediately held, when it was determined to employ the most vigorous measures to reduce the rebels. A proclamation was issued for the suppression of the mutinous and treasonable proceedings of the crews of certain of his majesty's ships at the Nore; at the same time offering his majesty's pardon to all such as should immediately return to their duty. The most active measures were at the same time taken to compel the rebellious crews to submit; the shores on both sides were lined with batteries; the forts at Tilbury, Sheerness, and Gravesend, were furnished with furnaces for red hot shot. The buoys at the Nore and along the coast were removed. The Neptune of ninety-three guns, commanded by Sir Erasmus Gower as commodore, manned with volunteers, raised by subscription of the merchants of London; with the Lancaster of sixty-four, whose crew had returned to their duty, accompanied by the Agincourt and several gun-boats; were ordered to drop down the river and proceed to attack the rebels. The firmness of the mutineers began at length to be a little shaken, and they were determined to try once more to effect a reconciliation with government through the medium of the earl of Northesk. For this purpose the two delegates of the Monmouth were rowed on board that ship, and informed his lordship that it was the pleasure of the committee that he should immediately accompany them on board the flag ship as they had proposals to make leading to an accommodation. His lordship complied, attended by one officer: he found the convention in the state cabin, consisting of sixty delegates, with Parker sitting at their head;

who told Lord Northesk, "That the committee with one voice had come to a declaration of the terms on which alone, without the smallest alteration, they would give up the ships; and that they had sent for him as one who was known to be the seaman's friend, to be charged with them to the king, from whom he must pledge his honour to return on board with a clear and positive answer within fifty-four hours." When Parker had read the letter, his lordship said, that he certainly would bear it as desired; but he could not, from the unreasonableness of the demands, flatter them with any expectation of success. They persisted that the whole must be complied with, or they would immediately put the fleet to sea.

Lord Northesk proceeded to London with this despatch; and after stopping a short time at the admiralty, he attended Earl Spencer to the king. The demands of the seamen were rejected as exorbitant and unreasonable. Captain Knight, whom they had permitted to go on shore upon the promise to return, carried down the refusal of the lords of the admiralty. All hopes of accommodation being now at an end, measures were taken by Lord Keith and Sir Charles Grey to attack the fleet from the works at Sheerness, with the gun-boats, &c.; but fortunately on the 9th of June symptoms of disunion appeared among the mutineers, which rendered the application of force unnecessary. On that day the Repulse and Leopard made their escape, the latter up the Thames; but the Repulse unfortunately ran aground, and was pursued and fired upon by the Monmouth; happily no lives were lost.

On the 13th, the Agamemnon, the Standard, the Nassau, the Iris, and the Vestal, deserted the rebels and went up the Thames, or under the guns at Sheerness; the crews, however, of these vessels were far from being unanimous, as several men were killed or wounded in the struggles which took place on board them, between the partizans of the officers and those of the seamen. The crews of all the ships now intimated an inclination to submit, provided a general pardon should be granted. The crew of the Sandwich was particularly desirous, and Parker did not oppose this spirit—a spirit greatly accelerated by the arrival on board of Lieutenant Mott with the proclamations, acts of parliament, &c., of which the men complained that they had been kept in ignorance till that period. In the course of the evening the men resolved to submit and accept of the king's mercy, conceiving, no doubt, that it would be extended to those who had not known to what extent they had offended. In this state the crew of the Sandwich carried the ship under the guns of the fort at Sheerness the next morning: upon which Admiral Buckner sent his boat with a guard of soldiers to arrest Parker and bring him on shore. As soon as he had heard that a boat was come along-side for him, he surrendered himself to four of the ship's crew to protect him from the outrages of the rest of the seamen, whose vengeance he feared. Upon this the officers of the Sandwich delivered Parker, and a delegate by the name of Davis, who had acted as captain under him, with about thirty more of the delegates, into the hands of the soldiers; these were committed to the black hole in the garrison of Sheerness. On the first appearance of the soldiers one of the delegates, Wallace, of the Standard, shot himself dead, and was afterwards buried in the highway. On the 22nd of



June the trial of Richard Parker commenced on board the *Neptune* off Greenhithe; he was found guilty, sentenced to die, and suffered accordingly on board the *Sandwich*, on the 29th of June, 1797.

Parker met his death with the same courage and determination that he had exhibited through the whole of his struggle for the rights of his fellow seamen. His widow who was left in circumstances of great pecuniary distress, was lately discovered in the lowest state of indigence by some philanthropic individuals, who, much to their honour, have subscribed towards her future support. For this purpose they had a portrait engraved, and the proceeds applied to her use.

PARKER, SAMUEL, an English prelate, who was born in 1640, and educated in the strictest principles of puritanism. However, after the restoration his religious principles underwent a complete change, and were so favourable to the times that he obtained several valuable church preferments. On the accession of James II. he was raised to the see of Oxford, shortly after which he published his work entitled "Reasons for Abrogating the Test imposed upon all the Members of Parliament." He died in 1687, and, in addition to the work already mentioned, he was the author of a History of his own times, "The State of the Church fairly Stated," and "A Demonstration of the Divine Authority of the Law of Nature and the Christian Religion."

PARKER, THOMAS, an English lawyer, who was, in 1788, raised to the office of lord chancellor. After holding this office for some years he was accused of corrupt practices, and the same being proved he was condemned to pay a fine of 30,000*l*. His lordship died in 1732, and was succeeded by his son the second earl of Mansfield. This nobleman became distinguished for his love of science, and was for some time president of the royal society.

PARKES, SAMUEL, a scientific professor of chemistry, who was born at Stourbridge in Worcestershire in 1759, and was educated at Market Harborough. In 1806 he published his highly interesting and valuable "Chemical Catechism." A second edition was soon called for, which contained so many additional facts as to be almost a new work. Many editions have since appeared. In 1808 he published "An Essay on the Utility of Chemistry to the Arts and Manufactures." In the following year he produced his "Rudiments of Chemistry, illustrated by Experiments." In 1815 he published "Chemical Essays, principally relating to the Arts and Manufactures of the British Dominions."

The benevolence of his disposition, and the amenity of his manners, attached him to a large circle of friends; and in him the community lost a most estimable member. His works attest his ardour, diligence, and perseverance in the pursuit of science; nor was he less distinguished by his beneficent efforts and pecuniary liberality in the support of every public institution which tended to increase the happiness or promote the improvement of his fellow creatures. His industry and activity of mind were evinced during his last illness, by his being anxiously engaged in preparing and superintending improved editions of his chemical works. Mr. Parkes died on the 23rd of September, 1825.

PARKINSON, JOHN, an English botanist, who was born in 1567. He was the author of a work entitled "Paradisi in Sole Paradisus Terrestris, or a Garden of all Sorts of Pleasant Flowers which our

English air will permit to be nursed up." In addition to which he published several other valuable works.

PARKINSON, THOMAS, a learned mathematician and philosopher, who was born in Kirkham in Lancashire, and received his education at Christ Church, Cambridge, where he took his degree in 1769, and the same year entered holy orders. In 1787 he published "A System of Mechanics," and shortly after "A System of Mechanics and Hydrostatics." He subsequently obtained a valuable church preferment, and died on the 13th of November, 1830.

PARKHURST, JOHN, an English divine and poet, who was born at Guildford in Surrey, and received his education at Magdalen college, Oxford. He was presented to the rich living of Cleve in Gloucestershire by Edward VI., but on the death of that prince he was compelled to leave the kingdom. After the accession of Queen Elizabeth he returned and was made bishop of Norwich, over which he presided for fourteen years. He died in 1574. He was the author of several theological works.

PARKHURST, JOHN, an English critic, who was born at Catesby in Northamptonshire. He was educated at Clare college, Cambridge, and afterwards entered holy orders, but as he possessed an easy fortune he devoted himself entirely to literary pursuits. He published a valuable "Hebrew and English Lexicon of the New Testament," and "A Treatise on the Defence of the Divinity of the Saviour." His death took place at Epsom in 1797.

PARMEGIANO, an eminent Italian artist, who was born at Parma on the 11th of January, 1503, and baptized by the names of Girolamo Francesco Maria Marzola. Having completed his preparatory studies he went to Rome for the purpose of improving himself, and while there studied with the utmost diligence the antique and the works of the most celebrated painters; but particularly those of Raphael, Michael Angelo, and Julio Romano. Of Raphael, especially, he imitated the style and manner, and as he resembled that painter in beauty of countenance and elegance of deportment, it was currently said that the soul of Raphael had emigrated into the body of Parmegiano. He now added to his other acquisitions the study of anatomy, and proved the delicacy of his taste by avoiding the prominent defect of Michael Angelo, who was reproached with too great a display of anatomical knowledge. In fact, he now formed a style, which was peculiarly his own, and which has been said to unite the characteristics of Raphael, Michael Angelo, and Correggio.

During his short stay at Rome, Vasari says he painted several small pictures, most of which became the property of the cardinal Ippolito de Medici. Of his larger works, the biographer specifies three: a round picture of the Annunciation, which he praises as singularly beautiful, and which was painted for M. Agnolo Cesis; a picture of our Lady and Christ, with several angels, and a St. Joseph, remarkable for the pleasing air of the heads, the beauty of the colouring, and the grace and skill with which it is finished; and a portrait of Signor Lorenzo Cibo, captain of the papal guard, which was said to be equal to life itself. Finally he was engaged to paint a picture for Madonna Maria Baffalina da Citta di Castello, which was intended to be placed in the church of St. Salvatore del Lauro. It represented the Virgin in the clouds, holding a book, with the Child on

her knees; St. John kneeling on the earth, and St. Jerome asleep at a distance; and from this figure it is styled the Vision of St. Jerome. While he was engaged in this performance, the memorable sack of Rome, in 1527, occurred, and an anecdote is recorded of him, similar to that which is related of Protogenes, the Greek painter, during the siege of Rhodes by Demetrius. In consequence of his fixed attention to this work, he neither heard the roaring of the cannon, nor perceived the tumult of the assault, till some soldiers rushed into his apartment and surprised him in the midst of his labours. Fortunately, the chief of the troop, who entered his room, was a man of taste, and being much struck with his composition, checked the rapacity of his followers, and exacted from the painter only some sketches in pen and ink, with which he was highly gratified. Another party, more regardless of the arts, insisting on money, he went out to borrow a sum from a friend, when he was seized by a third troop, by whom he was imprisoned until he had found means to satisfy their demands.

A city recently sacked and filled with foreign troops being an insecure residence for an artist, he retired to Bologna, where he lodged in the house of a saddler, his countryman and friend, and proposed to remain for a time with the view of etching his best compositions, the art of engraving on copper having been recently discovered. During his residence at Rome, Parmegiano is said to have invented the chiaroscuro method of engraving on wood; and a print of his own Diogenes, in that style, is falsely attributed to him, for it was done by Hugo de Carpi, the inventor of that method, whose name appears at the bottom of the impression. Some also ascribe to him the invention of etching on copper, and others of mezzotinto; but both without foundation. He seems, however, to have been among the first who introduced etching into Italy, and to have greatly improved the art. During his residence at Bologna, he not only made many etchings of his own works, which were much admired, but employed a skilful artist, named Bernardo da Trento, to engrave others. He was at length diverted from his pursuit by the treachery of Bernardo, who decamped, after stealing his tools and designs. In consequence of this loss, he resumed the pencil and painted many pictures for different individuals and convents. Among these are enumerated a St. Roque, attacked with a plague; a Conversion of St. Paul, with numerous figures, a landscape, and a Madonna of great beauty, for his host the saddler. Indeed several of his most esteemed pieces were executed in that city; and it is singular, that during so short a stay his pencil should have been so wonderfully productive.

The latter part of his life was marked with such distress as is the consequence of irregularities, and which too often sully the brightest genius. He engaged with the confraternity of La Steccata to paint the church, for which he received several advances. Not proceeding in his undertaking, he was arrested and imprisoned at the suit of the monks, but released upon a promise to fulfil his task. He did not, however, long survive his liberation from prison, for he was seized with a violent fever, which hurried him to the grave, on the 24th of August, 1540, in his thirty-seventh year, dying, by a singular coincidence, at the same age as his favourite prototype, the inimitable Raphael. His body, at his own request, was removed from Casal Maggiore, and interred in the church of

the convent of Fontana, naked, with a cross of cypress laid on his breast.

The style of Parmegiano is evidently grounded on that of Correggio, though he successfully superadded the characteristics of Raphael and Michael Angelo. He is, however, far removed from the reproach of servile imitation, and though he has so admirably blended their respective beauties, his style is exclusively his own. His chief object was delicacy and elegance, which he has evinced in the air of his female figures, the contrasts of his attitudes, and the easy flow of his drapery.

He is indeed reproached as a mannerist, for carrying these peculiarities to excess; and, particularly in his zealous imitations of the antique, is said to have made the extremities of his female forms too slender for the proportions of natural beauty. This defect is remarked in one of his finest figures, which is thence called the Madonna del Collo Lungo, or long-necked Madonna. But although he may in some degree merit the censure of sacrificing such essentials to ideal elegance, he has fully proved his ability to attain sublimity and dignity. Of this many proofs may be drawn from his works in fresco, and particularly from his celebrated figure of Moses breaking the tables of the law, which is highly impressive, for the character of the head, the majesty of the form, and the energy and dignity of the attitude. "Of this figure," Sir Joshua Reynolds observes, "we are at a loss which to admire most, the correctness of the drawing, or the grandeur of the conception."

Among the excellencies of Parmegiano we may enumerate the appropriate and harmonious tone of his colouring; and may equally commend the judicious arrangement of his subjects; for he generally abstained from crowding his field, and was thus enabled to give his figures their due proportion and full effect. Indeed, almost the only composition mentioned by his biographers, as departing from this rule, is Christ preaching to the multitude, which was preserved in the villa of Colorno, belonging to the sovereigns of Parma. Another excellence was his skill and accuracy in design, in which he has been justly compared to Raphael. So ambitious was he of perfection in this branch of art, that he is said to have made repeated draughts of his principal figures; and of the Adam in the Steccata, in particular, no less than three different sketches have been discovered and engraved. Hence he is said to have been slow and deliberate in his conceptions, forming his plan with great care before he took up the pencil, and then finishing his work with that freedom and decision which called forth so warm and enthusiastic an eulogium from Albani.

PARNELL, THOMAS, an English poet of considerable talent, who was born in 1679, and educated at Trinity college, Dublin; after which he entered holy orders. In 1713 he was presented to the vicarage of Finglass, but did not long enjoy his preferment, as he died at Chester while on his way to Ireland in 1717. A collection of his poems were published in 1721 by Pope: they consist of his "Rise of Woman," "The Fairy Tale," "The Hymn to Contentment," "Health," "The Vigil of Venus," "The Night-piece on Death," "The Allegory on Man," and "The Hermit." These have been respectively criticised by his biographers, Goldsmith and Johnson, and have stood the test of nearly a century. "His praise," says Dr. Johnson, "must be derived from



the easy sweetness of his diction; in his verses there is more happiness than pains; he is sprightly without effort, and always delights, though he never ravishes: every thing is proper, yet every thing seems casual."

In 1758 a volume was published, it is not known by whom, entitled "The Posthumous Works of Dr. Thomas Parnell." This, although it exceeded the volume published by Pope in bulk, appeared so far inferior in merit, that the admirers of Parnell questioned the authenticity of most of the pieces; and there are but a few of them indeed which can be ascribed to him without some injury to his character. Goldsmith refused to incorporate them with the collection he published in 1770; but they were afterwards added to the edition in Johnson's Poets, and apparently without his consent. He says of them, "I know not whence they came, nor have ever inquired whither they are going."

PARNELL, WILLIAM, a catholic writer, who was principally remarkable as the author of the following works:—"The Causes of Popular Discontents in Ireland," and "The Apology for the Catholics." He died on the 2nd of June, 1820.

PARR, SAMUEL, a learned divine and critic, who was born on the 15th of January, 1745. He was early sent to the celebrated school at Harrow-on-the-Hill, of which place he was a native, and at the age of fourteen became head boy in that establishment. He was, however, shortly after removed from school and placed behind his father's counter. He, however, entertained so strong a dislike to his father's profession, that after three years' struggle against his father's wishes he was placed at Cambridge. He did not long derive the benefits of academical instruction. His father died, and Parr's poverty compelled him to quit that seat of learning in which his genius and perseverance must have earned for him the highest honours. He, however, made extraordinary classical acquisitions, and was rewarded by Dr. Sumner selecting him, at the early age of twenty-one, as his head assistant. At Christmas 1769 Dr. Parr was ordained to the curacies of Wilsdon and Kingsbury, Middlesex, which he resigned at Easter 1770. In 1771 he was created M. A. per literas regias, and in the same year, on the death of Dr. Sumner, he became a candidate for the head-mastership of Harrow, with the late master's strong recommendation. Although sanguine hopes were entertained by his friends of his success, his youth and other influence prevailed against his nomination, to the great disappointment of the scholars. The election fell upon Dr. Heath. Dr. Parr subsequently resigned the place of assistant, and established a private academy at Stanmore with forty-five boys, of whom all but one followed him from Harrow. It then became desirable, and even necessary, that he should be married; he therefore allied himself to Jane, daughter of Zachariah Marsengale, Esq., of Carleton. This lady was an only child, bred up by three maiden aunts, as she said of herself, "in rigidity and frigidity;" and she always described Dr. Parr as "born in a whirlwind, and bred a tyrant." Such discordant elements were not likely to produce harmony. The lady lost few opportunities of annoying her spouse, an object which a strong understanding and caustic powers of language afforded her more than ordinary facilities of accomplishing; and she always preferred exposing his foibles and ridiculing his peculiarities in the presence of others. By this

lady, who died at Teignmouth in April 1810, Dr. Parr had several children who died in their infancy, and two daughters who grew up.

The period of Dr. Parr's continuance at Stanmore was five years. "The boys who accompanied him," to use the words of one of his pupils, "were, in general, the flower of Harrow school, in the zenith of its glory, when a Sumner presided in its academic howers. Many were young men of considerable talents and matured intellect, and detested alike a Persian, a Grecian, or an English tyrant; knew the language, and glowed with all the fervour, of Demosthenes. The fine Alcaic fragment in praise of Harmodius and Aristogiton, the deliverers of Greece, echoed from every tongue, and had been translated by almost every hand among the elder of them. The master, however, was no advocate for insubordination, since nobody ever carried school discipline to a higher pitch; the result of which, on some occasions, brought on him unmerited obloquy. That the democratic spirit prevailed, though to no culpable extent, among the gentlemen about that period educated at Harrow, may in some degree be accounted for by their being so well read, under the tuition of their learned deceased master, in Greek history, by which they were naturally interested in the fate of liberty,—that liberty whose cause was so well supported by its orators against the armies of the Persian satrap and the insidious designs of Philip. The power of gold had also been recently, and to an alarming extent, tried in their own country by the daring minister, who is said to have affirmed that every man had his price."

The advantages of the Stanmore establishment were not, however, equal to the doctor's expectations. His expenses were excessive, his profits therefore inconsiderable, his labours most oppressive, and he found the impossibility of supporting his situation against the influence and credit of a great public school, and the well-founded reputation of his competitor, Dr. Heath; he therefore, in 1776, was induced to accept the mastership of Colchester school, and thither a considerable part of his Stanmore scholars followed him. He was ordained in 1777, and held the cures of the parishes of Trinity and the Highe, Colchester. In 1778 he obtained the mastership of Norwich school, and in 1780 received the preferment of the rectory of Asterby in Lincolnshire. In the summer of this year he commenced his career as an author by the publication of "Two Sermons on Education." In the summer of 1781 appeared "A Discourse on the late Fast, by Phileleutherus Norfolciensis." This sermon has been considered the best of Dr. Parr's productions, and had a corresponding success; for, though anonymously published, the whole impression was sold in two months. In the spring of 1783 Lady Trafford, whose son he had educated, presented him with the perpetual curacy of Hatton; and in April 1783 he removed there, where he spent the remainder of his days, retiring, while yet in the enjoyment of youth and strength, from the fatigue of public teaching, and devoting his leisure to the private tuition of a limited number of pupils. After this preferment he resigned Asterby. In the same year he obtained from Bishop Lowth the prebend of Wenlock Barns, in the cathedral of St. Paul. In 1785 he resumed his former subject in "A Discourse on Education, and on the Plans pursued in Charity Schools," and about 1000 copies were sold in a very short time. This quarto volume is an able and masterly argument for popu-

lar education and improvement, and had the merit of being one of the first publications which concentrated public attention on the all-important subject of the moral and intellectual instruction of the people. In 1787 Dr. Parr assisted the Rev. Henry Homer in a new edition of the three books of Bellendenus, a learned Scotsman, humanity professor at Paris in 1602, and master of requests to James I. These he dedicated to Burke, Lord North, and Mr. Fox. He prefixed a Latin preface, with characters of those distinguished statesmen, the style of which is, perhaps, the most successful of all modern imitations of Cicero. Bellendenus had intended a large work, "*De Tribus Luminibus Romanorum*,"—"The Three Lights of Rome," Cicero, Seneca, and the elder Pliny; whence Dr. Parr conceived the idea of delineating the characters of the then three most eminent senators of Great Britain. But however great the inappropriateness of the modern appendage to Bellendenus may have been, and however Dr. Parr might have more appositely employed his critical talents, certain it is, that the taste and character of the composition, and the singular discrimination in the portraits, created an extraordinary sensation in the literary and political world. A translation was published in octavo in 1788, but without the author's approbation. Dr. Parr had thenceforth fully committed himself on the side of the popular party. This naturally terminated all hope of church preferment from the court; and such was the low state of Dr. Parr's pecuniary resources, that a subscription was made by the leading Whigs of the day, and a well-merited annuity of 300*l.* was purchased for Dr. Parr's life.

In 1789 appeared "*Tracts by Warburton and a Warburtonian, not admitted into the Collection of their respective Works*." Although it was thought that personal feelings towards Bishop Hurd gave origin to this volume, yet it was allowed on all hands to contain some admirable critical remarks. It produced a reply, entitled, "*A Letter to Dr. Parr, occasioned by his Republication*," &c. In 1790 Dr. Parr exchanged the curacy of Hatton (though he still continued to reside there as deputy-curate) for the rectory of Waddenhoe in Northamptonshire. In the same year he became acquainted with Dr. Priestley. For this intimacy he thus apologizes:—"I am at a loss to see why a clergyman of the church of England should shun the presence of a dissenting minister merely because they do not agree on doctrinal points which have long divided the Christian world; and, indeed, I have always found that, when men of sense and virtue mingle in conversation, the harsh and confused suspicions which they entertained of each other give way to more just and more candid sentiments."

In 1793 Dr. Parr was plunged into the depths of an important controversy. He had been induced to afford advice and assistance to Mr. Homer and Dr. Charles Combe in editing a splendid and comprehensive edition of Horace. Mr. Homer was an accurate and not unsuccessful editor of the prose classics; but his exertions on a poet of the very first order are supposed to have hastened his end. On the demise of Mr. Homer the bulk of the undertaking devolved on Dr. Combe, who was found incompetent to the discharge of so arduous a task; and Dr. Parr's assistance towards the second volume was withdrawn, and he was induced to publish some severe animadversions in "*The British Critic*." In reply to this Dr. Combe published a pamphlet, entitled, "*A State-*

*ment of Facts relative to the Behaviour of the Rev. Dr. Parr to the late Mr. Homer and Dr. Combe, in order to point out the source, falsehood, and malignity of Dr. Parr's attack in 'The British Critic,' on the character of Dr. Combe.*" In this statement Dr. Parr was accused of breach of promise, violation of friendship, and even want of veracity; he was styled by his antagonist the "literary Ajax;" and to make that epithet good, he replied in a closely printed octavo pamphlet of ninety-four pages, called, "*Remarks on the Statement of Dr. Charles Combe, by an occasional Writer in 'The British Critic,' 1795.*" The following extract from this pamphlet is interesting, as it contains Dr. Parr's own account of his critical labours:—

"The reader will, I trust, excuse me, if, for reasons of delicacy, I now take an opportunity to state the whole extent of the share I have ever had in reviews. To '*The British Critic*' I have sent one article, besides those which were written for the *Horace*. For '*The Critical Review*,' I have furnished a few materials for two articles only. For '*The Monthly*' I have assisted in writing two or three, and the number of those which are entirely my own does not exceed six or seven. In almost all these critiques my intention was to commend rather than to blame, and the only one in which I ever blamed with severity related to a classical work, the editor of which deserved reproof for the following reasons:—He clothed bad criticisms in bad Latinity. He had not availed himself of that information which preceding editions would have supplied to any intelligent editor. From the stores of other critics he collected very little, and from his own he produced yet less that was valuable. But he had indulged himself in rude and petulant objections against Dr. Bentley, and for this I chiefly censured him. Here ends the catalogue of my crimes hitherto committed in reviews; and, as I now have somewhat more leisure than I formerly enjoyed, it is possible that I may now and then add to their number. But I assure Dr. Combe and the public, that whensoever I take upon myself to deal rigorously with any writer, I shall not shrink from the strictest responsibility. My contributions to works of this kind are occasional, and, therefore, I have no right to the benefit of that secrecy which it may be wise and honourable for the regular conductors of reviews to preserve. Of the share which I have already taken, and may hereafter take, in these periodical publications, I never can be ashamed. I might plead the example of many scholars both at home and abroad, far superior to myself in vigour of intellect and extent of erudition. But I wish rather to insist upon the utility of the works themselves, and upon the opportunities which they furnish to men of learning for rendering some occasional service to the general cause of literature. There is no one review in this country but what is conducted with a considerable degree of ability; and though I decline the task of deciding upon their comparative excellence, I have no hesitation in saying that all of them deserve encouragement from learned men. They much oftener assist than retard the circulation of books—they much oftener extend than check the reputation of good books—they rarely prostitute commendation upon such as are notoriously bad. For my part, I am disposed to view with a favourable eye the different opinions and propensities which may be traced in the minds of the different writers. By such collisions of sentiment truth is



brought into fuller view, and a reader finds himself impelled by the very strongest curiosity to examine the reasons upon which men of talents nearly equal have founded decisions totally opposite. By posterity, too, reviews will be considered as useful repositories of the most splendid passages in the most celebrated works. They will show the progress of a country or an age, in taste and arts, in refinement of manners, and in the cultivation of science. They mark the gradations of language itself, and the progressive or retrograde motions of the public mind upon the most interesting subjects in ethics, in politics, and in religion."

On Easter Tuesday, in the year 1800, Dr. Parr preached his justly celebrated spital sermon, at Christ Church, Newgate Street, before Harvey Christian Combe, Esq., the lord mayor. The church, though large, was crowded to excess, and the doctor gratified the more intelligent portion of his hearers by a discourse in which he combated the delusive dogmas of those philosophers who ascribe all benevolence and justice to a selfish principle. This sermon was soon afterwards printed with a number of curious notes, which induced the author of "Political Justice" to publish in the same year an octavo pamphlet, entitled "Thoughts occasioned by the Perusal of Dr. Parr's Spital Sermon, being a Reply to the Attacks of Dr. P., Mr. Mackintosh, and others." A suspension of intercourse between Dr. Parr and Mr. Godwin was the consequence; but a few months previous to his death, Dr. Parr sent Mr. Godwin a message of peace and invitation to Hatton. In 1801 Dr. Parr was offered, but declined it, the vicarage of Winterbourne Stoke, in Wiltshire. In 1802 he was presented by Sir Francis Burdett to the rectory of Graffham, in Huntingdonshire.

On the death of Mr. Fox, Dr. Parr announced his intention of publishing a life of his celebrated friend and political favourite. The expectations of the public were excited, but were certainly disappointed in a publication of two octavo volumes, entitled "Characters of the late Charles James Fox; selected, and in part written, by Philopatri Varvicencia," 1809. A collection of characters from the public journals occupies 175 pages; an original character, in the form of an epistle to Mr. Coke, 135; and the second volume is filled with notes on the amelioration of the penal code and religious liberty, plentifully inlaid with citations from the classics. Considering the grotesque arrangement of matter and subjects, it is not surprising that this work should have experienced well-merited neglect. The following characteristic sketch of Dr. Parr appeared in "Blackwood's Edinburgh Magazine," under the title of "Two Days with Dr. Parr." The author says,—

"When I read the epitaph which the late Dr. Parr selected for his tombstone—'What doth the Lord thy God require of thee, but to do justice, to love mercy, and to walk humbly with thy God?' I smiled, and thought how many a man who in company had felt the weight of his rebuke, or, as a friend of mine once expressed it, had been gored by him, would say, that however he might have walked with God, he did not walk very humbly with men; and yet what I saw of him, led me to believe that when he was not displeased by the conceit, or folly, or something which really deserved castigation in those with whom he conversed, he was singularly condescending and kind—noticing and taking interest in persons of

the humblest capacity, who had no other claim to his attention than a humble and virtuous mind. He had been so long a schoolmaster, that when he ceased to be so he carried his manners and habits from the school-room to the dinner-table, criticising, rebuking, or applauding mankind, as he had formerly done his scholars; and his great learning, his various knowledge, his conversational eloquence, and, latterly, his venerable age and appearance, gave him a claim to this power which was seldom resisted. No man of his age, excepting Dr. Johnson, has said so many things in conversation which have been thought worth remembering and repeating, and which have borne the repetition so well. Of course they lose in the relation—none can enjoy them so much as those who knew him, and who, when they are told what he said, can fancy the manner which accompanied it; but this applies to all oral discourse. What he said was so much set off by his vivacity, his fire, and a kind of pompous dignity, which would have been absurd in any body else, but which harmonized with his age, his wrinkles, and his wig, that, when it is repeated, and all these personal embellishments have evaporated, what remains gives an inadequate notion of the effect which it produced: the dead thought has only a faint resemblance to the living discourse, as Lord Erskine has well expressed it in his introduction to Mr. Fox's speeches; there is as much difference between the report of a speech and the speech itself, as there is between a bust and the living original; 'the fire of the eye is lost in the marble, and those lips are cold and silent which were the fountain of his fame.' As we cannot have the original, let us have the bust.

"When Dr. Parr was in London a few years ago, (it was the last time in his life), he dined at the house of a friend of mine, and I was invited to meet him. As I had never seen him before, I was glad of this opportunity, and went with unfashionable punctuality at the hour appointed for dinner. The party had already assembled, excepting the doctor; presently a carriage drove up to the door, and there was a bustle and talking in the hall whilst he was changing his coat and wig, the latter of which, whenever he went into company, he brought or sent in a band-box, that it might not be discomposed by his hat: at length the servant announced Dr. Parr. Those who never have, and now never are to see him (I write not merely for the present generation, but for those who will live a century hence, for Blackwood will be read then), must fancy an old man visibly above seventy, of middling height and bulk, in a handsome full-bottomed wig, freshly powdered, a clerical coat of the cut of half a century ago, apparently of velvet, a silk apron, and large silver buckles in his shoes: you would have said that he was old-looking for seventy, as far at least as wrinkles were concerned, but a restless, somewhat bustling manner, and a quick speech, showed that age had not quenched the activity and energy of his mind—he had a grey lack-lustre eye, and yet it had an expression of vivacity, of good humour, and often of fun, which showed how much more these appearances depend upon the posture of this organ than on the brilliance of its surface. He talked fluently, nay glibly, but, from a lisp in his speech, which I believe he always had, and now, from the loss of his teeth, it was often difficult, or impossible to catch what he said.

"When we descended to the dining-room, I was

fortunate enough to find myself seated next him. The party was not small. During the dinner he paid too much attention to the dishes to talk much. A plate of lobsters seemed the object of his particular affection, for he eagerly asked, 'Are those lobsters hot?' And on being told that they were so, he desired that one should be taken down to the cook and kept warm till he sent for it. When the dinner was despatched, and the clatter of knives and plates had subsided, the conversation became general and animated, and though I have met many, if not most of my countrymen, distinguished for literature or science, I have seldom heard any thing equal to, and never any thing more striking than his conversation. It was spirited, often vehement; it surpassed the rest of the company more in quality than in quantity, for while it was sufficiently distinguished by the value of the thought, or the felicity of the expression, there was never that everlasting flow which sometimes overlays and smothers conversation. When he said any thing striking it was accompanied by a dictatorial manner, an uplifted arm, and a loud voice; but you could perceive an under expression of humour, as if he was conscious, and meant it to be understood, that it was a piece of acting. In his opinions there was a simplicity, a common sense, a dislike of refinement and paradox, which I was not prepared for; they were the sentiments of a man of good sense—sometimes very simply, sometimes very strikingly expressed. We talked about men who endeavoured to acquire classical learning late in life: he said that the fault they always committed was to over-refine; they must pronounce English words of Latin or Greek origin with a classical accent, when good scholars would pronounce them in the ordinary way. Some one asked what was the rule? Parr: 'Established custom.' He offered to help one of the party to some grass, but would not put it upon his plate till he called it by its name grass. Parr: 'Right, sir, that's the English word; if you had called it asparagus, you should not have had any.' I told him that I had lately seen a gentleman whom he once knew, but whom he had not seen for several years; the Rev. Mr. —, rector of —. Parr: 'A most excellent man;' and then after a pause, and energetically, 'Sir, he is a methodist, but his methodism is founded upon good principles, a fervid imagination, and an affectionate heart; he is a most excellent, and, besides, a most scientific man.' We talked about politics—about the anti-jacobin war—about the debt in which it had involved the nation—and about Mr. Pitt. He told us a story, which he said Mr. Coke of Norfolk had told him, and which Mr. Coke had heard from the person who witnessed the scene. When Mr. Pitt was a youth, some law-lord (could it be Lord Mansfield?) one morning paid a visit to Lord Chatham at his country residence. Whilst they were conversing, his son William came through the library. Lord — asked 'Who is that youth?' Lord Chatham said, 'That's my second son—call him back and talk to him.' They did so, and Lord — was struck by a forwardness of knowledge, a readiness of expression, an unyieldingness of opinion, which even then was remarkable in the future minister. When he had left them, Lord Chatham said, 'That's the most extraordinary youth I ever knew. All my life I have been aiming at the possession of political power, and have found the greatest difficulty in getting or keeping it. It is not on the cards of fortune to pre-

vent that young man's gaining it, and if ever he does so, he will be the ruin of his country.' We dared not ask him whether he thought the prophecy had been verified, and that Old England was ruined, for fear of being gored by him. We talked about theology, and, among other particulars, about the remarkable passage in 'Josephus,' in which Jesus Christ is mentioned, and of the three reasons for believing it to be interpolated. He thought there was no force in one of these reasons,—viz., that the line immediately before the disputed passage obviously relates to the line which immediately follows this passage, so that if the disputed passage is struck out, the text is consistent sense, but as it now stands the passage has no connexion with what goes before and after it, but dissevers parts naturally connected: this he thought proved nothing, because it was easy to suppose that Josephus himself had done what authors are continually doing,—that is, that after having written his history he wrote this passage, and inserted it in the most convenient place he could find. It was certainly an interpolation, but Josephus himself might be the interpolator. He thought that the decisive reason for believing that it was a fraudulent interpolation by a later hand, was the fact that the early defenders of Christianity never referred to it. Have the Jews preserved the work of Josephus? and, if so, is this passage contained in their copies? I have several times put this question to Jews, but could never get a distinct answer from them. One who is now a Christian, and a very sensible man, said, 'There is not a Jew, nor even a Rabbi, who could answer the question: the Jews have preserved nothing, and know nothing.' In the party there was Dr. —, an Arian minister, and Mr. —, a Socinian minister. With these gentlemen he appeared on terms of intimacy and regard; and as the evening advanced, and he became excited with wine (I do not mean indecorously excited), he invited them to drink a parting glass with him, and went round to the other side of the table to touch glasses sociably, first above, then below, and then side to side, or, as he called it, hob-a-hob: it was a parting glass, for they never met again. Seeing that he was on such friendly terms with these gentlemen, I said to him, I suppose, sir, that, although they are heretics, you think it is possible they may be saved. 'Yes, sir,' said he; adding with affected vehemence, 'but they must be scorched first.' We talked of economy: he thought that a man's happiness was secured in proportion to the small number of his wants, and said, that all his life-time it had been his object to prevent the multiplication of them in himself. Some one said to him, 'Then, sir, your secret of happiness is to cut down your wants.' Parr: 'No, sir, my secret is, not to let them grow.' There had lately been a contest for the office of preacher to Lincoln's Inn. Reginald Heber, the learned and eloquent bishop of Calcutta, had been elected, and the other candidate, Dr. Maltby, had lost it by one or two votes. Parr: 'I was very sorry that Edward Maltby was not elected, for he was the very man for them;' adding sonorously, 'his learning would have ensured their respect, his eloquence would have excited their attention, and his courtesy would have won their affections.' Some one mentioned having heard a sermon which he preached at St. Paul's; he seemed much interested to know whether he was heard distinctly; and when told, tolerably so, he said, 'I preached at



St. Paul's only three times in my life; the first time my voice was below the place, the second time it was above the place, the third time I hit it exactly, and that must have been the time when you heard me.'

"The evening was a very agreeable and exciting one. I believe every body enjoyed it, but no one more than Dr. Parr himself. Although he was by far the oldest man of the party, one only excepted, he was the youngest in vivacity and energy. I am uncertain whether it was one or two years after this interview, but at one of these periods, in the autumn, passing through Warwickshire on a tour of pleasure, and having occasion to spend a day or two at Leamington, I employed one morning in driving over to —, to call on him. The servant said that he was gone to Warwick to attend a meeting of the Bible society. We (I and my friends) drove back to Warwick and inquired for him at the Town-hall. He had quitted the meeting, and had gone to the hotel to smoke. I walked alone to the hotel, and there, in a little square parlour, I found him enveloped in clouds of smoke: the skin of his face apparently bronzed by his favourite amusement, for it looked more like dirty parchment than like the complexion of a living man. His grey eye, dim before, was still dimmer now; and I thought that he had aged fast since our former interview. We—(for during the conversation my friends, some of whom had known him longer than myself, had entered the room)—we told him how we had been tracking him first to the parsonage, and then to the Bible society. He said, 'Yes; I went to the meeting to give my sanction to it.' We begged him to come and dine with us at our hotel. At first he refused, insisting that we should go and dine with him; but on being told that our party was too large, and that the smaller one ought to pay the visit to the larger, he consented. He came to the hotel half an hour before dinner-time, and changed his coat and his wig in the carriage. His change of dress had improved his appearance; his face looked less smoke-dried, his eye less dim, and altogether he appeared less altered than he had in the morning; he was very cheerful and animated, talked more and with more fervour than on the former occasion; and yet I have fewer things to relate of his conversation. He said he had long left off attending to the current literature of the day, and that he never read any new publication unless it related to a subject on which he was anxious for information; he talked about education and the different professions, and said that the most desirable one for a man of intellect was that of physic; the practice of the law he said spoiled a man's moral sense and philosophic spirit; the church was too bigotted and stiff-starched; the study and practice of physic was equally favourable to a man's moral sentiments and intellectual faculties. 'I was very near,' added he, 'being a physician; and if I had,' said he, lifting up his arm with an air of jocosely pomposity—We were left to guess what his medical achievements would have been. One of the party, in the course of conversation, quoted a passage from—I forget what writer. Parr, animatedly and sily, 'Do you remember the rest of the passage?'—The answer was, 'No.' Parr: 'Then learn it, for it is worth knowing; do not, like the heretics, quote only half a passage;' and then, after a short pause, and with a pompous but playful air—'or, like the orthodox, quote seven texts, and none of them to the purpose.' We talked about the education of school-

boys; he said it was easy to advise what to do with them when they were twelve or thirteen—that is, send them to a public school, or one equivalent to it in size and eminence, such as Butler's of Shrewsbury; but it was very difficult to advise where to send them from eight or nine up to that age. He said that a father should never interfere with the treatment of his boy at school, at least with the little hardships and severities which he would encounter. We talked of Dr. Johnson; he said he had once begun to write a life of him, and if he had continued it, it would have been the best thing he had ever written. 'I should have related not only every thing important about Dr. Johnson, but many things about the men who flourished at the same time;' adding, with an expression of sly humour, 'taking care at the same time to display my own learning.' He said Dr. Johnson was an admirable scholar, and that he would have had a high reputation for mere learning, if his reputation for intellect and eloquence had not overshadowed it; the classical scholar was forgotten in the great original contributor to the literature of his country. One of the company reminded him of his first interview with Dr. Johnson as related by Mr. Langton in Boswell's account of his life. After the interview was over Dr. Johnson said, 'I do not know when I have had an occasion of such free controversy; it is remarkable how much of a man's life may pass without meeting with any instance of this kind of open discussion.'

"To this remark Dr. Parr replied with great vehemence: 'I remember the interview well: I gave him no quarter.' The subject of our dispute was the liberty of the press. Dr. Johnson was very great; whilst he was arguing, I observed that he stamped. Upon this I stamped. Dr. Johnson said, 'Why did you stamp, Dr. Parr?' I replied, 'Sir, because you stamped; and I was resolved not to give you the advantage even of a stamp in the argument.' It is impossible to do justice to his description of this scene; the vehemence, the characteristic pomposity with which it was accompanied, may easily be imagined by those who knew him, but cannot be adequately represented to those who did not."

Dr. Parr retained his health to a very advanced period of life, but his last illness was long protracted. He died however without pain on the 6th of January, 1825. He was buried in Hatton churchyard, where a monument is erected to his memory, with the following beautiful quotation from the Scriptures:—"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

PARR, RICHARD, a divine of the church of England, who was born at Fermoy in Ireland in 1617, and received his education at Exeter college, Oxford, after which he entered holy orders. A distinguished prelate of the day, observing the talents of Mr. Parr as a preacher, made him his chaplain; and, subsequently, took him with him to Glamorganshire. On his return he obtained the vicarage of Ryegate in Surrey. In doctrinal points he appears to have concurred with the assembly of divines, who were mostly Calvinists; but it seems doubtful whether he ever took the covenant. In 1649 he resigned his fellowship of Exeter college, and continued chaplain to Archbishop Usher, while that prelate lived. In 1653 he was instituted to the living of Camberwell in Surrey, and appears to have been some time rector of Bermondsey. At the restoration he was created

D. D., and had the deanery of Armagh and an Irish bishopric offered to him, both which he refused, but accepted a canonry of Armagh. He remained vicar of Camberwell almost thirty-eight years, and was greatly beloved and followed. Wood in his quaint way says, "He was so constant and ready a preacher at Camberwell that, his preaching being generally approved, he broke two conventicles thereby in his neighbourhood; that is to say, that by his outvying the presbyterians and independents in his extemporarian preaching, their auditors would leave them and flock to Mr. Parr." All who speak of him indeed concur in what is inscribed on his monument, that "he was in preaching constant: in life exemplary: in piety and charity most eminent: a lover of peace and hospitality: and, in fine, a true disciple of Jesus Christ." He died at Camberwell in November 1691, and was buried in the churchyard. Dr. Parr wrote "Christian Reformation: being an earnest persuasion to the speedy practice of it: proposed to all, but especially designed for the serious consideration of his dear kindred and countrymen of the county of Cork in Ireland, and the people of Ryegate and Camberwell in Surrey," and "Life of Archbishop Usher."

PARRY, CALEB HILLIER, a physician and writer, who was a native of Bath. He was the father of Captain Parry, the commander of the Polar expeditions, and wrote several valuable treatises on the rise and progress of various disorders; in addition to which he wrote the "Elements of Pathology," and a "Treatise on Wool." He died suddenly on the 9th of March, 1822.

PARRY, JAMES, a Welsh antiquary, who was born in Denbighshire in 1787. He was the author of "The Cambrian Plutarch," "The Cambro-Briton," and he also published an edition of "The Transactions of the Royal Cambrian Society." His death took place in 1825.

PARRY, WILLIAM EDWARD.—This active English naval officer, whose name may be enrolled with those of Baffin, Hudson, and Forbisher, was born in the city of Bath in 1790. The rudiments of his education he received at the grammar school of Bath, and at the age of twelve he was placed on board the *Ville de Paris*; and from 1803 to 1806 he continued on board the same ship, employed in blockading the French fleet in Brest. During this time he attended closely to geometry, navigation, French, and other useful branches of learning. His behaviour was exemplary. Admiral Cornwallis said of him, "He has been the pattern of good conduct to all our young people." From the *Ville de Paris* he removed in May to the *Tribune* frigate, which, during 1806, 1807, and 1808, was constantly blockading or cruising, and encountered some of the heaviest gales which had been experienced by the oldest seaman. In January 1807 he was sent in a boat by his commander to reconnoitre in Concarneau Bay, and he executed his commission with such courage as to approach close to a French line-of-battle ship, and such ability as to remain undiscovered by her. In April 1808 the *Tribune* was sent into the Baltic, to which sea she returned in the following year. This service was a fatiguing and perilous one, which, nevertheless, did not acquire for those who were engaged in it all the credit that they deserved. The swarms of Danish gun-boats which issued from the ports of Denmark were most formidable enemies,

being of a low construction, and having, in action, the power of attacking a ship of war in whatever direction they chose, and with an overwhelming number of guns, while she could reply with only a few, and those, in some instances, not capable of carrying a shot so far as the long guns of the enemy. At the age of nineteen Mr. Parry passed his examination, and was promoted to the rank of lieutenant through the interest of Lord Lowther. He joined the *Alexandria* frigate in 1810, and served that year in the Baltic, where he was several times engaged with Danish schooners and gun-boats. In 1811 and 1812 he was on the Leith station, employed in protecting the Greenland whale fishery. During his leisure moments he was not inactive. He prepared charts of the Baltic navigation; he spent part of the night in studying the situation of the principal fixed stars in our hemisphere; and he made a survey of the Baltic sound, and the Voe, in Shetland, an excellent harbour, which was little known. The description of his mode of observing the stars in order to obtain the latitude and longitude at sea by night, he at first distributed in manuscript among the junior officers, and afterwards printed.

In 1813, under a promise of promotion, of which, however, circumstances prevented the performance, he sailed to Halifax, and was occupied on board the *La Hogue* in cruising in pursuit of Commodore Rogers. In 1816 he obtained a first lieutenancy in the *Niger*, which was stationed off Halifax and the river St. Lawrence and Quebec. Early in 1817 he obtained leave to return to England. When the first expedition of discovery towards the north pole was fitted out, Lieutenant Parry was so strongly recommended to the admiralty, that he was appointed to the command of the *Alexander*, under the orders of Captain Ross in the *Isabella*. It is well known that the sudden resolution of Captain Ross to return to England, adopted in consequence of his supposing that he saw land at the bottom of Lancaster Sound, excited general dissatisfaction. The reasons for believing Captain Ross to have been mistaken were so strong that a second expedition was resolved upon, the command of which was entrusted solely to Mr. Parry, who was allowed to select his own ship, and was consulted as to the appointment of his officers. The ships departed in May 1819, and returned in November 1820, after having penetrated into the Polar Sea as far as the 110th degree of west longitude, and wintered on one of the newly discovered islands. The officers and crews thus became entitled to the parliamentary reward of 5000*l.* In the arduous situation in which he was placed Mr. Parry displayed not merely the skill of an officer but the qualities of a man of talent. The means which he devised to keep the men in health and spirits, by preventing their bodies from sinking into inaction and their minds into listlessness and torpor, were such as to prove him to possess a more than common intellect. On his return he was promoted to the rank of commander. For the manuscript journal of this expedition he received from the publisher 1000*l.* sterling. In 1821, in company with Captain Lyon, he undertook a third expedition to discover a north-west passage, and returned in 1824. Our knowledge of the coasts, bays, and islands of the Arctic ocean has been much extended by his "Journal of a Second Voyage for the Discovery of the North-West Passage, performed in the years 1821, 1822, and 1823, in his



Majesty's ships *Fury* and *Hecla*, together with an appendix containing the natural history," &c. In the summer of 1824 Captain Parry undertook his fourth north-western expedition; and in October 1825 he was obliged to return in the *Hecla*, having lost the *Fury* among the icebergs of the Arctic seas. He had spent the winter, with both his vessels, in Prince Regent's Bay. One of the most important results of these expeditions was the examination of the straits which separate America from Greenland, called Barrow's Straits, in honour of Barrow, the geographer, who planned the voyages. In March 1827 he set out on a fifth expedition with the *Hecla*, intending to advance from Spitzbergen to the pole on sledges; but in October of the same year he returned, without having accomplished his purpose.

PARSONS, JAMES, a distinguished physician, who was born in 1705. He was educated at Dublin, and afterwards studied at Paris. In 1736 he returned to London, where he acquired considerable practice. He died in Red Lion Square in 1770. The following eulogium from the pen of Dr. Maty furnishes a good view of his professional and literary character:—"The surprising variety of branches which Dr. Parsons embraced, and the several living as well as dead languages he had a knowledge of, qualified him abundantly for the place of assistant-secretary for foreign correspondences, which the council of the royal society bestowed upon him about 1750. He acquitted himself to the utmost of his power of the functions of this place till a few years before his death, when he resigned in favour of his friend, who now gratefully pays this last tribute to his memory. Dr. Parsons joined to his academical honours those which the royal college of physicians of London bestowed upon him, by admitting him, after due examination, licentiate, on the first day of April, 1751. The diffusive spirit of our friend was only equalled by his desire of information. To both these principles he owed the intimacies which he formed with some of the greatest men of his time. The names of Folkes, Hales, Mead, Stukeley, Needham, Baker, Collinson, and Garden, may be mentioned on this occasion, and many more might be added. Weekly meetings were formed, where the earliest intelligence was received and communicated of any discovery both here and abroad; and new trials were made to bring to the test of experience the reality, or usefulness of these discoveries. Here it was that the microscopical animals found in several infusions were first produced; the propagation of several insects by section ascertained; the constancy of nature amidst these wonderful changes established. His 'Remains of Japhet,' being historical inquiries into the affinity and origin of the European languages, is a most laborious performance, tending to prove the antiquity of the first inhabitants of these islands, as being originally descended from Gomer and Magog, above 1000 years before Christ, their primitive and still subsisting language, and its affinity with some others. It cannot be denied, that there is much ingenuity as well as true learning in this work, which helps conviction and often supplies the want of it. But we cannot help thinking that our friend's warm feelings now and then mislead his judgment, and that some at least of his conjectures, resting upon partial traditions, and poetical scraps of Irish filids and Welsh bards, are less satisfactory than his tables of affinity between the several northern languages, as deduced

from one common stock. Literature, however, is much obliged to him for having in this, as well as in many of his other works, opened a new field of observations and discoveries. In enumerating our learned friend's dissertations, we find ourselves at a loss whether we should follow the order of subjects or of time; neither is it easy to account for their surprising variety and quick succession. The truth is, that his eagerness after knowledge was such as to embrace almost with equal facility all its branches, and with equal zeal to ascertain the merit of inventions, and ascribe to their respective, and sometimes unknown authors, the glory of the discovery. Many operations which the ancients have transmitted to us have been thought fabulous merely from our ignorance of the art by which they were performed. Thus the burning of the ships of the Romans at a considerable distance, during the siege of Syracuse, by Archimedes, would, perhaps, still continue to be exploded had not the celebrated M. Buffon in France shown the possibility of it, by presenting and describing a model of a speculum, or rather assemblage of mirrors, by which he could set fire at the distance of several hundred feet. In the contriving, indeed, though not in the executing of such an apparatus, he had in some measure been forestalled by a writer now very little known or read. This Dr. Parsons proved in a very satisfactory manner: and he had the pleasure to find the French philosopher did not refuse to the Jesuit his share in the invention, and was not at all offended by the liberty he had taken. Another French discovery, I mean a new kind of painting fathered upon the ancients, was reduced to its real value, in a paper which showed our author was possessed of a good taste for the fine arts: and I am informed that his skill in music was by no means inferior, and that his favourite amusement was the flute. Richly, it appears from these performances, did our author merit the honour of being a member of the antiquarian society, which long ago had associated him to its labours."

PARSONS, PHILIP, a miscellaneous writer, born at Dedham in Essex, early in the eighteenth century. He received a good education, and after entering into holy orders, became curate of Wye. He died in 1812, after having published a number of works, of which the best are his "Essays" and "Astronomic Doubts."

PARSONS, ROBERT, an English Jesuit, born near Bridgewater in 1546. He was educated at Baliol college. He afterwards proceeded to Rome, and became a devoted adherent of that church. We soon find him intriguing against Elizabeth, and after the defeat of the Armada he endeavoured to persuade the Spanish monarch to attempt a new invasion. He died at Rome in 1610. Parsons was the avowed author of more than fifty works.

PARSONS, THEOPHILUS, a distinguished American lawyer, who was born in February 1750, in Byfield, Massachusetts. His youth was assiduously devoted to the study of the Latin and Greek languages, logic, metaphysics, and the mathematical sciences. He studied law in Falmouth, and kept for some time the grammar school in that town. He practised law there a few years; but, in consequence of the destruction of the town by the British, he retired to the house of his father in Newbury. Never was fame more early or more just than that of Parsons as a lawyer. At an age when most of the profession are

but beginning to exhibit their talents, and to take a fixed rank at the bar, he was confessedly, in point of legal knowledge, among the first of his contemporaries. His professional services were generally sought for, not merely in his native county, but in the neighbouring state of New Hampshire and in Boston. Having entered upon business early in the revolutionary war, when the courts of admiralty jurisdiction were crowded with causes, in the management of which he had a large share, he was led to study with diligence the civil law, the law of nations, and the principles of belligerent and neutral rights. In 1806 he was made chief-justice of the court of Massachusetts. The regularity of trials, and the promptness and correctness of decisions throughout the commonwealth, soon attested the beneficial effects of his labours. The first six volumes of the reports of the court in which he presided are a monument of his accurate juridical reasonings, and his deep and extensive knowledge of the common law, and the constitutions and statutes of his country.

In 1779 he became a member of the convention which formed the frame of state government for Massachusetts; and when the constitution of the United States was presented to the people for their approbation, and a convention of delegates from the several towns of Massachusetts was assembled to discuss its merits, and adopt or reject it, Parsons appeared in this assembly, the powerful and zealous advocate of the proposed plan. This finished his political engagements, except some few years in the legislature at subsequent periods, when his influence was visible; but the subjects in which it was exercised were only of ordinary import. In his private character, he was just, regular, punctual, and hospitable without ostentation. Amid the multifarious occupations of his mind, he still found room for the lighter literature, and was ready with his criticism even upon the ephemeral works of fancy and taste. His attainments in classical literature were great. The late Mr. John Luzac, professor of Greek in the university of Leyden, spoke of him as "a giant in Greek criticism," as his professional admirers styled him "the giant of the law." He loved and occasionally cultivated the mathematical sciences. Dr. Bowditch, in his "Practical Navigator," speaking on the subject of lunar observations, of a method of correcting the apparent distance of the moon from the sun, observes that it is an improvement on Witchell's method, in consequence of a suggestion from Judge Parsons. When fatigued with the labour of legal research, he would often amuse himself, as he called it, with mathematical calculations, or relax his mind by the perusal of some popular and interesting novel. He lived to the age of sixty-three years—a long life for such a man, whose mind had been so active, and whose body had seldom been in exercise. He made a public profession of his belief in the Christian revelation: his was the belief of a strong mind, unobscured by superstition, and undisturbed by the apprehensions of death. He died at Boston on the 30th of October, 1813.

PASCAL, BLAISE.—This learned mathematician was born at Clermont, in Auvergne, in 1623, and was the only son of the president of the *cour des aides*, who educated him with great care, and instructed him himself. In early youth he gave proofs of extraordinary talents, and showed a decided inclination for geometry. His hours of relaxation were em-

ployed in the study of mathematics, and his father surprised him engaged in studying Euclid, which he understood without any assistance; and in his sixteenth year the young Pascal wrote a treatise on conic sections displaying great acuteness, but which, notwithstanding the entreaties of his friends, he would not consent to publish. His studies in the languages, logic, physics, and philosophy, were pursued with such assiduity that his health was irrecoverably gone in his eighteenth year. In the course of the next year he invented the celebrated calculating machine, the mechanism of which it cost him much pains to render intelligible to the workmen, at a time when he was hardly free from suffering for a day. In his twenty-third year he made several discoveries concerning the Torricellian vacuum. Before he was twenty-four years old, the reading of some religious works had brought him to the conviction that a Christian must love God only: he therefore laid aside all profane studies, and became more and more deeply rooted in his ascetic opinions, which, however, had been familiar to his childhood. Pascal's piety produced a great effect on his whole family. His father became his pupil, and his sister a nun in the Port Royal. Pascal, although constantly sick, continued to practise his penances with additional rigour. By the direction of his physician, he went into society; but his sister soon induced him to renounce all intercourse with the world, and to give up all superfluities, even at the expense of his health. In this manner he lived from his thirtieth year till his death. After spending some time in a monastery he retired to an estate in the country, denied himself every indulgence, made his own bed, ate in the kitchen, and allowed himself to be served only when it was indispensably necessary. He spent his time in prayer and in reading the Scriptures (which he thus learned by heart), and commentaries on them. His disease, meanwhile, became aggravated, and he died in 1662, at the age of thirty-nine. Pascal had a powerful mind. He had conceived a work on the Christian religion, the object of which was to show its excellence, from a consideration of human nature as well as on historical grounds. The fragments, which were written down during the last four years of his life, and published under the title of "*Pensées sur la Religion*," show the hand of a master. His "*Provinciales, ou Lettres écrites par Louis de Montalte à un Provincial de ses Amis*," is a most bitter satire upon the lax morality of the Jesuits, whose influence was more affected by it than by the most violent attacks of their declared enemies. These letters are esteemed a model of the didactic epistolary style in French literature.

Of the character of Pascal, the abbé Bossut, who collected and edited his works, has left the following interesting notice:—"This extraordinary man inherited from nature all the powers of genius. He was a geometrician of the first rank, a profound reasoner, and a sublime and elegant writer. If we reflect that in a very short life, oppressed by continual infirmities, he invented a curious arithmetical machine, the elements of the calculation of chances, and a method of resolving various problems respecting the cycloid,—that he fixed, in an irrevocable manner, the wavering opinions of the learned respecting the weight of the air,—that he wrote one of the completest works which exists in the French language,—and that in his 'Thoughts' there are passages, the depth and



beauty of which are incomparable,—we shall be induced to believe that a greater genius never existed in any age or nation. All those who had occasion to frequent his company in the ordinary commerce of the world acknowledged his superiority; but it excited no envy against him as he was never fond of showing it. His conversation instructed without making those who heard it sensible of their own inferiority, and he was remarkably indulgent towards the faults of others. It may easily be seen, by his 'Provincial Letters,' and by some of his other works, that he was born with a great fund of humour, which his infirmities could never entirely destroy. In company he readily indulged in that harmless and delicate railery which never gives offence, and which greatly tends to enliven conversation: but its principal object was generally of a moral nature. For example, ridiculing those authors who say, 'My book, my commentary, my history;' 'they would do better,' said he, 'to say our book, our commentary, our history, since there are in them much more of other people's than their own.'" We add one more remark of this wonderful man, which we think is rather happily selected from his writings, to illustrate the chief characteristics of his style of thinking and writing, viz., ingenuity and profundity:—"It seems," says he, "rather a fortunate circumstance that some common error should fix the wanderings of the human mind. For instance, the moon is supposed to influence the disorders of the human body, and to cause a change in human affairs, &c., which notion, though it be false, is not without its advantage, as men are thereby restrained from an inquiry into things to which the human understanding is incompetent, and from a kind of curiosity which is a malady of the mind."

PASQUIER, ETIENNE DENIS, COUNT, an able French minister, who was born in April 1767, and, like his ancestors, embraced the profession of the law; previous to the revolution he was a counsellor of the parliament of Paris. He seems to have lived in retirement during the republic; but Napoleon appointed him master of requests in 1810, baron, and officer of the legion of honour, and, in the same year, prefect of police. After March 1814 the king named him minister of state and director-general of roads and bridges. He remained without employment during the hundred days, but, on the second return of the king, was appointed minister of justice, keeper of the seals, grand-cordon of the legion of honour, and privy-counsellor. He was elected member of the chamber of deputies; reported the project of the law against seditious language; voted in 1816 for the law of amnesty, and distinguished himself as the zealous defender of the ministry. He was chosen president of the deputies, and held the office till January 1817, when he was again appointed keeper of the seals, and remained in that office till December 1818. When Decazes was made president of the council, Pasquier was appointed minister for foreign affairs, and, in the session of 1819, he brought forward and defended the new electoral system and the other laws intended to narrow the liberty of the French. Notwithstanding his services on this occasion, and in many subsequent struggles between the court party and the advocates of liberty, M. Pasquier had, when the ultra-royalist administration was formed towards the latter end of 1821, ceased to become a minister, but was created count, and raised to a seat in the house of peers. From this time Count Pasquier

ranged himself on the constitutional side, and defended the rights secured by the charter with a zeal and eloquence worthy of a better success. After the last revolution he was created chancellor of France.

PATERCULUS, CAIUS VELLEIUS, an ancient Roman historian, who was born, in the year of Rome 735, of a family in Campania, which had borne various important offices in the state. He served under Tiberius in Germany, as commander of the cavalry, and in the first year of that emperor's reign was nominated pretor. Nothing further is known of him; but the praises he bestowed upon Sejanus have led to a supposition that he was a partisan of that minister, and involved in his ruin. His death is placed by Dodwell in the year of Rome 784, in his fiftieth year. Paterculus composed an abridgment of Roman history in ten books, of which the greater part has perished, and unfortunately that which remains is incurably corrupted, only one manuscript having been discovered. His style is pure and elegant, and he excelled in a brief and forcible manner of drawing characters; but his connexions with Tiberius and Sejanus rendered him an adulator of those detestable persons, and warped his representations of the actions and characters of the republican party.

PATTISON, WILLIAM, an English poet, who was born in 1706, and died before he had attained his twenty-first year. Some authors say that he was starved to death, but it is probable that this is not altogether the fact as he was labouring under small-pox at the time of his decease, but he had previously endured great privations. Mr. Pattison's poems were published in two volumes octavo.

PATRICK, RICHARD, an English philological writer, who is principally known by his "Chart of the Ten Numerals, in Two Hundred Tongues, with a Descriptive Essay." He also published a descriptive poem entitled "The Death of Prince Bagration," and several minor works. His death took place in 1815.

PATRICK, SAMUEL, a learned English critic, who published several very useful works relating to classical literature. One of the best of these works was his "Clavis Homerica seu Lexicon Vocabulorum Omnium quæ continentur in Iliade et Potissima Parte Odysseæ." He died in 1748.

PATRICK, SIMON, a distinguished theological writer, who was born at Gainsborough in 1626. He was educated at Cambridge, and elected master of Queen's college in 1661. During the plague of London he remained in the active performance of his duties at the church of St. Paul's, Covent Garden. A letter written at this period shows the pious tenour of his feelings. 'The good pastor says,—"I suppose you think I intend to stay here still; though I understand by your question you would not have me. But, my friend, what am I better than another? Somebody must be here; and is it fit I should set such a value upon myself as my going away and leaving another will signify? For it will in effect be to say, that I am too good to be lost, but it is no matter if another be. Truly, I do not think myself so considerable to the world; and though my friends set a great price upon me, yet that temptation hath not yet made me of their mind; and I know their love makes me passe for more with them than I am worth. When I mention that word, love, I confess it moves me much, and I have a great passion for them, and wish I might live to embrace them once

again; but I must not take any undue courses to satisfy this passion, which is but too strong in me. I must let reason prevail and stay with my charge, which I take hitherto to be my duty whatever come. I cannot tell what good we do their souls; though I preach to those who are well and write to those who are ill (I mean, print little papers for them which yet are too big to send you by the post); but I am sure while I stay here I shall do some good to their bodies, and perhaps save some from perishing; which I look upon as a considerable end of my continuing. My dear friend, do not take it ill that I cannot comply with your desires in this thing; you see what sways me, and I know you will yield to it, and say it ought to be stronger than the love of you. If you can convince me that I may with a good conscience go, you may think it will be acceptable; but I know not upon what grounds you will make it good. Try if you have a mind."

In 1672 he was made prebendary of Westminster, and published a series of *Controversial Tracts* in the reign of James II., whose arbitrary designs he opposed. At the revolution he was made bishop of Chichester, and afterwards translated to Ely, in which see he died May 31, 1707. Bishop Patrick's most celebrated work is his "*Paraphrases and Commentaries on the Bible*."

**PAUL.**—This apostle was born of Jewish parents, at Tarsus, in Cilicia, and inherited the rights of a Roman citizen. He received a learned education, and early went to Jerusalem to study under Gamaliel, one of the most celebrated Jewish rabbins in the time of our Saviour, who instructed him in the Jewish laws and traditions. He was also well acquainted with the Greek poets and philosophers, as his *Epistles* show, and learned a trade (probably that of a maker of tents and hangings), according to the custom of the Jewish teachers, by which he afterwards supported himself in his travels. Thus prepared for the office of teacher, he joined, a few years after the death of Jesus, the sect of the Pharisees, and became a persecutor of the Christians; to crush whom the sanhedrim employed him both in and out of Jerusalem. The *Acts of the Apostles* contains several instances of the heat of his zeal in this cruel work, upon which he entered from his attachment to the law of his fathers. He was even on his way to Damascus with full power from the chief priests to arrest the Christians, when he was led by a miracle to view Christianity in a different light, and to seek a personal knowledge of the excellence of the religion from the instructions of Christian teachers. This sudden conversion, effected by the divine interposition, was indicated by the change of his name from Saul to Paul, and he engaged in the work of an apostle with an ardour that overcame every difficulty. Arabia, Syria, Asia Minor, Greece, and the islands of the Mediterranean, were the scenes of his unwearied activity in promulgating the doctrines of Christianity. In all his journeys he laboured to establish new churches and to confirm the faith of those already existing. He made himself useful to the churches of Antioch, Ephesus, and Jerusalem, by instructing them, by arranging their ceremonies, and collecting alms for the poorer members. The churches of Philippi in Macedonia, of Corinth, Galatia, and Thessalonica, honoured him as their founder; and the *Epistles* in the New Testament, which he wrote to these churches, and to the churches in the chief cities of

Greece and Asia Minor, and to Rome, show the paternal relation in which he stood to them and the paternal care which he exercised over them. By admitting the Gentiles to a participation in the blessings of Christianity without requiring them to submit to the Jewish rites, he promoted the progress of Christianity far more than the other apostles, who at first baptized none but their own countrymen. But this conduct exposed him to the hatred of the Jews, who persecuted him as an apostate; and every thing at Jerusalem was prepared for his destruction. In the sixtieth year of the Christian era, after labouring with unwearied zeal for more than twenty years to spread the doctrines of Jesus, he boldly went to Jerusalem with the money which he had collected for the support of the oppressed Christians in Palestine. He was there arrested and brought to Cæsarea, where he was kept a prisoner for two years by the Roman governors, Festus and Felix.

The fearless spirit with which he explained his whole conduct excited the same admiration which had been produced in the Areopagus and among the wise men of Athens (where Dionysius, the Areopagite, became one of his adherents) by his enthusiastic eloquence. Having been illegally imprisoned he appealed, as a Roman citizen, to the emperor, and was sent to Rome. He was shipwrecked at Malta, and in the spring of the year 62, arrived at the capital of the world. He was treated with respect, but as a prisoner of state, and gained over many distinguished Romans to the Christian faith. It is certain that he was set free in the year 64, but the account of his further travels in Spain, Britain, Macedonia, Greece, and the borders of Asia, is founded solely on conjecture. In the year 66 Paul returned to Rome, was again arrested, and died the death of a martyr. The history of no apostle is so rich in remarkable events, hardships, and sufferings, as that of this great man. Even the enemies of the religion for which he lived and died could not deny the gifts of his mind, his deep and extensive knowledge, profound understanding of the nature of religion, richness and acuteness of thought, and a talent for teaching, which combined elegance, perspicuity, and fervour.

**PAUL I.**, emperor of Russia.—This monarch was a son of Peter III. and Catharine II., and was born in 1754. His father, on account of his dislike of Catharine, would not acknowledge his legitimacy, but on the death of Ivan in 1763 he became the sole remaining heir to the crown, and was placed under the care of Count Panin and Æpinus. His mother treated him with great rigour, and kept him constantly estranged from public affairs during her life. In 1773 he married a princess of Hesse-Darmstadt, who died soon after, and in 1776 he married a princess of Wurtemberg, who became the mother of the late emperor Alexander, the late prince Constantine, the emperor Nicholas, and the grand-prince Michael, and several daughters. In 1780 he travelled, with his wife, under the title of count of the North, in Poland, Germany, Italy, France, and Holland, and after his return retired to his usual place of residence the palace of Gatschina, and was permitted to take part neither in civil nor military affairs.

On the death of Catharine in 1796 the prince was finally released from his long restraint; and the first acts of his government, after performing the obsequies of his mother and paying the last honours to his father, were dictated by benevolent intentions.



He put an end to the war with Persia, and liberated the Poles who were in confinement in Russia. But the severe treatment to which he had been subjected for forty years had exercised a most injurious influence upon his character, and, combined with the natural violence and impetuosity of his temper, led to those acts of despotism and folly which stain his reign. He joined the coalition of crowns against France, and sent 100,000 men, partly under Suwaroff and Korsakoff to Italy and Switzerland, and partly to Holland. The Russian arms were at first successful; but, after the defeat at Zurich, his increasing distrust of the English and Austrian courts, and the artful management of General Bonaparte, who dismissed the Russian prisoners newly clothed and armed, and insinuated new suspicions into the mind of the czar, broke off his connexion with the coalition. Louis XVIII., who had been received into the Russian territory with every mark of attention, and the French emigrants, were ordered to quit the country. Paul had caused himself to be declared grand-master of the knights of Malta, after the resignation of that dignity by the baron Hompesch; but England, having conquered the island in 1800, refused to surrender it to the Russian emperor. Paul therefore laid an embargo on all English ships in the Russian ports, and prevailed upon the Swedish, Danish, and Prussian courts to enter into a convention for the protection of their commerce against the encroachments of the English by sea. His internal administration was characterized by similar traits of impetuosity, and, in many cases, of tyranny. His innovations in the army (particularly the introduction of hair-powder and queues); his prohibition against the wearing of round hats, pantaloons, &c.; his order obliging all persons who met him in the streets to leave their carriage and prostrate themselves before him, and other acts of a similar nature, excited general discontent. Other measures, of a more serious character, finally produced a conspiracy among the nobles. They excited mutual suspicions between Paul and his sons, and Alexander finally consented to assume the government until the mind and health of his father were restored. The conspirators entered the antechamber of the emperor in St. Michael's palace, at eleven o'clock at night, on the 11th of March, 1801, by a secret passage, and the door to the emperor's chamber was opened by the guard, who was deceived by an alarm of fire. An act was then read to him, by which he was to acknowledge himself incapable of conducting the government and surrender it to Alexander. Paul cried out, "I am emperor, and will remain so;" and he was then despatched by the conspirators. Some accounts say that he was strangled in his bed with his own sash. In the Russian manifesto on the subject his death was ascribed to apoplexy.

**PAUL OF VENICE, FATHER**, a celebrated ecclesiastic and historian of the sixteenth century, whose proper name was Pietro Sarpi. He was born at Venice in August 1552, and was the son of a merchant of that city. He entered young into the religious order of the Servites, in his twentieth year was appointed chaplain to the grand-duke of Mantua, and lecturer on the canon law. After two years he returned to Venice, and became provincial of his order. He was afterwards made procurator-general of the Servites. A treacherous correspondent having betrayed a letter of Father Paul in which he had observed that, so far from coveting the dignities of the

court of Rome, he held them in abomination, brought on him the imputation of being a heretic, while his liberal intercourse with eminent protestants contributed to increase the prejudices thus excited. In a dispute between the pope and the Venetian government on the subject of ecclesiastical immunities, Father Paul showed himself a strenuous advocate for the cause of liberty, and was summoned to Rome, on pain of excommunication, to answer for his conduct; but the affair was compromised.

To the vengeance of his political enemies may be attributed an attempt to assassinate him in 1607, on which occasion he received many dangerous wounds from a band of ruffians. Father Paul employed the latter part of his life in writing the history of the council of Trent, in which he has developed the intrigues connected with the transactions of that famous assembly with a degree of boldness and veracity which renders the work one of the most interesting and important productions of the class to which it belongs. The labours of Father Paul extended to various branches of knowledge; he was deeply skilled in the canon law, and distinguished for his acquaintance with anatomy. He appears to have discovered the valves of the veins which contribute to facilitate the circulation of the blood. He died on the 14th of January, 1622, and is said to have expired after uttering the words *Esto perpetua*, which have been construed as a prayer for the prosperity of Venice. The history of the council of Trent was first published in London in 1619, having been transmitted to this country through the medium of the English resident at Venice, Sir Henry Wotton, a personal friend of the author.

**PAUL THE DEACON, or PAULUS DIACONUS**, was born at Friuli in the eighth century, and educated in the court of the Lombard kings at Pavia. On the capture of Desiderius, the last king of the Lombards, by Charlemagne, he retired to the monastery of Monte Casino, where he took the habit. He wrote a history of the Lombards; and, as he was an eye-witness of many of the events he mentions, his statements are held to be generally correct.

**PAUL, ST., VINCENT DE.**—This ecclesiastic was the founder of the priests of the mission. He was born in France in 1576, and studied at Toulouse, and having been captured by the Turks remained a considerable time in slavery, during which he converted his master. On his return to France he became parish priest at Clichy, and by the aid of a rich and pious lady founded a congregation of missions, the members of which were devoted to preaching to the poor, and performing other acts of benevolence and mercy. Their chief seat was the religious house of St. Lazarus at Paris, whence they were called Lazarites. Vincent de Paul died in 1660, and was canonized in 1737.

**PAULUS, HENRY EBERHARD GOTTLOB**, a distinguished German theologian, who was born in 1761 at Leonsberg, near Stuttgart. He studied theology at Tübingen and devoted himself with much zeal to the oriental languages. In 1789 he was appointed professor of the oriental languages at Jena, after having travelled in Germany and England. Here he was occupied entirely with the study of the Old and New Testament and wrote his "*Commentar des Neuen Testaments*." He endeavoured to ascertain the original meaning of the Old Testament from a consideration of the times in which the parts were

written, as his "Clavis" on the Psalms and Isaiah prove. In 1794 he was appointed to one of the chairs of theology. In 1803 he accepted an invitation to Würzburg, where his consistorial labours prevented him from pursuing his literary researches, and after some time, when the protestant faculty in Würzburg was abolished, he was appointed a counsellor of ecclesiastical affairs and public instruction in Bamberg, Nuremberg, and Anspach successively. At length he was restored to the academic life by being appointed professor of exegesis and ecclesiastical history in the university of Heidelberg.

In 1819 he established his "Sophronizon"—an historical and political periodical for the service of church and state. It was received with great applause both by catholics and protestants. The university of Freiburg gave him the degree of doctor of laws in consequence of his critique on the famous process of Fonk. In 1825 he began a theological periodical—"Der Denkglaube," and in 1827 another periodical—"Kirchenbeleuchtungen." In the latter he strove to show the true state of the Roman catholic and protestant churches; in the former the harmony of reason with the doctrines of primitive Christianity, which was the aim of all his inquiries.

PAUSANIAS, a Greek topographical writer, who flourished during the reigns of Adrian and the Antonines. He was a native of Cæsarea in Cappadocia, and studied under the celebrated Herodes Atticus. He taught at Athens and afterwards at Rome, where he died. His account of Greece, a kind of journal of his travels, in which he describes every thing remarkable—temples, theatres, tombs, statues, pictures, monuments of every sort, &c.—is a valuable work for the antiquarian. His style is sometimes careless and sometimes affectedly formed on more ancient writers, and the work is full of fables which are connected with the objects that he describes. For this reason Scaliger called him *Græculorum omnium mendacissimus*; but the fullest confidence may be put in Pausanias where he speaks as an eye-witness.

PAUSANIAS, a Lacedæmonian general, son of Cleombrotus, and nephew of Leonidas. He was appointed guardian of his cousin Plistarchus, the son of Leonidas, during his minority; and in this capacity was at the head of the government during the absence of the other king. When Mardonius invaded Greece with a large army of Persians, Pausanias marched against him as general of the allied forces of Greece, deceived his enemy by a feigned retreat, and totally defeated him in the battle of Platæa. He then advanced to Thebes, which had deserted the cause of Greece, compelled the inhabitants to surrender the leaders of the Persian party, and caused them to be executed. His moderation, which had been admired during the campaign against Mardonius, now gave way to arrogance and overbearing impetuosity. To himself alone he ascribed the victory at Platæa, and offered a golden tripod in the temple of Apollo at Delphi, with an inscription representing himself as the sole conqueror. He became still more insupportable after having, at the head of the allied Greek fleet, delivered the Grecian cities, and after a long struggle Cyprus also, and, finally, Byzantium itself, the key of Asia Minor, from the Persian yoke. While Aristides and Cimon, who commanded under him, won the hearts of all by their affability, Pausanias abused the allies, and considered the Spartans as the ruling nation among the Greeks.

At length he entered into secret negotiations with Xerxes and conceived the design of making himself master of Greece. He restored to Xerxes without ransom many distinguished Persians, who had been taken prisoners at Byzantium, openly renounced the manners and customs of the Spartans, adopting Persian habits and the Persian costume, and carried things so far that the disgust of the allies could no longer be suppressed. The Spartans summoned him home, but hardly was he acquitted in consideration of his rank and services, when he betook himself again to Byzantium under the pretence of taking part in the campaign. Being compelled by the Athenians to leave the city, he went to Colonæ in Troas, and entered into fresh negotiations with the enemies of Greece. He was once more recalled and imprisoned, but notwithstanding the charges against him, was again liberated under promise to appear whenever he should be summoned. But he entered into new negotiations with the Persian king. To secure himself against detection he had obtained from Artabazus a promise to put to death the bearers of his letters. The suspicions of Argilius whom he sent on this errand being awakened, he opened the letter intrusted to him, found his suspicions confirmed, and gave information of the fact to the ephori. In order to procure full proof they directed Argilius to take refuge in the temple of Neptune at Tænarus, as if fearing for his life. As soon as Pausanias heard of the circumstance he hastened to meet him. They entered into a conversation which disclosed to the ephori, who were concealed in the place, the guilt of Pausanias. The ephori now returned to Sparta determined to punish him according to the rigour of the law. Pausanias, having been informed on the way of the fate which awaited him, took refuge at the feet of Minerva Chalciæcus. But his indignant mother brought the first stone to close the entrance of the temple. The people followed her example, and the unhappy prisoner, being thus walled up, died of hunger.

PAZZI, one of the richest and most distinguished families in the Florentine republic, which was celebrated for its connexion with the conspiracy of 1478, of which it became the victim. Jealousy of the power of the Medici combined with the jealousy of a disappointed lover to inflame Francis Pazzi, the author of the conspiracy, against Julian of Medici, his rival, who had privately married Camilla Cafarelli. Francis Pazzi, rash, haughty, and vindictive, resolved to avenge this offence, and the humiliations of his family, by the destruction of the Medici. Bernard Bandini, who also hated the Medici, was his first confidant. Aware that the increasing power of the Medici was viewed with dislike by the pope, Sixtus IV., they acquainted his son, Jerome Riario, the friend of Pazzi, of their design of assassinating Lorenzo and his brother Julian of Medici, and introducing a new form of government, and wished through him to gain the assistance of the pope. The latter promised his aid, and Francis Salviati, archbishop of Pisa, the enemy of the Florentines and of Lorenzo de' Medici, also joined them. James Pazzi, uncle of Francis, and a peaceful and prudent citizen, was persuaded by Montesecco, the general of the pope, to take part in the conspiracy. While Charles Manfredi, count of Faenza, was sick, the conspirators, without exciting the suspicion of the Medici, collected a number of troops for their defence. They resolved to murder both the



Medici at a festival. Their project was twice frustrated by the absence of Julian; and the 26th of April, 1478, the day in which religious service was to be celebrated in the church of Santa Reparata, was next fixed upon for the execution of their designs. The sound of the bell at the moment the priest raised the host was to be the signal; but as the time approached, Montesecco refused to pollute the sacred place. The work was now committed to Anthony of Volterra, and Stephen, a priest. Lorenzo and a large number of people were already assembled in the church, but Julian was not present. Francis Pazzi and Bandini went and persuaded him to attend the mass. On the way to the church they conversed with him in the most friendly manner, and Francis Pazzi several times embraced him, in order to ascertain that he was not clothed in armour. When they arrived at the church they placed him between themselves, and Anthony of Volterra and Stephen stationed themselves by the side of Lorenzo. At the second sound of the bell, Francis Pazzi stabbed Julian with such violence as to wound himself. Bandini murdered Nori, the friend of Julian. Anthony and Stephen attacked Lorenzo, but only gave him a slight wound in the neck. He escaped into the sacristy. Francis and Bandini, who undertook to pursue him, were prevented. Many persons lost their lives in the crowd, and it was with difficulty that the cardinal was defended by the priests from the popular fury. Bandini fled. Francis, after an unsuccessful attempt to rouse the people to insurrection, faint from the loss of blood, was forced to return home. Salvati and James Poggio, at the head of about one hundred Perugians, had proceeded to the palace to take possession of it; but Cæsar Petrucci, the gonfalonier, suspecting their designs, summoned the guards and occupied the upper story. The Perugians were accidentally shut up in a hall which could not be opened from within, and the Florentines easily seized the archbishop and many of the conspirators. Some of them were killed on the spot; others were hanged from the windows, and afterwards thrown into the streets. The enraged populace seized Francis Pazzi in his house, dragged him naked through the streets, and hanged him, with seventy others, at the windows of the palace. James Pazzi, who was riding through the streets calling the people to arms and liberty, was stoned from the palace of the signoria, and, finding no adherents, fled to the Appennines, where he was recognised by a peasant, carried back to Florence, and hanged with Renatus Pazzi. The people took his body from the family tomb, and threw it into the fields. The corpse was again buried, and again disinterred by the people and thrown into the Arno. Bandini had fled to Constantinople; but he was surrendered by the sultan, Bajazet, and executed with Anthony of Volterra and Stephen, who had fled to a monastery. Napoleon Francesi, and William Pazzi, who was innocent, and was brother-in-law of Lorenzo, both escaped the rage of the populace. But notwithstanding the entreaties of his wife, Bianca, the latter was banished to his villa for life. The former disappeared and was never more heard of. The rest of the family were imprisoned for life in the dungeons of Volterra. Montesecco was beheaded, and the cardinal was sent back by Lorenzo with many apologies to Rome.

PEACHAM, HENRY, a clever English writer, who was born in Hertfordshire about the beginning

of the seventeenth century, and educated at Trinity college, Cambridge. He passed the principal part of his life in Italy studying the fine arts, of which he was a passionate admirer. Among his numerous publications the most popular was "The Complete Gentleman." This work is now obsolete, but it was once much esteemed.

PEALE, CHARLES WILLSON, an ingenious American, who was born of English parents at Chestertown, Maryland, in 1741. He was apprenticed to a saddler, and married at an early age. He successively carried on the trades of saddler, harness-maker, silversmith, watchmaker, and carver; and afterwards, as a recreation from his sedentary practice of portrait-painting, became a sportsman, naturalist, and preserver of animals; made himself a violin and guitar; invented and executed a variety of machines; and was the first dentist in that country that made sets of enamel teeth. At the age of twenty-six he was first excited to become a painter by the desire of surpassing the wretched things which he happened to meet with. At this time Hesselius, a portrait-painter from the school of Sir Godfrey Kneller, was living near Annapolis. Mr. Peale, selecting the handsomest saddle his shop afforded as a present to the artist, introduced himself, and solicited the favour of seeing for the first time the mysterious operations of painting. Mr. Hesselius gave him essential instruction, and he afterwards received similar services from Mr. Copley, on a visit to Boston. Soon after, by the aid of his friends, he came to England, and studied during the years 1770 and 1771, in the royal academy at London under the direction of Mr. West. The following singular anecdote of Mr. Peale is related by Colonel Trumbull. He says that one day when he was in Mr. West's painting-room some hammering arrested his attention. "Oh," said Mr. West, "that is only that ingenious young man, Mr. Peale, repairing some of my bells or locks, according to custom." This custom, much to the comfort and amusement of many a host, he continued all through life, whenever he was on a visit in the country either for business or pleasure.

On his return to America he removed to Baltimore, and afterwards to Philadelphia, where he opened a picture-gallery. For about fifteen years he was the only portrait-painter in North America, and persons came to him to be painted even from Canada and the West Indies. During the revolutionary war he raised a company, was often employed in confidential services, and was engaged in the battles of Trenton and Germantown. In 1777 he was elected a representative of Philadelphia in the state legislature, where he chiefly interested himself in the law for the abolition of slavery. During the revolutionary contest he had painted the portraits of many distinguished officers, some of whom were afterwards killed. This collection constituted the chief interest of his gallery, and was from time to time extended, and afterwards made to comprise the portraits of men eminent in the different walks of life. Some large bones of the mammoth, found in Kentucky, and brought to him to be drawn, laid the foundation of his museum, when the name of museum was scarcely known even to our American travellers, and Europe possessed none of great note but the celebrated Aldobrandine collection at Florence. The increasing income from his museum at length enabled Mr. Peale to procure almost an entire skeleton of the mammoth. A large quantity of the

bones of an individual of this species was discovered in Ulster county, New York, which Mr. Peale purchased, together with the right of digging for the remainder in a swampy marl-pit, which was obtained after very great exertions. Natural history as yet formed no part of the education of youth, and Mr. Peale was the first to prepare and deliver a course of lectures on this interesting and now popular subject, which he rendered attractive to the young Americans by demonstrations with the real subjects taken out of the museum. He was foremost in the early attempts to establish an academy of the fine arts. When the Pennsylvania academy of the fine arts was founded, he zealously co-operated for many years, and lived to contribute to seventeen annual exhibitions. After a life of extraordinary exertion and temperance, he died in 1827, at the age of eighty-five.

PEARCE, NATHANIEL.—This celebrated English traveller was born at East Acton, in Middlesex, about the middle of the last century. He went to sea at an early age, and afterwards resided for many years in Abyssinia. We are inclined to consider Nathaniel Pearce as the person who, next to Bruce, has done most to throw light upon the recent state of that country. He is deficient in that scientific and literary culture which enabled the latter to give a comprehensive, systematic character to the information he conveyed, but he is far his superior in natural shrewdness and accuracy of memory. Mr. Pearce was first known by his contribution to Mr. Salt's travels. His next work was equally valuable. In the form of a journal, it conveys in a desultory, but not harassing manner, a tolerable correct notion of the state of parties, and the progress of the country, from the death of Ras Michael to the death of Ras Welled Selassé. The character of the former virtual sovereign of Abyssinia is well known from Bruce. The character of his successor, in the important and anomalous dignity of Ras, affords a most pleasing contrast to that energetic tyrant. His bravery and kindness of heart, his noble struggles to raise himself above the ignorance and superstition of his time and country, render him one of the most attractive pictures of a great and good man amid a degraded race that we have met with. His hopeless conflicts with the Abuna (head of the Ethiopian church) are interesting, both as they tend to evolve his own character, and to show to what lengths of fatuous violence a weak-minded and passionate man may be goaded on by the assumption of priestly power. The conduct of the better class of the Abyssinian leaders shows beautifully how naturally well-balanced minds, even when unable to distinguish between superstition and true religion, feel, by an innate tact, the true province of the latter, and vindicate the rights of their moral nature, without rejecting the belief in which they have been bred up.

A fair specimen of Mr. Pearce's style as a narrator will be found in the following extract from his "Journal":—"On returning to Ozoro Duster, I pretended to believe all I had seen and heard of the king-snake, as I knew it would be folly to argue with such superstitious people. What made the joke better was, that when we were talking on the same subject at the Ras's, there happened to be an old man, a servant to the head negade of the Ras's at Adowa, who had come with some money to the Ras, and on his hearing the story, he told the Ras, that when

he was a boy, and had not been long bought by his master, Buggerund Yanne, a Feringee, came to his master's house, of the name Yagoube, and his master told Yagoube about this snake being still alive, and living in the rocks near Axum, and that it used to come out of its den in the night, upon which Yagoube swore he would shoot him if Yenne would give him a guide. The lad was accordingly sent with some other boys, the former carrying Yagoube's double-barrelled gun, and plenty of powder and shot. When they came to the spot, they watched until they all went to sleep except the servant lad, when two large gibs, hyenas, came grunting and fighting together; the lad cried out, 'Sidi Yagoube! Sidi Yagoube!' The rest, being suddenly awakened, and hearing the growling of the hyenas, thought that the noise they heard was the snake devouring Yagoube; so they set off, and never stopped until they got within the churchyard of Axum, leaving him and Yagoube's only servant to search for him, but they saw no snake. After what had happened, Yagoube was ashamed to go into Axum, as the priests had heard that he was killed by the snake, and they would have been angry with him for pretending to do as he wished. The party therefore returned to Adowa, and Yagoube obtained leave to take the boy with him to Gondar, and to the Essneer Abby Subkulla, where he remained with him until he went to Sennaar. The boy and some others went with the Feringee as far as Ras-el-feel, and, as he gave them good wages, they wished to have gone with him, but he would not take them. The old man who told this story was named Sasenas, formerly a Galla slave to Buggerund Yanne, a Greek, Ras Michael's treasurer." Mr. Pearce, after he left Abyssinia, proceeded to Cairo, and collected a great number of antiquities, with the intention of transferring them to the British museum, but died at Alexandria in 1820.

PEARCE, ZACHARY, an English prelate, who was born in 1690, and received his education at Trinity college, Cambridge. Having entered holy orders, he rose rapidly in the church, and was finally raised to the see of Rochester. He was distinguished for his piety and munificence, and died much regretted in 1774. He was the author of "A Commentary on the Gospels and the Acts," and several other valuable works.

PEARSON, GEORGE, a distinguished physician and physiologist, who was born at Rotherham in 1751. He studied medicine both at Edinburgh and Leyden, and early in life became physician to St. George's hospital. Dr. Pearson died in 1828. His published contributions to science were very numerous, too much so indeed to be particularly enumerated; but the following extract from the "eulogium" by the president of the royal society will convey a general notion of their value:—"Another distinguished member of this society has recently been taken from us by one of those accidents, common, indeed, to old age, yet of a nature to excite compassion, or feeling, perhaps, of a stronger cast. Dr. George Pearson was elected in June, 1791, and has enriched our transactions with ten communications. The first, in the year of his admission, on Dr. James's antimonial powders. The composition of this celebrated febrifuge having been long withheld from the public, notwithstanding the sworn specification of its inventor, a great anxiety was naturally felt for discovering the secret. This Dr. Pearson effected, having proved by analysis,



and by the re-union of the constituent parts, that antimony and phosphate of lime made up the whole mass. Some slight difference may still exist between the concerted medicine and any other that can be produced, arising probably from peculiar and possibly accidental and unimportant manipulations; but no doubt can be entertained as to the essential ingredients. The second, in 1792, on the composition of fixed air. The third, in 1794, on a peculiar vegetable substance, imported from China. The fourth, in 1795, on the nature and properties of Wootz iron and steel made in the East Indies. The fifth, in 1796, in a paper equally interesting to the natural philosopher and to the antiquary, since it ascertains the composition of metallic weapons belonging to times the most remote, and confirms the opinion, derived from classical authority, of their being made from an alloy of copper and tin. The sixth, in 1797, on the nature of gas produced by passing electric sparks through water. This communication must be highly esteemed, since it tended, at that early period, strongly to confirm the great discovery of Mr. Cavendish—the decomposition of water; a discovery of the utmost importance, but requiring every possible confirmation, as it went in direct opposition to the decided opinions and the prejudices of many hundred years. We are become familiar with hydrogen, with oxygen, with the compound nature of liquids, and the changes of form produced on bodies by the agency of heat. The speculative philosophers of antiquity, on the contrary, mistaking varieties of form for real differences of substance, arranged all physical nature under four classes,—denominating solid bodies, or the principle of solidity, earth; liquid bodies, under a similar hypothesis, water; and the principle of elasticity, air; fire, or heat, occupied the fourth division: and to these was added a fifth, or quintessence,—the substance endowed with consciousness, with thought, and with the power of originating motion. It is obvious that ice, water, and steam, to ratify this arrangement, must possess three distinct essences; yet such is the power of habitual attachment to opinions never before questioned, that had Mr. Cavendish, the scientific ornament of our country and of his age, lived some centuries before our time, he might, perhaps, have experienced a common fate with the philosopher who maintained the revolution of the earth and the central position of the sun. The seventh, eighth, and ninth communications, in subsequent years, are strictly professional; and the tenth, in 1813, also medical, relates to a black colouring matter occasionally found in the bronchial glands. But Dr. Pearson has still further claims on our respect and our regard. For a series of years he continued to diffuse, by his lectures, a knowledge of the new chemistry; instructing hundreds in the truths of science, as they became successively developed, in a manner not calculated to load the memory, but to invigorate the reasoning powers, in proportion as new facts were communicated and arranged."

PEARSON, MARGARET.—This lady was long celebrated for her exquisite works in stained glass. Two sets of paintings from the cartoons of Raphael were exhibited in succession in London, and obtained universal admiration. A third set she finished in 1821, and in consequence of the application and confinement, produced a complaint which terminated her existence. This set is considered as surpassing

the former; she has likewise left behind many smaller pieces, sufficient to secure her immortality in the annals of the art. This lady was the daughter of Samuel Paterson, the well known bibliographer, and very early in life exhibited a predilection for the fine arts. She died February 14th, 1823.

PEARSON, JOHN, an English divine who was born at Snoring in Norfolk, and received his education at King's college, Cambridge. Having received several good church preferments, he was finally raised to the vacant see of Chester, over which diocese he continued to preside till his death, which took place in 1686. He is best known as an author by his celebrated "Exposition of the Creed."

PEARSON, JOHN EDWARD, a learned English divine, who was born on the 25th of October, 1756, and educated at Cambridge. He took his degree of B. D. in 1792, and was shortly after presented to the rectory of Rempstone in Nottinghamshire, and subsequently he obtained the appointment of master of Sidney Sussex college, Cambridge. His death took place suddenly on the 17th of August, 1811. He was the author of several theological works.

PECK, FRANCIS, a learned antiquarian writer, who was born at Stamford in 1692, and educated at Trinity college, Cambridge, where he took his degree of M. A. in 1727. Having entered holy orders, he obtained the rectory of Godeby in Leicestershire, which was the only church preferment he ever received. His death took place in 1743. He was the author of several valuable works; the principal of which are, his "Desiderata Curiosa," his "Academia Tertia Anglicana," and "A Complete Catalogue of all the Discourses written both for and against Popery in the Reign of King James II.," &c.

PECKHAM, JOHN, an early English prelate, who was born in Sussex in 1240. He took his degree at Oxford, and in 1278 the pope consecrated him archbishop of Canterbury. He died at Mortlake in 1292. His principal literary works are, "Collectanea Bibliorum Libri Quinque," and "Perspectiva Communis."

PEDRO I., ANTONIO JOSE D'ALCANTARA, DON, emperor of Brazil, son of John VI., king of Portugal, and elder brother of the usurper Miguel. He was born at Lisbon, October 12th, 1798, and, in 1808, was taken, with the rest of the royal family, to Brazil. The character of Don Pedro was thus drawn by a writer in 1820:—"In other respects, as well as in this particular (the grant of a constitution to Portugal), his measures indicate that he is no ordinary man. Tyrant as he is it would seem that in establishing his monarchy in the new world, he ceased to partake of the incapacity which marks so many of the royal families of Europe. The blood of Braganza is regenerated on American soil. Pedro is reputed to be conversant with science and the arts more than is becoming in a legitimate prince. He is dissolute in his morals, it is true, and cruel in his temper; but, on the other hand, he is brave and careless of danger, and zealously watches, in person, over the concerns of his army and navy with an energy deserving a better cause. Highly gifted in personal appearance, he adds to it an enterprise of action, vigour of intellect, and robustness of constitution, which well qualify him for the high part which he sustains in the political drama of South America." At an early age he conceived a strong predilection for music, for which he showed a decided talent. He not only learned to play on a variety of instruments, but composed much

of the music for his father's chapel, and has also written and set to music one of the most popular Brazilian songs. On the return of his father to Portugal in 1821, Don Pedro remained in Brazil as prince regent; but, in the next year, Brazil declared itself independent, and the prince assumed the title of emperor. His imperial title was acknowledged in 1825 by John VI., who, dying in 1826, also left him the crown of Portugal. The emperor, however, after granting a constitution to Portugal, resigned the crown to his daughter, Doña Maria, and appointed his sister regent of Portugal. Pedro had married, in 1817, Leopoldine, archduchess of Austria, daughter of the emperor Francis, by whom he had five children, among whom were the princess Doña Maria and Don Pedro II. She died in 1826, a reputed victim of his attachment for the marchioness of Santos, to whom, also, it is said, was owing a change of ministry which took place about that time. His second wife was Amelia, princess of Leuchtenberg.

After the close of the war for the Banda Oriental in 1828, the attention of the emperor was principally drawn to the settlement of Portugal, and to the domestic concerns of the empire, the finances of which were in a very embarrassed condition. The elements of democracy were largely mixed up with imperial principles. The gold and silver of the country had entirely vanished, and there was no currency but paper, which would not circulate beyond the capital, and large pieces of copper, which bore a discount of forty per cent.; and the people were in a high state of excitement lest the extinction of the constitution in Portugal was but a prelude to a similar event in Brazil. These and other circumstances gradually alienated the public mind, and in April 1830 the nation had become divided into the constitutionalists or republicans who were Brazilians, and absolutists who were Portuguese. An attempt, which was made to induce the troops to declare the emperor absolute, failed, and he now, in appearance, embraced the constitutional party. In March 1831, while on a tour in the mining districts, Don Pedro made use of language which offended and alarmed the liberal party, and on his return to Rio there were manifestations of popular excitement in which the troops joined. The rigour which he used on this occasion, and his subsequent vacillation of conduct served at once to thin his own ranks and to increase the disaffection, and revolutionary movements were soon perceptible. Disturbances began April 3rd, and continued for several days; many persons were killed in the attempts to suppress them, and when on the 7th a change of ministry was announced, the people assembled to demand the reinstatement of the old ministers. Don Pedro refused to yield his prerogative of choosing his own advisers; the troops joined in the insurrection, and the next morning the emperor abdicated in favour of his infant son, Don Pedro II., and embarked on board an English ship of war. The deputies appointed a regency, and the new emperor was proclaimed. He subsequently returned to Europe, and succeeded before his death, which took place very suddenly, in placing his daughter on the Portuguese throne.

PEELE, GEORGE, an English dramatist and poet, who was a native of Devonshire. He was educated at Christ Church college, where he was admitted M. A. in 1579. After leaving college he removed to London, became the city poet, and had the ordering of the pageants. He lived on the Bank Side, over

against Blackfriars, and maintained the estimation in his poetical capacity which he had acquired at the university, which seems to have been of no inconsiderable rank. He was a good pastoral poet; and Wood states that his plays were not only often acted with great applause in his life-time, "but did also endure reading, with due commendation, many years after his death." He speaks of him, however, as a more voluminous writer in that way than he appears to have been, mentioning his dramatic works by the distinction of tragedies and comedies, and has given us a list of those which he says he had seen; but in this he must have made some mistake, as he has divided the several incidents in one of them, namely, his "Edward I.," in such a manner as to make "The Life of Llewellyn" and "The Sinking of Queen Eleanor." He moreover tells us, that the last-mentioned piece, together with a ballad on the same subject, was in his time usually sold by "the common ballad-mongers." About 1593 Peele seems to have been taken under the patronage of the earl of Northumberland, to whom he dedicated, in that year, "The Honour of the Garter, a poem gratulatorie, the Firstling, consecrated to his noble name." He was almost as celebrated for his tricks and merry pranks as Scoggin, Skelton, or Tarleton; and as there are books of theirs in print, so there is one of his called "Merrie Conceited Jests of George Peele, gent. sometime student in Oxford; wherein is showed the course of his life, how he lived; a man very well known in the city of London and elsewhere." He died in poverty; the usual lot of ill regulated genius in 1598.

PEGGE, SAMUEL, a learned English antiquary, who was born in 1704. He was educated at Cambridge, and in 1763 obtained the prebendary of Brampton. His son, in writing his life, says that "His habits of life were such as became his station. In his clerical functions he was exemplarily correct, not entrusting his parochial duties at Whittington, (where he resided) to another (except to the neighbouring clergy, during his excursions into Kent, &c.), till the failure of his eyesight rendered it indispensably necessary; and even that did not happen till within a few years of his death. As a preacher, his discourses from the pulpit were of the didactic and exhortatory kind, appealing rather to the understanding than the passions of his auditory by expounding the Holy Scriptures in a plain, intelligible, and unaffected manner. He left in his closet considerably more than 230 sermons, composed by himself in his own handwriting, besides a few (not exceeding twenty-six), which he had transcribed in substance only from the printed works of eminent divines. Though Dr. Pegge's life was sedentary, from his turn to studious retirement, his love of antiquities, and of literary acquirements in general, yet these applications, which he pursued with great ardour and perseverance, did not injure his health. Vigour of mind, in proportion to his bodily strength, continued unimpaired through a very extended course of life, and nearly till he had reached *ultima linea rerum*, for he never had any chronic disease, but gradually and quietly sunk into the grave, under the weight of years, after a fortnight's illness, February 14, 1796." Dr. Pegge's son and grandson both exhibited considerable literary attainments.

PEIRCE, JAMES, a dissenting divine, who was born in London in 1673, and educated abroad. On his return he became minister of a congregation in



the metropolis, but subsequently removed to Exeter, where he remained till a schism arose in consequence of his refusal, in conjunction with his colleague Mr. Hallett, to profess their belief in the Trinity. This dispute ended in their ejection, and building a chapel for themselves. This involved them in a long controversy, but they zealously defended themselves. Mr. Peirce died in 1726. He published several works, the principal of which are his "Paraphrase on Some of the Epistles of St. Paul," and his "Vindiciæ Fratrem Dissidentium in Anglia."

PELOPIDAS, son of Hippocles, a Theban general, who was the friend and contemporary of Epaminondas, who lived till 364 B. C. To him belongs the honour of having freed his country from a tyrannical faction, and from the Lacedæmonian yoke. Having been banished from Thebes with several other patriots, he retired to Athens. Animated with an ardent love of liberty, he disguised himself and went to Thebes with a few conspirators, put to death the tyrants at a banquet where they were all assembled, and gave the signal for the expulsion of the Lacedæmonians, who had taken possession of the citadel in a time of peace. Pelopidas then served under Epaminondas with distinguished courage, and contributed much to the victory over the Lacedæmonians at Leuctra. He was afterwards commander-in-chief in three campaigns against Alexander, tyrant of Phœæ in Thessaly, who had once imprisoned him without any just cause; but, having pursued the prince too far, he was surrounded by the enemy, and fell.

PEMBERTON, HENRY, a learned English physician, who was born in 1694, and having received the rudiments of his education in England, was sent to Leyden to complete his studies. On his return he devoted nearly all his time to literature, his health being too delicate to enable him to follow his profession. After a long life devoted to the improvement of science, Dr. Pemberton died in 1771. Among his publications we may mention his "Lectures on Chemistry," his "View of Sir Isaac Newton's Philosophy," and his "Observations on Poetry."

PENN, SIR WILLIAM, an English admiral, who was born at Bristol in 1621, and educated for the maritime profession. He was employed in the war with the Dutch after the overthrow of the monarchical government in this country, and was also commander-in-chief under the duke of York in the signal victory over the Dutch in 1665, on which occasion he was knighted. On his return he was elected member of parliament for Weymouth; in 1660 commissioner of the admiralty and navy, governor of the fort and town of Kinsale, vice-admiral of Munster, and a member of that provincial council. He then quitted the naval profession, but continued his other employments till 1669, when he withdrew to Wanstead in Essex, and there died in 1670. Though he was thus engaged, both under the parliament and king, he took no part in the civil war, but adhered to the duties of his profession. Besides the reputation of being a great patriot, he acquired credit for having improved the naval service in several important departments. He was the author of several tracts on this subject, some of which are preserved in the British Museum. The monument erected to his memory by his wife in Radcliffe church, Bristol, contains a short account of his life.

PENN, WILLIAM, a celebrated philanthropist, who was the son of Sir William Penn, the English

admiral. He was born in London in 1644, and appears to have been seriously inclined from his youth, having imbibed religious impressions as early as his twelfth year, which were soon afterwards confirmed by the ministry of Thomas Loe, an eminent preacher among the religious body called quakers, then newly associated in religious fellowship. In his fifteenth year he was, notwithstanding, entered as a gentleman commoner of Christ Church, Oxford, where, meeting with other students who were devoutly inclined, they ventured to hold private meetings among themselves, in which they both preached and prayed. This gave great offence to the heads of the college, by whom they were at first only confined for nonconformity; but, persisting in their religious exercises, they were finally expelled the university. On his return home his father endeavoured in vain to direct his attention from his religious pursuits, as being likely to stand in the way of his promotion in the world; and, at length, finding him inflexible in what he now conceived to be his religious duty, beat him severely, and turned him out of doors. Relenting, however, at the intercession of his mother, and hoping to gain his point by other means, he sent his son to Paris, whence he returned so well skilled in the French language, and other polite accomplishments, that he was again joyfully received at home. After his return from France he was admitted a member of Lincoln's Inn, with the intention of studying the law, and continued there till his twenty-second year, when his father committed to him the management of a considerable estate in Ireland—a circumstance which was the origin of his becoming a quaker; for at Cork he met again with Thomas Loe, the person whose preaching had affected him so early in life. At a meeting in that city Loe began his discourse with these words: "There is a faith that overcomes the world, and there is a faith that is overcome by the world;" which so affected Penn, that from that time he constantly attended the meetings of the quakers. He was soon afterwards, with many others, taken at a meeting in Cork, and carried before the mayor, by whom they were committed to prison; but young Penn was soon released on application to the earl of Orrery, then lord president of Munster. His father being informed of his conduct recalled him home, and finding him unalterably determined to adhere by his own convictions of duty, in respect to plainness of speech and deportment, he would have compounded with him if he would only have consented to remain uncovered before the king, the duke (afterwards James II.), and himself. Being disappointed in this he a second time drove him from his home; yet, after a short time, being convinced of his integrity, he permitted him to return; and though he did not openly countenance him, he would use his interest to get him released when imprisoned for his attendance at religious meetings.

In the year 1668, in the twenty-fourth year of his age, Penn first appeared as a minister and an author; and it was on account of his second essay, entitled "The Sandy Foundation Shaken," that he was imprisoned in the Tower, where he remained seven months, during which time he wrote his most celebrated work, "No Cross no Crown," and finally obtained his release from confinement by an exculpatory vindication, under the title of "Innocency with her Open Face." In 1670 the meetings of dissenters were forbidden under severe penalties. The quakers,

however, believing it their religious duty, continued to meet as usual; and when forcibly kept out of their meeting-houses, they assembled as near to them as they could in the street. At one of these meetings William Penn preached to the people thus assembled for divine worship, for which he was committed to Newgate, and at the next session at the Old Bailey, was indicted for "being present at, and preaching to, an unlawful, seditious, and riotous assembly." He pleaded his own cause, though menaced by the recorder, and was finally acquitted by the jury; but he was, nevertheless, detained in Newgate, and the jury fined.



This trial is so singularly illustrative of the firmness of purpose, as well as the spirit of endurance, exhibited by this extraordinary man, that we cannot do better than take it from an historian of the period:—

Penn and his companion, agreeably to the custom of the friends, entered the court with their hats on; and one of the officers pulling them off, the lord mayor exclaimed, "Sirrah, who bid you put off their hats? Put on their hats again."

*Recorder to the Prisoners.*—Do you know where you are? Do you know it is the king's court?

*Penn.*—I know it to be a court, and I suppose it to be the king's court.

*Recorder.*—Do you not know that there is respect due to the court; and why do you not pull off your hats?

*Penn.*—Because I do not believe that to be any respect.

*Recorder.*—Well, the court sets forty marks a piece upon your heads, as a fine for your contempt of court.

*Penn.*—I desire it may be observed that we came into court with our hats off (that is taken off), and if they have been put on since, it was by order of the bench, and therefore not we but the bench should be fined. [After the witnesses for the prosecution had been examined and the prisoners were called upon for their defence, Penn demanded to know upon what law the indictment was grounded?]

*Recorder.*—Upon the common law.

*Penn.*—Where is that common law?

*Recorder.*—You must not think I am able to run up so many years and over so many adjudged cases, which we call common law, to answer your curiosity.

*Penn.*—This answer I am sure is very short of my question; for if it be common it should not be so hard to produce.

*Recorder.*—Sir, will you plead to your indictment? [Penn reiterated his demand to know on what law the indictment was founded.]

*Recorder.*—You are a saucy fellow; speak to the indictment.

After some further altercation—*Recorder.*—You are an impertinent fellow; will you teach the court what law is? It is *lex non scripta*, that which many have studied for thirty or forty years to know; and would you have me to tell you in a moment?

*Penn.*—Certainly; if the common law is so hard to be understood, it is far from being common; but if Lord Coke, in his Institutes, be any consideration, he tells us that common law is common right, and that common right is the greater charter of privileges. I design no affront to the court but to be heard in my just plea; and I must plainly tell you, that if you will deny me over of the law, which you say I have broken, you do at once deny me an acknowledged right; and evidence to the whole world your resolution to sacrifice the privileges of Englishmen to your sinister and arbitrary designs.

*Recorder.*—Take him away.

*Lord Mayor.*—Take him away; take him away; turn him into the bail-dock. [Penn was now dragged into the bail-dock. Mead being then called upon, a scene exactly similar to the preceding took place, and he also was thrust into the bail-dock. The recorder charged the jury to bring in a verdict of guilty.]

*Penn.*—(With a loud voice from the bail-dock). I appeal to the jury, who are my judges and this great assembly, whether the proceedings of the court are not most arbitrary and void of all law. I have not been heard; neither can you, the jury, legally depart the court before I have been fully heard.

*Recorder.*—Pull the fellow down, pull him down. [The jury were now desired to go up stairs, in order to agree upon a verdict, and the prisoners remained in the bail-dock. After an hour and a half's time eight came down agreed, but four remained above till sent for. The bench used many threats to the four that dissented; and the Recorder, addressing himself to one of them of the name of Bushel, said, "Sir, you are the cause of this disturbance, and manifestly show yourself an abettor of faction; I shall set a mark upon you, Sir."]

*Alderman Sir J. Robinson, Lieutenant of the Tower.*

—Mr. Bushel, I have known you near these fourteen years; you have thrust yourself upon this jury.

*Alderman Bloodworth.*—Mr. Bushel, we know what you are.

*Lord Mayor.*—Sirrah, you are an impudent fellow; I will put a mark upon you. [The jury being then sent back to consider their verdict, remained for some time; and on their return, the clerk having asked in the usual manner, "Is William Penn guilty of the matter wherein he stands indicted or not guilty?" The foreman replied "Guilty of speaking in Gracious (Grace church) street."]

*Court.*—Is that all?

*Foreman.*—That is all I have in commission.

*Recorder.*—You had as good say nothing. [The jury were ordered to go and consider their verdict once more. They declared that they had given in their verdict and could give no other. They withdrew, however, after demanding and obtaining pen,



ink and paper; and returning at the expiration of half an hour, the foreman addressed himself to the clerk of the peace, and presenting the following written decision, said, "Here is our verdict:—We, the jurors hereafter named, do find William Penn guilty of speaking or preaching to an assembly, met together in Gracious Street, on the 14th of August, 1670, and that William Mead is not guilty of the said indictment.

"Foreman, THOMAS VEER,

"EDWARD BUSHEL," &c.

*Recorder.*—Gentlemen, you shall not be dismissed until we have a verdict that the court will accept; and you shall be locked up without meat, drink, fire, or tobacco; you shall not think thus to abuse the court; we will have a verdict by the help of God, or you shall starve for it.

*Penn.*—My jury, who are my judges, ought not to be thus menaced; I do desire that justice may be done me, and that the arbitrary resolves of the bench may not be made the measure of my jury's verdict.

*Recorder.*—Stop that prating fellow.

*Penn.*—The agreement of twelve men is a verdict in law; and such an one being given by the jury, I require the clerk of the peace to record it, as he will answer at his peril. And if the jury brings in another verdict contradictory to this, I affirm they are perjured men in law. [Then looking towards them he emphatically added,] You are Englishmen, mind your privileges, give not away your right. [The court now swore several of its officers to keep the jury all night without meat, drink, fire, &c. and adjourned. Next morning, which happened to be Sunday, the jury were again brought up; and having persevered in their verdict much abuse was heaped upon them, particularly on the "factious fellow Bushel;" who observed that he had acted conscientiously. The expression called forth some very pleasant jeers from the court; who, being still determined not to yield the point, sent back the jury a third time. The jury were however inflexible: a third time they returned with the same verdict.]

The recorder, at this greatly incensed and perplexed, threatened Bushel with his vengeance. "While he had any thing to do with the city he would have an eye upon him." The lord mayor termed him a pitiful fellow," and added, "I will cut his nose for this."

*Penn.*—Intolerable, that my jury should be thus menaced.

*Lord Mayor.*—Stop his mouth, jailor; bring him fetters and stake him to the ground.

*Penn.*—Do your pleasure, I matter not your fetters. [The court determined to make one trial more of the firmness of the jury. The foreman remonstrated in vain, that any other verdict "would be a force upon them to save their lives," and the jury refused to go out of court until obliged by the sheriff. The court sat again next morning at seven o'clock; when the prisoners and the jury were brought up for the fourth time.]

*The Clerk.*—Is William Penn guilty or not guilty?

*Foreman.*—Not guilty.

*Clerk.*—Is William Mead guilty or not guilty?

*Foreman.*—Not guilty.

*Recorder.*—I am sorry, gentlemen, you have followed your own judgments and opinions rather than the good and wholesome advice that was given you. God keep my life out of your hands! but for this the court fines you forty marks a man, and commands

imprisonment till paid. [Both jury and prisoners were both forced into the bail-dock for non-payment of their fines, whence they were carried to Newgate. Mr. Bushel immediately sued out a writ of Habeas Corpus; and the cause having come to be heard at length before the twelve judges, they decided that the fining and imprisonment were contrary to the law. The jury were accordingly discharged; on which they respectively brought actions against the lord mayor, aldermen, and recorder, and obtained exemplary verdicts.]

Sir William died this year, fully reconciled to his son, to whom he left a large estate, taking leave of him in these memorable words:—"Son William, let nothing in this world tempt you to wrong your conscience. So will you keep peace at home, which will be a feast to you in a day of trouble." Shortly after this event, Penn travelled in the exercise of his ministry into Holland and Germany. In the year 1672 he married Gulielma Maria Springett, whose father, Sir William, was killed at the siege of Bamber, in the civil wars.

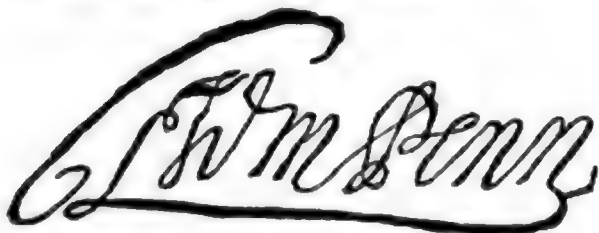
About this period we find Penn writing the following autograph letter to his friends in Ireland:—

"DEAR & OBLIDGEING FFR"

"Thy Afflicting, yet very kind letter, gave that blow to my Spirit, which for some time I have not been Able to Recover Myself, For I have Lost a great friend, and the Church a great Member, his parts tho' plain were Masculine and Strong, his Integrity Incorruptible, his friendship firm & his Zeal & Love for Truth always fresh and Tender, a good, plain, pious & useful Man. O! My Dr. friend, may I wish to find so Able & so Compassionate A friend In Eng: Ireland, or America. Without Offence? I have Lost too soon, and hope those my Sincere friends That Think with me so, Will please To still pity & help me, who have neither been bred nor us'd To help myself; but have my Dr. Brethren In some measure. This suddain great turn in my Affairs must hasten my Journey for Ireland, unless my Able Corke friends will please to make it useless & save me so severe a Journey as the present season if it continues will make Mine, & the more difficult for the weak Circumstances my poor Wife is under, tho' I bless God she rather increases her Strength, and almost Longs to see that too much Disposed as well as hard used Country. I desire thee to bestow on me a more ample Acct. of thy Brothers frame of spirit, and concerns., if thou pleasest, and what his Dr. & Sweet Wife purposes to do; also I beg of thee to lett the friends of Corke know, that the Money I drew is to pay the Interest of a mortgage 4 or 5 years old to my Son Aubrey, that if not pay'd, he may enter upon the Western Estate of above 400l. per an. which must not be; And this thy Brother knew as I writ to Tho. Wight when I drew the Bill of 1000l.: & indeed I had never drawn it, had not the Arrears (which thy Brother told me would Amount to 2000l., last November) been the Method proposed to me by him for the payment of it. But if the friends that advanced that thous<sup>d</sup>. pound will expect it out of present and growing Rents, I shall be postponed for my Bread, for I do assure thee I now borrow Money to be able to put it into my Children's mouths, & tho' I think to Write to friends of Corke on this subject, that they would now & then let me have fifty or an hundred pounds,

whilst they are a paying off for my subsistence (which I shall take for a great kindness) yet I intreat thee & my Dr. friends in & about Dublin to write to them, such as they know G. Rooke, T. Wilson &c. that they would please to Receive their Money with some tenderness to my Circumstances; if they fear a loss by my Death if I live not till they be pay'd, my Son Penn will secure them. And now give thy Dr. Sister Cuppege mine and my Wife's very Dr. Love for we are deeply concern'd in her affliction, and I fear least she looks upon me (by my concerns he so heartily espoused) as an Accessary to her unspeakable Loss, tho' I fear he made a little too much haste when he Returned, for he rode above 40 Miles a day & often Complain'd of his Loynes to my Man that waited on him to Chester, Dr. Amos let me hear from thee & that freely & largely and as soon as may be. So with Dr. Love to all Brethren & friends (& hoping thy Dr. Child is better) I close end.

Poor Edwd. Hustwell was } Thy affect. & faithful  
buried Last night. } friend,



In 1676 Penn became a manager of several proprietary concerns in New Jersey; and having divided that immense country into two separate portions, he drew up a constitution, and invited settlers. He returned to this country for a short time, and in 1679 he assisted Algernon Sidney in his contest for the borough of Guilford; and in 1680 he solicited Charles II. for a grant of certain lands in North America, by way of composition for the debt due by government to his father, who was then dead. In 1681 he became a proprietor of East New Jersey, afterwards named Pennsylvania, by the king; and commenced a settlement there. The plan of his new constitution had for its object "to support power in reverence with the people, and to secure the people from the abuse of power, that they may be free by their just obedience, and the magistrates honourable for their just administration; for liberty without obedience is confusion, and obedience without liberty is slavery."

In 1682 this good and intrepid adventurer visited Pennsylvania, and convoked the first assembly of that province. He then visited the interior of the country, had frequent interviews with the Indians, indemnified them for their lands, founded the city of Philadelphia, and beheld the woods every where levelled and the country fast peopling with inhabitants. At the end of two years he revisited England, where, on account of his favour with James II., he was considered as a "papist and Jesuit." He now interceded with that monarch in behalf of John Locke; and entered into an interesting correspondence with Tillotson. Such now was his influence that he had a great share in obtaining the "Toleration Act."

On the revolution some fears were entertained for Mr. Penn, on account of his personal attachment to the abdicated monarch, and shortly after this epoch he was very unjustly deprived of his government by King William, but afterwards restored in 1699; on which he undertook a second voyage to America.

He now opened the way for the abolition of negro slavery, and rectified the various disorders that had crept into the government during his absence. In 1701 he returned to his native country, and after encountering a variety of hardships and difficulties, during which he was obliged to mortgage his province for a small sum, he died at Rushcomb, on the 30th of July, 1718.

The accompanying sketch of the tree beneath which this truly philanthropic lawgiver made his final treaty of amity with the Indians of his province, forms the best monument to his memory.



We are told by his biographer "that he was tall in stature, and of an athletic make. He delighted, when young, in manly sports. In maturer years he was inclined to corpulency, but using a great deal of exercise he was very active with it. Silvanus Bevan, a chemist of eminence in London, who, when young, had known him well, took great pains to form a bust of him some time after his decease, in which he was assisted by others familiarly acquainted with him, and having made three copies of it, he sent one of them to Philadelphia.

"William Penn was very neat, though plain in his dress. He walked generally with a cane. He was very neat also in his person, and had a great aversion to the use of tobacco. William Penn is said to have possessed fine talents, and Sir John Rhodes says, that he was qualified for a high station in life by very bright and excellent parts, and these cultivated and improved by the advantage of a very liberal education, and also polished by travelling abroad, and by conversation with some of the greatest men the age produced. He was indefatigable as a minister of the gospel, and used, while preaching, language the most simple and easy to be understood; and he had a happy way of explaining himself by images the most familiar. He was of such humility that he used generally to sit at the lowest end of the space allotted to ministers, always taking care to place above himself poor ministers, and those who appeared to him to be peculiarly gifted."

William Penn was the author of several works, many of which relate to his own sect. Among them we may mention, in addition to those already enumerated, his "Brief Account of the Rise and Progress of the Quakers," and "Primitive Christianity Revived in the Faith and Practice of the People called Quakers."



PENNANT, THOMAS, a learned English antiquary and naturalist, who was born at Downing, in Flintshire, in 1726. He was educated at Oriel college, Oxford, which, however, he left without taking



his degree. His first production was an account of an earthquake which was felt at Downing in 1750. It appeared in the "Philosophical Transactions," and the following year he was chosen a member of the royal society of Upsal. In 1761 he began his "British Zoology." Edwards, the celebrated ornithologist, conceived at first a little jealousy on this attempt, but it very soon subsided and they became very good friends. He devoted the profits of the "British Zoology" to the Welsh charity school in Gray's Inn Lane, London, and supported the greater part of the expense; but he lost considerably by it, and the school did not gain so much as it might if the work had been printed in a quarto instead of a large folio size. In 1765 he made a short tour to the continent, where he enjoyed the company of the celebrated Buffon, who publicly acknowledged his favourable sentiments of Mr. Pennant's studies in the fifteenth volume of his "Natural History." At Ferney he visited Voltaire, who happened to be in good humour, and was very entertaining; but, "in his attempt to speak English, satisfied the visitors that he was perfect master of the oaths and curses which disgrace our language."

During this tour Mr. Pennant met with Dr. Pallas, and this meeting gave rise to his "Synopsis of Quadrupeds," and the second edition under the name of "The History of Quadrupeds." Mr. Pennant had proposed this plan to Pallas, but owing to the latter being promoted at the court of Petersburg, it ultimately devolved on himself. In 1767, after his return, he was elected a fellow of the royal society. In 1768 his "British Zoology" was published in two volumes, octavo. In 1769 he added a third volume, in octavo, on the reptiles and fishes of Great Britain. In the fifty-eighth volume of the "Philosophical Transactions," was published his account of a new species of Pinguin, brought by Captain Macbride, from the Falkland Islands. In the same year, in conjunction with Sir Joseph Banks, and a gentleman

named Loten, who had been a governor in one of the Dutch islands in the Indian Ocean, he published twelve plates of "Indian Zoology," but that work was afterwards discontinued. "In the spring of 1769, I had," says he, "the hardiness to venture on a journey to the remotest part of North Britain, a country almost as little known to its southern brethren as Kamtschatka. I brought home a favourable account of the land. Whether it will thank me or no I cannot say, but from the report I have made, and showing that it might be visited with safety, it has ever since been *inondée* with southern visitants." In 1770 he published more than a hundred additional plates to the "British Zoology," with descriptive additions; and in 1771 he printed at Chester his "Synopsis of Quadrupeds," octavo. In the same year he was honoured by the university of Oxford with the degree of doctor of laws, conferred in full convocation. About the close of the year he gave the public his "Tour in Scotland." A candid account of that country was such a novelty that the impression was instantly bought up, and in the following year another was printed, and as soon sold. In May 1772 he made his "Second Tour in Scotland, and Voyage to the Hebrides." "My success," he observes on this occasion, "was equal to my hopes; I pointed out every thing I thought would be of service to the country; it was roused to look into its advantages; societies have been formed for the improvements of the fisheries and for founding of towns in proper places; to all which I sincerely wish the most happy event; vast sums will be flung away; but incidentally numbers will be benefited, and the passions of patriots tickled. I confess that my own vanity was greatly gratified by the compliments paid to me in every corporated town. Edinburgh itself presented me with its freedom, and I returned rich in civil honours."

In 1773 he published the octavo edition of "Genera of Birds," and performed a tour through the north of England, where his companion Mr. Griffith made a number of drawings of antiquities, &c., several of which were afterwards used by Mr. Grose, in his "Antiquities of England." In this tour he became acquainted with Mr. Hutchinson, the historian of Durham; the account of his interview with that gentleman he describes in the following words:—"I was mounted on the famous stones in the churchyard of Penrith, to take a nearer view of them, and see whether the drawing I had procured, done by the Rev. Dr. Tod, had the least foundation in truth. Thus engaged, a person of good appearance, looking up at me, observed what fine work Mr. Pennant had made with those stones. I saw he had got into a horrible scrape; so, unwilling to make bad worse, I descended, laid hold of his button, and told him, 'I am the man!' After his confusion was over I made a short defence, shook him by the hand, and we became from that moment fast friends."

*Tho Pennant.*

In 1774 he published a third edition, with additional plates, of his "Tour in Scotland" and his "Voyage to the Hebrides," and in 1775 appeared his third and last volume of the "Tour in Scotland." These were followed two years after by a fourth volume of the "British Zoology," containing the *vermes*,

the crustaceous and testaceous animals of our country. After several journeys over the six counties of North Wales, in which he collected ample materials for their history, he published the account of them under the title of "A Journey to Snowdon." In the same year a new edition appeared of his "Synopsis of Quadrupeds," with considerable improvements. In 1781 he was elected an honorary member of the society of antiquaries at Edinburgh; and in the following year he published his "Journey from Chester to London." In 1784 appeared his "Letter from a Welch Freeholder to his Representative." The same year he published his "Arctic Zoology," in two volumes quarto. This work was the origin of his being elected member of the American philosophical society at Philadelphia.

In 1787 he published "A Supplement to the Arctic Zoology." In 1790 appeared his "Account of London," the antiquities of which he had studied with great attention. Of this work he says, "I had so often walked about the several parts of London with my note-book in my hand, that I could not help forming considerable collections of materials. This work went through three large impressions in about two years and a half." In 1793 he published his life, under the whimsical title of "The Literary Life of the late Thomas Pennant, Esq., by Himself." In the advertisement he states that the termination of his authorial existence took place on the 1st of March, 1791. He came to life again, however, in 1797, and published "The History of the Parishes of Whiteford and Holywell;" and in the last year of his life he gave the public his "View of Hindostan," for which he thus accounts: "A few years ago I grew fond of imaginary tours, and determined on one to climes more suited to my years, more genial than that to the frozen north. I still found, or fancied that I found, abilities to direct my pen. I determined on a voyage to India, formed exactly on the plan of the introduction to the "Arctic Zoology," which commences at such parts of the north as are accessible to mortals. From London I follow the coasts southern to part of our island, and from Calais along the oceanic shores of Europe, Africa, and Asia, till I have attained those of New Guinea. Respecting these I have collected every information possible from books, ancient and modern; from the most authentic, and from living travellers of the most respectable characters of my time. I mingle natural history, accounts of the coasts, climates, and every thing which I thought could instruct or amuse; they are written on imperial quarto, and, when bound, make a folio of no inconsiderable size; and are illustrated at a vast expense by prints taken from books, or by charts and maps, and by drawings by the skilful hand of Moses Griffith, and by presents from friends. With the bare possibility of the volume relative to India, none of these books are to be printed in my lifetime; but to rest on my shelves, the amusement of my advancing age." Of these manuscripts there were in all twenty-two volumes originally; but Mr. Pennant, as we have mentioned, printed in his lifetime that which relates to India. We may add in his own words, "Happy is the age that could thus beguile its fleeting hours, without injury to any one; and, with the addition of years, continue to rise in its pursuits." Mr. Pennant closed his useful and protracted life on the 16th of December, 1798.

PENNINGTON, ISAAC, a writer of considerable BIOGRAPHY.—VOL. II.

talent, who belonged to the society of Friends. He received a learned education, and, being anxious to acquire a vital and spiritual religion, directed his attention to various sects. Thus disposed, he attended the preaching of Charles Fox, and shortly after joined the Quakers. He experienced a very harsh treatment in consequence, and although he resided on his own estate in great retirement, yet he was several times sent to prison by the government; but he bore all with great meekness, and died in 1679. He was the author of several controversial tracts, which were very popular among his own sect.

PEPPERELL, SIR WILLIAM, a lieutenant-general in the service of the British before the American revolution. He was born in the district of Maine, and about the year 1727 was chosen one of his majesty's council, to which he was annually re-elected until his death—a period of thirty-two years. He possessed a vigorous frame and much energy and firmness of character, which rendered him of great utility to a country exposed to a ferocious enemy. He was bred a merchant, but the principal portion of his time was spent in the discharge of the duties of a soldier, and he rose to the highest military honours. When the expedition against Louisburg was contemplated, he was commissioned by the governors of New England to command the troops, and, investigating the city in the beginning of May 1745, soon forced it to capitulate. To reward his services, the king created him a baronet. He died at his seat in Kittery, Maine, on the 6th of July, 1759.

PEPUSCH, JOHN CHRISTOPHER, a musical composer, who was born at Berlin in 1667. His father, a minister of a protestant congregation in that city, discovering in his son an early propensity to music, employed at the same time two different masters to instruct him,—the one in the theory, and the other in the practice of his art. At the age of fourteen he was sent to court, and accompanied one of the ladies who sang before the queen, who was so much pleased with him that he was immediately appointed to teach the prince the harpsichord. Pepusch quitted Berlin, and arriving in England about the year 1700, was retained as a performer at Drury Lane. It is probable that he assisted in adapting the operas for the stage that were performed there. The abilities of Pepusch as a practical composer were not likely to become a source of wealth to him; his music was correct, but it wanted variety of modulation; besides which, Handel had got possession of the public ear, and the whole kingdom were forming their taste of harmony and melody by the standard of his compositions. Pepusch, who soon became sensible of this, wisely directed his talents into another course, and became a teacher of music.

In the year 1713, at the same time with Croft, Pepusch was admitted to the degree of doctor in music in the university of Oxford, and continued to prosecute his studies with great assiduity. About the year 1722 Dr. Pepusch was married to Miss l'Epine. The fortune which she had acquired was estimated at 10,000*l.*, and the possession of that sum enabled him to live in a style of elegance, which, till his marriage, he had been a stranger to. This change in his circumstances was no interruption to his studies; he loved music, and he pursued the knowledge of it with ardour. He, at the instance of Gay and Rich, undertook to compose, or rather to correct the music



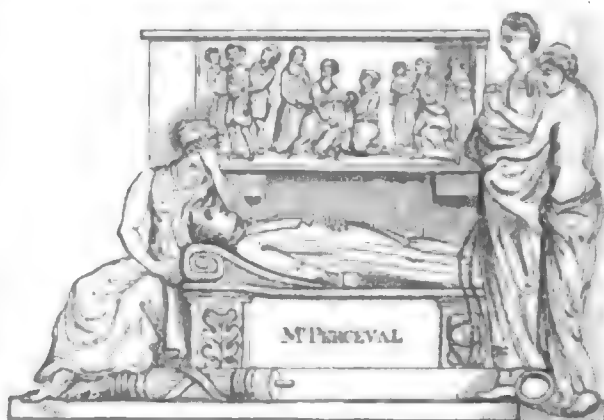
to "The Beggar's Opera." Every one is aware that the music to this drama consists solely of ballad tunes and country dances; it was nevertheless necessary to settle the airs for performance, and also to compose basses to such as needed them. This Pepusch did, prefixing to the opera an overture.

About the year 1740 Pepusch's wife died, and he, having before lost his son, an only child, had scarcely any sources of delight left other than the prosecution of his studies and teaching a few favourite pupils, who attended him at his apartments. Here he drew up a learned treatise which was read before the royal society, and is published in "The Philosophical Transactions" for the months of October, November, and December, in the year 1746; and soon after the publication he was elected a fellow of the royal society. He died in the year 1752.

**PEPYS, SAMUEL**, a celebrated secretary to the admiralty in the reigns of Charles II. and James II., who was born at Brampton in Huntingdonshire, and educated at Cambridge. He early acquired the patronage of Montague, afterwards earl of Sandwich, who employed him as secretary in the expedition for bringing Charles II. from Holland. On his return he was appointed one of the principal officers of the navy. In 1673, when the king took the admiralty into his own hands, he appointed Mr. Pepys secretary to that office. He was employed under Lord Dartmouth in the expedition against Tangier, and often accompanied the duke of York in his naval visits to Scotland and coasting cruises. On the accession of William and Mary he published his "Memoirs" relating to the navy for ten years preceding, and led a retired life from this time till his death in 1703. He was president of the royal society for ten years. He left a large collection of manuscripts to Magdalen college, Oxford, consisting of naval memoirs, prints, and five large folio volumes of ancient English poetry, begun by Selden, and carried down to 1700, from which "The Reliques of Ancient English Poetry," by Dr. Percy, are principally selected. His "Diary" affords a curious picture of the dissolute court of Charles II.

**PERCEVAL, SPENCER**.—This celebrated statesman was the second son of John Perceval, earl of Egmont. He was born in 1762, and received his education at Harrow and Trinity college, Cambridge, of which he became a member about the year 1775. On quitting the university he studied law, and soon distinguished himself as a sound constitutional lawyer, and obtained a silk gown. In 1801 he became solicitor-general, and in 1802 attorney-general. On the formation of the new ministry in 1807, after the death of Mr. Fox, he was appointed chancellor of the exchequer. In this post he continued till the 11th of May, 1812, when, while in the act of approaching the door of the house of commons, a person named Bellingham, who had for some time previously presented a variety of memorials respecting some alleged ill treatment received in Russia, shot him dead with a pistol in the lobby. The assassin, who avowed that he had been waiting with the view of destroying Lord Leveson Gower, the ambassador to the court of St. Petersburg, made no attempt to escape, and was instantly arrested. Although a plea of insanity was set up by his counsel, he was found guilty, and executed on the 18th of the same month. Mr. Perceval was buried in Westminster Abbey, and the monu-

ment erected to his memory is delineated below. It is sculptured by Westmacott.



As a public speaker, Mr. Perceval obtained considerable eminence in the house of commons, where he explained and defended his public measures with great eloquence; and had his life been spared, it is probable that he would have attained great eminence as a statesman.

**PERCIVAL, THOMAS**, an English physician, who was born at Warrington in Lancashire in 1740. Having received a good education, he commenced business at Manchester, where he rose to eminence in his profession, but was not successful in his attempt to establish public lectures in the town on the fine arts, mathematics, &c. He was equally unsuccessful in his plan of establishing dissenting academies at Warrington and Manchester.

The leisure which Dr. Percival enjoyed gave him the opportunity of engaging in various philosophical and experimental inquiries. The essays which he composed as the result of his investigations, were sometimes presented to the royal society, and were afterwards inserted in the volumes of its Transactions; at other times they were communicated to the public through the medium of the most current periodical journals. These were afterwards collected and published in one volume under the title of "Essays, Medical and Experimental." A second volume appeared in 1773, and a third in 1776, and were received by the learned world as the productions of a man of profound knowledge and sound judgment. Extensive as Dr. Percival's practice was, he found leisure to continue those publications on which his fame is founded. Among these we may mention "Observations and Experiments on the Poison of Lead," "A Father's Instructions, consisting of tales, fables, and reflections, designed to promote the love of virtue, a taste for knowledge, and an early acquaintance with the works of nature," 1775. Two years after he added another volume completing the work, which is executed in a manner excellently adapted to its object, "On the Use of Flour of Zinc in Epileptic Cases," "Miscellaneous Practical Observations," "Account of the Earthquake at Manchester," "The Disadvantages of Early Inoculation," "Experiments and Observations on Water," "Moral and Literary Dissertations," "Experiments and Observations on the Waters of Buxton and Manchester," &c. Dr. Percival died in August 1804, and his works were afterwards collected and published by his son. Dr. Magee gives the following character of Mr. Percival. He says, "The character of this

gentleman was in every way calculated to secure for him that eminence in his profession, and that general respect, esteem, and attachment, which he every where obtained. A quick penetration, a discriminating judgment, a patient attention, a comprehensive knowledge, and, above all, a solemn sense of responsibility, were the endowments which so conspicuously fitted him at once to discharge the duties and to extend the boundaries of the healing art; and his external accomplishments and manners were alike happily adapted to the offices of his profession. In social discussion he possessed powers of a very uncommon stamp, combining the accuracy of science, and the strictest precision of method, with the graces of a copious and unstudied elocution; and to these was superadded the polish of a refined urbanity, the joint result of innate benevolence, and of early and habitual intercourse with the most improved classes of society. In few words, he was an author without vanity, a philosopher without pride, a scholar without pedantry, and a Christian without guile. Affable in his manners, courteous in his conversation, dignified in his deportment, cheerful in his temper, warm in his affections, steady in his friendships, mild in his resentments, and unshaken in his principles; the grand object of his life was usefulness, and the grand spring of all his actions was religion. As a literary character Dr. Percival held a distinguished rank. His earlier publications were devoted to medical, chemical, and philosophical inquiries, which he pursued extensively, combining the cautious but assiduous employment of experiment with scientific observation and much literary research. His 'Essays, Medical and Experimental' obtained for the author a considerable reputation in the philosophical world, and have gone through many editions. The subjects which occupied his pen in later years were of a nature most congenial to his feelings; and in the several volumes of 'A Father's Instructions to his Children,' and of 'Moral Dissertations,' which appeared at different periods, through a space of twenty-five years, and which were originally conceived with the design of exciting in the hearts of his children a desire of knowledge and a love of virtue, there is to be found as much of pure style, genuine feeling, refined taste, apt illustration, and pious reflection, as can easily be discovered in the same compass in any didactic composition. His last work, which he expressly dedicated as a 'parental legacy' to a much-loved son, under the title of 'Medical Ethics, or a Code of Institutes and Precepts, adapted to the professional conduct of physicians and surgeons,' published in 1803, is a monument of his professional integrity, in which, while he depicted those excellencies of the medical character which he approved in theory, he unconsciously drew the portrait of himself, and described those which he every day exemplified in practice."

PERCY, THOMAS, bishop of Dromore, in Ireland, a descendant of the family of Northumberland, who was born in Bridgenorth in 1728, and graduated at Christ Church, Oxford, in 1753. In 1769 he was appointed chaplain to the king, and in 1778 raised to the deanery of Carlisle, which he resigned four years after for the Irish bishopric of Dromore. The most popular of his works are his "Reliques of Ancient English Poetry," and a poem, "The Hermit of Warkworth." He was well skilled in the Icelandic and several of the oriental languages, especially the

Chinese, from which he made some translations. His other writings are, "A Key to the New Testament," a new version of "Solomon's Song," with translations of Mallet's "Northern Antiquities," and some pieces of Icelandic poetry. He also published a curious domestic record, long extant in the Percy family, and known as "The Northumberland Household Book," a document valuable for the light it throws on manners. His death took place at Dromore in 1811.

PERDICCAS, the name of several kings of Macedonia, and, at a later period, of the most distinguished general of Alexander, a noble Macedonian, who attended him on his campaign to Asia, and enjoyed his confidence above all others. Alexander, just before his death, gave him his signet-ring, the emblem of regal power, and, by this action, seemed to fix upon him as his successor to the throne. Perdicas was ambitious enough to desire this elevation; but the influence of his enemies and rivals prevented him from receiving a higher rank than that of guardian of the heir to the throne. He succeeded, however, in making himself second only to the king; but he aspired still higher, and was engaged in a war with his rival Ptolemy, when his soldiers mutinied, partly owing to his own arrogance. He was assassinated by his soldiers in Egypt B. C. 321, three years after he had been appointed guardian to the successor of Alexander.

PEREGRINUS, PROTEUS, a notorious character, who flourished in the first half of the second century. He was born at Parium, in Mysia. After many excesses, he was charged with parricide, and was obliged to flee. He went to Palestine, became a Christian, and, by his zeal, which brought him to a dungeon, gained the name of a martyr. He received support and sympathy from every quarter, till the prefect of Syria set him at liberty. He now recommenced his wanderings, was excluded from the church for his vices, and then gave himself up to the most disgraceful excesses. An object of universal abhorrence, he desired at least to finish his career in an extraordinary manner. He accordingly gave out that he should burn himself alive at the Olympic games. This he did, in the presence of an immense multitude, A. D. 168. Much interest has been given to the history of this singular character by the romance of Wieland.

PEREZ, DAVID, a musical composer, who was born at Naples in 1711. He owed his musical education to Antonio Gallo and Francesco Mancini. On leaving the conservatory he did not observe the usual custom of travelling throughout Italy, but repaired to Sicily, where he filled the functions of chapel-master in the cathedral of Palermo. The Sicilians are not less sensible to melody than the Italians; perhaps they are more so. It is certain that their ear, their tact, and their musical taste, are as much practised as those of the Neapolitans; for all the operas composed at Naples are performed in their theatres. Perez composed his first operas for the theatre at Palermo from 1741 to 1748. While in Sicily this composer obtained great reputation. He returned to Naples, and soon after his arrival gave his opera of "La Clemenza di Tito" at the theatre of San Carlos. This work had as much success at Naples as his preceding compositions experienced in Sicily. The fellow-citizens of Perez acknowledged in his style that of the great masters of their school. His reputation increased, and he was



invited to Rome by the manager of the great theatre, where he immediately became celebrated. His first work was the opera of "Semiramide;" that of "Farnese" soon followed. From Rome he proceeded to the other Italian cities, and successively composed "Didone Abbandonata," "Zenobi," and "Alessandro nell'Indie," which sustained a comparison with the operas of the best masters of the most celebrated schools of Italy. Whilst most of the Italian cities disputed the possession of Perez, Joseph, king of Portugal, invited him, in 1752, to Lisbon, as his chapel-master; and the suffrages of the Portuguese were added to those of the Italians when they heard "Demofonte," the opera in which the author first discovered to them his talent and his style. The compositions of Perez bear the stamp of genius, strength, and science; but perhaps they were deficient in grace. Dr. Burney, however, in speaking of him, says, "It appears, on examining his scores, that this master had not, like Jomelli, much exercised his pen in the composition of fugues or learned counterpoint for the church. There is, however, an original grace and elegance in all his productions." Perez died in the service of King Joseph, aged sixty-seven, after living twenty-seven years in Portugal, much admired, beloved, and respected. A dirge of his own composition was performed by the best musicians in Lisbon. Like Handel, he was blind during the latter years of his life; and when labouring under this calamity, and confined to his bed, frequently dictated, without an instrument, compositions in parts. He left much church music of almost unrivalled beauty.

PERGOLESI, GIOVANNI BATTISTA, was born at Casoria, about ten miles from Naples, in 1704. His friends, discovering very early that he had a talent for music, placed him in the conservatorio at Naples, called Dei Poveri in Giesou Cristo, which has been since suppressed. Gaetano Greco then presided over that celebrated school. This judicious master, soon perceiving traits of unusual genius in his young pupil, took particular pleasure in facilitating his studies, and in communicating to him all the mysteries of his art.

The progress of the young musician was proportioned to the uncommon advantages of nature and art with which he was favoured; and at a time when others had scarcely learned the gamut, he produced specimens of ability which would have done honour to the first masters of Naples. At the age of fourteen he began to perceive that taste and melody were sacrificed to the pedantry of learned counterpoint; and after vanquishing the necessary difficulty in the study of harmony and scientific texture of the parts, he entreated his friends to take him home, that he might indulge his own fancies and write some music that was more agreeable to his natural perceptions and feelings. The instant he quitted the conservatorio he totally changed his style and adopted that of Vinci; from whom he received lessons in vocal composition, and also from Hasse, who was then in high favour. With equal simplicity and clearness he surpassed them both in graceful and interesting melody. His countrymen, however, were the last to discover his superiority; and his first opera, performed at the second theatre in Naples, called "Dei Fiorentini," met with but little success. The prince of Stegliono, however, first equerry to the king of Naples, discovering great abilities in young

Pergolesi, took him under his protection; and from the year 1730 to 1734, by his influence, procured employment for him at the Teatro Nuovo. During this period his productions were chiefly of the comic kind, with the exception of the "Serva Padrona," in the Neapolitan dialect, which is unintelligible to the rest of Italy. He, however, subsequently obtained an engagement at the principal theatre at Rome, but even then his compositions were received with coldness, and he finally returned to Naples. Soon after the duke of Matelon, a Neapolitan nobleman, engaged him to compose a mass and vespers for the festival of a saint, which was about to be celebrated at Rome with the greatest magnificence. It was on this occasion that he composed the mass, "Dixit," and "Laudate." They were heard for the first time in the church of San Lorenzo, with general applause.

His health, however, daily and visibly declined. His first patron, the prince of Stegliono, who had never withdrawn his protection, advised him to take a house at Torre del Greco, near Naples, by the seaside, almost at the foot of Mount Vesuvius; and during his last sickness Pergolesi composed his celebrated cantata of "Orpheus and Euridice," retaining his faculties in full vigour to the last moment of his existence. At Torre del Greco he also composed his "Stabat Mater." The "Salvi Regina" was the last of his productions, and he died very soon after it was finished, in 1737, at the age of thirty-three. The instant his death was known all Italy manifested an eager desire to hear and possess his productions, not excepting his first and most trivial farces and intermezzi; the Neapolitans themselves, who had heard them with indifference during his life, were now solicitous to do justice to their deceased countryman. Rome, now sensible of her former injustice, as an *amende honorable*, revived his opera of "Olimpiade." It was now brought out with great magnificence, and that indifference with which it had been heard but two years before, was now converted into rapture.

PERICLES, one of the most celebrated statesmen of Greece, whose age may be considered as the most flourishing period of Grecian art and science, was born at Athens. His father was Xantippus, a general celebrated for his victory over the Persians at Mycale. Damon, Anaxagoras, and Zeno of Elea, were his instructors. Connected by family relations with the aristocracy, he at first avoided taking part in the concerns of state, both on account of the jealousy with which the multitude viewed this party, and because Cimon was already at its head. He therefore aimed, at first, only to gain the favour of the popular party. Cimon was munificent and affable; Pericles, on the contrary, shunned festivals and all public amusements. He was never seen abroad, but in the Prytaneum and the popular assembly, and his manners were characterized by gravity and dignity. As he was not a member of the Areopagus, he used all his influence to diminish the consideration of that body, and instigated his friend Ephialtes to make that tribunal an object of jealousy in the eyes of the people, and to procure the passing of a decree transferring the investigation and decision of most cases to other courts. His eloquence was so elevated and powerful that it was said of him that he thundered and lightened in his speeches, and his countrymen called him the Olympian. He carefully avoided all

that could displease the people, and even submitted to indignities with the greatest patience. It is said that a common citizen followed him to his house one evening from a popular assembly, reviling him at every step. He ordered a servant to light the man home with a torch.

When the popular party procured the accusation of Cimon, Pericles was one of the judges. He conducted the trial, however, with great moderation, and spoke of his distinguished fellow-citizen with due respect. The banishment of his rival removed all obstructions to the execution of his ambitious designs. As Cimon had fed and clothed the people, Pericles also provided for the wants of the needy from the public treasury. In the war which broke out between the Athenians and Lacedæmonians B. C. 458, Pericles exposed himself to the greatest dangers in the unsuccessful engagement at Tanagra, and soon after invaded the Peloponnesus with a fleet and a small army. To please the people, who desired the return of Cimon, he caused a decree to be passed for his recall. By means of his sister, however, Pericles had made a private agreement with Cimon, by which the command of the army was left to the latter, and the government of the state was to be in the hands of Pericles. On the death of Cimon he became, as it were, prince of Athens; for, although the aristocracy set up against him Thucydides, the son of Melesias, a relation of Cimon, he was too unequal to maintain the opposition. "If I should throw him to the ground," said he once of Pericles, "he would say that he had never been prostrated, and would persuade the spectators to believe him." From this time Pericles ruled the state, but without assuming the title of prince, and endeavoured to occupy the people with the establishment of new colonies or warlike enterprises. By his great public works he flattered the vanity of the Athenians, while he beautified the city and employed many labourers and artists. To pay the expenses of these undertakings he caused the public treasury of Greece to be transported from Delos to Athens, and justified this act of perfidy by saying that the money had been raised to defend the nation from the invasion of barbarians; and, as this end had been attained by the exertions of the Athenians, the allies had no further right to inquire into the expenditure of the funds.

His personal integrity in pecuniary matters was above suspicion. Of this we have a remarkable example:—During an expedition against Eubœa, the Lacedæmonians invaded Attica as the allies of the Megarians. Pericles averted an attack by bribing the tutor of the Spartan king. When he submitted his accounts for examination, ten talents were charged for secret services, and the Athenians were satisfied without any further account. Pericles finally made himself master of the important island of Eubœa, B. C. 447, and soon after concluded a truce of thirty years with the Spartans. To set bounds to the popular power, which he had hitherto laboured to increase, he now procured the revival of an old law, declaring no person a citizen of Athens whose father and mother were not both Athenian citizens, and caused 5000 individuals, who had before been free, to be sold as slaves. This act is a proof of the great influence of Pericles, and, doubtless, obtained the approbation of a majority of the citizens, whose importance was increased by a diminution of their numbers. Pericles took advantage of the armis-

tice with Sparta to make war upon the Samians, B. C. 440, who opposed the pretensions of Athens. He was partly persuaded to undertake this war by Aspasia. The expedition, in which she attended Pericles, ended in the subjugation of the island and the restoration of the democratic government. The Samians soon rose and expelled the Athenian garrison, but Pericles again reduced them to submission. On his return to Athens he delivered the celebrated funeral oration in memory of those who had perished in the expedition, which had such an effect upon his audience that the women crowded about him and wreathed his temples with flowers. Thucydides was banished in the struggle of parties, and the importance of Pericles was greatly increased, till the jealousy of the Athenians awoke, when they found those hopes abortive which had been excited by the events that preceded the Peloponnesian war. Some of the friends of Pericles became the objects of public prosecution—Anaxagoras, his venerable instructor, on a charge of irreligion; Aspasia on account of her connexion with Pericles. He undertook to plead her cause himself, and was so affected that he forgot his dignity and burst into tears. He procured her acquittal; but he withdrew Anaxagoras from the attacks of his enemies by conducting him from Attica under his own protection.

When the Spartans, who had assumed the protection of the smaller states of Greece, sent to Athens, demanding a compensation for the injuries which had been done to these states, and threatening war in case of refusal, Pericles persuaded the Athenians to reject the proposal, and thus became the author of the fatal Peloponnesian war. Some maintain that his object was to keep his countrymen employed abroad, in order to avert their attention from his government, particularly as his enemies were daily increasing, and that Aspasia entertained a violent hatred against Sparta. The probability is, that Pericles, misled by his views of the dignity and importance of the Athenian republic, would consent to no concessions, particularly as such a measure would be fatal to his own greatness. At the commencement of the war Pericles recommended to the Athenians to turn all their attention to the defence of the city and to naval armaments rather than to the protection of their territories. Accordingly, as he was made commander-in-chief, notwithstanding the murmurs of the Athenians, he allowed the superior forces of the Spartans and their allies to advance to Acharnæ, in Attica, without resistance, and at the same time sent a fleet to the shores of Peloponnesus, to Locris and Ægina, which took twofold vengeance for the ravages in Attica. After the Peloponnesians had retired he invaded the territory of Megaris, which had been the cause of the war. At the end of this campaign he delivered an eulogy over those who had fallen in their country's service. The next year a plague broke out at Athens, which made such dreadful havoc that Pericles was obliged to summon all his fortitude to sustain his countrymen and himself. To occupy their attention he fitted out a large fleet and sailed to Epidaurus; but the mortality among his troops prevented him from effecting any thing important. He returned with a small force but the Athenians no longer put confidence in him. He was deprived of the command, and obliged to pay a heavy fine, though no particular crime was charged against him.



The fickle people, however, soon recalled him to the head of the state, and gave him more power than he had before enjoyed. But, amid his numerous civil cares, he was afflicted by domestic calamities. His eldest son, Xantippus, who had lived at variance with him, died of the plague. The same disease carried off his sister and many of his nearest relatives and friends, and, among the rest, Paralus, his only remaining son by his first marriage. This affliction moved him to tears. To console him for this loss the Athenians repealed the law which he had himself previously introduced in regard to children whose parents were not both citizens, and thus placed his son by Aspasia among the citizens. But his strength was gone: he sunk into a lingering sickness, and died B. C. 429, in the third year of the Peloponnesian war. When he lay upon his death-bed, his friends, in their lamentations, spoke of his great achievements; but he suddenly started up and exclaimed "In these things I have many equals; but this is my glory, that I have never caused an Athenian to wear mourning." By the death of Pericles, Athens lost her most distinguished citizen, to whom, although deficient in severe virtue, is not to be denied greatness of soul. His education enlightened his mind and raised him above the prejudices of his age. His ambition was to give his country supremacy over all the states of Greece, and, while he ruled it, Athens maintained this rank, both in an intellectual and political view. To Pericles the city was indebted for its finest ornaments—the parthenon, the odeon, the propylæum, the long walls, numerous statues, and other works of art. The golden age of Grecian art, the age of Phidias, ceased with Pericles. His name is therefore connected with the highest glory of art, science, and power in Athens; and if he is accused of having conducted the city to the edge of that precipice from which she could not escape, yet he must receive the praise of having contributed greatly to make her the intellectual queen of all the states of antiquity.

PERIER, CASIMER, an eminent banker, and member of the French chamber of deputies, in which he was one of the most distinguished liberal orators. He was born at Grenoble in 1777, and after finishing his education at the college of the oratory in Lyons, entered the military service at an early age. He served with honour in the campaigns of Italy, but on the death of his father, a respectable merchant, he abandoned the profession of arms for mercantile business. In 1802 he established a banking house in company with his brother, in the management of which he acquired an intimate acquaintance with the most difficult and important questions of public credit and finance. Cotton manufactories, machine manufactories, and several other manufacturing establishments were carried on by the brothers, and Casimir introduced improvements into the processes. In 1815 Casimir Périer published a pamphlet against the system of foreign loans, characterized by clearness and soundness of views, and in 1817 he was elected to represent the department of the Seine in the chamber of deputies. Here he was no less distinguished as the firm and eloquent advocate of constitutional principles than as an enlightened and sagacious financier. In the revolution of 1830 he took a decided part in favour of the national liberties; was one of the deputation appointed to wait on Marshal Marmont during the three days; a member of the

municipal commission of the provisional government, but did not sign their declaration of the dethronement of Charles X. When Charles made his last effort to retain the throne, he ordered the duke of Mortemart to form a ministry, who made M. Périer minister of finance, and General Gérard that of war. In August 1830 Périer was chosen president of the chambers, and on the 12th formed one of the first cabinet of the new king, without holding the portfolio of any department. In March 1831 he succeeded Laffitte as president of the council, with the department of the interior; Louis being minister of finance, Sébastiani of foreign affairs, and De Rigny of the marine. The chief endeavour of M. Périer's ministry appeared to be to keep France at peace with Europe, and thereby to make commerce and manufactures flourish, to establish civil liberty, and repress the military spirit; and secondly, to render the government more firm. The opposition reproached him with ignominiously courting the favour of the absolute monarchs, with having deprived France of the honourable and elevated position due to her in the European system, with being unwilling to follow up frankly the principles of the "July revolution," and with having sacrificed Italy to Austria, and Poland to Russia. M. Périer died from the effects of the cholera in May 1832.

PERIGORD, CARDINAL, a French ecclesiastic, who was born at Paris in 1736, and christened Alexander Augustus Talleyrand. Descended from one of the most illustrious families in France, he was, after an education worthy of his rank and of the profession which he intended to embrace, soon promoted to a bishopric and raised to the dignity of archbishop of Rheims, which entitled him to anoint the princes of his country. He was adorned by virtues that reflected honour on the clergy, whom he dignified by his devotion, and also by the exercise of those eminent qualities which distinguished an ecclesiastical prince.

"The Drapeau Blanc," when speaking of him says, "Faithful to his principles, to the interests of the state, and to the reverence due to the monarch, he, alike in 1787 (during the assemblage of the nobles), and in 1789 (during the meeting of the states general), repelled with firmness those pernicious innovations which have since occasioned so much blood, and caused so many tears to France! When he perceived that every thing was indeed lost, that rebellion had supplanted and overturned the throne itself, he retired in the commencement from the theatre of such discord and crimes, and took refuge, in the first instance, in Germany. From thence he repaired to England, the only spot where, at the height of their calamities, the royal house of Bourbon could find an asylum. Here the archbishop of Rheims participated in the long exile of that illustrious house; and when Divine Providence, in kindness to the wishes of its servants, was pleased to restore the descendants of St. Louis to the throne of their august ancestors, he accompanied them. But the ancient see of Rheims was no longer to be found; that see, honoured by the virtues of St. Remy, had been suppressed by an authority that trembled at every thing calculated to revive the recollection of legitimate monarchy. It was thus that the king, regarding his high qualities, now appointed him grand almoner; the sovereign pontiff then decorated him with the Roman purple; and Paris congratulated herself on

her spiritual head. Notwithstanding his advanced age, he discharged with an apostolic zeal the numerous duties which his exalted situation had imposed. His time was devoted to beneficence, even to the moment when, seized by sickness, he was taken from this terrestrial state. His decease is matter of deep regret to all friends of religion and virtue. The clergy, his family, and the faithful of his diocesan flock, weep for him; while the poor, inconsolable at their loss, demand a new father."

This learned and pious prelate died in 1820. The funeral of Cardinal Perigord took place in Paris, in the cathedral at Notre Dame, with all the pomp the solemnity of the occasion would admit. A battalion of the garrison fired a volley on the taking up the body, on its entrance into the cathedral, and on its being placed in the vault. His eminence bequeathed almost the whole of his fortune to religious establishments, and to the poor of the diocese of Rheims and Paris. To his domestics he left legacies proportionate to the extent of their service.

PERIZONIUS, JAMES, a learned Dutch philologist of the seventeenth century. He was born at Damme in 1651, studied at Deventer and Leyden, and became professor of history, rhetoric, and Greek, at the latter place, where he died in 1715. His historical and philological works are numerous. The principal are, "*Animadversiones Historiæ*," a treasure of learning; "*Origines Babylonicæ et Ægyptiacæ*;" editions of *Ælian's "Various Histories,"* of "*The Minerva of Sanctius*," &c.

PERKINS, DR. ELISHA, an American physician, who was the inventor of the metallic tractors, was born at Norwich, Connecticut, in January 1740, and was educated by his father, Dr. Joseph Perkins, for the profession of medicine. He was indebted to nature for uncommon endowments, both bodily and mental. In person he was six feet high, and of remarkable symmetry. His reputation and success as a physician were considerable, but he is principally known by his metallic tractors. These were formed by him from a composition which he discovered after numerous experiments with various kinds of metals during several years, he having conceived the idea that metallic substances might have an influence on the nerves and muscles of animals, and be capable of being converted to useful purposes as external agents in medicine. They consisted of two instruments, one of the appearance of steel, the other of brass, and were about three inches in length, and pointed at one end. The manner in which they were applied was, by drawing the points over the affected parts in a downward direction, for about twenty minutes each time. The complaints in which this operation was found most useful were, local inflammation in general, pains in the head, face, teeth, breast, side, stomach, back, rheumatism, &c. Dr. Perkins procured a patent for his discovery, and the success which it obtained was great, not only in America, but on our side of the Atlantic. The professors of three universities in America gave attestations in favour of its efficacy. In Copenhagen, twelve physicians and surgeons, chiefly professors and lecturers in the royal Frederic's hospital, commenced a course of experiments, accounts of which were published in an octavo volume. During the prevalence of yellow fever in New York in 1799, Dr. Perkins went thither for the purpose of testing the merits of a highly antiseptic remedy which he

had introduced into practice; but after about four weeks of unremitted assiduity in attending the sick, he took the disease himself, and died at the age of fifty-nine years. He was a man of great liberality of character and of strict honour and integrity.

PERRY, SAMPSON, an English political writer of considerable celebrity. He was born at Aston, near Birmingham, and educated for the medical profession. His life had been full of vicissitudes, and he had many narrow escapes in situations of great danger. He was many years surgeon to the Middlesex militia, and a vender of a nostrum for the cure of the stone and gravel; but devoting himself to political pursuits, he became in 1796 the editor of a paper called "*The Argus, or General Observer of the Moral, Political, and Commercial World*." This publication, at the commencement of the French revolution, was distinguished for its industry in disseminating republican doctrines. For a libel in this journal the publisher was prosecuted and convicted, on which he withdrew to Paris, where he contracted an intimacy with Thomas Paine; but the reign of terror made that capital too dangerous for him. He was imprisoned nine times in French prisons, and during the reign of Robespierre he was confined with Paine, and was by Robespierre condemned to death without the then thought unnecessary form of trial. He escaped his dreadful doom by the following singularly fortunate circumstance: his prison or cell-door was hung upon a swivel, and by the least motion would turn round any way. The custom was to mark with red chalk the doors of the cells of those who were condemned to death, and his door was marked: but the turnkey, leaving the cell in the morning appointed for execution, accidentally let the door turn round, not observing that the door was thus reversed, and that the "mark of death" was inside instead of being out. Before he noticed the circumstance the officers of execution arrived to take from every cell marked with red chalk the victims of revolutionary fury; and perceiving Mr. Perry's cell not marked they passed it, and when the gaoler again came round and opened the door, he was thunderstruck on finding Mr. Perry and Paine alive; but ere he had time to apprise any person he was shot by some of the infuriated mob who had just burst open the prison, and who liberated the captives just as the monster Robespierre was led bleeding to the scaffold.

After this Mr. Perry returned to England, where he was taken up on the outlawry which he had incurred by not appearing for judgment on his former conviction. He remained in Newgate till a change in the ministry, and then was liberated. During this period he maintained his wonted spirit, and employed himself in translating from the French and in a variety of literary works. He afterwards purchased "*The Statesman*," which he edited for two or three years, and then re-sold. Mr. Perry died early in 1823.

PERRY, JAMES, a political writer, who was born in Aberdeen in 1756, and received his education at the Marischal college in his native place. Having completed his studies he came to London, and soon after became a writer in "*The General Advertiser*" and "*London Evening Post*." In both of these he distinguished himself by great promptness in attending to the popular proceedings of the period. In 1782 he projected, and was the first editor of "*The European Magazine*;" he however quitted that work to



edit "The Gazetteer," and soon after purchased "The Morning Chronicle," which, under his management, became the organ of the Whig party. After his death, which took place at Brighton on the 4th of December, 1821, that paper gradually lost its peculiar tone of politics, which may be partly ascribed to the changing of hands, and partly to the Whigs having merged into a more general party distinction.

PERSIUS, AULUS PERSIUS FLACCUS, a Roman satirical poet, who was born A. D. 34, at Volterra in Etruria. According to some, Luna was his birth-place. His family was of the equestrian order, and he received his education at Rome. He was on friendly terms with some of the most eminent men of the time, and was much beloved on account of the purity and amenity of his manners. He died at the age of twenty-eight years. The stoic Cornutus, one of his first teachers, published six satires by him, which present a picture of the prevailing corruption, in contrast with the standard of the stoic wisdom and the old Roman severity. They are distinguished for vigour, conciseness, and austerity of tone. Their obscurity arises in part from their allusions to subjects now unknown, and in part from their abrupt and concise style. They are usually published with the Satires of Juvenal. The best editions are those of Casaubon and König with commentaries. Dryden and Gifford, among others, have translated them into English. Madan's edition of "Juvenal and Persius," with a prose translation and English notes, was reprinted in 1813.

PERTI, GIACOMO ANTONIO, was born at Bologna in 1656, and was one of the greatest professors of the ancient school of music in that city. His compositions for the church are considered as classical. He was first in the service of the princes of Tuscany, and from thence was invited by the imperial court to Vienna, in which city he resided nearly the whole of his life. He formed many eminent pupils, at the head of whom may be placed the celebrated Padre Martini. His pupil, Padre Martini, published in his "Saggio di Contrapunto," seven chef d'œuvres in sacred composition by his master Perti; and Paolucci, Padre Martini's pupil, also published four sacred pieces by Perti, in his "Arte Pratica di Contrapunto."

PERUGINO, PIETRO VANUCCI, surnamed Il Perugino.—This celebrated artist was the founder of the Roman school of painting. He was born at Città della Pieve in 1446, and received the rights of citizenship in Perugia (whence his surname), and at an early age distinguished himself by his works. Bonfigli and Pietro della Francesca were probably his masters. His pictures have much grace, and are particularly successful in female and youthful figures. The turns of his heads are noble, and his colouring is lovely. A certain hardness and dryness in the forms, and poverty in the drapery, were the faults of his age, from which he did not wholly escape. Tranquillity and childish simplicity characterize his works, which are, however, defective in invention. His frescoes are softer and in better keeping than his other productions, as the fine specimens in Perugia, Rome, Bologna, and Florence prove.

PESCETTI, GIOVANNI BATTISTA, a celebrated Venetian composer and pupil of Lotti. Immediately on the completion of his education, he composed a grand mass at Venice, at the beauty of which

Hasse, who was present, was much surprised, and said, "Nature has shortened for him the road to his art." About the year 1737 he came to London, where he resided two or three years. On his arrival his opera of "Demetrio" was performed at the King's theatre, and had a run against Handel's opera of "Giustina," which was brought out at the same time at Covent Garden. He also produced a serenata called "Diana et Endimione," which was sung at the King's theatre in 1739. He in the same year published nine "Sonate per il Cembalo." Among his other operas we can name, "Il Prototipo," "La Cantatrice," "Doriinda," "I tre Difensori della Patria," "Alessandro nell'Indie," "Tullo Ostilio," and "Ezio."

PESTALOZZI, JOHN HENRY, one of the most distinguished men of modern times for his efforts in the cause of education. He was born in January 1746, at Zurich in Switzerland, and was educated by pious relations after the death of his father, who had been a physician. Even when very young he manifested strong religious feelings, a quick sense of right, compassion towards the poor, and a fondness for young children. He had a great inclination for the study of languages and theology; but, after an unsuccessful attempt to preach, he studied law. Some treatises of his on "Preparation for a Profession," and on Spartan legislation, and the translation of some speeches of Demosthenes, which he published, were proofs of his diligence and talents. But Rousseau's "Emile" filled him with a dislike for the habits of a learned life, and for the general system of education in Europe; and a dangerous illness, occasioned by excessive study, induced him, immediately after his recovery, to burn the greater part of the extracts and collections, which he had made during his study of the history of his country and of law, and to become a farmer. He studied agriculture with a farmer near Berne, and then bought a piece of land in the neighbourhood, built a house, which he called Neuhof, and began the life of a farmer when he was twenty-two years old. He soon married, and became concerned, through his wife's relations, in a calico manufactory. In these situations he became acquainted with the moral wretchedness of the lowest classes, and in 1775 began his career of instruction by the admission of the children of paupers into his house.

He soon saw himself surrounded by more than fifty children, to whom he was a teacher and a father. He had no aid from others, and though he worked with the children when he was not employed in teaching them, or in his private affairs, he had not the practical talent necessary to turn the labour of his little workmen to account. His philanthropic and noble self-denial was derided; his confidence was abused; his own affairs declined; and he was generally considered as a well-meaning enthusiast. But he had formed his purpose, and was not to be diverted from it; and, amidst straitened circumstances, he collected that knowledge of the state of the lower classes which is set forth so admirably in his novel "Lienhardt und Gertrud," a work which has exercised a remarkable influence. The description in this work of the school at Bannal contains many characteristic traits of Pestalozzi's life at that time at Neuhof. To illustrate this novel he wrote in 1782 "Christoph und Else," besides "Abendstunden eines Einsiedlers," in Iselin's "Ephemeriden," in which he gives the first account of his method; a "Schwei-

zerblatt für das Volk;" "A Treatise on Legislation and Infanticide," and "Inquiries into the Course of Nature in the Development of Man," which are full of thought. The latter work was written at a time when Pestalozzi had suffered many vexations and misfortunes. The want of all support at last obliged him to give up an undertaking which was too great for the means of an individual. In 1798 the directory of Switzerland invited him to establish a house of education at Stanz for poor children. He became here the teacher, father, and, we must add, servant to eighty children, of the lowest classes. But war, and the efforts of a party unfriendly to his scheme, destroyed this establishment after a year. Pestalozzi now took charge of a school at Burgdorf, where he also received pupils, who paid for their instruction, so that he was enabled to employ able assistants.

A publication on the application of his method by mothers, which appeared in 1801, under the title "How Gertrude Teaches her Children," and the elementary books, "Book of Mothers," and the "Anschauungslehre der Zahlenverhältnisse, or the Doctrine of Numerical Relations conveyed by Perceptions of Form," found many well-disposed readers. But Pestalozzi brought new vexations on himself by mingling in politics. He was a decided democrat and man of the people, who in 1802 sent him as their delegate to the first consul; and in 1802 he published his "Views on Subjects to which the Legislature of Helvetia should chiefly direct its Attention," which made the higher classes unfriendly to him. His institution in the mean while flourished. In 1804 he removed with his school to Munchen-Buchsee, where he entered into a nearer connexion with Fellenberg, and in the same year to Yverdon, where he occupied the castle given to him by government. Pestalozzi's method has become the subject of animated discussion since the beginning of the nineteenth century, partly owing to the opposition which new schemes always meet with, and partly to the extravagance of his admirers. Pestalozzi was a man of great genius and depth of feeling, full of the spirit of self-sacrifice, devoted to the noble purpose of aiding mankind in the most effectual way by the instruction of the poor and abandoned, in which he was warmly engaged until his death. He loved liberty, and believed that its cause would be most promoted by the education of the most neglected. His genius, moreover, enabled him to devise the most effectual plans for obtaining this end. But he was not sufficiently practical, properly to direct the economy of a large establishment for instruction, and to employ to the most advantage the talents of many teachers. He was void of worldly prudence, and this want was an abundant source of vexation to him and others throughout his life. The idea of communicating all instruction by immediate address to the sensations or conceptions, and effecting the formation of the child's mind by constantly calling all his powers into exercise, instead of making him a mere passive recipient, selecting the subjects of study in such a way that each step shall best aid the further progress of the pupil, is original with him. It is not the acquisition of skill in reckoning, reading, writing, drawing, singing, &c., but the exercise of the powers of the child by means of these subjects, which Pestalozzi makes the object of elementary education. The principles of his method are clearly developed in his "Wochenschrift für Menschenbildung." This publication, with the

reply of his assailant, Niederer, to the "Report on Pestalozzi's Institution at Yverdon," "Gründer's Letters from Burgdorf," and Johannsen's "Criticism of Pestalozzi's Method," afford a satisfactory view of his system. He himself did not consider his system entirely complete. From Spain, France, Prussia, and many other countries, testimonies of honour and regard were sent to him from the governments; and his pupils have spread as far as European civilization extends. His exterior was extremely simple. His negligent black dress, his broad Swiss dialect, and blunt manners, without any kind of ceremony, showed the honest Swiss. In 1818 he undertook a new edition of his complete works, the proceeds of which he destined for a new school for poor children. He died, February 17th, 1827, at Brugg in Aargau.

PETER I. ALEXIEWITSCH.—This great czar and emperor of Russia was born at Moscow on the 30th of May, 1672. He was the eldest child of the czar Alexis Michailowitsch, by his second wife, Natalia Kirilowna, daughter of a Russian boyar. Blessed with a healthy constitution and a vigorous mind, Peter attracted general attention while he was but a child; and Alexis wished to pass by his two elder sons, the sickly Feodor and the feeble Ivan, and appoint Peter his successor; but the ambitious Sophia, daughter of Alexis by his first marriage, prevented the elevation of her half-brother. Feodor III. however, the successor of Alexis, passed over Ivan, and named Peter, yet a minor, his successor. On the death of Feodor, Peter was accordingly proclaimed czar, but Sophia excited a rebellion of the Strelitzes by the report that Ivan had been put to death by Peter and that her own destruction was resolved upon. When Ivan afterwards appeared the Strelitzes exclaimed "Thou art our czar!" "I will be so," answered the trembling Ivan, "only on condition that my dear brother shall share my throne." Peter was therefore crowned with Ivan on the 23rd of June, 1682. The Strelitzes again rebelled, but Peter escaped with his mother to a monastery, which protected him from the fury of the insurgents. In the meantime the cavalry of the czar hastened to his rescue and overpowered the rebels, thirty of whom were beheaded to prevent future seditions. But Sophia, taking advantage of the weakness of Ivan and the youth of Peter, became constantly more assuming: her name was finally subscribed to the imperial ukases with those of the two czars, and her image was stamped on the reverse of the coins. Peter, meanwhile, was silently developing his manly and warlike spirit. He formed two companies of soldiers from the young men of his own age, in whose ranks he himself served. Their commander was the young Lefort. Sophia considered this amusement as well calculated to remove her brother from state affairs, and heard with pleasure of the excesses in which Peter and his favourites indulged. But the accomplished and enthusiastic Lefort was instilling a large amount of valuable knowledge into the mind of the inquisitive czar, in whom the early instructions of Sotow, an experienced diplomatist, and Francis Timmermann, a German mathematician, and the lessons of his mother, had already laid a solid foundation for the improvement of his mind and the formation of his character. Sophia herself soon perceived his superior talents, when, in the beginning of 1688, he appeared for the first time in the privy council.





immediately taken for the residence of the czar and his suite; and a doorway was broken through the boundary wall of the dock-yard to afford a direct communication between it and the dwelling-house. This place had then the name of Saye's Court; it was the delight of Evelyn, and the wonder and admiration of all men of taste at that time. The grounds are described in "The Life of the Lord Keeper Guildford" as "most boscaresque, being, as it were, an exemplary of his (Evelyn's) book of forest trees." Admiral Benbow had given great dissatisfaction to the proprietor as a tenant, for he observes in his "Diary"—"I have the mortification of seeing, every day, much of my labour and expense there impairing from want of a more polite tenant." It appears, however, that the princely occupier was not a more "polite tenant" than the rough sailor had been, for Mr. Evelyn's servant thus writes to him,—"There is a house full of people *right nasty*. The czar lies next your library, and dines in the parlour next your study. He dines at ten o'clock and six at night; is very seldom at home a whole day; very often in the king's yard, or by water, dressed in several dresses. The king is expected there this day; the best parlour is pretty clean for him to be entertained in. The king pays for all he has." But this was not all: Mr. Evelyn had a favourite holly hedge, through which, it is said, the czar, by way of exercise, used to be in the habit, every morning, of trundling a wheel-barrow. Mr. Evelyn probably alludes to this in the following passage of his "Sylva," wherein he asks, "Is there under the heavens, a more glorious and refreshing object, of the kind, than an impregnable hedge, of about 400 feet in length, nine feet high, and five in diameter, which I can still show in my ruined garden at Saye's Court (thanks to the czar of Muscovy!) at any time of the year, glittering with its armed and variegated leaves, the taller standards, at orderly distances, blushing with their natural coral?"

"Alas for the glory of the glittering hollies, trimmed hedges, and long avenues of Saye's Court! Time, that great innovator, has demolished them all, and Evelyn's favourite haunts and enchanting grounds have been transformed into cabbage gardens; that portion of the victualling-yard where oxen and hogs are slaughtered and salted for the use of the navy, now occupies the place of the shady walks and the trimmed hedges which the good old Evelyn so much delighted in; and on the site of the ancient mansion now stands the common parish workhouse of Deptford Strond. We have little evidence that the czar, during his residence here, ever worked as a shipwright; it would seem he was employed rather in acquiring information on matters connected with naval architecture from that intelligent commissioner of the navy and surveyor, Sir Anthony Deane, who, after the marquess of Carmarthen, was his most intimate English acquaintance. His fondness for sailing and managing boats, however, was as eager here as in Holland; and these gentlemen were almost daily with him on the Thames, sometimes in a sailing yacht, and at others rowing in boats,—an exercise in which both the czar and the marquess are said to have excelled. The navy board received directions from the admiralty to hire two vessels, to be at the command of the czar whenever he should think proper to sail on the Thames to improve himself in seamanship. In addition to these, the king made him a present of the Royal Transport, with orders to

have such alteration and accommodations made in her as his czarish majesty might desire, and also to change her masts, rigging, sails, &c., in such way as he might think proper for improving her sailing qualities. But his great delight was to get into a small decked boat belonging to the dock-yard, and taking only Menzikoff, and three or four others of his suite, to work the vessel with them, he being the helmsman; by this practice he said he should be able to teach them how to command ships when they got home. Having finished their day's work, they used to resort to a public-house in Great Tower Street, close to Tower Hill, to smoke their pipes and drink beer and brandy. The landlord had the czar of Muscovy's head painted and put up for his sign, which continued till the year 1808, when a person of the name of Waxel took a fancy to the old sign, and offered the then occupier of the house to paint him a new one for it. A copy was accordingly made from the original, which maintains its station to the present day, as the sign of the 'czar of Muscovy,' looking like a true Tartar. His attention was forcibly attracted to the magnificent building of Greenwich Hospital, which, until he had visited it, and seen the old pensioners, he had some difficulty in believing to be any thing but a royal palace. King William having one day asked him how he liked his hospital for decayed seamen, the czar answered, 'If I were the adviser of your majesty, I should counsel you to remove your court to Greenwich, and convert St. James's into a hospital.'

He took into his service upwards of 500 persons—officers, engineers, cannoneers, surgeons, &c. He received a doctorate from the university of Oxford, and after a stay of three months, went through Holland and Dresden to Vienna. But an insurrection of the Strelitzes induced him to hasten home, and he arrived at Moscow, September 4th, 1698. The insurrection had already been suppressed by Gordon, but Peter erected a bloody tribunal; every day of the succeeding month saw the blood of the rebels flow; and as there were the strongest reasons to suspect his sister Sophia of being the author of this disturbance, he caused twenty-eight gibbets to be erected and 130 of the conspirators to be executed before her monastery; and three of them, who had drawn up a petition to Sophia, were hung before the windows of her cell with the petitions in their hands. Five hundred were banished; the corps of Strelitzes was abolished, and the last remains finally became extinct in Astrachan in 1705. It was probably merely from personal dislike that he accused his wife Eudoxia, who was impatient of his amours, of being engaged in the conspiracy. She was banished to Suzdal, where she was obliged to take the veil, under the name of Helen. To reward his faithful adherents he established the order of St. Andrew in 1698, which Golowin was the first to receive. The death of his favourite Lefort and of Gordon plunged him into the deepest grief. Menzikoff, who rose from obscurity by his talents and activity, now became the favourite of Peter. He supplied the place of the Strelitzes by twenty-seven new regiments of infantry and two of dragoons, who within three months were disciplined and brought into marching order. Nothing but merit and length of services was regarded in the appointment of officers. Peter devoted himself with incessant activity to the internal regulation of his empire, which assumed, by degrees, the appearance of a new creation. The man-



ner o. collecting the public taxes was simplified; the German costume was introduced; beards began to disappear; the numerous retinue of the boyars was diminished; foreign travel was in a manner necessary to secure the prince's favour; printing presses were set up and useful works introduced; schools were established in all the large towns, and new ecclesiastical institutions organized. When the patriarch Adrian died at Moscow in 1700, the czar left this office, but little inferior in authority to the papal, unfilled. The armistice of two years between Russia and Turkey, stipulated in the peace of Carlovitz, between the Porte and Austria, was prolonged to thirty years; but at the same time war was declared against Sweden. Patkul had now matured the alliance of the czar with Augustus, king of Poland, and no indications of good will on the part of the young Charles XII. of Sweden could divert Peter from his designs. Peter occupied Ingria, and attacked Narva. The young king of Sweden flew to its relief, and defeated 38,000 Russians with 8000 Swedes, November 30th, 1700.

This defeat did not shake the resolution of Peter. "I know," said he, "that the Swedes will often defeat us, but we are learning. Our turn to conquer will come at last." Fresh troops were immediately assembled, arms were provided, and the victory of the Russians over the Swedes on the Embach laid the first foundation for their future triumphs. Noteburg and Marienburg were taken; among the inhabitants of the latter, who were carried into Russia, was the orphan Catharine. After a triumphal entry into Moscow, and a short delay at Woronez, Peter returned to the theatre of the war on the Baltic, where Menzikoff had been throwing up fortifications for the protection of the new docks at the influx of the Olonza into Lake Ladoga. For the same purpose, on the 1st of May, Peter took Nyenschantz, a fortress at the mouth of the Neva. Four days after, with thirty small vessels, on board of which he served as captain of bombardiers, he took two Swedish ships of war at the mouth of the same river. To reward him for his services on this occasion Admiral Golowin created him knight of St. Andrew. As Nyenschantz was too far from the sea, and not sufficiently secure, Peter determined to construct a new fort to protect the mouth of the Neva. He here built a small wooden hut in the Dutch style, from which he superintended his new work. May 27th, 1703, the foundation of the fortress was laid, which the czar called St. Petersburg. The work was commenced under the direction of an Italian architect, and 20,000 men, from every part of the empire, were soon employed upon it. While engaged in this work he determined to build a city, which should serve as a commercial emporium to connect Russia with the rest of Europe. In four months the fortress of St. Petersburg was completed, and the city was also gradually rising. Many of the workmen, unwilling to undertake the long journey to their homes, settled here, where they were besides welcomed by the czar, as they were serviceable in erecting houses for the rich. Many Swedes, Finns, and Livonians, driven from home by war, eagerly hastened to the new city, where they received the land in their own right, so that in two years, besides Vasili-Ostrov, where the first private houses were built, the island of St. Petersburg and the admiralty-quarter were settled. Under the direction of Menzikoff the fortress of Cronschlot arose from the sea, at a short distance, for the protection of Petersburg. More than 8000 horses,

and as many men, perished in the labour of transporting the materials for building; but in March of the following year the cannons thundered from the walls of Cronschlot.

In the meantime Austria, Holland, and England made every exertion to destroy the alliance of Peter with Augustus of Poland. Charles left his great enemy in the heart of Livonia, and marched to Saxony to compel Peter's ally to abdicate his throne. Peter, on the other hand, commenced his new operations by the destruction of a Swedish flotilla of thirteen ships on Lake Peipus. Dorpat, Narva, and Ivangorod were captured, and the Swedish army was finally destroyed under the walls of Pultawa on the 8th of July, 1709. The czar, now promoted to the rank of lieutenant-general in the army, and rear-admiral in the fleet, wrote from the field of battle to Admiral Apraxin in Petersburg:—"Our enemy has experienced the fate of Phaeton, and the foundation of our city on the Neva is, at length, firm." Peter immediately hastened back to his favourite city on the Neva, where he made preparations to connect Lake Ladoga with the Wolga, and concluded commercial treaties with France, Italy, and the Hanseatic Towns. Having celebrated his victory by a triumphal entry into Moscow, and re-organized the army, consisting of thirty-three regiments of infantry, twenty-four of cavalry, and 58,000 garrison troops, he commenced his campaign in Livonia and Carelia, which were conquered in 1710. The Turks, instigated by Charles XII., had, meanwhile, declared war against him. Peter immediately established a senate to administer the affairs of the empire, and having restored to the bishoprics and monasteries the property before taken from them in order to gain the favour of the clergy and the nation, he advanced to the Pruth, opposite the camp of Mehemed the grand vizier. The soldiers were here reduced to the greatest extremes from want of provision, and their condition was the more desperate on account of the defection of the prince of Walachia, and his refusal to furnish the promised supplies. Peter, nevertheless, crossed the river, but was forced to retreat, and his exhausted army was surrounded by a numerous enemy. Peter saw nothing before him but captivity or death. He was delivered from this difficulty by his new wife, Catharine, whom he had privately married in 1707, and declared his lawful wife in March 1711. Assisted by the field-marshal, Scheremeteff, she sent to the grand vizier proposals of peace. A large sum of money, and valuable jewels, with promises of further remittances, all without the knowledge of Peter, are said to have accompanied the letter of Scheremeteff to the grand vizier. During this time Peter, despairing of any favourable results from this mission, and reduced to despondency, wrote to the senate in Moscow:—"If I fall into the hands of the enemy consider me no longer as your sovereign, and obey no commands which shall proceed from the place of my confinement, though it should be signed by my own hand. If I perish choose the worthiest among you to succeed me."

In July 1711 the peace of Hus was concluded in spite of all the opposition of Count Poniatowski, the agent of Charles XII. Peter purchased his own safety, and that of his army and empire, by the sacrifice of Azoph. Cantemir, prince of Moldavia, whom Peter refused to give up on any condition, followed the czar, and continued to receive from him a pension until his

death, twelve years afterwards. He now applied himself with great activity to the prosecution of the war in Pomerania against Sweden. To restore his health he went to Carlshad in the summer of 1711, and, on his return to Moscow, publicly solemnized his marriage with Catharine. The translation of the senate of regency to Petersburg took place two months later. In June 1712 he again visited Carlshad with his wife. After having taken the waters three weeks he proceeded to his army in Holstein, where Steenbock, the Swedish general, had obtained some successes over the Danes. He shut up this general in Tönningen, and returned to Petersburg to effect the conquest of Swedish Finland, and in 1713 penetrated beyond Abo to Tavasthus, while the Swedes in Tönningen were compelled to surrender. But the neutrality of Pomerania, proposed by Prussia and consented to by Menzikoff, thwarted his plans; for this act even the intercession of the czarina was hardly able to save the favourite from ruin.

Peter continued his efforts to improve the Russian marine, but he was obliged to submit when the college of admiralty refused to promote him to the dignity of vice-admiral, "because he had not sufficiently distinguished himself at sea to be preferred over other officers." His chief object was now to merit that distinction. Having obtained the naval victory at Twermunde, and completed the subjugation of Finland by the subsequent capture of the fortress of Nyslot, he was received, on his triumphal entry into Petersburg, by the vice-czar Romanadowski, with the salutation, "Hail, vice-admiral!" Perceiving the oppressions exercised by the nobility upon the lower classes, he established a board to inquire into abuses. The investigation ended in the exile to Siberia of a great number of civil officers from the first to the third rank, and strict provisions against future abuses, but he did not consider it prudent to attempt to abolish slavery for the present. He repaired the devastations which the war had caused in Ingria by settling in that country a number of rich peasants from the interior of Russia. He exercised the greatest prudence in regard to the religious contests between the Roskólnicks, those of the ancient faith, and the orthodox, but was obliged to put to death a Roskólnick who sought to obtain a martyr's crown by assassinating the czar. Events of this nature increased Peter's aversion to Moscow, and confirmed his determination to make Petersburg the capital of the empire. All his commercial ordinances, and his measures for the growth and embellishment of the city, were directed to this object. In the midst of these plans he was informed that Charles XII. had returned, and was now in Stralsund. But as this headstrong prince refused to consent to the neutrality of Pomerania, and thus offended England as well as Holland, he prepared for the czar the way to new and easy conquests. Stralsund was taken in December 1715 by the Prussians and the Danes without the aid of Peter; and in the first impulse of anger the czar was on the point of siding with Charles, because his troops were refused admittance into the works, and were even driven back by force. Before his visit to Pymont for the recovery of his health, he agreed with the king of Denmark upon a landing at Schonen, in pursuance of which he went to Copenhagen. Four fleets, Russian, Danish, English, and Dutch, were united, forming a squadron of eighty sail, partly to cover the disembarkation at Schonen, and partly to make head

against the Swedish fleet, which was cruising in the Baltic. The command of the combined fleet was unanimously committed to the czar; and he convoyed one hundred merchant vessels, lying in the sound, by the fleet of Sweden. The landing at Schonen was abandoned by the advice of the Russian generals; this excited suspicions in the mind of the Danish king, and Peter left Denmark and took possession of Mecklenburg.

For the accomplishment of certain political plans, he undertook a journey to Holland and France towards the end of 1716. In Amsterdam, besides the naval and commercial objects of his visit, he also attended to all the subjects of art and science. His wife, who visited him after her delivery in February 1717, remained at the Hague, while Peter, in the beginning of April, went through Brabant to Paris, where he visited all the literary, military, mechanical, and other institutions and collections of art, &c., and concluded a treaty of amity and commerce with France in behalf of himself and Prussia. His main object, the separation of France from England, and his designs on Mecklenburg, were not accomplished. In October 1717 he returned to Petersburg, and instituted investigations into charges of abuses and acts of oppression. Prince Wolkonski, the governor of Archangel, was shot, and military courts were commissioned to inquire into accusations against others. He then went to Moscow to judge his only son Alexis, who was condemned to death by the high officers of the empire. This was one of the greatest stains in the character of Peter. Though pardoned shortly after, he is said to have died of the agitation into which the trial and sentence had thrown him. At his funeral, which was solemnized with great pomp, the czar melted into tears. Many persons, involved in the guilt of Alexis, were executed with great cruelty.

Peter treated with equal severity the nobles who oppressed his people, and did not even spare his favourites Menzikoff and Apraxin. He endeavoured to introduce a more regular administration of justice by the institution of the colleges of the governments and a legislative committee, taking the code of his father Alexis for the basis of his new system. A commercial college was also erected, and the commercial class treated with distinction. His amusements consisted in ornamenting his capital, collecting a cabinet of natural curiosities, encouraging art, and raising the tone of society; he likewise provided amusements for the court and people, by public shows, masquerades, &c., among which the papal election intended to expose the head of the Roman church to ridicule, was particularly remarkable. Peter now landed troops on almost every point of the Swedish coast, and commenced a war of devastation never to be forgotten in the annals of that country. Jealousy of the growing power of Russia united Poland, Prussia, and Denmark with Sweden. But Peter resisted all, and maintained his dignity in a dispute with Austria; he banished the Jesuits from the empire because they meddled with affairs in which they had no concern, and prepared for a conflict with Great Britain. In 1719 all the English merchants in Russia were arrested and threatened with the seizure of their property. Peter was now called to endure the severest trials in the death of Scheremeteff, his companion in arms, and of the heir to the throne, Peter Petrowitsch, his son by Catharine, born in





these intervals he granted full pardon to Menzikoff, at the earnest desire of Catharine. He expressed a wish to speak with his favourite daughter Anna; but when she came the emperor was speechless. He expired on the 8th of February 1725, in the arms of his wife, who had not left him for three nights. Peter was fifty-three years of age, and, according to his physicians, might have lived forty more if he had not so long concealed his disorder. Peter was a man of powerful and original genius, who did every thing himself, and was never the instrument of others. His ardour was joined with prudence and resolution. His violent passions and sensual excesses were the fruits of the barbarism of his nation, his imperfect education, and uncontrolled power. On the centennial celebration of his accession to the throne, an equestrian monument by Falconet, representing him at full speed springing up a rock, with his hand extended, and the inscription "Petro Primo, Catharina Secunda, MDCCCLXXXII.," was exposed to view in Petersburg. It is represented in the previous page.

PETER II., emperor of Russia, grandson of Peter the Great, and son of Alexis, ascended the throne in consequence of the will of Catharine I. in 1727, when but thirteen years old. He died in 1730, of the small-pox, and was succeeded by Anna Ivanowna.

PETER III., FEDROWITCH, emperor of Russia. As the male line of the Romanoffs ceased with Peter II., the empress Elizabeth, daughter of Peter I. and Catharine I., agreeably to the order of succession enjoined by her father, appointed Charles Peter Ulrich, duke of Holstein Gottorp, son of her sister Anna Petrowna and the duke of Holstein, her successor, in 1742; and in 1745 she married him to the princess Sophia Augusta, of Anhalt-Zerbst, afterwards the celebrated Catharine II. Peter III. ascended the throne in 1762. His first step was a reconciliation with Frederic II., to whom he restored the conquered kingdom of Prussia Proper, and sent 15,000 men to assist him. He established some salutary laws; but a conspiracy broke out which put an end to his life after a reign of six months. His predilection for the people of Holstein, his attempts to establish Prussian tactics and to overthrow the privileges of the great, had made him numerous enemies. This conspiracy broke out in the night of the 8th of July, 1762. He abdicated the throne, but could not save his life by this means; and he was killed at Ropsha, a seat of Count Rasumoffsky, on the 14th of July, 1762.

PETER, the apostle (whose original name was Simon), was a Galilean fisherman from Bethsaida. His brother Andrew, having been received by Jesus among his disciples, introduced Simon to the divine instructor. He promptly resolved to leave all and follow Jesus, at whose command he had made a most remarkable draught of fishes. After this event we find him always among the followers of Christ, and one of his most confidential disciples. From the firmness of his faith, Jesus named him Cephas (a rock), and bestowed upon him peculiar marks of affection; yet he never gave him any superiority over the other apostles, as the catholics maintain; nor did Peter himself ever assume it. On the contrary, Jesus reminded him in their presence of his faults and his impetuosity; and in the last dreadful night before the crucifixion, Peter encountered the reproving look of his master, whom he had followed at a distance to the house of the high-priest, and there basely denied him from fear of punishment. Repentance for this crime

purified and strengthened his noble heart, which glowed with a warm love of Jesus. His zeal and eloquence made him often the speaker in behalf of his fellow apostles on important occasions; as, for instance, at the feast of pentecost, after the ascension of Christ, where Peter had the boldness to preach the gospel publicly for the first time, and converted several thousands by his powerful eloquence; and before the Jewish council, where he defended the new faith.

His opinions had great influence in the Christian churches, and on his proposal the apostles and elders of the first synod at Jerusalem resolved that a conformity to the laws of Moses should not be required of the Gentile converts to Christianity. Peter probably travelled through several countries of Middle and Western Asia, as a teacher of Christianity; but the tradition that he went to Rome and was crucified there in the year 67 rests only on the records of the Roman church; on which, also, the pope rests his claims to be considered the successor of this apostle. The two Epistles of Peter in the New Testament were written in Greek and directed to the churches in Asia Minor. In their style and in the exposition of doctrines, they bear strong marks of his ardent mind, hurrying from thought to thought, careless in expression, but still animated and forcible.

PETER THE HERMIT, an enthusiastic monk of Amiens, who, about the close of the eleventh century, roused Europe to the first crusade. Peter, who had made a pilgrimage to Jerusalem, instigated by the difficulties he had undergone, flew at his return to Pope Martin the Second; and under the auspices of that pontiff, preached to an assembly of more than 4000 of the clergy, with 30,000 laymen, that met at Piacenza, the wild project of driving the Mohammedans from Jerusalem. The success of his enthusiastic harangues was proportionate to the boldness of his scheme and the ignorance of his auditors. Peter himself led the way through Hungary, at the head of an undisciplined multitude of more than 300,000 men, a comparatively small number of whom survived to reach the city. Peter distinguished himself by his personal courage at the storming of the holy city; and having witnessed the accomplishment of his undertaking, returned to his native country, where he founded the abbey of Noirmoutier, and died its first superior.

PETERBOROUGH, CHARLES MORDAUNT, EARL OF, a son of Lord Mordaunt, whom he succeeded in his title and estate in 1675. He was engaged in the expedition to Tangier in 1680, in which he served with distinction against the Mohammedans. He went over to Holland in the reign of James II., and entering into the scheme of his dethronement, returned to England with his successor, by whom he was created earl of Monmouth, and appointed first commissioner of the treasury. He succeeded to the earldom of Peterborough on the death of his uncle, in 1697, and was subsequently employed as commander of the English army in Spain, in the war of the Spanish succession. He distinguished himself greatly by his courage, activity, and conduct in taking Barcelona, and obtaining many other advantages over the French; in consequence of which he was appointed generalissimo of the imperial forces, and received the thanks of the British parliament. In the reign of George I. he was made a knight of the Garter, and received the appointment of general of marines. His death took place during a voyage to



Lisbon in 1735. Lord Peterborough was intimate with his literary contemporaries, and was himself a writer of poetry, some of which has been published. In "The Correspondence of the Countess of Suffolk," edited by Mr. Croker, are several of his letters.

PETERS, HUGH, was born at Fowey, in Cornwall, in 1599, and in 1622 took his degree of master of arts at Trinity college, Cambridge. After obtaining a license, and preaching in London with great success, he removed to Holland, and several years afterwards to America, on account of his nonconformity. In 1636 he was entrusted with the charge of the church at Salem, and remained there five years. He did not, however, confine his attention exclusively to spiritual concerns, but took an active interest in mercantile and civil affairs; he assisted in reforming the police of the town, suggested the plan of the fishery and of the coasting and foreign voyages, procured carpenters, and engaged in trade with great success.

In 1641 he came to England on a mission to procure an alteration in the laws of excise and trade, but never returned. During the civil war he advocated the cause of parliament by his preaching, and was appointed by Cromwell one of the licensers of ministers, and also a commissioner for amending the laws, though totally disqualified for such employment. After the restoration he was tried for conspiring with Cromwell and compassing the king's death, and was executed on the 16th of October, 1660, aged sixty-one years. He is accused by Burnet of having pressed the condemnation of the unfortunate Charles; but he himself declared in his will that he opposed it. He was a man of no learning, but of impetuous zeal and peculiar native vigour of mind. His sermons, several of which were published, produced a great effect upon the populace by their striking though vulgar eloquence. His coarse and familiar images never failed to answer their purpose; and he possessed the faculty of associating his thoughts in such a manner as to prevent them from being easily forgotten.

PETHION, or PETION DE VILLENEUVE, JEROME, a French revolutionary statesman, who was originally an advocate at Chartres, and was chosen deputy by the *tiers état* of that city to the states-general. The character, conduct, and talent, of Pethion have been variously represented; but his great influence over public affairs is a proof that he was not destitute of ability. In the early part of his career he acted with Mirabeau, but did not join in such of his measures as were calculated to impede the extension of liberty and equality of rights. In October 1789 he was appointed a member of the first committee of general safety, and in December 1790 was elected president of the national assembly. In June following he became president of the criminal tribunal of Paris, and, together with Barnave and Latour-Maubourg, was appointed commissioner to attend the return of the monarch. He was elected mayor of Paris in November 1791, and, in consequence of his implication in the attack on the Tuileries, June 20th, 1792, was suspended from his functions July 6th, but restored by the assembly on the 13th. His behaviour on the 10th of August has, by some, been interpreted as the result of weakness, and by others as the effect of design, to avoid betraying his character as an abettor of the violence. Being nominated a deputy from the department of Eure and Loire to the convention, which met in September, he became the first president

of that assembly. Soon after the death of the king Pethion was accused of having contributed to the massacres of September; but against this charge he successfully defended himself. He now, however, became the object of jealousy to Robespierre, and was included in the proscription of the Girondists in May 1793. He made his escape, with some other deputies of the same party, to the department of Calvados, where they in vain endeavoured to avail themselves of the insurrections against the terrorists. Some time after the body of Pethion, with that of Buzot, one of his confederates, was found in a field in the department of the Gironde, half devoured by wolves, and it was supposed that he had perished from hunger.

PETION, ALEXANDRE.—This celebrated president of the southern parts of the island of Hayti, was a mulatto, and received his education in the military school of Paris. Being a man of cultivated understanding and attractive manners, and, moreover, well instructed in the art of war, he served in the French, and afterwards in the Haytian armies, with success and reputation. He was in high credit as a skilful engineer, in which capacity he rendered the most essential services to Toussaint and Dessalines, from whom he received many marks of attention and rapid advancement in his profession. He succeeded Clervaux in the government of Port au Prince, and the command of the mulattoes, and held this post at the time of Dessalines' death. Petion was highly respected by the people for his talents and virtues; and upon the dissolution of the government by the death of Dessalines, the people of colour rallied around him as their chief in preference to Christophe, who became the leader of the blacks. Christophe, deeming himself entitled to the undivided succession of Toussaint and Dessalines, the two chiefs took up arms and had many encounters, in one of which particularly, a pitched battle, fought January 1st, 1807, Petion was defeated and pursued by Christophe to the very gates of Port au Prince. This campaign secured to Christophe a decided and unquestioned ascendancy in the northern part of the island, where his chief strength lay. Still Petion's personal popularity, and the hostility of the mulattoes to the negroes, enabled him to maintain his ground at the south; and a bloody war ensued between the rival chieftains of several years' duration, favourable in its issue to Christophe on the whole, but not sufficiently so to dispossess Petion of his power. Wearied, at length, of their unavailing struggle, both parties tacitly suspended the contest, and devoted themselves to the improvement of their respective dominions. Petion's government took the form of republican institutions, consisting of himself, as president for life, and a legislative body so constituted as to be completely under his influence. Petion was a man of fine talents and of honourable feelings and intentions, but not well adapted for the station which he was called upon to fill. The Haytians, just liberated from absolute slavery, without the education, habits of thought, moral energy, and rectitude of character, which are necessary in a government perfectly republican, stood in need of a ruler less kind, gentle, and humane than Petion. In consequence of this his people relaxed in their attention to agriculture, his finances became disorganized, and his country impoverished; and, disheartened at a state of things which he saw no means of remedying, he sunk into a state of despondency, which ended in voluntary death.

His final illness lasted only eight days, during which he resolutely refused all remedies and every species of aliment, even to water; dying, at length, of mere inanition and despondency. His physicians, upon examining his body after death, found all its functions perfectly sound, and without any trace of malady. He died on the 29th of March, 1818, and was succeeded by President Boyer.

PETIVER, JAMES, an English botanist, who practised as an apothecary in London. He was a celebrated collector of natural curiosities, and formed a museum, of which he published an account. He was for many years a fellow of the royal society, and, in conjunction with Mr. Ray, he prepared for the press his "History of Plants." Mr. Petiver died in April 1718, and his collections were purchased by Sir Hans Sloane. He published several works on botany besides the one already mentioned.



PETRARCH, FRANCIS.—This extraordinary poet and restorer of literature in modern Italy was born at Arezzo in 1304. His father had been a notary in the city of Florence, but had been banished during the infancy of his son, who was brought up till he was seven years of age at Ancise in the valley of the Arno. After this period the father, losing all hope of settling again in Florence, from which the violence of a political faction had removed him, departed with his family to Avignon, whither the holy see had been transferred from Rome. Here young Petrarch first commenced his friendship for Gui Settimo, the son of a Genoese, with whom his father was acquainted, and a youth of about his own age. From Avignon, however, both families shortly removed to Carpentras, a pleasant town a few miles distant; and here Petrarch was placed under the care of Convenole, a Tuscan schoolmaster, of whom Petrarch said many years after, that "he resembled the whetstone which sharpened knives but remained dull itself." Under him, however, and by the aid of the elementary instruction which he had received from him, Petrarch soon left his companions behind him in his scholastic studies, and particularly in his proficiency in the Latin language; and from the age of ten to fifteen he learned as much of grammar, rhetoric, and logic as could be acquired in the schools

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of that day. At about this age he appears either to have first received the germ of poetical genius, or at least to have experienced that which chiefly effected its development, from a visit to the celebrated fountain and valley of Vaucluse. Of this beautiful spot we have the following graphic account from the pen of Ugo Foscoli:—"The valley of Vaucluse is one of those works of nature which five centuries have been unable to disturb. On leaving Avignon the eye of the traveller reposes on an expanse of beautiful meadow till he arrives on a plain varied by numerous vineyards. At a short distance the hills begin to ascend, covered with trees, which are reflected on the Sorga, the waters of which are so limpid, their course so rapid, and their sounds so soft, that the poet describes them truly when he says, 'that they are liquid crystal, the murmurs of which mingle with the songs of birds to fill the air with harmony.' Its banks are covered with aquatic plants, and in those places where the falls or the rapidity of the current prevent their being distinguished, it seems to roll over a bed of green marble. Nearer the source the soil is sterile; and as the channel grows narrow the waves break against the rocks, and roll in a torrent of foam and spray, glittering with the reflection of the prismatic colours. On advancing still farther up the river the traveller finds himself inclosed in a semicircular recess, formed by rocks inaccessible on the right, and abrupt and precipitous on the left, rising into obelisks, pyramids, and every fantastic shape, and from the midst of them a thousand rivulets descend. The valley is terminated by a mountain perpendicularly scarped from the top to the bottom, and through a natural porch of concentric arches he enters a vast cavern, the silence and darkness of which are interrupted only by the murmuring and the sparkling of the waters in a basin which forms the principal source of the Sorga. This basin, the depth of which has never yet been fathomed, overflows in the spring, and it then sends forth its waters with such an impetuosity as to force them through a fissure in the top of the cavern, at an elevation of nearly a hundred feet on the mountain, whence they gradually precipitate themselves from height to height in cascades, sometimes showing, and sometimes concealing in their foam, the huge masses of rock which they hurry along. The roar of the torrents never ceases during the long rains, while it seems as if the rocks themselves were dissolved away, and the thunder re-echoed from cavern to cavern. The awful solemnity of this spectacle is varied by the rays of the sun, which towards evening particularly refracts and reflects its various tints on the cascades. After the dog-days the rocks become arid and black, the basin resumes its level, and the valley returns to a profound stillness."

In this beautiful solitude did the susceptible mind of Petrarch become inspired with that fancy and sensibility which constituted through life the source of all his pleasures and all his sufferings. The time, however, shortly arrived when his father thought it necessary to seek an establishment for his son. Science and letters were held in contempt even at Avignon, though the residence of the most polite and witty court in Europe. Law was the only study which led to fortune, and Petrarco observing the talents of his son, hoped he would distinguish himself in that profession, and sent him to study at Montpellier, a town as much celebrated for its beauty and



healthfulness as for the skill of its professors, both in physic and law. The Roman law had been taught there from the twelfth century. Petrarch studied here four years, but it was so much lost time, for he could not be brought to fix his attention on such dry subjects. "I could not," says he in a letter to a friend, "deprave my mind by such a system of chicanery as the present forms of law exhibit." Petrarch perceiving his slow progress, sent him to Bologna, a place of still higher celebrity for persons of this profession; but he succeeded no better there than at Montpellier. His father went to Bologna to remedy, if possible, this evil, which he apprehended would be so fatal to his future pursuits. Petrarch, who did not expect his father, ran to hide the manuscripts of Cicero, Virgil, and some other poets, of whose works he had formed a little library, depriving himself of every other enjoyment to become master of these treasures. Petrarch, having discovered the place in which they were concealed, cast them all into the fire.

Petrarch now, however, yielded to the dictates of filial duty, and, in opposition to all his predispositions and tastes, pressed forward in the study to which his father had appointed him. But nature was always stronger than his efforts, though prompted by so powerful a motive. At this time he became acquainted with two of the best poets of the day among the professors at the university of Bologna, Cino de Peetoye and Cecco de Asoli. It was rather singular that Cino had three pupils who have conferred on him, and their country, and themselves, the highest honour—viz., Petrarch, Boccaccio, and Bartholi. The professors soon discovered the talents and the poetical genius of Petrarch, and directed their endeavours to the cultivation of the latter. But while he was thus vacillating between his inclinations and his duty, he received intelligence of his mother's death and his father, unable to support his loss, survived her but a few months.

After the death of his parents, Petrarch devoted himself entirely to literature, under the auspices of John of Florence, an ecclesiastic with whom he became acquainted; and in such pursuits it is probable that he would have spent an uninterrupted life, but for the circumstance which formed the main era of his history and determined the tenour of his character. This was his meeting with Laura, whose name has ever been inseparably connected with his own, and whose charms he has immortalized in his verses. He first saw her going to the church of St. Claire in Avignon, and immediately became passionately attached to her. She, however, was a married lady, and consequently treated his advances with becoming disregard. About the same time he became acquainted with and joined the household of the Colonna family, and shortly afterwards left Avignon to improve his knowledge and relieve his mind by travelling. This expedient, however, proved utterly ineffectual to banish the recollection of Laura. He returned, composed a multitude of sonnets to her, and at length fled precipitately from Avignon to the solitudes of Vacluse, where he had at first fallen in love with nature, and was followed thither by all the demons which his own morbid sensibility had conjured up.

In his thirty-fourth year Petrarch obtained a small ecclesiastical benefice from Pope Benedict XII., and though he was pressed to reside at Avignon, where the papal court was then held, he preferred the re-

tirement of Vacluse. "Reverend and most dignified prelate, my much honoured lord," says Petrarch to the bishop of Lombes, "you invite me to settle at the court of Rome in Avignon, and fill me with the most brilliant hopes of advancement. Now, had I not previously received many the most unequivocal proofs of your great kindness and affection, I might feel disposed to look upon you as the bitterest enemy your unfortunate friend Francis could possibly have in this world. From the different conversations we have frequently had together, you cannot be ignorant of the great promises I have at times had from his holiness Pope John; insomuch as to raise in my mind a fair expectation of being speedily promoted to some elevated post; and yet here I am, and here I shall ever remain, that poor unfortunate wretch Petrarch. Your long experience in the world must have clearly manifested to you that nothing is more fallacious and deceitful than the flattering promises of a court; and that the most profligate and the most illiterate of mankind, nay, even the most degenerate of the sons of earth, who, either by simony, favour, or adulation, rise to the highest stations and dignities of the church, are the persons best received there. *O tempora! O mores!* You would think me highly culpable were I to obtain any thing good by such indirect courses as these. How is it then possible, my dear Sir, that you, who are a man of high birth, honour, and integrity, can propose to me to re-establish myself in that court where not a single person, professing to be an honest man, and being actually so, would deem it fit to remain without shame to himself, when not actually driven by want so to do? Besides, were it even possible for me to obtain preferment through the munificence of his holiness, still the horrid vices of that court are so revolting to my mind that the very thoughts of them make me sick at heart. Know, that when I withdrew myself from the papal courts, I sang forth the psalm—'When Israel went out of Egypt.' In the cheerful solitudes of Vacluse I enjoy a sweet and undisturbed repose, which affords me sufficient leisure to prosecute my studies in peace and tranquillity; and what I may occasionally have to spare from those studies I pass in relaxation and amusements at Cabrieres. Ah! my friend, were it possible for you to fix your residence in that charming valley of Vacluse, you would not only be disgusted with the papal court, but with all the rest of the world. As to me, it is my firm determination never to behold that court again. Remember me, in the kindest manner, to that most excellent man, Messere Stefano Colonna, your father, as well as to your worthy brother the cardinal, and continue to honour me with your cordial affection. Vacluse, 10th of the Calends of June, 1338."

In tracing the literary career of Petrarch, we must not pass unnoticed his "passion for Laura;" indeed we have already adverted to his first meeting with that lady. On the real happiness of his life we believe it exercised but little influence; but offering a fruitful theme for his pen as a poet, it became by habit the business of his existence. Notwithstanding Petrarch's love of retirement, he still felt a kind of necessity for attracting by all means the sympathy of the world; and the wretchedness that is encouraged by such a vanity is utterly incapable of self-consolation. A refined mind, agitated by a natural quickness of sensations habitually uncontrolled, made him dread, and wish by turns, the possession of

Laura. His passion was protracted by that unmanly irresolution which was the real source of his misery and lamentations. When she disappeared for ever from his eyes, melancholy sensations had long become habitual to him. In the course of the ten following years he wrote the second part of his love-poetry, where he describes Laura as sometimes appearing to him in the middle of the night; at other times "he dissolves into ecstasies," and brings "the third heaven before his eyes" to contemplate the celestial beauties of Laura. Frequently he complains of the fatality which condemned him still to nourish his desires upon the dust of a shadow, and we find him exclaiming,—“What art thou doing? why art thou still musing, O my disconsolate soul? Why dost thou persevere in looking back to the time that cannot return? Thou only addest fuel to the fire in which thou consumest. Let us seek heaven, since nothing pleases us on earth from the day that we saw that beauty which, living and dead, was destined to disturb our repose—” More than twenty years at least after he had lost her, when he was himself on the brink of the grave, and when he was able to think of her with more composure, he drew from his memory a picture more distinct, though not perhaps perfectly true, of the heart, the principles, and the conduct of Laura.

He describes her descending from heaven on the dew the night after she had left the miseries of the world. He says that she appeared before him, stretched forth her hand, and sighing, said: “Recognise the woman who, from the first moment that thy young heart knew her, withdrew thee from the path of the crowd.”—“Whilst my tears testified the sorrow which her loss had occasioned me—‘Thou wilt never be happy,’ said she, ‘while thou art the slave of the world. To a pure mind, death is emancipation from a dreary prison. My loss would give thee pleasure if thou knewest but a small portion of my happiness.’ In uttering these words, she turned her eyes with religious gratitude towards heaven.

“She ceased; and I said to her, ‘Do not the weight of infirmities, and the tortures invented by tyrants, sometimes embitter the agonies of death?’ ‘I cannot deny,’ said she, ‘that death is preceded by acute suffering and by the dread of eternity; but if we place our trust in God, it is but as a sigh. In the flower of my youth, when thou lovedst me the most, life had its greatest charm for me; but when I quitted it, I felt the gaiety of one who leaves the place of his exile to return to his home. I felt no sorrow except pity for thee.’

“‘Ah! but tell me,’ said I, ‘in the name of that fidelity which you formerly knew, and which you now know more certainly in the presence of that Being from whom nothing is hidden, tell me, was the pity which you felt for me inspired by love?’ I had hardly uttered these words, when I perceived her countenance illumined by that heavenly smile which had ever shed serenity over my sorrows, and she sighed. ‘Thou hast always possessed my affection,’ said she, ‘and thou always wilt possess it; but I have deemed it right to temper thy passion by the sternness of my looks. A mother never loves her child more dearly than when she seems to chide it. How often have I said to myself, He is consumed by a raging fire, and I must not therefore let him know what is passing in my heart. Alas! we are little capable of such efforts when we ourselves love and

yet fear. But it was by these means only that we could preserve our honour and save our souls. How often have I feigned anger while love was struggling in my heart. When I saw thee sinking beneath despondency, I gave thee a look of consolation, I spoke to thee. The grief and the dread which I felt must have altered the tone of my voice, and thou must have perceived it. At other times thou wert carried away by rage, and I could control thee by severity only. These are the expedients, these are the arts I have practised. It was by this alternation of kindness and of rigour that I have conducted thee, sometimes happy, sometimes unhappy, wearied in truth, but still I have conducted thee till there is no more any danger: I have saved us both, and my happiness is the greater that I have.’ My tears flowed fast while she spoke, and I answered her, trembling, that I should be rewarded if I might dare to believe her—she interrupted me, and her face reddened as she said: ‘O thou of little faith, wherefore dost thou doubt? My tongue shall never reveal whether thou hast been as dear to my eyes as to my heart. But in nothing have I delighted more than in thy love, and in the immortality which thou hast given to my name. All that I required of thee was to moderate thy excess. In endeavouring to tell me the secret of thy soul, thou openedst it to all the world. Thence arose my coldness. The more thou calledst aloud for pity, the more was I constrained by modesty and fear to be silent. There has been little difference in our sympathy, except that the one proclaimed, and the other concealed it. But complaint does not embitter sufferings, nor does silence soften them.’”

The poet says that they continued this conversation, and he dwells with some complacency on the merit of his poetry, whilst Laura is unable to conceal that jealousy which, although it springs immediately out of selfishness and envy, is always mistaken for the inseparable effect of the deepest attachment. “I would have desired,” she said, “to have been born near thy beautiful country; however, that land in which I have been fortunate enough to please thee, ought to seem fair in my eyes. Haply that heart, whose devotion to me alone is my unfailing delight, would have felt for others.”

“‘O no!’ I cried, ‘the rolling spheres above  
That kindled first the nascent spark to love,  
Whatever clime your heavenly presence own’d,  
Had led me there by sacred instinct bound.’  
“‘Whatever you think, the honour all was mine,’  
The vision answered with a smile divine;  
‘But heedless how the blissful moments fly,  
You see not how Aurora climbs the sky!’”

Her lover then asked her if it would be long before he should rejoin her. Laura departed, saying, “As far as it is permitted me to know, thou wilt remain long upon earth without me;” and indeed Petrarch really survived Laura about twenty-six years.

We now approach the most memorable period in the life of Petrarch, namely, his investment with the laurel crown in the capitol at Rome. It is thus minutely depicted by Gibbon the historian:—“Twelve patrician youths were arrayed in scarlet; six representatives of the most illustrious families, in green robes, with garlands of flowers, accompanied the procession; in the midst of the princes and nobles, the senator, count of Anguillara, a kinsman of the Colonna, ascended the throne; and at the voice of a herald, Petrarch arose. After discoursing on a text of Virgil, and thrice repeating his vows for the pros-



perity of Rome, he knelt before the throne, and received from the senator a laurel crown, with the more precious declaration,—‘This is the reward of merit.’ The people shouted ‘Long life to the capitol and the poet!’ A sonnet in praise of Rome was accepted as the effusion of genius and gratitude; and after the whole procession had visited the Vatican, the profane wreath was suspended before the shrine of St. Peter. In the diploma which was presented to Petrarch, the title and prerogatives of poet-laureate are revived in the capitol, after the lapse of 1300 years; and he receives the perpetual privilege of wearing at his choice a crown of laurel, ivy, or myrtle, of assuming the poetic habit, and of teaching, disputing, interpreting, and composing, in all places whatsoever, and on all subjects of literature. The grant was ratified by the authority of the senate and people, and the character of citizen was the recompence of his affection for the Roman name.”

The appearance of Petrarch, when arrayed for his triumph in the capitol, is carefully delineated in the subjoined sketch, copied from an illuminated copy of his own works.



Petrarch's person, if we may trust to his biographers, "was so striking with beauties as to attract universal admiration." They represent him "with large and manly features, eyes full of fire, a blooming complexion, and a countenance that bespoke all the genius and fancy that shone forth in his works." Possibly Petrarch was not over-vain of his exterior endowments, though it does not appear that modesty had ever interfered with his self-appreciation. "Without being uncommonly handsome," says he, in the "Letter to Posterity," "my person had something agreeable in it in my youth. My complexion was a clear and lively brown; my eyes were animated; my hair had grown gray before twenty-five, and I consoled myself for a defect which I shared in common with many of the great men of antiquity—for Cæsar and Virgil were gray-headed in youth;

and I had a venerable air, which I was by no means very proud of."

After Petrarch had been crowned at Rome, his income increased with his reputation. King Robert of Naples then appointed him his chaplain, with the privilege of not attending at court. He returned to Vaucluse, and the holy see actually forced its patronage upon a writer whose celebrity and independence of character had rendered him truly formidable. He would never take holy orders, that he might not be in a condition to accept a bishopric, and refused the office of apostolical secretary under three popes. In a bull by which Clement VI. conferred on him an additional benefice, it is expressly declared "that neither Petrarch nor any of his friends had solicited it;" and the poet did not, therefore, consider that any obligation was imposed on him, by these liberalities, to restrain the vehemence of his pen. In his Latin eclogues he introduces the shades of the pastors of the church, reproaching each other with their crimes, and consoling themselves by prophesying those of their reigning successor. The holy see was considered by Petrarch as "the school of errors, the temple of heresy, the manufactory of treasons, and the hell of living men." The church was "an impudent prostitute, supported by the opulence of her fornicators." He calls Avignon "the drain of all vices, whence the smell rose to pollute even the throne of the Almighty;" and adds that Cecile de Commenge, Vicomtesse de Turenne, secretly bartered her charms to Clement VI. for the power of selling to the public his temporal favours and spiritual indulgences. Never did luxury and licentiousness prevail so publicly and so ostentatiously in the pontifical palace. Petrarch shuddered at it, and he describes it in a way to make his readers shudder. At the period of the subsequent reformation his invectives against the court of Avignon rendered Petrarch infamous amongst the French catholics: but, in a semi-civilized age, a great poet is radiant with divinity; and in the fourteenth century the executioner would not place his hand on a head which had been hallowed by the laurel. Innocent VI. believed that Petrarch was a magician, but he dared not bring him to the stake—and notwithstanding the poet called him "a suspicious and indolent bear, whose coarseness caused the luxury and the easiness of his predecessor to be forgiven," yet he endeavoured to soothe him by honours and attentions; whilst the cardinals of the greatest influence could not induce him to kiss his foot. To indulge in the necessity which he experienced of saying every thing he thought and felt, Petrarch availed himself of a celebrity which no author, during his life, ever enjoyed in an equal degree. Still he was unhappy even on that account: "This laurel," says he, "without adding any thing to my knowledge, has increased my own discontent and the envy of others."

Arquà was long the residence of Petrarch; indeed it was there he died. It is twelve miles from Padua, and about three miles on the right of the high road to Rovigo, in the bosom of the Euganean hills. After a walk of twenty minutes across a flat well-wooded meadow, you come to a little blue lake, clear, but fathomless, and to the foot of a succession of acclivities and hills, clothed with vineyards and orchards, rich with fir and pomegranate trees, and every sunny fruit shrub. From the banks of the lake the road winds into the hills, and the church of Arquà is soon seen between a cleft where two ridges slope towards

each other, and nearly inclose the village. The houses are scattered at intervals on the steep sides of these summits; and that of the poet is on the edge of a little knoll overlooking two descents, and commanding a view not only of the glowing gardens in the dales immediately beneath, but of the wide plains, above whose low woods of mulberry and willow thickened into a dark mass by festoons of vines, tall single cypresses, and the spires of towns, are seen in the distance, which stretches to the mouths of the Po and the shores of the Adriatic.

The climate of these volcanic hills is warmer, and the vintage begins a week sooner than in the plains of Padua. The principal front of his charming villa is given beneath.



Every footstep of Laura's lover has been anxiously traced and recorded. The house in which he lodged is shown in Venice. The inhabitants of Arezzo, in order to decide the ancient controversy between their city and the neighbouring Ancisa, where Petrarch was carried when seven months old, and remained until his seventh year, have designated by a long inscription the spot where their great fellow-citizen was born.

Petrarch at this period paid peculiar attention to the study of the Latin tongue; and the following beautiful passage from "The Africa," which originally appeared in Latin, will strongly remind our readers of the Mantuan poet Virgil. The passage describes the death of Mago:—

"The Carthaginian rose—and when he found  
The increasing anguish of his mortal wound,  
All hope forbid—with difficult, slow breath  
He thus address'd the coming hour of death—  
"Farewell to all my longings after fame!  
Cursed love of power, are such thine end and aim?  
Oh, blind to all that might have made thy bliss,  
And must ambition's frenzy come to this?  
From height to height aspiring still to rise,  
Man stands rejoicing on the precipice,  
Nor sees the innumerable storms that wait  
To level all the projects of the great.  
Oh, trembling pinnacle of power on earth!  
Deceitful hopes! and glory blazon'd forth  
With false, fictitious blandishments! Oh, life  
Of doubt and danger, and perpetual strife  
With death! And, *thou*! worse than this night of woe  
That comest to all, but ah! when none can know,  
Hour singled from all years! why must man bear  
A lot so sad? The tribes of earth and air  
No thoughts of future ill in life molest,  
And when they die, sleep on, and take their rest;  
But man in restless dreams spends all his years,  
And shortens life with death's encroaching fears.  
Oh, *thou*, whose cold hand tears the veil from error,  
Whose hollow eye is our delusion's mirror!  
Death, life's chief blessing! At this hour of fate,  
Wretch that I am! I see my faults too late.  
Perils ill-sought, and crimes ill worth the price,  
Pass on in dire review before my eyes;  
Yet, thing of dust, and on the verge of night,  
Man dares to climb the stars, and on the height

Of heaven his owl vision dares to bend  
From that low earth, where all his hopes descend.  
What then avails me in this trying hour,  
Or thee, my Italy, this arm of power?  
Why did I bid the torch of ravage flame?  
Ah! why as with a trumpet's tongue proclaim  
The rights of man? confounding wrong and right,  
And plunging nations in a deeper night?  
Why did I raise of marble to the skies  
A gorgeous palace? Vain and empty prize!  
When with it lost my air-built dreams must lie  
Gulph'd in the Ocean of eternity.  
My dearest brother, ah! remember me,  
And let my fate avert the like from thee."  
"He said, and now, its mortal bondage riven,  
His spirit fled, and from its higher heaven  
Of space look'd down where Rome and Carthage lay,  
Thrice blest in having died before the day  
Whose wing of havoc swept his race away,  
And had not saved by valour vainly shown  
His country's woes, his brother's, and his own."

Petrarch's love of literary fame, and his ill-concealed jealousy of criticism, is strongly exhibited in the following letter to a distinguished dignitary of the church, who had long been his patron:—

"Reverend and most dignified prelate, James Colonna, my very honoured lord,—It is delightful to me to receive such an undoubted proof of your affectionate regard for me, as appears from the displeasure you feel in hearing my compositions criticised by some poor wretched ignorant creature; for you would not take so warm an interest in what concerns my honour if you did not love me sincerely. Know then, for your comfort, that I feel no more disturbed with the shrill tones of those chirping crickets than the moon does at the loud baying of a furious wide-mouthed mastiff. If I really had any intention to imitate the first verse of the Provençal poet, Arnaldo Daniello,

*Drez et raison es que je cante de Amour,*"

it was only to imitate it in part, because an imitation of the whole did not suit my purpose; and for that very reason I made use of his own proper words; but only so far as was necessary for my purpose. If these poor wretches could conceive the difference between an imitation and an absolute plagiarism, they would not hold such idle and extravagant language as they now do. But my comfort is in the words of Cicero, 'Vera laus fit à laudato viro.' Conceive, therefore, my dear and excellent friend, if these idle chatterings can give me uneasiness for a single moment. It is a matter of real concern to me to learn from your letter that our worthy and admirable friend Messer Bernardo is tormented with his old complaint. So excellent a man ought not, if such were the will of heaven, to suffer any grievance whatever. Remember me kindly to him, and assure him of the pain I feel on his account. I beg you also to make an apology on my part to the reverend cardinal John, your brother, for not having endeavoured to find the book he pointed out to me. The reason for the omission was this: in the very short time I passed with the most serene king Robert, I was never for a single moment my own master; and when I proposed returning to Rome, I had not sufficient time left to take leave of any of my friends. Be so good, in my name, most respectfully to salute your excellent and honoured father, Messer Stephen Colonna, and continue as usual to exhilarate your old friend Francis with your delightful letters. Farewell.

"From inclination as well as duty,

"Your most devoted friend,

"FRANCIS PETRARCHA."

"Naples, 8th Calends of April, 1341."



In 1343 Petrarch was for some time a resident at Naples, and while there witnessed a storm, which he describes as the most fearful and interesting visitation of Providence he ever beheld. He says that "it was indeed one general commotion of the Mediterranean and Adriatic; but I will call it the Neapolitan tempest, because it found me, against my will, in the port of Naples; and, since the eagerness of the courier to depart leaves me not time enough to record it fully, I beg you will be assured that no man ever beheld the elements of earth and water in more fearful conspiracy. This visitation from heaven was foretold several days before its occurrence, by the bishop of a little neighbouring island, who rested his prediction on certain astronomical calculations; but, as it rarely happens that prophets penetrate the whole truth of any future event, so he unluckily announced as the completion of the catastrophe, 'that a terrible earthquake would ensue, by which Naples itself would be destroyed on the 25th of November.' This advertisement obtained so much credit that the greater part of the inhabitants actually gave up every other consideration to the grand concerns of religion, imploring the mercy of God, and his forgiveness of their past offences, as if the following day were infallibly to be their last. On the other hand, many laughed at the idle prediction, observing how little faith was due to astrologers, the more especially as only a few days had passed since the last earthquake. In the midst of these apprehensions and encouragements (of which the former however predominated) I retired, on the evening of the 24th, just before sunset, to my apartment, and in my way thither met almost all the females of the city (in whom the sense of shame had been swallowed up by that of danger) bare-footed and with hair dishevelled, crowding to the churches, with their babes in their arms, crying and imploring God for mercy. As night came on, the sky was more than usually serene. My servants went to bed immediately after supper. For my own part, I proposed to stay up and watch the setting of the moon, at that time (I think) in her first quarter. The window which looks to the west was left open, and I saw her as about midnight she hid herself behind St. Martin's mount, her face much darkened, and partially covered by clouds. I then closed the window, and stretched myself on my bed, where, after lying for some time awake, I was just falling asleep when I was roused by the noise of an earthquake. The casement was burst open, the light which I always keep burning in my chamber was extinguished, and the whole house shook to its very foundations. In this state, between sleeping and waking, and assailed by the terror of impending destruction, I ran to the cloisters of the monastery in which I reside, and where we groped about in the dark (having only the glimmering of one dull lamp to direct us) to receive and administer whatever consolation was in our power. Here we were shortly met by the abbot—a very pious man—with his monks in procession, who, terrified by the tempest, were bearing the holy cross and reliques of saints, and preceded by lighted torches, with devout prayers and exclamations, in their way to the church to sing matins to the Virgin. This having inspired me with courage, I accompanied them to the church, where we all with one accord threw ourselves prostrate on the ground, and did nothing else but with loud uplifted voices implore the divine mercy and forgiveness, expecting

every minute the sacred building to fall and bury us in its ruins.

"It would be much too long to recount all the horrors of that infernal night; and although the truth very far exceeds all power of description, yet I fear to be thought guilty of exaggeration when I exclaim, What deluges of water! what wind! what thunder! what terrible rumbling in the heavens! what fearful tremblings of the earth! what vehement commotion in the sea! what shrieks of amazed and distracted multitudes! The long night seemed extended by magic art to twice its actual duration; and when morning came, its approach was announced to us rather by the clock than by any corresponding light in the firmament. The priests robed themselves for the celebration of mass, while we, not having courage to lift our faces to heaven, remained stretched on the ground in prayer and supplication. Though day had broke, it was still as dark as night. The multitudes in the upper part of the city had begun to disperse; but towards the sea-shore the noise seemed to increase, and the clattering of horses was heard in the street below. What this could mean it was impossible to ascertain; but, madebold by despair, I at last mounted on horseback myself, resolved to see, even though I should perish.

"Great God! who ever heard of such things as I then beheld? The oldest seamen declared that the like was never before witnessed. In the midst of the port were seen an infinite number of poor wretches scattered about on the sea, and struggling to gain the shore, who, by the violence and fury of the waves, were battered about till they looked like so many eggs dashed to pieces on the beach. The whole space was filled with drowned and half-drowned bodies—some with their skulls fractured—others with broken arms or legs—others with their bowels gushing out: and the screams of men and women who lived near the beach were no less terrific than the uproar of the elements. The very sands, on which, the day before, you walked in ease and safety, were become more dangerous than the fero of Messina or the whirlpool of Charybdis. A thousand or more of the Neapolitan nobility came to the shore on horseback, as if to solemnize the funeral obsequies of their country; and when I found myself among them I began to be of better cheer, seeing that, if I were doomed to perish, I should die with the honour of knighthood. Soon the dreadful rumour came to our ears that the ground on which we trod had been undermined by the sea and was beginning to open. We fled precipitately, and saved ourselves; but the spectacle we then beheld was the most terrible ever witnessed by mortal eye—the heavens so commingled! the sea so implacably turbulent! the waves mountain-high—and in colour neither black nor blue, as in more ordinary tempests, but perfectly white, like hills of snow, rolling over the whole expanse from Capri to Naples.

"The young queen, bare-footed, and attended by a numerous train of females, went to visit the churches dedicated to the blessed Virgin. No vessel in the harbour was capable of resisting the violence of the gale; and three galleys which had arrived from Cyprus, and were to depart that morning, were seen by sympathizing thousands to go down without a soul being saved. Three other large ships, which had anchored in the port, struck against each other, and sunk, and all on board perished. Of all the vessels

one only escaped, on board of which were no less than 400 galley-slaves who had been engaged in the Sicilian war; by the strength of these malefactors alone the ship being enabled to stem the fury of the overwhelming element; and even they were quite exhausted, when, at the approach of night, beyond all hope, and contrary to the universal expectation, the sky cleared, the wind abated, and the sea grew calm. Thus the most infamous of the sufferers are those alone who escaped a watery grave. Alas! that the words of Lucan should have thus proved true—"that fortune favours the wicked,"—or that such is the pleasure of God—or that they, who in the hour of trial are most indifferent whether they live or die, are the securest from danger! This is the history of yesterday."

Franc. Petrarca

Through the whole of his life Petrarch cherished the habits of strict temperance, to which he had been accustomed from his very infancy: he seldom ate more than one meal a day; he disliked wine, lived chiefly upon vegetables, and often during the seasons of devotion and on fasting-days, bread and water constituted the whole of his dinner. As his fortune increased, he augmented the number of his servants and transcribers; these he always took with him on his journeys, and kept more horses to carry his books. Twelve years before his death he gave his rich collection of ancient manuscripts to the Venetian senate, and thus became the founder of the library of Saint Marc. He requested, and received by way of remuneration, a mansion in Venice. Possessing a house in almost every country where he had an ecclesiastical benefice, Petrarch lived as if he had no home, and was ever regretting his hermitage of Vacluse. He had resided there, with few interruptions, ten years during Laura's life-time, and he often returned there after her death. In speaking of this abode he says,— "I had resolved to return here no more, but my desire overcame my resolution; and, in justification of my inconstancy, I have nothing to allege but the necessity which I feel for solitude. In my own country I am too well known, too much courted, too greatly praised. I am sick of adulation; and that place becomes dear to me, where I can live to myself alone, abstracted from the crowd, and unannoyed by the trumpet of Fame. Habit, which is second nature, has rendered Vacluse my true country." The last time he resided at it two years, and he says,— "I am again in France, not to see what I have already seen a thousand times, but to dissipate weariness and disquietude, as invalids seek to do, by change of place. Thus I have no place to remain in, none to go to: I am weary of life; and whatever path I take, I find it strewn with flints and thorns. In good truth the spot which I seek has no existence upon earth: would that the time were come when I might depart in search of a world far different from this wherein I feel so unhappy—unhappy, perhaps, from my own fault; perhaps from that of mankind; or it may be only the fault of the age in which I am destined to live; or it may be the fault of no one—still I am unhappy."

Wherever he went, he converted his abode into a

sort of hermitage, and continued to compose whole volumes, still exclaiming that he was only losing his time, but that he must do something to forget himself.—"Whether I am being shaved or having my hair cut, whether I am riding on horseback or taking my meals, I either read myself, or get some one to read to me. On the table where I dine, and by the side of my bed, I have all the materials for writing; and when I awake in the dark I write, although I am unable to read the next morning what I have written." During the latter years of his life he always slept with a lighted lamp near him, and rose exactly at midnight. "Like a wearied traveller I quicken my pace in proportion as I approach the end of my journey. I read and write night and day: it is my only resource. My eyes are heavy with watching, my hand is wearied with writing, and my heart is worn with care. I desire to be known to posterity; if I cannot succeed, I may be known to my own age, or at least to my friends. It would have satisfied me to have known myself; but in that I shall never succeed." What does a life, thus spent, avail? To what purpose are so many watchful nights and weary days,—so many specimens of a noble genius, and of a benevolent heart? In the letter which Petrarch addressed, a few months before his death, to posterity as his last legacy, and as the ultimate result of his long studies, he declares that he never found a philosophical system which was satisfactory to him; and scarcely an historical fact, on the truth of which he could depend; and thus concludes—"To philosophise is to love wisdom; and true wisdom is Jesus Christ."

The lessons of early adversity, which harden selfish dispositions, had taught the generous heart of Petrarch to feel for the sufferings of others; and shunning—like all men, who are merely busied with their own feelings and intellectual faculties—"the exertion necessary for the acquirement and preservation of riches," he was led in the fearlessness of youth to spend for the benefit of others nearly all of the scanty inheritance he derived from parents who died in exile. He bestowed one part as a dowry on his sister, who married at Florence, and gave up the other to two deserving friends, who were in indigent circumstances. He lent even some classic manuscripts, which he called his only treasures, to his old master, that he might pledge them; in this manner Cicero's books, "*De Gloria*," were irrecoverably lost. If his presents were declined, he attached some verses to them which compelled his friends to accept them; and he distributed his Italian poetry as alms amongst rhymesters and ballad-singers. As he advanced in years, the "sovereign contempt for riches," which he continued to profess, was more apparent than real, especially towards the end of his career, yet he never forgot those who looked to him for aid, which he always bestowed with kindness. Among the many legacies of his last testament he left to one of his friends his lute, that he might sing the praises of the Almighty—to a domestic a sum of money, intreating him not to lose it at play as usual—to his amanuensis, a silver goblet, recommending him to fill it with water in preference to wine—and to Boccaccio a winter pelisse, for his nocturnal studies. Nor did he wait till death had compelled him to be liberal. "In good truth," he writes to Boccaccio, "I know not what you mean by answering that you are my debtor in money. Oh! if I were able to enrich you!—but for two friends like



ourselves, who possess but one soul, one house is sufficient."

Petrarch's philanthropy frequently exhibited itself in the most democratic way. He speaks in the same terms of the peasant and his wife who waited on him at Vacluse, as he uses when recording the good qualities of his powerful friends:—"He was my counsellor, and the keeper of all my most secret designs; and I should have lamented his loss still more grievously had I not been warned by his advanced age that I could not expect long to retain possession of such a companion. In him I have lost a confidential servant, or, rather, a father, in whose bosom I had deposited my sorrows for these fifteen years past; and his humble cottage was to me as a temple. He cultivated for me a few acres of indifferent land. He knew not how to read, yet he was also the guardian of my library. With anxious eye he watched over my most rare and ancient copies, which, by long use, he could distinguish from those that were more modern, or of which I myself was the author. Whenever I consigned a volume to his custody, he was transported with joy; he pressed it to his bosom with sighs; with great reverence he repeated the author's name; and seemed as if he had received an accession of learning and happiness from the sight and touch of a book. His wife's face was scorched by the sun, and her body attenuated by labour; but she had a soul of the most candid and generous nature. Under the burning heat of the dog-star, in the midst of snow and of rain, she was found from morning till evening in the fields, whilst even a greater part of the night was given to work than repose. Her bed was of straw; her food was black bread, frequently full of sand; and her drink was water, mixed with vinegar; yet she never appeared weary or afflicted; never showed any desire of a more easy life; nor was even heard to complain of the cruelty of destiny and of mankind."

Petrarch spent the last four years of his life at the beautiful mountain village of Arquà, about twelve miles from Padua; and here he died suddenly, in all probability of apoplexy, on the 19th of July, 1374, having just completed his seventieth year. He was found that morning in his library, with his head resting on a book.

The important object of Petrarch's study and ambition during his life was to dissipate the darkness which, during the middle ages, had enveloped the literature of the ancients. But what genius and ardour could have been equal to the magnitude of this undertaking? He has so far succeeded, however, in clearing the road to the study of antiquity as to acquire the title, which he still justly retains, of the restorer of classical learning. "Are you not ashamed," wrote he to the Romans, "that the wrecks of your ancient grandeur, spared by the inundation of the barbarians, are daily sold by your miscalculating avarice to foreigners? And that Rome is no where less known and less loved than in Rome?" Nor did the enthusiasm of Petrarch for ancient monuments prevent him from describing them with the taste of a critic. He set the first example of collecting medals as the best guides through the labyrinth of chronologies and genealogies of dynasties which had disappeared from the world. We still reap the benefit of those manuscripts which he indefatigably sought after in every corner of Europe, and multiplied without sparing money when he was poor, or labour

when he was old and infirm; and such was his anxiety for their correctness that he often submitted to the drudgery of a transcriber. He found the Latin language,

"Not verdant then  
With foliage, but of dusky hue: not light  
The boughs and tapering, but with knares deform'd  
And matted thick: fruits there were none, but thorns."

Yet under his toils it revived with a freshness which made him to be looked upon as having brought back the Augustan age—a merit, however, which the united and incessant exertions of six generations of learned men, from his time to those of Leo X., have scarcely attained. Those whose claim to the title of accomplished scholars rest on elegancies painfully gleaned from the classics, are not justified in sneering at the latinity of Petrarch. It seems that in modelling his style upon the Romans, he was unwilling to neglect entirely the fathers of the church, whose phraseology was more appropriate to his subjects; and the public affairs being at that period transacted in Latin, he could not always reject many of those expressions which, although originating from barbarous ages, had been sanctioned by the adoption of all the universities, and were the more intelligible to his readers. In sacrificing purity he gained freedom, fluency, and warmth; and his prose, though not a model for imitation, is beyond the reach of imitators, because it is original and his own.

In Latin poetry Petrarch could not be successful while its natural beauties were so slightly felt, that he himself, in his youth, was guilty of writing hexameters in rhyme. The pronunciation, from which all the metrical systems of the ancients sprang, had already experienced so great a change that he was often obliged to guess, and not always happily, at the quantity of syllables. Had he possessed the highest poetical powers which nature ever granted to a mortal, he could not have been, in a dead language, a more than ordinary poet. The magical combination of harmony, splendour, freshness, energy, spirit, pathos, and grace in describing every object of creation, however insignificant—every obscure and fleeting idea, and all the commonest feelings of the heart, is effected only by words; but it can never be effected unless the poet masters his diction so absolutely as to re-cast it into a language of his own creation; and this is, perhaps, the grand advantage by which the early poets have outstripped all their successors. But the more the laws of a language become unalterable, the more is genius cramped by fetters; and if voluntarily chosen, it deserves no sympathy. Petrarch, however, submitted to them as the only means of commanding the admiration of Europe; and he obtained it.

"The Vision of the Spirit of Laura" was written, as appears by expressions at the close of it, when Petrarch was far advanced in years. He revised it four months before his death, and inserted it as an episode in a moral poem which he called "The Trionfi," a series of allegorical visions on the power of love, chastity, death, talents, fame, time, and eternity. Several Provençal poems written before his time, and "The Dream," "The Flower and the Leaf," and "The House of Fame," of his contemporary Chaucer, are of the same description. Perhaps the models of them may be traced in the vision which the monks preached in imitation of those of

Ezekiel and St. John's Revelation. The last canto of "The Trionfi" is called "Della Divinità," and begins, "Since, then, I behold nothing certain beneath the heavens, I look fearfully around me, and ask myself, in what then canst thou trust? I answered, in God!" He considered this work as a great undertaking; and he gave it up from the fear that he would be unable to finish it. He recommenced it again, however, but perceived he had failed; he persevered, nevertheless, and left it so disfigured with various readings, that, to complete a copy after his death, it was necessary to supply much by conjecture. It is only when he is speaking of Laura in his poem that his heart communicates its fire to his genius, which had languished more under the disgust of life than the burthen of years. He records his melancholy feelings on the margins of his manuscripts:—"The more I reflect on what I am, the more I feel ashamed of this work: it is no longer myself, it is another who writes." He was born to create with anxiety, and to dissipate in despair, the illusions which were necessary to his repose, and he was thus often tempted to destroy even the lyric poetry which he had addressed to Laura. He does not even mention it in his "Letter to Posterity," though, if it had not been for this very poetry, the other literary merits of this great man would not have been remembered with so much admiration. To his intimate friends he expressed himself ashamed of having devoted his talents to the amusement of ballad-singers and lovers, lamenting that his verses had been too generally dispersed to be recalled, and complaining that they had sometimes been partially disfigured, and sometimes entirely forged by professional singers, who took great merit to themselves for collecting them. He offers the same apology to the world, in the first sonnet of his collection, which he resolved to prepare in his old age, rejecting those pieces which were apocryphal, and those which he considered unworthy of him. If many of Petrarch's manuscripts did not still exist, it would be impossible to imagine or believe the unwearied pains he has bestowed on the correction of his verses. They are curious monuments, although they afford little aid in exploring by what secret working the long and laborious meditations of Petrarch has spread over his poetry all the natural charms of sudden and irresistible inspiration. The following is a literal translation of a succession of memorandums in Latin at the head of one of his sonnets:—"I began this by the impulse of the Lord (Domino jubente), 10th September, at the dawn of day, after my morning prayers.—I must make these two verses over again, singing them (cantando), and I must transpose them; three o'clock, A. M., 19th October.—I like this (hoc placet), 30th October, ten o'clock in the morning.—No; this does not please me. 20th December in the evening." And in the midst of his corrections he writes, on laying down his pen, "I shall return to this again; I am called to supper.—February 18th, towards noon; this is now well; however, look at it again (vide tamen adhuc)."

Sometimes he notes the town where he happens to be—"1364, *Veneris mane, 19 Jan. dum invitatus Patavii ferior.*"—It might seem rather a curious than useful remark that it was generally on Friday that he occupied himself with the painful labour of correction, did we not also know that it was to him a day of fast and penitence. When any thought oc-

curred to him, he noted it in the midst of his verses thus: "Consider this—I had some thoughts of transposing these lines, and of making the first verse the last, but I have not done so for the sake of harmony—the first would then be more sonorous, and the last less so, which is against rule; for the end should be more harmonious than the beginning." Sometimes he says, "The commencement is good, but it is not pathetic enough." In some places he suggests to himself to repeat the same words rather than the same ideas. In others he judges it better not to multiply the ideas, but to amplify them with other expressions. Every verse is turned in several different ways; above each phrase and each word he frequently places equivalent expressions in order to examine them again; and it requires a profound knowledge of Italian to perceive that, after such perplexing scruples, he always adopts those words which combine at once most harmony, elegance, and energy.

The best translations from Petrarch's Italian poetry are from the pen of Lady Dacre, from whom we take the subjoined specimens, merely observing that the opening sonnet was written late in life, and that the canzone appeared somewhat earlier:—

"Life flies with rapid course that nought may stay,  
Death follows after with gigantic stride;  
His past and present on my spirit prey,  
And future evils threat on every side;  
Whether I backward look or forward fare,  
A thousand ills my bosom's peace molest;  
And were it not that pity bids me spare  
My nobler part, I from these thoughts would rest.  
If ever aught of sweet my heart has known,  
Remembrance wakes its charms, while, tempest tost,  
I mark the clouds that o'er my course still frown;  
E'en in the port I see the storm afar;  
Weary my pilot, mast and cable lost,  
And set for ever my fair polar star."

## CANZONE.

"On! my own Italy! though words are vain  
The mortal wounds to close,  
Unnumber'd, that thy beauteous bosom stain,  
Yet may it soothe my pain  
To sigh forth Tyber's woes,  
And Arno's wrongs, as on Po's sadden'd shore  
Borrowing I wander, and my numbers pour.  
Ruler of Heaven! By the all-pitying love  
That could thy Godhead move  
To dwell a lowly sojourner on earth,  
Turn, Lord! on this thy chosen land thine eye:  
See, God of Charity!  
From what light cause this cruel war has birth;  
And the hard hearts by savage discord steel'd,  
Thou, Father! from on high,  
Touch by my humble voice, that stubborn wrath may yield!"

"Ye, to whose sov'reign hands the fates confide  
Of this fair land the reins,—  
(This land for which no pity wrings your breast)—  
Why does the stranger's sword her plains infest?  
That her green fields be dyed,  
Hope ye, with blood from the barbarians' veins?  
Beguiled by error weak,  
Ye see not, though to pierce so deep ye boast,  
Who love, or faith, in venal bosoms seek:  
When throng'd your standards most,  
Ye are encompass'd most by hostile bands.  
O hideous deluge gather'd in strange lands,  
That rushes down again  
O'erwhelms our every native lovely plain!  
Alas! if our own hands  
Have thus our weal betrayed, who shall our cause sustain?"

"Well did kind Nature, guardian of our state,  
Rear her rude Alpine heights,  
A lofty rampart against German hate;  
But blind ambition, seeking his own ill,  
With ever restless will,  
To the pure gales contagion foul invites:  
Within the same strait fold  
The gentle flocks and wolves relentless throng,  
Where still meek innocence must suffer wrong:  
And these,—Oh, shame avow'd!—  
Are of the lawless hordes no tie can hold:"



Fame tells how Marius' sword  
Erewhile their bosoms gored,—  
Nor has Time's hand aught blurr'd the record proud !  
When they who, thirsting, stoop'd to quaff the flood,  
With the cool waters mix'd, drank of a comrade's blood !

"Great Caesar's name I pass, who o'er our plains  
Pour'd forth the ensanguined tide,  
Drawn by our own good swords from out their veins ;  
But now—nor know I what ill stars preside,—  
Heaven holds this land in hate !  
To you the thanks !—whose hands control her helm !—  
You, whose rash feuds despoil  
Of all the beautiful earth the fairest realm !  
Are ye impell'd by judgment, crime, or fate,  
To oppress the desolate ?  
From broken fortunes, and from humble toil,  
The hard-earn'd dole to wring,  
While from afar ye bring  
Dealers in blood, bartering their souls for hire ?  
In truth's great cause I sing,  
Nor hatred nor disdain my earnest lay inspire.

"Nor mark ye yet, confirm'd by proof on proof,  
Bavaria's perfidy,  
Who strikes in mockery, keeping death aloof ?  
(Shame, worse than aught of loss in honour's eye !)  
While ye, with honest rage, devoted pour  
Your inmost bosom's gore !—  
Yet give one hour to thought,  
And ye shall own, how little he can hold  
Another's glory dear, who sets his own at nought.  
Oh ! Latin blood of old !  
Arise, and wrest from obloquy thy fame,  
Nor bow before a name  
Of hollow sound, whose power no laws enforce !  
For if barbarians rude  
Have higher minds subdued,  
Ours ! ours the crime !—not such wise Nature's course.

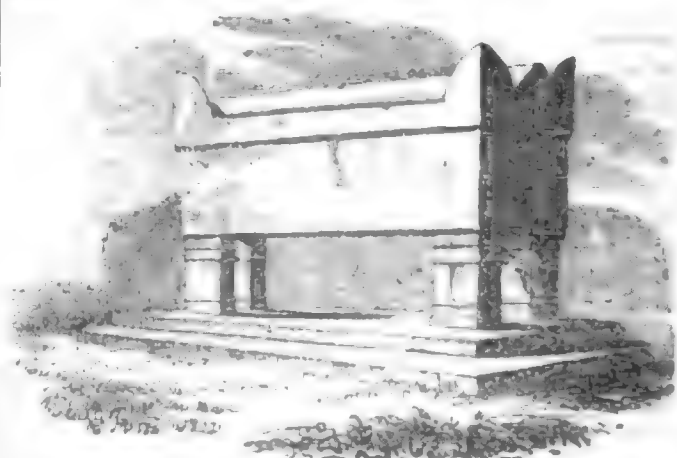
"Ah ! is not this the soil my foot first press'd ?  
And here, in cradled rest,  
Was I not softly hush'd !—here fondly rear'd ?  
• Ah ! is not this my Country ?—so endeared  
By every filial tie !  
In whose lap shrouded both my parents lie !  
Oh ! by this tender thought,  
Your torpid bosoms to compassion wrought,  
Look on the people's grief !  
Who, after God, of you expect relief ;  
And if ye but relent,  
Virtue shall rouse her in embattled might,  
Against blind fury bent,  
Nor long shall doubtful hang the unequal fight ;  
• For no,—the ancient flame  
Is not extinguish'd yet, that raised th' Italian name !

"Mark, sov'reign lords ! how Time, with pinion strong,  
Swift hurries life along !  
E'en now, behold ! Death presses on the rear.  
We sojourn here a day—the next, are gone !  
The soul disrobed—alone,  
Must shuddering seek the doubtful pass we fear.  
Oh ! at the dreaded bourne,  
Abase the lofty brow of wrath and scorn,  
(Storms adverse to the eternal calm on high !)  
And ye, whose cruelty  
Has sought another's harm, by fairer deed  
Of heart, or hand, or intellect, aspire  
To win the honest meed  
Of just renown—the noble mind's desire !  
Thus sweet on earth the stay !  
Thus to the spirit pure, unbarr'd is Heaven's way !

"My song ! with courtesy, and numbers sooth,  
Thy daring reasons grace,  
For thou, the mighty, in their pride of place,  
Must woo to gentle ruth,  
Whose haughty will long evil customs nurse,  
Ever to truth adverse !  
Thee better fortunes wait,  
Among the virtuous few—the truly great !  
Tell them—but who shall bid my terrors cease ?  
Peace ! Peace ! on thee I call ! return, oh ! Heav'n-born Peace !"

Having thus taken a general view of Petrarch's literary remains, we must now briefly advert to those of a more perishable character. We have seen that he died at Arquà, and in that charming spot was his body interred. Petrarch is laid (for he cannot be said to be buried) in a sarcophagus of red marble, raised on foursquare columns on an elevated base, and preserved from an association with meaner tombs. It stands

conspicuously alone, and is accurately delineated beneath.



Petrarch's fountain (for here every thing is Petrarch's) springs and expands itself beneath an artificial arch, a little below the church, and abounds plentifully, in the driest season, with that soft water which was the ancient wealth of the Euganean Hills. The revolutions of centuries have spared these sequestered valleys, and the only violence which has been offered to the ashes of Petrarch was prompted, not by hate, but veneration. An attempt was made to rob the sarcophagus of its treasure, and one of the arms was stolen by a Florentine through a rent which is still visible.

All who visit Arquà, and feel any interest in literature, make a pilgrimage to the tomb of Petrarch, and amongst this number we must place Byron, who wrote the following beautiful lines on his last earthly resting place :—

"There is a tomb in Arquà;—rear'd in air,  
Pillared in their sarcophagus, repose  
The bones of Laura's lover : here repair  
Many familiar with his well-sung woes ;  
The pilgrims of his genius. He arose  
To raise a language, and his land reclaim  
From the dull yoke of her barbaric foes :  
Watering the tree which bears his lady's name  
With his melodious tears, he gave himself to fame.

"They keep his dust in Arquà, where he died ;  
The mountain-village, where his latter days  
Went down the vale of years ; and 'tis their pride—  
An honest pride—and let it be their praise,  
To offer to the passing stranger's gaze  
His mansion and his sepulchre ; both plain  
And venerably simple, such as raise  
A feeling more accordant with his strain  
Than if a pyramid formed his monumental fame.

"And the soft quiet hamlet where he dwelt  
Is one of that complexion which seems made  
For those who their mortality have felt,  
And sought a refuge from their hopes decayed  
In the deep umbrage of a green hill's shade,  
Which shows a distant prospect far away  
Of busy cities, now in vain displayed,  
For they can lure no further ; and the ray  
Of a bright sun can make sufficient holiday."

A tablet has also been raised to Petrarch at Parma, in the chapel of St. Agatha, at the cathedral, because he was archdeacon of that society, and was only snatched from his intended sepulture in their church by a foreign death. Another tablet with a bust has been erected to him at Pavia, on account of his having passed the autumn of 1368 in that city.

It may be proper to add, that the political condition of Italy, which has for ages precluded the natives of that beautiful country from imitating the example of such men as Petrarch, has also induced them to pay a species of idolatrous attention to the remains of the illustrious dead. Petrarch was indeed a sincere

Christian, without intolerance—a sound patriot without austerity; who neither wasted his feelings in the idle generalities of philosophy, nor restricted them to the narrow limits of a party or faction;—he was just, generous, affectionate, and gentle. All his sonnets together do not shed a lustre on him equal to the sincere, single-hearted, mild, yet uncompromising spirit that breathes throughout the letters of advice and remonstrance, which not idly or obtrusively, but under the sanction and authority of his great name, and the affectionate regard professed for him, he addressed to all whom he believed influential either for good or ill; from popes and emperors to Colo Rienzi, the well meaning tribune of Rome. Like our own great Bacon, Petrarch lived centuries in advance of those around him.

**PETRONIUS, TITUS**, surnamed *Arbiter*, a Roman author, notorious for his licentiousness and obscenity. He was born at Marseilles and lived in the court of Nero, being for a time the favourite of the emperor, who made him master of his voluptuous banquets and revelries. But he finally fell a victim to the suspicions of the tyrant, by whose command he was obliged to put himself to death. The corruption and dissoluteness of Roman manners at that period are portrayed in the fragments of the "*Satyricon Libri*," in which Petronius describes, in prose and in verse, the profligacy of the times, and which are, therefore, valuable at least as a picture of manners. Some attribute it, on account of several allusions to another author who lived for some time in the reign of Commodus, in Naples.

**PETT, SAMUEL**, a medical practitioner, who was born in Cornwall in 1765, and received the rudiments of his education at the grammar school of his native town. In 1781, when he was in his sixteenth year, he entered the dissenting academy at Daventry. Dr. Pett's first settlement in his professional character was at Plymouth. He removed in 1796 and took up his abode at Clapton. To improvements in the condition of his fellow-creatures he was eagerly devoted, especially such as came within the scope of his profession. Having thoroughly studied, from the commencement, the operation of Dr. Jenner's discovery, he was a zealous advocate for vaccination, which he believed would finally exterminate the small-pox, or at least destroy the malignity of the disease. He therefore discouraged the variolous inoculation, and partly as a trustee of the parish of Hackney, and partly as a physician, he procured the disuse of the practice amongst the parochial dependents. He drew up a paper on the comparative advantages of the two inoculations to which he gained the signatures of the medical practitioners at Hackney, and this determined the resolution of the guardians of the poor. Dr. Pett died at his residence in Clapton Square, on the 1st of January, 1823, in the fifty-seventh year of his age. His death was the consequence of a slight wound in the hand, which he received while engaged in dissection.

**PETTY, SIR WILLIAM**, a celebrated practical philosopher, who was born on the 16th of May, 1623. Having received the rudiments of his education at a grammar school at Romsey in Hampshire, he was sent to the university of Caen in Normandy, where he remained about two years. He then came back to England and entered the navy, where he saved a sufficient sum of money to enable him to visit several foreign schools of medicine. In 1647 a patent was granted him by parliament for seventeen years

for a machine, which he calls an instrument for double writing. In an advertisement prefixed to his "*Advice to Mr. Samuel Hartlib*," he calls it, "an instrument of small bulk and price, easily made, and very durable; whereby any man, even at the first sight and handling, may write two resembling copies of the same thing at once, as serviceably and as fast (allowing two lines upon each page for setting the instruments) as by the ordinary way, of what nature, or in what character, or what matter soever, as paper, parchment, a book, &c., the said writing ought to be made upon." Though this invention did not prove very profitable, yet it introduced him to several persons of distinction. He subsequently took up his residence at Oxford, where he practised as a physician, and so high did he rank as a man of science that at his house were held the philosophical meetings which preceded and gave rise to the royal society. In 1652 he was appointed physician to the army in Ireland, and he was physician to three lord lieutenants successively. Some time after his settlement in Ireland, having observed that the lands forfeited by the rebellion in 1641, which had been adjudged to the soldiers who suppressed it, were insufficiently measured, he represented the matter to the proper authorities, who granted him a contract to make the admeasurements anew; and these he finished with such exactness that there was no estate of 60*l.* per annum and upwards which was not distinctly marked at its true value, maps being likewise made by him of the whole. By this contract he gained a very considerable sum of money. Besides twenty shillings a day, which he received during the performance, he had also a penny an acre by agreement with the soldiers: and it appears from an order of government, dated at the castle of Dublin, 19th of March, 1655, that he had then surveyed 2,008,000 acres of forfeited profitable land. He was likewise one of the commissioners for setting out the lands to the army after they were surveyed. When Henry Cromwell obtained the lieutenancy of that kingdom in 1655, he made Dr. Petty his secretary, appointed him a clerk of the council there in 1657, and had him elected a burgess for West Looe in Cornwall, in Richard Cromwell's parliament, which met in 1658. Shortly after, however, Sir Hierom Sankey, member for Woodstock, impeached him for high crimes and misdemeanors in the execution of his office. He came to England and appeared in the house of commons, where he answered to the charge of his prosecutors; the matter was adjourned but never came to an issue as the parliament was suddenly dissolved the following day. Henry Cromwell had written a letter to Thurloe, in which he speaks very favourably of him. He says, "Sir, I have heretofore told you my thoughts of Dr. Petty, and am still of the same opinion; and if Sir Hierom Sankey do not run him down with numbers and noise of adventurers, and such other like concerned persons, I believe the parliament will find him as I have represented. He has curiously deceived me these four years if he be a knave. I am sure the juntos of them, who are most busy, are not men of the quietest temper. I do not expect you will have leisure or see cause to appear much for him; wherefore this is only to let you understand my present thoughts of him. The activeness of Robert Reynolds and others in this business shows that Petty is not the only mark aimed at."



Upon his return to Ireland soon after, some further endeavours being used to bring on a prosecution, Petty published the same year, "A Brief View of the Proceedings between Sir Hierom Sankey and the Author, with the State of the Controversy between them," in three sheets, which was followed by "Reflections upon some Person and Things in Ireland," &c. He then came again to England, and brought a very warm application in his favour from the lord lieutenant in these terms: "Sir, the bearer, Dr. Petty, hath been my secretary, and clerk of the council here in Ireland, and is one whom I have known to be an honest and ingenious man. He is like to fall into some trouble from some who envy him. I desire you to be acquainted with him, and to assist him wherein he shall reasonably desire it. Great endeavours have been used to beget prejudice against him, but when you speak with him he will appear otherwise." Notwithstanding this, he was removed from his public employments in June.

Dr. Petty then retired to Ireland, where he remained till the restoration, when he obtained the post of commissioner of the court of claims. He was one of the first fellows of the royal society, and was also a member of its council. To this learned body he presented a model of a double-bottomed ship to sail against wind and tide. In 1665 he communicated "A Discourse about the Building of Ships," containing some curious information on that subject, when he was knighted by the king. Sir William's ship performed one voyage from Dublin to Holyhead, into which narrow harbour she turned in against wind and tide, but after that was lost in a violent storm.

In 1666 Sir William drew up his treatise called "Verbum Sapienti," containing an account of the wealth and expenses of England, and the method of raising taxes in the most equal manner. The same year (1666) he suffered a considerable loss by the fire of London, having purchased, several years before, the earl of Arundel's house and gardens, and erected buildings in the garden called Token House, which were almost destroyed by the conflagration. In 1667 he commenced a pilchard fishery, which, as well as some lead mines in which he afterwards engaged, turned out a good speculation. His death took place in 1687. He was buried at Romsey, and a stone was erected to his memory.

PETYT, WILLIAM, an English lawyer, who was for many years a keeper of the records in the Tower. He was the author of several works. Those entitled "The Ancient Rights of the Commons of England, proving that they were ever an essential part of the Parliament," his "Miscellanea Parliamentaria," and his "Jus Parliamentarium," are the principal. His death took place in 1707.

PHALARIS.—This prince, so notorious for his cruelty, was a native of Astypalea in Crete. On his banishment from that place he went to Sicily, where he made himself master of Agrigentum, about 571 B. C., and sought to maintain his power by cruelty and severity. The most remarkable instance of his cruelty was the punishment of the brazen bull prepared by Perillus of Athens. The victim was shut up in the body of the bull, and roasted slowly by a fire underneath. The screams of pain uttered by the unhappy man were made, by some machinery, to resemble the lowing of a bull. Phalaris caused the first experiment to be tried on the inventor. After a reign of about sixteen years, he was killed during a rebel-

lion. The letters which bear the name of Phalaris have been fully proved to be spurious by Bentley, in his celebrated controversy with Boyle.

PHERECYDES, a celebrated sage of ancient Greece. He is regarded as the first who wrote in prose on philosophy and religion, although his tone of expression, as is natural, inclines much to poetry. He was a native of the island of Syros, flourished in the sixth century B. C., and was a contemporary of Thales. The fragments of his work on nature and the gods are merely allegorical thoughts. Pherecydes considered Jupiter, time, and the earth, which he esteemed a chaos, as the elements of all things.

PHIDIAS, a celebrated Grecian statuary, who flourished about 450 years before the Christian æra. The circumstance which first elicited the talents of Phidias was the munificent administration of Pericles. The city of Athens having been in a great measure destroyed by the Persians, the opportunity was eagerly seized by that magnificent projector of adorning it with far more splendid edifices than those which had been overthrown by the violence of the invaders. Intent on this great national design, he saw with eagerness, in the genius of Phidias, the means of giving form, shape, and completeness to the most glorious of his conceptions. He accordingly appointed Phidias the general superintendent of all the public works then in progress, both of architecture and statuary; and well did the event sanction his choice. The buildings reared under the direction of this great sculptor, though finished within a short period, seemed built for ages; and, as observed by Plutarch, had the venerable air of antiquity when newly completed, and retained all the freshness of youth after they had stood for ages. Of these works the most celebrated was the temple of Minerva (the guardian deity of Athens), which was built in the Acropolis. This edifice had been previously called the Hecatompedon, from the circumstance of its having measured a hundred feet square; but after it was re-built it was called the Parthenon.

Plutarch, after stating that Phidias was appointed general superintendent of all the public works, informs us that the temple of the Parthenon was rebuilt by Callicrates and Ictinus. He further states, that the long wall of the city, which Socrates says he heard Pericles propose to the people, was built by the former of these architects. It has hence been inferred by some that Phidias had no personal or immediate concern in any parts of the workmanship, and that he is excluded from a share in the work of sculpture by the express language of Plutarch. This inference, however, seems scarcely warranted by the text, and is contrary to other evidence. It is true that the professions of statuary and architect were frequently united in Greece, especially in the earlier times; but it is exceedingly singular that, had this been the case with Callicrates and Ictinus, and especially had they been the authors of works so exquisite as those which adorned the Parthenon, their names should never have been mentioned by Pliny among the celebrated sculptors of the age of Phidias. Ictinus seems to have attained a higher eminence in his art than Callicrates, and was employed in constructing the temple of Phygalia while his contemporary builder was engaged in raising the wall of Athens, a work necessarily of much more massiveness than taste. The marbles of the Phygalian temple have been regarded by the most competent judges

as inferior to the metopes of the Parthenon now deposited in the British Museum, and are probably executed by a different hand. But there is no evidence that Ictinus framed even these; and, therefore, no inference can hence be drawn in favour of the hypothesis that he completed those which adorned the temple of Minerva. It cannot, however, for a moment be supposed that all the ornaments of the latter edifice were entirely the workmanship of Phidias. It is most probable that he formed the designs for the whole; that Callicrates and Ictinus carried into effect the architectural part of them; and that Alcamenes, and others his pupils and contemporaries, executed the larger part of the sculpture, while he occasionally touched and finished the more important figures, and overlooked the process by which his noble conceptions were embodied and rendered immortal.

All writers agree in regarding the statue of Minerva, which was erected within the temple, as the entire production of Phidias. It was indeed the most celebrated of all his works, if we except the Olympian Jupiter at Elis. Independently of the workmanship, it was of noble dimensions and of the most costly materials. It was twenty-six cubits or thirty-nine feet in height, and formed of ivory and gold, being most probably composed originally of the former, and overlaid, at least in parts, by the latter.

Phidias was very ungratefully treated by his countrymen, who accused him of defrauding them of the gold they provided for his statue of Minerva. But Pericles, having foreseen the danger to which his superiority would expose him, had advised him so to employ the gold that it might readily be separated from its place; and on its being taken down and weighed, it was found perfectly entire. This, however, was not the only charge with which Phidias had to contend. According to Plutarch, he had engraven his name on the statue in the Parthenon; but Cicero informs us that, not being permitted to inscribe his name upon its base, he introduced his own figure among the decorations of the shield. It appears, indeed, from Plutarch's life of Pericles, that he carved his own figure and that of his munificent patron on the shield, representing the former as an old man, bald-headed, lifting a stone with both his hands, and the latter fighting with an Amazon, and so raising his arm to throw a javelin that part of his face was hidden. This circumstance was brought forward as a serious accusation against him; and, according to Plutarch, he was in consequence thrown into prison, where he died, as some supposed, a natural death; but, as others conceived, by poison. At least the latter hypothesis was supported by those who wished to throw odium on Pericles, by causing it to be suspected that this event was accomplished by his connivance. The whole story, however, appears from the greater number of authorities to be founded in mistake; and from these it seems that the artist withdrew in disgust to Elis, where he framed the Olympian Jupiter. Menon, his base accuser, was exempted from taxes by a public decree, and the generals of the republic ordered to afford him their especial protection. The conduct of the Athenians on this occasion, although it admits of no excuse, may be explained in some degree on the supposition that their envy of surpassing genius and success was heightened by their disposition to extend to Phidias part of that odium which at one period fell on Pericles. In-

deed the artist had been previously accused of suffering his house to be made the scene of the debaucheries of his patron; though, for the honour of genius, it is to be hoped that the charge was destitute of foundation.

Animated rather than subdued by the ingratitude of his countrymen, Phidias laboured to surpass the greatest works with which he had adorned Athens. With this view he framed the statue of Jupiter Olympius for the Eleans, and completely succeeded even in excelling his own Minerva in the Parthenon. Lucian informs us that in order to render this work as perfect in detail as it was noble in conception and outline, he exposed it while in progress to the public view, and, concealing himself near it, heard every criticism made by the spectators, and profited by every suggestion which he considered as useful. This statue was sixty feet in height, and is represented, in the enthusiastic descriptions of those who saw it, as embodying the sublime picture which Homer has given of the monarch of the heavens.

PHILEMON OF ATHENS, a Greek poet, contemporary with Menander, to whom only he was considered as second in dramatic composition. A few fragments of his writings have come down to us, which were originally collected by Hugo Grotius, although English translations have appeared. The time of his birth has been assigned to 373 B. C.; and he is said to have died through excessive laughter at seeing an ass eat figs from a countryman's basket, B. C. 274.

PHILIDOR, ANDREW, a musician of Dreux, of some reputation in his profession, but far more celebrated as the best chess-player of his age. He was born in France in 1726, and became a page in the band of the king, where he made so great a proficiency that he composed a successful motet with full choruses before his twelfth year. As he grew up his fondness for the game of chess increased into a passion, in order to indulge which he travelled over great part of Europe, engaging every where with the best players. He continued in this country some time, during which he printed his "Analysis of Chess," a book which has since gone through numerous editions, and is considered a standard work. On his return to France he devoted his attention to the comic opera, of which, with Monsigny and Duni, he may be considered the reviver. There are twenty-one operatic pieces of his composition, of which "Le Maréchal," produced in 1761, ran more than a hundred nights. Philidor afterwards returned to England, and in 1779 set the "Carmen Seculare," esteemed the best of his works. His death took place in 1795. A short time previously to his decease he played two games of chess at the same time, blind-fold, against two of the most distinguished amateurs, one of which he won, the other was a drawn game.

PHILIP, king of Macedon.—This monarch, who was the father of Alexander the Great, flourished in the middle of the fourth century before the Christian era. He went to Thebes as a hostage when he was very young, and received an excellent education in the house of the celebrated Epaminondas. At the age of twenty-two, B. C. 361, he ascended the throne of Macedonia, which he found tottering and surrounded by numerous enemies. His genius soon succeeded in establishing it, and raising it to a pitch of greatness which it had never before attained. He freed himself from his enemies, partly by concessions, and



partly by force of arms. In a short time he made war also upon his peaceful neighbours; and, encouraged by his successes in Thessaly and Thrace, he sought gradually to extend his dominions over all Greece. The dissensions of the different states favoured his designs, and the subtle Philip well knew what use to make of this division. When, therefore, he was summoned to aid the Thebans against the Phocians, who had plundered the treasury of the temple at Delphi, he did not neglect this opportunity to carry into effect his ambitious purposes. The subjugation of the Phocians was very soon accomplished, but the treacherous conduct of Philip towards his allies opened the eyes of the Greeks; several states formed a league with the Athenians to oppose him, while others condescended to use the most disgraceful flattery towards the artful conqueror. A wound which he received on his return from a campaign against the Scythians, delayed the blow which was to prostrate the liberty of Greece, till at last the great victory at Cheronæa, B. C. 338, decided its fate. Philip assembled at Corinth the deputies of all the Grecian states, and dictated the terms of peace, which deprived them of freedom. When he was on the point of causing himself to be chosen commander-in-chief of the army which was to march against the Persians, he was assassinated, in the forty-seventh year of his age, by Pausanias, a young Macedonian, who was hired to commit this act by the Persians. This prince, the inventor of the Macedonian phalanx, united, with the highest talents of a commander, the intrepidity of the bravest soldier; but ambition and love of power were the most prominent features in his character, which often led him to the most unwarrantable actions.

PHILIP II., king of Spain, was the son of the emperor Charles V. and of Eleonora of Portugal. He was called by the Spanish writers the Prudent, and by the protestants the Demon of the South, and was born at Valladolid in 1527. Naturally cold, grave, and reserved, but sagacious and active, he was educated with care by Spanish ecclesiastics, by whom he was early imbued with bigoted sentiments. At the age of sixteen years he married the Portuguese princess Mary, and was entrusted by his father with the administration of Spain, under the direction, however, of the duke of Alba. In 1547 Charles sent for him to come to Brussels, and Philip was received with every demonstration of joy by the Netherlandish estates; but his austerity and his preference of his Spanish courtiers soon rendered him an object of dislike. His father was desirous of having him declared his successor to the imperial throne by the diet assembled at Ratisbon in 1550, but his cold and proud manners were so unfavourable to his cause that he was sent back to Spain. Having lost his first wife, Philip soon after married Mary I. of England, who was much older than himself; but his unpopularity among the English rendered his residence here so disagreeable that he soon left the country and retired to Flanders. In 1555 Charles V. abdicated his crown in favour of his son, who thus became the first sovereign of Europe. Veteran troops, able generals and statesmen, a yearly revenue of 30,000,000 ducats, rich colonies, and industrious provinces had raised Spain to an unexampled degree of power. Philip received from his father, in the presence of the states-general, and with the most impressive solemnities, the sovereignty of the Low

Countries, and a few weeks afterwards assumed that of Spain. Charles retired to a monastery, on a moderate allowance, which, through the neglect of his son, was irregularly transmitted to him. In 1556 Philip concluded a truce with France, which was broken by the French, at the instigation of Pope Paul IV., the same year. Paul having declared that Philip had forfeited the kingdom of Naples, a fief of the holy see, the latter found himself obliged to send the duke of Alba against the head of the church, who was forced to accede to an armistice. Philip then came to England, and prevailed on Mary, by the threat that he would otherwise never again set foot in her dominions, to declare war against France. A considerable English force accordingly joined the army under Philibert, duke of Savoy, and the count of Egmont, which was besieging St. Quintin. The French, under Montmorency, were entirely defeated on the 10th of August, 1557. Philip, who during the battle was occupied in prayer, joined the army after it was over.

Instead of taking advantage of this victory to march to Paris, Philip was satisfied with occupying St. Quentin, Ham, and Chatlet, and soon after, under the impulse of superstitious fears, concluded a disadvantageous peace with the pope. On the death of Mary, which was hastened by the neglect of her husband and the loss of Calais, Philip sued for the hand of Elizabeth, who was too well acquainted with his temper and the aversion of her subjects against him to listen to his addresses. The peace of Cambray finally terminated the long struggle of the French and Spanish monarchies, under conditions favourable to the latter. The marriage of Philip with the daughter of Henry II., king of France, who had been previously designed for Don Charles, son of Philip, was stipulated by one of the articles of this peace. In the course of the year Philip returned to Spain, leaving the government of the Low Countries in the hands of his natural sister, Margaret, duchess of Parma. His arrival was celebrated by the inquisition with an *auto da fé*, and his reverential conduct during the burning of his subjects is highly praised by the Spanish writers. Soon after this the troubles in the Low Countries broke out. Philip established the inquisition there for the suppression of heresy, and refused to mitigate its rigours, declaring that it was better to be without subjects than to be the ruler of heretics. The blood-thirsty Alba was sent to execute the cruel policy of the Spanish court. The counts of Egmont and Hoorn, with a great number of less distinguished sufferers, perished on the scaffold. Philip remained a cold and unmoved spectator of the horrors caused by his own rigorous policy. At the same period a tragic event in his own family tended to strengthen the gloom of his character. His son, Don Carlos, died in prison, where he had been thrown on a charge of treason, and two months after died Elizabeth, the beautiful and virtuous wife of Philip.

An insurrection of the Moors in Granada was quelled in 1570, and Philip married the archduchess Anne of Austria, his fourth wife. In the following year his fleet assisted at the battle of Lepanto, gained by Don John of Austria over the Turks. The duke of Alba was recalled from the Netherlands in 1573. His successor, Requesens, died in 1576, and was followed by Don John of Austria, who was empowered to make some concessions; but, soon after

his death, the union of Utrecht was formed. The Belgic Netherlands, however, were reduced by the prince Alexander Farnese, who next commanded the Spanish forces in that quarter. The throne of Portugal, having become vacant by the death of Sebastian, was claimed by Philip, who sent the duke of Alva to take possession of that kingdom. Philip himself soon followed him thither, and received the homage of the Portuguese estates. The assassination of William prince of Orange in 1584 was received with the most indecent expressions of joy at the Spanish court, but William's son, Maurice, was a still more formidable enemy. A rupture with England soon followed, and the Armada was fitted out for the conquest of this kingdom. When the duke of Medina Sidonia, who had the command of the expedition, appeared before Philip with the information of its destruction, the king thanked him, because he had not despaired of his country. "The will of God be done," he added, coldly; "I sent my ships to fight with the English, not with the elements."

This event was a death-blow to the Spanish monarchy. Philip sent assistance to the leaguers in France, and commanded the duke of Parma to invade the kingdom; and even after Henry IV.'s conversion to the catholic faith, he continued his hostility to that prince, who, in consequence, declared war against him. The war with England was meanwhile continued, and Spain not only suffered much by losses in her American colonies, but was compelled to witness the capture of Cadiz, and the destruction of the shipping in that port by Howard and the earl of Essex. Prince Maurice of Nassau had also gained the ascendancy in the Low Countries, and seven of the provinces had declared themselves independent. Reverses and diseases at length broke Philip's spirit; he became desirous of restoring tranquillity to his dominions, and concluded the treaty of Vervins with France. He died the following year, 1598. The gout, dropsy, and a violent fever, had afflicted him the two last years of his life; but he retained his senses and his activity to the last. Sores on his breast and knees, the consequence of his early debaucheries, disturbed his last days, and it is said that from their corrupt matter issued swarms of vermin, which the physicians were unable to prevent. Philip was a prince of considerable capacity, and he entered with facility into the details of affairs. His pomp, generosity, activity, and just administration, when it did not interfere with his own private plans, made a strong impression on the minds of men; but his boundless ambition, his severity, and his gloomy superstition, made his reign a period of war and of bad passions, and exhausted the immense resources of his empire.

PHILIP II., AUGUSTUS, king of France, was born in 1165, and ascended the throne on the death of his father, Louis VII., in 1180. One of his first measures was the banishment of the Jews from the kingdom, and the confiscation of their property. This was done under pretence of their being guilty of various crimes; but the real purpose of the measure was to get possession of their wealth. Philip next endeavoured to repress the tyranny and rapacity of the nobles, which he effected partly by art and partly by force. In 1190 he embarked at Genoa on a crusade to the Holy Land, where he met Richard Cœur-de-Lion, who was engaged in the same cause in Sicily. The jealousies and disputes which divided

the two kings induced Philip to return home the next year; and he took advantage of Richard's imprisonment in Austria to seize some of the English fiefs in Normandy. This enterprise was in direct violation of the oath by which the two princes had mutually bound themselves to attempt nothing against each other's dominions during the continuance of the crusade; and on Richard's delivery he commenced a war against Philip, which continued till the death of the former in 1199. Philip, on his return from the Holy Land, had married Ingelburga, sister of the king of Denmark; but, having taken some disgust at her, he finally procured from his bishops a divorce, under pretence of consanguinity, and married Agnes, daughter of the duke of Méran. On the complaint of the king of Denmark the pope declared his marriage null; and, on Philip's refusing to receive Ingelburga, pronounced the interdict against France. The king was therefore obliged to yield, and restore her the honours of a wife and queen. In his subsequent wars with John, Philip conquered all Normandy, Touraine, Anjou, and Maine, so that of all the English possessions in France Guienne alone remained. Philip also took part in the crusade against the Albigenses, and died in 1223, after a reign of forty-three years. This prince was an able general and sovereign; he extended the boundaries of the kingdom, and first raised the royal authority from its dependence on the great vassals. He improved the military organization of his realm, founded useful institutions, constructed roads, and favoured learning.

PHILLIPS, AMBROSE, a poet and dramatic writer, who was born in Leicestershire, and studied at Cambridge. On quitting the university he came to London, and became one of the literary wits who frequented Button's coffee-house, and a friend of Steele and Addison. The publication of his "Pastorals" involved him in a war with Pope, who ridiculed them in "The Guardian;" in consequence of which Phillips threatened to inflict personal correction on the satirist. He was one of the writers of a periodical paper called "The Freethinker;" and Dr. Boulton, the conductor, obtaining preferment in Ireland, Phillips was made registrar of the prerogative court at Dublin. He returned to England in 1748, and died the next year. He was the author of "The Distressed Mother," a tragedy taken from Racine, "The Briton," and "Humphrey, Duke of Gloucester;" and he wrote "The Life of Archbishop Williams."

PHILLIPS, JOHN, an English poet, born in Oxfordshire, 1676, and educated at Christ Church, Oxford, where he produced "The Splendid Shilling," in which the sonorous cadence of the blank verse of Milton is adapted to familiar and ludicrous topics. He also wrote "Blenheim," a poem, in celebration of the duke of Marlborough's victory; but his principal work is "Cyder," a Georgical work, in imitation of Virgil. He died in 1708.

PHILLIPOT, THOMAS, a learned English antiquary, who was educated at Clare college, Cambridge. He was the author of "Villare Cantianum, or Kent Surveyed and Illustrated." His death took place in 1682.

PHILLIPS, EDWARD, and JOHN, two English authors, who were the nephews of Milton the poet. They were the sons of Edward Phillips by Anne Milton, the sister of the poet, and were born in London in 1630 and 1631. Their lives are not only



interesting as a fragment of the history of Milton, but curious as a specimen of the condition of professed authors in the seventeenth century. If they had been either men of genius or contemptible scribblers, they would not in either case have been fair specimens of their class. The nephews of Milton belonged to that large body of literary men who are destined to minister to the general curiosity; to keep up the stock of public information; to compile, to abridge, to translate;—a body of importance in a great country—being necessary to maintain, though they cannot advance, its literature. The degree of good sense, good taste, and sound opinions diffused among this class of writers is of no small moment to the public reason and morals. To the mother of these young men the first original English verses of Milton were addressed, which he composed before the age of seventeen, to soothe her sorrow for the loss of an infant son. His first published verses are the "Epitaph on Shakspeare." To perform the offices of domestic tenderness, and to render due honour to kindred genius, were the noble purposes by which he consecrated his poetical power at the opening of a life of which every moment corresponded to this early promise. On his return from his travels, he found his nephews, by the death of their father, become orphans. He took them into his house; he supported and educated them, which he was enabled to do by the recompence which he received for the instruction of other pupils.

John, the second of Milton's nephews, published very early a vindication of his uncle's defence of the people of England. But both, in a very few years weary of the austere morals of the republicans, quitted the party of Milton, and adopted the politics, with the wit and festivity of the young cavaliers. But the elder, a person of gentle disposition and amiable manners, more a man of letters than a politician, retained due reverence and gratitude for his benefactor, and is believed to have used his influence in saving his uncle at the restoration. Twenty years after the death of Milton, the first life of him was published by Edward Phillips, upon which all succeeding narratives have been built. His "*Theatrum Poetarum*" will be always read with interest, as containing the opinions concerning poetry and poets which he probably imbibed from Milton. This amiable writer died between 1694 and 1698.

John Phillips was, throughout life, chiefly a political pamphleteer. He adhered to the cause of Charles II. till it became unpopular, and disgraced the name of Whig by adopting that denomination, then new, of the Friends of Liberty, when he associated with the atrocious Titus Oates; and in his vindication of that execrable wretch he adopted the following maxim, "that the attestations of a hundred catholics cannot be put in balance with the oath of one protestant," which, if our own party were substituted for protestant, and the opposite party for catholic, might be regarded as the general principle of the jurisprudence of most triumphant factions. He was silenced by the fatal events of 1683, which seemed to be the final triumph of the court over public liberty. In 1695 he wrote a poem on the death of Queen Mary; and in 1697 he celebrated King William as Augustus Britannicus, in a poem on the peace of Ryswick. From the revolution to his death, which took place about 1704, he was usefully employed as editor of "*The Monthly Mercury*," a journal which was

wholly, or principally, a translation from "*Le Mercure Historique*," published at the Hague by some protestant refugees, whose writings contributed to excite Europe against Louis XIV.

PHILLIPS, THOMAS, a catholic writer, who was born at Ickford in Buckinghamshire, and was educated at St. Omer's. He was the author of a "*Life of Cardinal Pole*;" "*The Study of Sacred Literature Stated and Considered*;" and he also translated, in verse, "*Lauda Sion Salvatorem*," and "*Censura Commentariorum Cornelii a Lapide*." He died in 1774.

PHILLIPS, WILLIAM, a clever English writer, who was a member of the society of Friends. Among his most popular works we may enumerate his "*Outline of Mineralogy and Geology*," which was followed by "*An Elementary Introduction to the Knowledge of Mineralogy*." He was also the author of several papers published in the Transactions of the geological society, all of them containing proofs of the zeal and effect with which he pursued his enquiries. It was after the invention of Dr. Wollaston's reflecting goniometer that his assiduity and success in the use of that beautiful instrument enabled him to produce his most valuable "*Crystallographic Memoirs*;" and the third edition of his elaborate work on mineralogy contains perhaps the most remarkable results ever yet produced on crystallography, from the application of goniometric measurement, without the aid of mathematics. In the fifth volume of the Transactions Mr. Phillips compared some of the strata near Dover with those of the opposite coast of France; and proved that the cliffs on the two sides of the English Channel, though evidently portions of strata once continuous, must always have been separated by a considerable space. But the service for which he principally claims the gratitude of English geologists is his having been the proposer of "*The Geological Outlines of England and Wales*;" in which his name is joined to that of the Rev. William D. Conybeare. Mr. Phillips died, much regretted, early in 1829. His brother, Mr. Richard Phillips, is deservedly celebrated as a lecturer on chemistry.

PHILO, a learned Jewish author, who flourished in the first century of the Christian era, in the reign of the emperor Caligula. He was born, some years before Christ, in Alexandria, where he was educated, and distinguished himself by his proficiency in eloquence, philosophy, and a knowledge of the sacred writings. With the writings of Plato, whose philosophy was at that time in the highest repute in Alexandria, he made himself intimately acquainted, and he adopted his doctrines so completely that it was said of him, *Philo platonizes*. From the time of the Ptolemies the Jews had borrowed the use of allegories from their Egyptian neighbours, and thus imbibed Platonic and Pythagorean doctrines, which they treated as the hidden and symbolical sense of their own law. Thus, without having the appearance of being indebted to the heathen philosophers, they could make an arbitrary use of their systems. These systems were likewise mixed with various oriental theories, in particular respecting the nature of God.

Philo zealously studied this philosophy, then so popular in Alexandria; and either because he did not sufficiently understand the Jewish doctrines, or because he was not satisfied with the literal sense of the Mosaic law, he mingled Platonic dogmas with the Holy Scriptures, and ascribed them to Moses. Pro-

bably he followed the example of the Essenes and Therapeutæ, of whom he always spoke with great esteem, though he did not adopt their mode of life. He considered God and matter as co-eternal principles; God as the primitive light, from whose rays all finite intelligences proceed. The understanding or wisdom of God he called also the Son of God, his image, according to which God, by his creative power, produced the material world. He founds our knowledge of God upon intuition. On account of these doctrines, Bouterwek considers him as one of the first Alexandrian New Platonists. Philo perfected himself also in eloquence, and acquired a knowledge of public affairs, in which his fame was so great that he was sent by his countrymen, in the year 42, at the head of an embassy to Rome, to defend the Jews against the calumnious accusations of Apion and others. Caligula would not admit the embassy into his presence and Philo was even in danger of losing his life. He composed, in consequence, a written justification of the Jews, evincing great learning and skill. The accounts are unworthy of belief, which state that Philo went afterwards to Rome under Claudius, that he became there the friend of the apostle Peter, and embraced the Christian faith, but renounced it again on account of some mortifications which he met with. Those writings of Philo which have come down to us show that he was a man of great learning and industry, who was well acquainted with Greek philosophy and literature, and are very useful for those who would learn the state of philosophy at that time in Alexandria.

**PHILO OF BIBLOS**, a grammarian, who lived under Nero and the following emperors, till the time of Adrian. He translated "Sanchoniathon's Phœnician History into Greek," of which we still possess some fragments.

**PHILO OF BYZANTIUM**, who lived in the second and third centuries, is mentioned as the author of a work on military engines, on the seven wonders of the world, &c. Besides this writer there were an academic and a stoic philosopher of this name.

**PHOCION**, an Athenian general, who is considered one of the most virtuous characters of antiquity. Though of humble descent, he received a good education, and imbibed, under Plato and other philosophers, those elevated sentiments which governed his whole life. His external appearance was stern and severe, but his disposition was mild and gentle. His eloquence was distinguished for clearness and brevity; and his opinion was pronounced in the assemblies of the people freely and without hesitation. He first served under Chabrias, an officer of merit, but of a violent and unequal character. He gained his esteem and moderated his impetuosity. His activity contributed essentially to the naval victory of Naxos, 377 B. C., and he afterwards collected, with great prudence, the taxes of the islands. In the war with Philip of Macedon, the Athenians sent Phocion with some troops to Eubœa, in hopes to induce the inhabitants to form a junction with him. The gold of Philip rendered this project abortive, and Phocion was obliged to retire with his troops to an eminence for security. The enemy surrounded him and made preparations for attack. Reduced to despair, Phocion made an onset, and gained a complete victory. Before the battle he gave permission to all who desired it to retire; and after the battle he liberated the prisoners, to save them from the fury of the Athenians.

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His conduct was marked with prudence, boldness, and manliness. He banished Plutarchus, who had made himself tyrant of Eretria, and left the island secure from the attacks of Philip.

Some time after the Athenians resolved to yield assistance to the cities of the Hellespont, threatened by Philip, and the command of the fleet was entrusted to Phocion. The inhabitants of Byzantium received him, and he not only saved their city, but compelled Philip to retire from the Hellespont. Notwithstanding their success, Phocion always advised peace. His honesty, disinterestedness, and patriotism were so generally acknowledged, that he was nominated commander forty-five times without once applying for the office. He always led a simple life, and cultivated his small farm with his own hands. When the inhabitants of Megara requested an alliance with the Athenians, Phocion zealously advocated the measure, marched to the city at the head of a large body of volunteers, and rebuilt the walls. When Philip appeared in Phocis with a view to attack Attica, Phocion in vain advised peace. The battle of Chæronea proved the justness of his opinion. The Athenians disregarded the advice of Phocion, not to take part in the assembly of the Grecian states convened by Philip till they knew the intentions of the king, and in consequence found themselves obliged to furnish Philip with a quota of cavalry and galleys. This they were reluctant to do, but Phocion advised them to submit to adversity with patience. After Philip's death Phocion advised the Athenians not to expose themselves to new disasters by joining a confederacy against the young Alexander. His opinion was justified by the event. When, after the destruction of Thebes, Alexander demanded of the Athenians the deliverance of the orators who had spoken so violently against him, Phocion undertook the commission of appeasing the anger of the king with the happiest success. Alexander conceived a great affection for him, and sent him a present of a hundred talents, which he declined. The deputies found him carrying water, while his wife was baking bread. But, not to displease the king, he requested the liberation of some of his imprisoned friends.

After Alexander's death the project was formed of freeing Greece from the Macedonian yoke. Phocion disapproved the measure, though he accepted the command. The Athenians were at first successful; but Antipater soon obtained the superiority, and threatened Athens, which was instantly abandoned by the orators who had been so clamorous for war. In this pressing danger Phocion was sent ambassador to Antipater, who was encamped in the territory of Thebes, and obtained, on hard terms indeed, a promise that he would conclude a treaty without entering the territory of Attica. The terms were, that Demosthenes and Hyperides should be given up, an aristocratical government formed, and a Macedonian garrison introduced into Munychia. This last condition was long opposed by Phocion, but Antipater was inflexible. Under these hard circumstances all the efforts of Phocion (who, with other distinguished men, was then at the head of government) were directed to mitigate the heavy burdens of his country, and to turn his influence with the Macedonians to its advantage. Nevertheless, Phocion was accused of having acted against the good of his country, and of having betrayed it to the enemy. He was compelled, by clamours and accusations, to take refuge



in Phocis with Polysperchon, who soon after delivered him and other refugees to the Athenians, who demanded them. Polysperchon also sent a letter to the city, acknowledging them to be guilty of treachery. Their trial took place before the assembly of the people. Phocion, with several of his friends, was condemned to death and drank poison, B. C. 318. His countrymen afterwards repented of their injustice, and erected a statue to his memory.

PHOTIUS, a patriarch of Constantinople, who was celebrated about the middle of the ninth century for the brilliancy of his talents and the depth of his erudition. He was a native of Constantinople, and originally distinguished himself by his learning and ability as a layman; but, on the expulsion of the patriarch Ignatius by Bardas, was consecrated to the vacant see in 858. During the succeeding ten years a controversy was carried on with much acrimony between him and the bishop of Rome, each party excommunicating and anathematizing the other; the consequence of which was the complete separation of the eastern and western churches. Bardas, his patron, being at length taken off by his nephew and associate in the empire, Michael the Third, that prince was in his turn assassinated by Basilus, the Macedonian, who then ascended the throne in 866. But Photius, denouncing him for the murder, was in the following year removed to make way for the restoration of his old enemy Ignatius, and was forced to retire into banishment. On the death of that patriarch in 878, Photius, by a flattering exposition of a forged document respecting the genealogy of the emperor, acquired his favour, and, being restored, maintained himself in the patriarchal chair during the remainder of that reign; but was at length accused, on insufficient grounds, of conspiring against the new sovereign, Leo the philosopher, who sent him in 886 into confinement in an Armenian monastery, where he died in 891. This learned and intriguing prelate was the author of a *Bibliotheca*, containing an examination of 280 writers; the best edition is that of Bekker; of the "*Nomocanon*," a digest of the ecclesiastical laws, acts of councils, &c., under fourteen heads; a lexicon of the Greek language, and numerous epistles.

PIAZZI, GIUSEPPE, a celebrated director-general of the observatories at Naples and Palermo, who was born at Ponte, in the Valteline, in 1746; in 1764 entered the order of the Theatines at Milan, and studied at Milan, Turin, and Rome, under Tiraboschi, Leseur, and Beccaria. In 1770 he was appointed professor of mathematics at the new university in Malta, on the abolition of which he returned to Italy, and in 1780 became professor of the higher mathematics at Palermo. Having induced the viceroy to establish an observatory there, Piazza came to England and France to purchase the necessary instruments. The observatory was completed in 1789, and is described in Piazza's "*Della Specola Astronomica de' Registudj di Palermo*." His first observations were published in 1792. He soon after began his catalogue of stars, and dedicated the first, containing 6784 stars, to the institute at Paris. On the 1st of January, 1801, Piazza discovered the planet Ceres; in commemoration of which the king of Naples wished to strike a gold medal in his honour, but Piazza preferred that the money should be applied to the purchase of instruments for the observatory. In 1814 he completed his second catalogue, containing 7646

stars. He had also been occupied in the reformation of the system of weights and measures in Sicily. The observation of comets he always considered as useless. In 1817 the king called him to Naples to examine the plan of the new observatory there; and his last years were chiefly devoted to the subject of public education in Sicily. He died on the 22nd of July, 1826. His "*Lezioni Elementari di Astronomia*" were published at Palermo in 1817.

PICARD, JOHN, a learned French astronomer, who was a native of La Fleche. He early in life embraced the ecclesiastical profession, but in 1666 was appointed astronomer royal. He commenced the celebrated work entitled "*Connaissance des Temps*," which he continued from 1679 to 1683. Picard died in the latter year, and a fine monument was erected to his memory.

PICARD, LOUIS BENOIT, a French dramatist, who was born at Paris in 1769, and early began to write for the stage with success. The friendship of Andrieux, who assisted him with his advice, was serviceable to him, and he soon became an actor, making his debut at the Théâtre Louvois, now the Odéon, where his dramas were also represented with much applause. In 1801 he became the manager of the theatre, continuing to perform and write at the same time. He soon after (1806) withdrew from the boards, was admitted to the French academy, and entrusted by government with the direction of the opera. While at the head of the opera he ceased writing, but in 1816 resumed the direction of the Odéon, and again began to write. He died in 1829. Picard, on account of his skilful delineation of character, was called by the French *Le Petit Molière*. He was the author of more than seventy plays, besides several romances. Among the latter are "*Le Gil Blas de la Révolution*," "*L'honnête Homme*," &c.

PICART, BERNARD, a celebrated engraver, who was born at Paris in 1673. He learned the elements of his art from his father, and studied architecture and perspective under Sebastian le Clerc. As he embraced the reformed religion, he settled in Holland to enjoy the free exercise of it, where his genius produced those master-pieces in art which raised him to such eminence in his profession. He died in 1733.

PICCINI, NICCOLO, a celebrated musician, who was born at Bari, in the kingdom of Naples, in 1728, and was designed by his father, a musician, for the church. But young Piccini displayed such a decided taste for music that he was placed at the Conservatorio di Santo Onofrio, at the head of which was the celebrated Leo. After spending twelve years there he left the conservatory, thoroughly grounded in the science of music, and animated with a glowing imagination which wanted only an opportunity to show itself. The prince of Vintimille mentioned him to the director of the Florentine theatre, and Piccini set the opera "*Le Donne Dispetose*," which was performed with applause. He soon after composed "*Le Gelosie*," and "*Il Curioso del Proprio Danno*." The latter was performed with applause during four successive years, and his composition of "*Zenobia*" displayed his genius in the serious opera. In 1758 he was invited to Rome to set "*Alessandro nell' Indie*," and in 1760 appeared his celebrated "*Cecchina*, or *La Buona Figliuola*," which had an unexampled run in Italy. The following year his "*Olimpiade*," a serious opera, had the same success. In this the duet was first presented free from pedantry and techni-

cality, in the new musical form which has since been universally adopted. Piccini continued to compose for the theatres of Rome and Naples for fifteen years, during which time he enjoyed the undisputed supremacy in the public favour; but, after the appearance of Anfossi, one of Piccini's operas failed at Rome, and, in consequence of the mortification which this occasioned him, he became ill, and, after his recovery, determined to devote himself solely to the theatres in Naples. In 1776 he accepted an invitation, on very favourable terms, from the French court, and went to Paris. At that time, besides numerous oratorios, cantatas, &c., he had composed 133 operas. Being entirely ignorant of the French language, he received instruction from Marmontel, and, with his assistance, brought out the "Roland" of Quinault, which, notwithstanding the opposition of Gluck and his friends, was successful. Although Gluck and Piccini were personally reconciled, yet the war between their respective admirers continued; and, in order to compare their merits, the two rivals composed the same subject, "Iphigenia in Tauris;" in this contest Gluck had the advantage. In 1783 Piccini produced his "Dido," which is considered his *chef d'œuvre*. He had been appointed director of the royal singing school in 1782, but the revolution deprived him of his appointments, and he returned to Naples in 1791, where the king granted him a pension, and employed him on various occasions; but, having imprudently expressed revolutionary sentiments, he was exposed to much hard treatment, and finally returned to France, where he died in 1800.

PICCOLOMINI, a distinguished Italian family, the most celebrated member of which was Æneas Sylvius Bartholomæus, who, under the name of Pius II., ascended the papal throne in 1458. He was one of the most learned popes, wrote the life of the emperor Frederic III., and a history of Bohemia. He was secretary to the council of Basle, and defended the rights of the councils against the popes; but, when he was made pope, he recanted all that he had said against the extent of the papal power. His favourite plan of uniting the princes of Europe in a war against the Turks was frustrated by his death in 1464.

Octavio Piccolomini was born in 1599, became one of the distinguished generals in the thirty years' war, was a favourite of Wallenstein, who entrusted him with a knowledge of his projects when he purposed to attack the emperor; but Piccolomini betrayed him, and was one of those who were charged to take Wallenstein alive or dead. He was made prince of the empire, but disgraced his military renown by his cruelty. He died in 1656, in Vienna.

PICHEGRU, CHARLES, a distinguished general of the French republic, who was born in 1761 at Arbois, in Franche-Comte, of poor parents, was educated at that place in a monastery of the Minims, but without entering the order, as has been asserted. He afterwards studied at the college of Brienne, where he distinguished himself so much by his progress in mathematical science that the recitations of his class were entrusted to him while yet a scholar. Bonaparte was at that time his pupil at Brienne. At an early age Pichegru enlisted as a common soldier in the first regiment of artillery, and was soon made a sergeant. Towards the end of the American war his regiment was ordered to America, and he thus had opportunity of becoming acquainted with the land and sea service. After his return he was appointed sergeant-

major, and company-adjutant; and on the outbreak of the revolution he embraced its principles. He was president of the political club in Besançon when a battalion of national guards, without subordination, discipline, or commander, arriving in the city, the Besançon club proposed Pichegru as a suitable person to command them. His first care was to establish order and discipline—a task which he accomplished with energy and skill, and then led his battalion to the army of the Rhine. Here he distinguished himself so favourably that in 1792 he entered the general staff, and became colonel, general of brigade, and, in 1793, general of division. Meanwhile the reign of terror had commenced in France. Custine, Houchard, Biron, and others perished under the guillotine, and the suspicions of those in power at Paris rendered it more dangerous, at that time, to be at the head of an army than to storm an hostile battery; but Pichegru undertook the command of the forces, disorganized by the loss of the Weissenburg lines, restored discipline, and led the disheartened troops to a series of brilliant victories. To resist the numerous and better disciplined troops of the enemy, supported by an excellent cavalry, he introduced the system of sharp-shooting, and at the same time, by his skilful use of the mounted artillery, succeeded in paralyzing the tactics of the enemy. Hoche commanded at that time the right wing of the army in Alsace. In connexion with this general, and nominally under his command, although, in fact, he only followed Pichegru's plan of operation, of which he subsequently assumed the whole merit, Pichegru stormed the lines of Hagenau, on the 23rd of December, 1793, relieved Landau, and took Lauterburg.

These successes gained him the highest commendation in Paris, even from Robespierre and Collot d'Herbois. On the dismissal of Hoche, in 1794, he was appointed to command the army of the north, which disasters had reduced to a state of disorganization. Here he also restored order and discipline. After failing in the attack made by command of the committee of safety on the enemy's centre, under the prince of Cobourg, Pichegru, at his own peril, pressed forward into West Flanders, and, by thus turning the enemy's flank, gained the brilliant victories of Courtray, Montcassel, and Menin, which forced Clerfayt to a hasty retreat. He also defeated the united forces of Prince Coburg and York, between Menin and Courtray, and, to draw Clerfayt from his strong position at Thiel, he made a movement towards Ypres, near which he defeated the Austrian general. All West Flanders fell into the hands of the French, and, Jourdan having soon after gained the victory of Fleurus, Pichegru passed the Scheldt, and thus cut off Clerfayt from the English army, took Bruges, Ostend, Ghent, and Oudenarde, and besieged or blockaded Nieupoort, Sluys, Condé, Valenciennes, and Quesnoy. He then advanced to Mechlin, defeated on the 16th and 17th of July the combined English and Dutch forces, took Antwerp, drove the English beyond the Meuse, and, after a siege of three weeks, captured Hertogenbosch, then deemed impregnable. On the 19th of October, 1794, he again defeated the English at Pulbach, blockaded Grave, and occupied Hulst, Axel, Sas de Gand, and Nimeguen. The cruel commands of the convention, to spare no Englishman and to put to the sword the garrisons of Condé, Valenciennes, Landrecies, and Quesnoy, unless they immediately surrendered, were evaded by Pichegru; and on the



2nd of January, 1795, with an army destitute of almost every thing but courage, he crossed the Waal and Meuse on the ice, took Grave, Bommel Island, and Fort St. Andrew by storm, and invested Breda. Thus was Holland conquered, the Dutch army dispersed, the English obliged to embark; the hereditary stadtholder fled to England, and Pichegru entered Dortrecht and Amsterdam in triumph.

The convention now conferred on him the chief command of the army of the Rhine and Moselle; but he retained at the same time the command of the army of the north, under Moreau, and of the army of the Meuse, under Jourdan. In April 1795 he was recalled to take command of the capital, where the terrorists were making their last efforts to recover their power. Having suppressed the insurrection of the faubourgs, for which he was called in the convention "the saviour of the country," he returned to the army of the Rhine, where however his career, hitherto so brilliant, now took another turn. He entered into negotiations with the prince Condé, through Fauche-Borel, to co-operate in the restoration of the Bourbons. He was promised offices of honour, domains, and rents. But the secret was soon revealed to the French government. Pichegru's conduct as general had already excited suspicion, for, instead of improving his advantages over the enemy, he had retreated when he should have advanced. But Montgaillard, an agent in the negotiations of the Bourbons with the general, in whose hands was the correspondence on the subject, delivered up the papers to the directory, who, too weak at the moment to bring the general to an account, recalled him from the command in 1796 under the pretence of appointing him ambassador to Sweden. Pichegru declined the post of ambassador, but was blind enough not to perceive the storm which threatened him; and, instead of saving himself while it was still time, he retired to the abbey of Belvaux, near Arbois, which he purchased; where he lived in narrow circumstances till March 1797, when the electors of his department, the Upper Saone, chose him representative in the legislative body. Here he was chosen president of the five hundred, but he did not abandon his secret projects. On the contrary, he appeared at the head of the Clichy party, and incurred suspicion by his propositions in relation to the new organization of the national guards of Paris, evidently intended to overthrow the republican party. The directory, in concert with the council of elders, secretly sent for troops from the Italian army under Augereau, by whose aid, on the 4th of September, 1797, the plots of the royalists were baffled, and Pichegru, with his accomplices, was arrested and sent to the Temple. The directory published the correspondence of Pichegru with the emigrant Bourbons, particularly with Condé, part of which had been obtained through Montgaillard, and part found, by the army of the Rhine under Moreau, in the baggage of General Klingin; and, with twenty of his accomplices, he was condemned to deportation to Cayenne. The prisoners were conveyed by way of Blois to Rochefort, where they embarked. Having arrived at Cayenne, they were transported to the unhealthy wilderness of Sinamari, where most of them died of the marsh fever. Pichegru and seven others succeeded, after remaining there eight months, in escaping to Paramaribo, the capital of the Dutch colony of Surinam, in a light boat. From this place they came to

England, where Pichegru, now an avowed adherent of the Bourbons, met with a favourable reception, and was ordered to join the Austrian and Russian army under Korsakoff. But as Korsakoff, to whom Pichegru, before the battle of Zurich, had given some useful advice, which was neglected, was defeated, Pichegru returned to England, where he was often consulted both by the ministers and by the French princes.

The latter, as is well known, flattered themselves that Bonaparte would play the part of General Monck and restore the exiles to the throne; but as the grounds for this hope disappeared, it has been stated that "they determined to put the first consul out of the way; and in the execution of this plan, Pichegru and Georges Cadoudal, chief of the Chouans, with whom Pichegru had become acquainted in London, were employed. Having been landed on the French coast by Captain Wright, in January 1804, with several of the old Vendean leaders, the conspirators repaired in disguise to Paris, hoping to find there a party favourable to their views, and to engage Moreau in their plans. But the police, under Fouché, discovered the plot, and Georges was suddenly arrested. Pichegru escaped his pursuers several days, but was finally betrayed by a merchant with whom he had taken refuge, and arrested on the 29th of February, 1804. He was confined in the Temple, and a process commenced against him; but he was found one morning strangled in prison. An attempt was made to fix on the first consul the stigma of having caused the unhappy man to be tortured and then strangled; but this would have been a most wanton act of cruelty; the ordinary legal process would have resulted in his condemnation to death, as it was proved by his own confession that it had been the intention of himself and his accomplices to make away with the existing head of the state. It is more probable that, in despair at the failure of a plot equally foolish and wicked, he committed suicide by strangling himself with the silk handkerchief which was found about his neck. His body was publicly exposed the day after his death, and no traces of torture could be perceived." His private character is deserving of much praise. Disinterested in a high degree, he declined the gifts that were frequently proffered him, and his humanity to prisoners was exhibited on more than one occasion. When he was transported to Cayenne, he was so poor that his friends were obliged to sell his effects to procure him money for his voyage.

PICHLER, or PICKLER, JOHN ANTHONY, and JOHN, father and son, two artists, celebrated for their skill in gem-sculpture. The father was born at Brixen, in Tyrol, in 1700, and died at Rome in 1779, with the reputation of having restored this art to a high degree of perfection, which had sunk entirely since the times of the ancients. His son was born at Naples in 1734, and excelled his father. His Hercules struggling with the Nemean Lion, his Leander, and his Achilles, are master-pieces, acknowledged as such by all connoisseurs, and esteemed very nearly equal to the most perfect works of antiquity. Pichler lived in Rome, where he saw the emperor Joseph II., who raised him to the rank of nobility, and wished him to live in Vienna with a handsome salary; but Pichler refused this offer as well as several invitations to come to England. He died at Rome in 1791, where Rossi published a biography, subsequently translated by Boulard and Millin into French, and

published in "The Magazin Encyclopédique," with notes by Dufourny. A bust of Pichler, made by Haveston, was placed in the Pantheon.

**PICKEN, ANDREW.**—This talented writer was born at Paisley in 1788, and educated for the mercantile profession. At an early age he went to the West Indies, but finding that the business in which he was engaged was not likely to prove advantageous to his pecuniary affairs, he obtained a situation in the bank of Ireland. To the great regret of his Irish friends he subsequently removed to Glasgow and entered into business. Here he first came before the world as an author by publishing "Tales and Sketches of the West of Scotland;" a work which had great local success. In this volume appeared for the first time the pathetic story of "Mary Ogilvie," which showed no common power of combining the ordinary incidents of life into pictures of intense and harrowing interest. Among the sketches was one "On the Changes in the West of Scotland during the Last Half Century," which contained much playful satire and not a few very hard hits, that severely wounded the vanity of "the Glasgow bodies." This, combined with some other circumstances, induced the author to quit Glasgow; he afterwards removed to Liverpool, where he established himself as a bookseller.

The unfitness of literary men for business is proverbial; dwelling in the ideal world, they shrink from encountering the stern realities of life,—

"And pen a stanza when they should engross."

The mania of speculation which, in 1826, seized even on those who were deemed paragons of worldly wisdom, found too ready a victim in one to whom the world of business was as a sealed volume; he joined in some of the wild projects of the time, and lost his all. But, like Francis I., he might have boasted that honour still remained: when his books were inspected, the creditors with one voice bore honourable testimony to his integrity, and expressed their sorrow for his misfortunes. They would readily have aided him in commencing business anew, but literature had now marked him for her own, and he came to London with the manuscript of a novel, the composition of which had been the amusement of his leisure hours, and subsequently his chief consolation in difficulty and distress.

"The Sectarian," as this novel was called, was published by Colburn, and excited considerable interest at the time of its first appearance. Though the circulation of "The Sectarian" was limited, it had the effect of making the author known to the editors of the principal periodicals; and from this time Mr. Picken became a regular contributor to the leading magazines and reviews. The publication of "The Dominie's Legacy," in 1830, finally established his fame as the historian of Scottish humble life: we say the historian rather than the delineator, because the dominie speaks not of what he has imagined, but of what he has seen, felt, and understood, almost from his infancy; and we remember his characters more as those of persons that we somewhere knew, than of personages we have seen described. The work had great success, and its fame has not been injured by time. When Colburn's "Juvenile Library" was projected, Mr. Picken undertook to supply "The Lives of Eminent Missionaries;" but before his work was completed the library was at an end. The volume was subsequently published by Kidd, and two large

impressions were sold. Mr. Picken's next publication was "The Club Book," to which several of the most popular living writers contributed. The tales written by the editor were in his happiest style: that entitled "The Three Kearneys" was founded on circumstances which he had witnessed during his residence in Ireland; and it showed that Mr. Picken had thoroughly investigated the mixed character of the Irish peasantry. "The Deer-stalkers" was also a tale of great interest and was much admired. Soon after appeared a work on the Canadas, professedly a compilation; in preparing this volume Mr. Picken received very valuable assistance from his friend Mr. Galt. This was followed by "Waltham," a tale published in Leitch Ritchie's "Library of Romance." In the course of the following year was published the "Traditionary Stories of Old Families," in two volumes, designed as the first part of a series, which would embrace the legendary history of Scotland, England, and Ireland. The project excited considerable interest, and many of the most distinguished members of the aristocracy offered to aid the author by giving him access to their family papers. Before he could avail himself of the ample stores thus opened to him, he was attacked by the disease which so rapidly terminated his life. On the 10th of November, while conversing with his son, he was suddenly struck down by apoplexy. He was conveyed home insensible; after a short time strong hopes were entertained of his recovery, and the very night before his death he conversed cheerfully with his family. His wife and children parted from him full of hope, doomed however to be disappointed. On the following morning, November 23, 1833, his spirit passed away almost without a struggle. A short time previous to his death he completed the MS. of his novel, entitled "The Black Watch." It was published after his decease, and met with the success which it merited, as it is justly considered one of the best novels of the period.

**PICKENS, ANDREW,** a distinguished American revolutionary officer, who was born on the 13th of September, 1739, in Bucks county, Pennsylvania. Before his arrival at the age of manhood, his family emigrated to South Carolina. In the French war, which terminated in 1763, he made his first campaigns, having, among other services, accompanied in 1761 the expedition under Lieutenant-colonel Grant against the Cherokees as a volunteer, in conjunction with Marion and Moultrie. At the commencement of the revolution he was appointed a captain of militia, and throughout the war displayed the utmost courage, skill, and zeal, and rose by regular and rapid degrees to the rank of brigadier-general. During the period when South Carolina was overrun by the enemy, and the American cause in that quarter wore the gloomiest aspect, he was one of those who indefatigably kept up the spirit of resistance. His principal services were—in an expedition which he commanded in 1781 against the Cherokees, whom he completely subdued in a few days with an inconsiderable force, at Kettle Creek, where he defeated a large body of the British under Colonel Boyd with half their force, and secured the internal peace of the country for a considerable time by thus breaking the strength of that party—and at the battle of Cowpens, where he commanded the militia, whom he rallied after they had been broken and compelled to retreat, and brought a second time into action. He contri-



buted much to the final surrender of the British, and the congress voted him a sword. At the battle of the Eutaw Springs, he commanded, with Marion, the militia of the two Carolinas; but in the early part of the action he received a severe wound in his breast by a musket ball, which was prevented, however, from being mortal by the ball striking the buckle of his sword. After the conclusion of peace he was employed in various civil capacities. He was one of the commissioners who accomplished the treaty of Hopewell with the Cherokees, by which that portion of the state now called Pendleton and Greenville was acquired. Soon afterwards he settled at Hopewell. He was a member of the legislature, and afterwards of the convention which formed the state constitution. Under the new constitution he again occupied a seat in the legislature until 1794, when he was sent to congress. In that year also, when the militia was first organized conformably to the act of congress, he was appointed one of the two major-generals, but resigned his commission after a few years. He declined a re-election to congress, and again became a member of the legislature, in which he continued until about 1801. In that year he withdrew from public life. In all the treaties which had been made previously with the southern Indians, he had been employed by the United States as a commissioner, and on one occasion Washington had requested his attendance at Philadelphia to consult with him on the practicability and best means of civilizing the people. He continued in retirement until 1812, when he accepted a seat in the legislature. He was also solicited to serve as governor, but he declined. He died on the 11th of October, 1817, after a long life, in which he had enjoyed almost uninterrupted health in consequence of the natural excellence of his constitution, combined with early and constant temperance and activity. His character was marked by simplicity, decision, and prudence. Throughout his whole career he was distinguished for a scrupulous performance of every duty.

PICKERING, TIMOTHY, a North American officer, who was born in Salem, July 1745. He was graduated at Harvard college in 1763, and, after the usual course of professional studies, was admitted to the practice of the law. When the dissensions between the colonies and the mother country commenced, he soon became the champion and leader of the Whigs of the quarter where he lived. He was a member of all the committees of inspection and correspondence, and bore the entire burden of writing. The address which, in 1774, the inhabitants of Salem voted to Governor Gage on the occasion of the Boston port-bill, proceeded from his pen. A part of it, disclaiming any wish on the part of the inhabitants of Salem to profit by the closing of the port of Boston, is quoted by Dr. Ramsay in his "History of the American Revolution." In April 1775, on receiving intelligence of the battle of Lexington, he marched with the regiment of which he was at the time commander to Charlestown, but had not an opportunity of coming to action. Before the close of the same year, when the provisional government was organizing, he was appointed one of the judges of the court of common pleas for Essex, his native county, and sole judge of the maritime court, which had cognizance of all prize causes for the middle district, comprehending Boston, with Salem, and the other ports in Essex. These offices he held until he accepted an appointment in the army.

In 1777 he was named adjutant-general by Washington, and joined the army then at Middlebrook, New Jersey. He continued with the commander-in-chief until the American forces went into winter quarters at Valley Forge, having been present at the battles of Brandywine and Germantown. He then proceeded to discharge the duties of a member of the continental board of war, to which he had been elected by the congress. In this station he remained until he was appointed to succeed General Greene in the office of quarter-master-general, which he retained during the residue of the year, and in which he contributed much to the surrender of Cornwallis at Yorktown. From 1790 to 1794 he was charged by Washington with several negotiations with the Indian nations on the frontiers. In 1795 he was appointed secretary of state, and from that office he was removed by Adams, in May 1800. At the end of the year 1801 he returned to Massachusetts. In 1803 the legislature of that state chose him a senator to congress for the residue of the term of Dwight Forster, Esq., who had resigned, and in 1805 re-elected him to the same station for the term of six years. After its expiration in 1811, he was chosen by the legislature a member of the executive council; and during the war of 1812 he was appointed a member of the board of war for the defence of the state. In 1814 he was sent to congress, and held his seat until March 1817. He then finally retired to private life. His death took place in January 1829, in the eighty-fourth year of his age. In his manners Colonel Pickering was plain and unassuming. In public life he was distinguished for energy, ability, and disinterestedness; as a soldier, he was brave and patriotic; and his writings bear ample testimony to his talents and information.

PICTET, ADOLPHE MARCUS.—This eminent philosopher was born at Geneva in 1752. After receiving a good mathematical education, he succeeded to Saussure in the chair of philosophy in his native city. In the early part of his life he was much engaged in controversial politics. After 1814 he settled at Geneva, where he remained till his death in 1825. He is best known by his "*Essai sur le Feu*."



PICTET, BENEDICT, a learned theological writer, who was born at Geneva in 1655, of a distinguished family. Having completed his preparatory studies, he travelled through Holland and England, and taught theology in his own country with great success. His death took place on the 9th of June, 1724. He published a number of works in Latin and French, which are much esteemed. The principal of these are, "*A System of Christian Theology in Latin*," "*Christian Morality*," printed at Geneva, "*The History of the Eleventh and Twelfth Centuries*, intended as a sequel to that of Sueur," printed in 1713 (the continuator is held in higher estimation than the first author);

several controversial treatises; a great number of tracts on morality and piety, among which we must distinguish "The Art of Living and Dying Well," published at Geneva, with a number of other works.

PIGANIOL, DE LA FORCE, JOHN AYMAR DE, a learned French historian and geographer, who was a native of Auvergne. With the intention of improving himself, he travelled into the different provinces of France, and made important observations on the natural history, the commerce, and the civil and ecclesiastical government of each province. These observations were of great use to him in compiling the works he has left behind him, of which the chief are, "An Historical and Geographical Description of France," "A Description of Paris," in ten volumes (he subsequently published an abridgment of it in two volumes), and "A Description of the Castle and Park of Versailles." He died in Paris in February 1753, at the age of eighty years.

PIKE, ZEBULON MONTGOMERY, an enterprising American traveller, who was born at Lambertton, in the state of New Jersey, on the 5th of January, 1779. He entered the army while a boy, and served for some time as a cadet in his father's company, which was then stationed on the western frontiers of the United States. At an early age he obtained the commission of ensign, and some time after that of lieutenant. By a life of constant activity and exposure he invigorated his constitution, and prepared himself for deeds of hardihood and adventure. When he entered the army he had been instructed only in reading, writing, and a little arithmetic. By his own exertions he acquired almost without the aid of a master the French and Latin languages, the former of which, it appears from his journal, he was able to write and speak with sufficient accuracy for the purposes of business. To these he afterwards added a competent knowledge of the Spanish. He also studied the elementary branches of mathematics, and became skilful in all the ordinary practical applications of that science. He seems besides to have had a general curiosity, to which no kind of knowledge was without interest: he read with avidity every book which fell in his way, and thus, without any regular plan of study, acquired a considerable stock of various information. Soon after the purchase of Louisiana, the government of the United States determined upon taking measures to explore their new territory, and the immense tract of wilderness included within its limits, in order to learn its soil and natural productions, the course of its rivers, and their fitness for the purposes of navigation and other uses of civilized life, the numbers, character, and power of the tribes of Indians who inhabited this territory. With these views, while captains Lewis and Clarke were sent to explore the unknown sources of the Missouri, Pike was despatched on a similar expedition, for the purpose of tracing the Mississippi to its head. On the 9th of August, 1805, Pike embarked at St. Louis on his first expedition to the head of the Mississippi, and proceeded up the river with twenty men in a stout boat provisioned for four months; but they were soon obliged to leave their boat and proceed on their journey by land, or in canoes, which they built after leaving their large boat and carried with them on their march. For eight months and twenty days they were almost continually exposed to hardship and peril, depending for provisions upon the chase, and enduring the most piercing cold. They were

sometimes for days together without food, and they frequently slept without cover upon the bare earth or the snow, during the inclemency of a northern winter. During this voyage Pike had no intelligent companion upon whom he could rely for advice or aid, and he literally performed the duties of astronomer, surveyor, commanding officer, clerk, spy, guide, and hunter, frequently preceding the party for many miles in order to reconnoitre, or rambling for whole days in search of deer or other game for provision; and then returning to his men in the evening, hungry and fatigued, he would sit down in the open air to copy, by the light of the fire, the notes of his journey, and to plan the course of the next day. Within two months after his return from this expedition, Pike was selected by General Wilkinson for a second expedition to the interior of Louisiana, in order to acquire such geographical information as might enable government to enter into definitive arrangements for a boundary line between the newly acquired territory and North Mexico. Winter overtook the party unprovided with any clothing fit to protect them from cold and storms. Their horses died, and for weeks they were obliged to explore their way on foot through the wilderness, carrying packs of sixty or seventy pounds weight, besides their arms, exposed to bitter cold, relying solely on the produce of the chase for subsistence, and often for two or three days together without food. Several of the men had their feet frozen, and all, except Pike and one other, were in some degree injured by the cold.

After a three months' winter march, they explored their way to what they supposed to be the Red River. Here they were met by a party of Spanish cavalry, by whom Pike was informed, to his great astonishment, that they were not on the Red River, but on the Rio del Norte, and in the Spanish territory. Opposition to this force would have been idle, and he reluctantly submitted to accompany the Spaniards to Santa Fé to appear before the governor. From Santa Fé he was sent to the capital of the province of Biscay, to be examined by the commandant-general, where he was well received and entertained for some time, after which he was sent on his way home, under the escort of a strong party of horse. He arrived with his little band at Natchitoches, on the 1st of July, 1807. The most vexatious circumstance attending this unexpected sequel to his expedition was the seizure of all his papers, except his private journal, by the Spanish government. He had been furnished with a complete set of mathematical instruments, and had made frequent and accurate observations. He had thus ascertained the geographical situation of the most important points with much precision, and had collected materials for an accurate map of a great part of the country which he traversed. Pike, upon his return, received the thanks of the government, and was immediately appointed captain, shortly after a major, and upon the further enlargement of the army in 1810, a colonel of infantry. A narrative of his two expeditions, accompanied by several valuable original maps and charts, was published by him, in octavo, in 1810. Immediately after the declaration of war in 1812, Pike was stationed with his regiment upon the northern frontier; and upon the commencement of the campaign of 1813 was appointed a brigadier-general. He was selected to command the land forces in an expedition against



York, the capital of Upper Canada, and sailed from Sackett's Harbour in the squadron commanded by Commodore Chauncey. On his arrival at York with about 1700 chosen men, he immediately prepared to land. As soon as the debarkation commenced a body of British grenadiers was paraded on the shore, and the Glengary fencibles, a local force which had been disciplined with great care, appeared at another point. Large bodies of Indians were also seen in different directions, while others filled the woods which skirted the shore. General Sheaffe commanded in person. The landing was effected under a heavy fire of musketry and rifles from the Indians and British. General Pike immediately ordered a charge. After a short conflict the British fled towards their works, and the Indians dispersed in every direction. The whole force, being now landed and collected, was led on by General Pike in person to the attack of the strong works. After carrying one battery by assault, they moved on towards the main works. The fire of the enemy was soon silenced by the artillery of the assailants, when a terrible explosion suddenly took place from the British magazine, which had been previously prepared for this purpose. Large stones were thrown in every direction with terrible force, and scattered destruction and confusion among the troops. General Pike was struck on the breast by a heavy stone and mortally wounded. While the surgeons were carrying him out of the field, a tumultuous huzza was heard from the American troops: Pike turned his head with an anxious look of enquiry; he was told by a sergeant, "The British union jack is coming down, general—the stars are going up." He heaved a heavy sigh and smiled. He was then carried on board the commodore's ship, where he lingered for a few hours. Just before he breathed his last the British standard was brought to him: he made a sign to have it placed under his head, and expired without a groan.

PILATE, PONTIUS, the successor of Valerius Gratus, was in the government of Judea, A. D. 27. He is said to have been born in Spain. Pilate was procurator, or *præpositus*, of Judea; and as was sometimes the case in a small province, or in a part of a large province, discharged the office of a governor; hence he had the power of punishing capitally, which procurators did not usually possess, although Judea was a part of the province of Syria. He endeavoured to introduce the Roman standards with the image of the emperor into Jerusalem, in violation of the Jewish usages, attempted to get possession of the treasure of the temple, and put to death some Galileans in the midst of the sacrifices—an act which brought upon him the hostility of Herod, tetrarch of Galilee. When Christ had been condemned to death by the Jewish priests, who had no power of inflicting capital punishments, he was carried by them to Pilate to be executed. Pilate, seeing nothing worthy of death in him, sent him as a Galilean to Herod. Yielding to the clamours of the Jews, the Roman governor finally ordered Jesus to be executed, but permitted Joseph of Arimathea to take his body and bury it. Pilate was afterwards removed from his office by Vitellius, prefect of Syria, A. D. 37; and, according to tradition, was banished by Caligula to Gaul, where he is said to have died or committed suicide at Vienne, A. D. 40. The Scala Santa, near the church of Santa Croce in Rome, is said to be formed of the twenty-eight steps of the marble palace of Pilate, and the de-

vout therefore ascend it only on their knees. In the church itself is shown the inscription in Greek, Hebrew, and Latin, placed by Pilate on the cross.

PILATRE, DU ROSIER FRANCIS.—This ingenious Frenchman was born the 30th of March, 1756. He was first apprenticed to an apothecary there, and afterwards went to Paris for farther improvement. He applied himself particularly to the study of natural history and of natural philosophy, and had already acquired some reputation, when the discovery of M. de Montgolfier had just astonished the learned world. On the 25th of October, 1783, he attempted an aerial voyage with the marquis of Arlande, and he subsequently performed several other excursions in this way with great success in the presence of the royal family of France, of the king of Sweden, and of Prince Henry of Prussia. He then resolved to pass over to England by means of his aerial vehicle, and for that purpose he went to Boulogne, from whence he rose about seven o'clock in the morning of the 15th June, 1785; but in half an hour after he set out the balloon took fire, and the aeronaut, with his companion M. Romaine, were killed by the fall of their machine. Pilatre's social virtues and courage, which were very distinguished, heightened the regret of his friends for his loss. His merit as a chemist, and his experiments as an aeronaut, procured him some pecuniary reward, and various public appointments. He had a pension from the king, was intendant of the king's brother's cabinets of natural philosophy, chemistry, and natural history, professor of natural philosophy, a member of several academies, and principal director of the royal museum.

PINCKNEY, CHARLES COTESWORTH, a distinguished American revolutionary officer, who was born in South Carolina, and educated at Westminster school, and subsequently at the university of Oxford, in both of which institutions he enjoyed a high reputation for strength of character and proficiency in his studies. After reading law at the Temple, he returned to Carolina in 1769, but was not able to practise his profession for any length of time, the commencement of the revolution obliging him to exchange the gown for the sword. He was first appointed a captain in the continental regiments, and, soon afterwards, commander of the first regiment of Carolina infantry. When the south had been freed for a period from invasion, by Moultrie's gallant defence of the fort on Sullivan's Island, Colonel Pinckney joined the northern army, and was made aide-de-camp to Washington. In that capacity he was present at the battles of Brandywine and Germantown. When the south was again menaced with danger, he returned to Carolina, and displayed great resolution and intrepidity on the rapid and harassing march which saved that city from General Prevost, and on the subsequent invasion of Georgia, and the assault on the lines of Savannah. On the approach of the army under Sir Henry Clinton, and of the fleet conducted by Admiral Arbuthnot, he was entrusted with the command of the fort on Sullivan's Island. A favourable breeze and a flowing tide, however, enabled the fleet to sail into the port of Charleston, beyond the reach of his guns. He then hastened with a part of the garrison to aid in defending the city, and was for continuing hostilities to the last extremity, not, as he said, because he thought they would eventually be able to repel the enemy, but because "we shall so cripple the army before us, that although we may

not live to enjoy the benefits ourselves, yet to the United States they will prove incalculably great." Other counsel however prevailed, and he was made prisoner with the rest of the besieged.

Some time after the return of peace, he was placed in command of the militia of the lower division of the state, but was very soon appointed by Washington, whose confidence and friendship he enjoyed in a high degree, minister plenipotentiary to France. He resigned his commission in consequence, and sailed for Europe. The hostile feeling of the French directory towards America caused them to reject its conciliatory propositions in an insulting manner, and to order its minister out of the territories of the republic. General Pinckney immediately communicated to the government the indignities which he had received, and retired to Holland. Not long afterwards he was joined by General Marshal and Mr. Gerry, with fresh instructions to reiterate propositions to the directory for the adjustment of differences. When at length war was inevitable, and the whole United States were resounding with his celebrated sentiment, "Millions for defence, but not a cent for tribute," he returned home, having been named a major-general by Washington, who had been placed at the head of the forces raised for the protection of the American shores. Superior rank, however, was accorded to General Hamilton, who had been his junior during the revolution. Some one spoke to General Pinckney of this preference as unjust, but he briefly answered that he was satisfied that General Washington had sufficient reasons for it. "Let us," he continued, "first dispose of our enemies; we shall then have leisure to settle the question of rank." Previously to his going to France, as we should have mentioned before, he had been offered, by President Washington, several places under government of the highest importance, all of which, however, private considerations obliged him to decline. The first was that of judge of the supreme court; the next that of secretary of war, on the resignation of General Knox; and then that of secretary of state, when Randolph had been removed. He was a member of the convention which framed the constitution of the United States, and afterwards in the convention of South Carolina, assembled for deliberating upon the instrument, he contributed greatly to its adoption. He died in August 1825. As a lawyer, General Pinckney was distinguished for profound and accurate learning, and strength and ingenuity of reasoning, without having much pretension to eloquence. In his practice he was high-minded and liberal, never receiving any compensation from the widow and orphan. His literary attainments were extensive, especially his classical knowledge; and no one was a more zealous friend to the advancement of learning. For more than fifteen years before his death he acted as president of the Bible society of Charleston—an office to which he was named with unanimity by the Christians of almost every sect.

PINCKNEY, THOMAS, a major-general in the army of the United States, who was born in October 1750. He was brought to England in the year 1753, with his elder brother, the general Charles Cotesworth Pinckney, by their father, who returned in 1758, on account of the war between France and England, to Carolina, where he soon after died, leaving directions that his sons should receive the best education, were it even necessary to sell part of his

estate for that purpose. They were educated at Westminster school and at Oxford. They studied law in the Temple, and were admitted to the bar in this country. At the commencement of the revolutionary war, the brothers joined the continental army, where they rose to the rank of colonel and major. We have seen that the elder brother was aide-de-camp to General Washington, and the younger served in that capacity with General Lincoln, and then with Count d'Estaing, who commanded the French army at the disastrous siege of Savannah. He also served as aide-de-camp to General Gates, and was captured at the battle of Camden in 1780. On his recovery he was sent as a prisoner of war to Philadelphia.

During the administration of General Washington, he was offered the place of judge of the federal court, which he declined. He was then elected the second governor of South Carolina, as successor to General Moultrie, and was eminently successful in establishing the authority of the laws, which had been deranged during the long and disastrous periods of the southern war. Shortly after the termination of his office, he accepted from General Washington the mission to the British court, where he continued several years. He was then employed on a mission to the court of Spain, where he formed the treaty of St. Ildefonso, by which the free navigation of the Mississippi was secured to the United States, before its cession to France and subsequent purchase by Mr. Jefferson. The situation of his estate requiring his presence at home, he solicited his recall, and returned to America in 1796. Soon after he was elected a member of congress from Charleston district, where he generally acted with that party at the head of which was General Washington. After a few sessions he retired from public life, and devoted himself to the care of his estate and the education of his children. At the commencement of the war of 1812 he received from Mr. Madison the appointment of major-general of the sixth military district. It was under his command that the Indian war in which General Jackson distinguished himself was undertaken and brought to a successful issue. He advised the war department to subdivide his military district, extending from North Carolina to the Mississippi, as too large for one command, and recommended General Jackson to the command of a separate district to be formed in the south-west. At the return of peace he was solicited by the president to continue his services, and especially to endeavour to recover the southern property taken from the islands after the signature in Europe of the treaty of peace; but he preferred to resign his command and his connexion with public life. His private life was highly useful. The agriculture of his country received his constant attention, and he contributed to advance it by many scientific improvements. To these objects, and to his large circle of relatives and friends, he was devoted till his death, in November 1828, in the seventy-eighth year of his age.

PINDAR, one of the most energetic and sublime poets of Greece. He sang the praises of the victors in the Grecian games—those public festivals in which the most distinguished men, even kings, competed. Not only the conquerors and their fellow citizens, but all assembled Greece was celebrated in his poems, and thus they were soon spread wherever the Greek language was spoken. To understand Pindar, it is necessary to be intimately acquainted with Greek an-



tiquities; as, in the judgment of the best critics, his poems belong to the most beautiful remains of ancient literature. Forty-five are still extant—fourteen in celebration of Olympic victors, twelve of Pythian, eleven of Nemæan, and eight of Isthmian. They are all written in the Doric dialect.

Pindar was born in Bœotia, in or near Thebes, about 520 B. C. His father was a flute-player, and he is said to have been himself a masterly performer on the lyre. At an early age he was instructed in music and poetry; and for the development of his poetical talent he was especially indebted to the beautiful Corinna, who was herself a distinguished poetess, and is said to have obtained the prize more than once in the poetic competition with her friend. Little else is known with certainty of his life; even the date of his death is doubtful: according to some, he died in his sixty-fifth year; according to others, he lived to the age of eighty or ninety.

PINEL, PHILIP, a philanthropic Frenchman, who was born in 1745, at St. André, in the department of the Tarn, and studied at Toulouse and Montpellier, where he supported himself by teaching mathematics. In 1778 he went to Paris, and at first applied himself to the study of the sciences connected with medicine, but afterwards devoted himself entirely to that science itself. In 1791 he was made directing physician at the Bicetre, an insane hospital, and in 1794 at the Salpêtrière. The harsh treatment of the insane then in vogue, their chains and unhealthy dungeons, filled him with horror. He introduced gentle treatment, uniting firmness with kindness, and was the first definitely to recommend moral remedies, in his work "*Sur l'Aliénation Mentale*," and was one of the earliest to establish a regular police in the mad-houses. He also proved the existence of what he called *manie sans délire*. He placed less stress on physical treatment, and in particular he agreed with Bordeu in condemning blood-letting. In general he recommended delay. "What art cannot effect," he used to say, "time may accomplish." His pathology was founded on Condillac's system of philosophy, and was directed more to a consideration of the obvious phenomena than to a thorough insight into the nature of diseases; yet his "*Nosographie Philosophique*" formed an epoch in French medicine, as it supplied a want then generally felt. In many respects Pinel is to be considered as the precursor of Bichat, since he was the first to point out the physiological and pathological difference of the various textures. He edited for some time "*The Gazette de Santé*," and was a collaborator in Fourcroy's "*Médecine éclairée par les Sciences Physiques*," and in the great "*Dictionnaire des Sciences Médicales*." In the time of terror Pinel concealed the unfortunate Condorcet in his house. In 1823, when the school of medicine was reformed by the government, M. Pinel was removed from his post on suspicion of entertaining liberal principles; and he died three years later, at the age of eighty-one years.

PINET, ANTONY DU, lord of Noroy.—This nobleman lived in the sixteenth century, and was a native of Besançon. He was strongly attached to the protestant religion, and a bitter enemy to the church of Rome. His books, entitled "*La Conformité des Eglises Reformées de France*," and "*De l'Eglise Primitive*," printed at Lyons in 1564, and the notes which he added to the French translation of "*The*

at Lyons in 1564, and reprinted at Amsterdam in 1700, discover his sentiments. He published the last-mentioned work under this title, "*Taxe des Parties Casuelles de la Boutique du Pape*," in Latin and French, with notes taken from decrees, councils, and canons, in order to ascertain the discipline anciently observed in the church. In the dedication he assumes the tone of a declared enemy to the court of Rome. He apologises for having presented this book "to a society so holy as yours (the protestants), in which are heard only hymns, psalms, and praises, to the Lord our God; but it is proper to show to the villain his villany, and the fool his folly, lest one should be thought to resemble them." His translation of Pliny's "*Natural History*" was at one period very popular: though there are a good many errors in it, it is yet very useful, especially on account of the translator's researches and the great number of marginal notes. Pinet also published a folio edition of "*Plans of the Principal Fortresses in the World*."

PINGRE, ALEXANDRE GUI, a celebrated astronomer, geographer, and member of the academy of sciences at Paris, who was born in Paris in 1711. He distinguished himself at first as a theologian, particularly in the Jansenistic controversy; but at the age of thirty-eight he was induced to devote himself to astronomy for the purpose of fitting himself for the place of astronomer to the academy of sciences at Rouen. His observations here caused him to be chosen correspondent of the Paris academy in 1750, and in 1751 he was called to Paris by its order to erect and superintend an observatory. Here he continued his observations for forty years, and published an astronomical nautical almanac from 1754 to 1757. In 1756 he became *associé* of the academy, whose Transactions from 1753 to 1770 contain numerous papers by him. In 1757 he entered upon one of the most difficult of astronomical labours, the theory and calculation of comets; and calculated the paths of more comets than all the other astronomers of Europe together. In 1766 he calculated the eclipses of the sun and moon for a period of 2000 years, for the second edition of the "*Art de Vérifier les Dates*," with a greater degree of accuracy than Lacaille had done. In 1767 he accompanied Courtauvoux on a voyage to try the chronometers of Leroy and Berthoud, and made a report on the subject. In 1769 he made a second voyage with Fleurieu for the same purpose, and in 1771 a third with Borda. In 1769 he observed a passage of Venus over the sun's disk at Cape François (he had been prevented from observing a previous passage in 1761 by the state of the weather). In 1783 appeared his "*Cométographie*," and in 1790 he completed his "*History of Astronomy during the Seventeenth Century*." In 1786 he published a translation of the astronomical poem of Manilius. He died in May 1796.

PINKERTON, JOHN, a talented Scottish writer, who was born in Edinburgh on the 17th of February, 1758. After acquiring the rudiments of education at a small school near his native city he was, in 1764, removed to the grammar school at Lanark, kept by Mr. Thomson, who married the sister of the poet of that name. Inheriting from his father a portion of hypochondriacism, young Pinkerton was always a diffident boy, and he neither entered into competition with his schoolfellows in education, nor joined in their boisterous but healthy amusements. At school he was generally the second or third of his

class; but nothing remarkable distinguished this period except one incident:—Mr. Thomson one day ordered the boys to translate a part of Livy into English; when he came to young Pinkerton's version, he read it silently to himself; then, to the great surprise of the boys, walked quickly out of the school, but soon returned with a volume of Hooke's "Roman History," in which the same part of Livy was translated. He read both aloud, and gave his decided opinion in favour of his disciple's translation. After being six years at school, the last year of which only was dedicated to the Greek, he returned to the house of his family near Edinburgh. His father having some dislike to university education, young Pinkerton was kept in a kind of solitary confinement at home. An hour or two passed every day in attending a French teacher; and, in his eagerness to attain this language, he had totally lost his Greek, and nearly his Latin also; but soon after meeting with Rollin's "Ancient History," and observing references to the original authors, he bought the "History of Justinus," &c., and soon recovered his Latin so as to write, when he was about thirteen years of age, tolerable fragments in that language. He afterwards studied mathematics.

Intended for the profession of the law, young Pinkerton was articled to an eminent writer to the Signet, with whom he served a clerkship of five years. He did not, however, neglect the cultivation of his mind, and he wrote an elegy called "Craigmillar Castle," which he dedicated to Dr. Beattie. This production, which was published in 1776, was followed by the composition of one or two tragedies, but they were never printed.

In 1780, soon after the expiration of his clerkship, his father died; and being often disappointed in procuring uncommon books at Edinburgh, he visited London, where the size and extent of the booksellers' catalogues are said to have formed his sole motive for wishing to fix his residence. This determination was confirmed by the bankruptcy of some merchants in Glasgow, who held about 1000*l.* of his father's money, all which was lost. He accordingly went to Scotland in the spring of 1781, took up the remaining sums lying in mercantile hands, and, returning to England, settled in the neighbourhood of London in the winter of that year. In 1781 Mr. Pinkerton published, in octavo, "Rimes," as he peculiarly chose to designate some minor poems; and "Hardyknute, an Heroic Ballad; with other more approved Scottish Ballads, and some not hitherto made public, in the Tragic Style." To which were prefixed, "Two Dissertations:—On the Oral Tradition of Poetry; on the Tragic Ballad." In 1782 he published "Two Dithyrambic Odes:—On Enthusiasm; To Laughter," and "Tales in Verse," also in the same year. From his boyish days Mr. Pinkerton had been fond of collecting medals, minerals, and other curiosities; and having received from a lady in Scotland a rare coin of Constantine, on his Sarmatian victory, which she had taken as a farthing, he soon laid the foundation of a collection. These pursuits led him to see the defects of common books on the subject, and he drew up a manual and tables for his own use, which afterwards grew to the excellent and complete "Essay on Medals," the first edition of which was published by Dodsley, in two volumes, 1784. He was materially assisted in its completion by the late Mr. Southgate of the British Museum, and Mr. Douce. In

1785 Mr. Pinkerton surprised the literary world with a very extraordinary performance, entitled "Letters of Literature," under the assumed name of Robert Heron. In this work he depreciated the ancient authors in a manner which called forth the indignation of the poet Cowper; and criticised the best of the moderns with great severity. He also recommended a new system of orthography, much resembling that which his countryman, Mr. Elphinstone, endeavoured with so much zeal to introduce. Unfortunately it happened that the work was ascribed to a countryman of his, whose name was in reality Robert Heron, and who was just then coming before the public as an author. However, this book obtained for Mr. Pinkerton an introduction to Horace Walpole, through whom he became acquainted with Gibbon the historian, who recommended him to the booksellers as a fit person to translate the "English Monkish Historians," a work which, had the proposal met with encouragement, might have tended to a more generally diffused knowledge of the history of the middle ages. On the death of his patron, the earl of Orford, Mr. Pinkerton sold a collection of his lordship's remarks, witticisms, and letters, to the proprietors of the "Monthly Magazine," in which they appeared periodically, under the title of "Walpoliana," and when exhausted, the whole were reprinted in two small volumes, with a portrait of the gifted nobleman.

In 1786 Mr. Pinkerton published a work, entitled "Ancient Scottish Poems, never before in Print; but now published from the [pretended] Manuscript Collections of Sir Richard Maitland of Lethington, Knight, Lord Privy Seal of Scotland, and a Senator of the College of Justice: comprising Pieces written from about 1420 till 1586. With large Notes and a Glossary." The manuscripts were feigned to have been discovered in the Pepysian library at Cambridge.

In 1787 Mr. Pinkerton published, under the feigned name of H. Bennet, M. A., "The Treasury of Wit; being a Methodical Selection of about Twelve Hundred of the Best Apophthegms and Jests; from Books in several Languages;" a compilation pronounced to be much superior to most of the kind. It was accompanied by many just and pertinent observations, in a discourse on wit and humour, considered under the four different heads,—serious wit, comic wit; serious humour, and comic humour. The same year produced, in one volume, his well-known "Dissertation on the Origin and Progress of the Scythians or Goths, being an Introduction to the Ancient and Modern History of Europe;" and though he figured afterwards in many other walks of literature, the prejudices embalmed in that extraordinary production continued to the end to hold almost the undivided possession of his mind. He seriously believed that the Irish, the Scotch Highlanders, and the Welsh, the Bretons, and the Spanish Biscayans, are the only surviving descendants of the original population of Europe; and that in them, "their features, their manners, their history, every philosophic eye may trace the unimproved and unimprovable savage, the Celt. He maintained in every company that he was ready to drop his theory altogether the moment any one could point out to him a single person of intellectual eminence sprung from an unadulterated line of Celtic ancestry. He used to appeal boldly to history; asking what one great man the Celtic races of Wales, Ireland, or Scotland, had yet contributed to the rolls



of fame?" And it must be owned that he had studied family genealogies so indefatigably that it was no easy matter to refute him without preparation. If you mentioned Burke, "What," said he, "a descendant of De Bourg? class that high Norman chivalry with the riff-raff of O's and Macs? Show me a great O, and I am done." He delighted to prove that the Scotch Highlanders had never had but a few great captains—such as Montrose, Dundee, the first duke of Argyle—and these were all Goths: the two first Lowlanders, the last a Norman, a *de Campo bello!* The aversion he had for the Celtic name extended itself to every person and every thing that had any connexion with the Celtic countries.

In 1789 he published a collection of "Ancient Latin Lives of the Scottish Saints," a work which tended to illustrate the early history of his native country. It is now a scarce volume, no more than one hundred copies of it having been printed. This was soon after followed by a new and greatly enlarged edition of his "Essay on Medals," which has become the standard work for information on that interesting and useful subject. In the same fruitful year he published an edition of "The Bruce, or the History of Robert, King of Scotland, written in Scottish verse." In 1790 this writer again put forth some of his numismatic researches, in "The Medallic History of England to the Revolution," and published "An Inquiry into the History of Scotland, preceding the Reign of Malcolm III., or 1056; including the Authentic History of that Period," with some additional observations, containing replies to the various reviews, &c. In 1792 he edited three octavo volumes of "Scottish Poems, reprinted from scarce editions." In 1793 Mr. Pinkerton married Miss Burgess, of Odiham, Hants, sister to the bishop of Salisbury; but the union was not happy, and the parties separated. His next important literary labours were in biography, he contributing the lives to "Iconographia Scotica, or Portraits of Illustrious Persons of Scotland, with Biographical Notes," and to "The Scottish Gallery, or Portraits of Eminent Persons of Scotland, with their Characters." His talents were then directed to geography, and they produced a standard work in this branch of science. "The Modern Geography, Digested on a New Plan," appeared first in two quarto volumes in 1802; a second edition, published in 1807, consists of three; and there is an "Abridgment" in a single octavo. In 1806 Mr. Pinkerton travelled to the French capital, and on his return published his observations, under the title of "Recollections of Paris." Subsequently he was employed in editing "A General Collection of Voyages and Travels," which was extended to nineteen volumes quarto; "A New Modern Atlas," in parts; both which works commenced in 1809. For a short time "The Critical Review," with but little success, was under his superintendence. Mr. Pinkerton's last original work was "Petralogy, or a Treatise on Rocks;" but in 1814, still pursuing his attacks on the Celts, he republished in two octavo volumes his "Inquiry into the History of Scotland," together with his "Dissertation on the Origin and Progress of the Scythians or Goths." Mr. Pinkerton had of late years resided almost entirely in Paris. His appearance was that of a very little and very thin old man, with a small, sharp, yellow face, thickly pitted by the small-pox, and decked with a pair of green spectacles. Mr. Pinkerton was an eccentric, but highly industrious literary

gentleman, and his talents, though in some instances ill directed, were commensurate with undertakings of no ordinary rank in literature. Mr. Pinkerton died on the 10th of March, 1826. We subjoin his autograph.



PINKNEY, WILLIAM, a distinguished American lawyer, who was born at Annapolis, in Maryland, in March 1764. His father was a native of England, and favoured the cause of the mother country during the revolutionary struggle, while his son early avowed a decided attachment to that of his native land. After receiving such an education as the imperfect means of the country could then afford, he commenced the study of medicine; but soon relinquished it, and entered in 1783 into the office of the late judge Chace, then an eminent member of the Maryland bar. In 1786 he was admitted to practice, and soon gave indications of his future distinction. His style of speaking, however, in the outset, was entirely different from its subsequent character, being then calm and placid. In 1788 he was elected a delegate from Harford county to the convention of the state which ratified the constitution of the United States, and likewise a representative to the house of delegates. Soon after taking his seat he made an animated speech upon the report of a committee appointed to consider the laws of Maryland, prohibiting the voluntary emancipation of slaves; and in the ensuing session of 1789 pronounced another and superior discourse on the same subject. In both he breathed sentiments of the purest philanthropy. In the year just mentioned he was married, at Havre de Grace, to the sister of Commodore Rodgers, and in 1790 he was elected a member of congress; but his election was contested on the ground of his not residing in the district for which he was chosen. He made himself a powerful argument in support of his claim; but after obtaining a favourable decision, he declined the honour in consequence of his professional pursuits and the state of his private affairs. In 1792 he was chosen a member of the executive council of Maryland, and continued in that station until November 1795; when, being elected a delegate to the legislature from Anne Arundel county, he resigned his seat at the council board, of which at the time he was president.

During the period in which he attained a distinguished political rank in his state, he was so zealous and indefatigable in professional pursuits that he gradually rose to the head of the bar. His acuteness, dexterity, and ardour in the transaction of business, were combined with great readiness, spirit, and vigour in debate, and with a rich and fluent elocution, adorned with the finest imagery drawn from classical lore and a vivid fancy, the effect of which was increased by the manliness of his figure, a sonorous and flexible voice, and a general animation and gracefulness of delivery. In 1796 he was selected by President Washington as one of the commissioners under the seventh article of Mr. Jay's treaty with Great Britain. He embarked for London with his family in July of the same year, and remained absent until 1804, earnestly engaged in the business of his

mission, and also in attending to the claim of the state of Maryland for a large amount of public property invested in the stock of the bank of England before the revolution, and which had become the subject of a complicated chancery litigation. His successful exertions in the latter affair were suitably acknowledged by the state of Maryland after his return. He recommenced in Baltimore his professional labours with renewed ardour, and with no diminution of legal knowledge, as he had continued his habits of diligent study during his residence abroad, and had derived all the advantage which could be obtained from frequent intercourse with the first lawyers of England and attendance on its courts of justice. He had, besides, employed a portion of his time in supplying the defects of his early education with regard to English and classical literature; and by his application to the subject of elocution and the English language, he had added to his natural facility and fluency a copiousness of elegant diction which graced even his conversation, and imparted new strength and beauty to his forensic style.

In 1805 he was appointed attorney-general of Maryland. In the following year he was again made minister extraordinary to treat with the British government, in conjunction with Mr. Monroe, then minister resident at the British court, upon various subjects of difference between the United States and England. In 1807 Mr. Monroe returned home, and Mr. Pinkney was left in London as minister resident. His exertions to accommodate matters between the two governments terminating fruitlessly, he took his leave of the prince regent, and embarked for the United States in 1811. In September of the same year he was elected a member of the senate of Maryland, and in the succeeding December accepted the office of attorney-general, tendered to him by Mr. Madison. When war was declared between Great Britain and America in 1812, he was chosen to command a volunteer corps raised in Baltimore for local defence, which was attached as a battalion of riflemen to the third brigade of Maryland militia. He was present, and behaved with great gallantry at the unfortunate battle of Bladensburg, where he received a severe wound. After the peace he resigned his command. In 1814 a bill having been brought into the house of representatives, requiring the attorney-general to reside at the seat of government, Mr. Pinkney resigned the office. In 1815 he was chosen a member of congress from Baltimore, and delivered an able speech on the "treaty-making power."

In 1816 he was a third time invested with diplomatic functions, being appointed by Mr. Madison special minister to the court of Naples, to demand from it indemnity for the losses which the merchants had sustained by the seizure and confiscation of their property in 1809, during the reign of Murat; and also minister resident at St. Petersburg. He was induced to accept those appointments by the necessity of recruiting his mind and body, almost worn out by his intense application to professional duties. He first proceeded to Naples, where he had various conferences with the minister of foreign affairs, and addressed him an elaborate note, the answer to which, however, he could not wait for, being obliged by his instructions to repair at once to the Russian capital. He returned home in 1818. In 1820 he took his seat in congress as a senator from Maryland, and made an elaborate and powerful speech against the

clause in the bill for the admission of Missouri into the union, which prohibited the introduction of slaves into the new state. He continued also to prosecute his engagements at the bar with his wonted ardour; and to his professional zeal, indeed, he may be said to have fallen a victim. In the session of the supreme court in 1822, he had exerted himself in the investigation and argument of a cause in which he felt particular interest, at a time when the state of his health unfitted him for application to study and business. A severe attack of indisposition was the consequence; and after a period of acute suffering, during parts of which he was in a state of delirium, he expired on the 25th of February, 1823, in the fifty-eighth year of his age. It was as a lawyer that Mr. Pinkney was pre-eminent. His legal attainments were extensive and profound, and in the investigations connected with the science of jurisprudence, his powers were exerted to the most advantage. His faculty of reasoning upon legal subjects has rarely been equalled. He was, besides, enthusiastically fond of his profession, and no one was ever more ambitious of its triumphs.

PINTURICCHIO, BERNARDINO, an eminent painter, who was the disciple of Pietro Perugino, was born at Perugia in 1454. He painted chiefly in history and grotesque, but he also excelled in portraits. His chief work was the history of Pope Pius II., in ten compartments, in the library at Sienna. Others consider his work in the cathedral of Sospello his best performance. His style was effective, but he made use of too splendid colours, and introduced abundance of gilding. He is said to have died of chagrin at the following circumstance:—Being engaged to paint a Nativity for the monastery of St. Francis, at Sienna, he pertinaciously insisted that every thing should be removed out of the room in which he worked, and obliged the monks to remove a great chest become rotten from age. In the attempt it burst, and discovered a hoard of 500 pieces of gold, to the great joy of the fathers and the mortification of Pinturicchio. His death took place in 1513. He generally assisted to execute compositions of Perugino and Raphael, and received a third of the pay.

PIOMBO, SEBASTIANO DEL, a celebrated painter, who was born at Venice in 1485. His family name was Luciana. Having renounced music, of which he was very fond, for painting, he studied at first under Giovanni Bellini, and afterwards under Giorgione, whose fine colouring he imitated. Sebastiano commenced as a portrait painter, and the reputation which he soon gained in that branch induced Agostino Chigi, a rich merchant of Sienna, to take him to Rome and employ him in ornamenting his house. The delicacy of his pencil was much admired, and Michael Angelo, who seems to have been somewhat jealous of the growing fame of Raphael, encouraged him to enter into competition with that master, and even supplied him with designs, which Piombo often executed very happily, although by no means capable of lofty conceptions or sublime inventions. When Raphael had painted his celebrated Ascension, Sebastiano was induced by Michael Angelo to attempt to surpass it by the Raising of Lazarus, which is considered his greatest work. His Martyrdom of St. Agatha was also ranked among the works of the first masters. His chief merit, however, lay in single figures and portraits. His Pietro Aretino and his Clement VII. were admirable likenesses and



specimens of perfect colouring. He was high in favour with Clement, who created him keeper of the papal seals. From this circumstance he derived his surname *Del Piombo*, the seals attached to the papal bulls being at that time of lead, *piombo*. This post made it necessary for him to assume the clerical habit, and from that time he painted but little. He wrote verses, entertained learned men at his table, and only occasionally painted a portrait. He died in 1547. It also deserves to be mentioned that he invented a peculiar method of painting in oil on walls, in which manner there is a Scourging of Christ to be seen in S. Pietro in Montorio.

**PIOZZI, HESTER.**—This talented lady was born in 1740, at Bodville in Carnarvonshire, and received a good classical education from her father and the learned Dr. Collyer. In her twenty-fourth year she married Mr. Thrale, who was celebrated for his connexion with Dr. Johnson, the latter frequently spending the principal part of the year in the hospitable mansion of his friends. Boswell, in his life of Johnson, says that “the doctor had a very sincere esteem for Mr. Thrale as a man of excellent principles, a good scholar, well skilled in trade, of a sound understanding, and of manners such as presented the character of a plain English squire. As a false notion has prevailed that Mr. Thrale was inferior, and, in some degree, insignificant, compared with Mrs. Thrale, it may be proper to give a true state of the case from the authority of Johnson himself, in his own words:—‘I know no man (said the doctor) who is more master of his wife and family than Thrale; if he but holds up a finger he is obeyed. It is a great mistake to suppose that she is above him in literary attainments; she is more flippant, but he has ten times her learning; he is a regular scholar, but her learning is that of a school-boy in one of the lower forms.’ Perhaps Johnson, who appears to have had a rooted dislike to the assumption of literary talent by a woman, with whatever justice her pretensions might be urged, was a little too severe upon his friend, whose attainments were unquestionably very far beyond those of the ladies of her time. Nothing (continues Boswell) could be more fortunate for Johnson than his connexion with this family. He had at Mr. Thrale’s all the comforts and luxuries of life; his melancholy was diverted, and his irregular habits lessened by association with an agreeable and well-ordered family. He was treated with the utmost cordiality, and even affection. The vivacity of Mrs. Thrale’s literary parties roused him to cheerfulness and exertion, even when they were alone; but this was not often the case, for he found here a constant succession of what gave him the highest enjoyment:—the society of the learned, the witty, and the eminent in every way, who were assembled in numerous companies, called forth his wonderful powers, and gratified him with a degree of admiration to which no man could be insensible.”

Mrs. Piozzi, in her anecdotes of Dr. Johnson, gives the following account of her first interview with that literary Colossus:—“The first time I ever saw this extraordinary person was in the year 1764, when Mr. Murphy, who had been long the friend and confidential intimate of Mr. Thrale, persuaded him to wish for Johnson’s conversation, extolling it in terms which that of no other person could have deserved, till we were only in doubt how to obtain his company, and find an excuse for the invitation. Dr. Johnson liked his new acquaintance so much, however, that from

time to time he dined with us every Thursday through the winter, and in the autumn of the next year went to Brighton, whence we were gone before his arrival, so that he was disappointed and enraged, and wrote us a letter expressive of anger, which we were very desirous to pacify, and to obtain his company again if possible. Mr. Murphy brought him back again to us very kindly, and from that time his visits grew more frequent, till in the year 1766 his health, which he always complained of, grew so exceeding bad that he could not stir out of his room in the court he inhabited for many weeks together—I think months. Mr. Thrale’s attentions and my own now became so acceptable to him that he quitted his close habitation in London and came with us to Streatham, where I undertook the cure of his health, and had the honour and happiness of contributing to its restoration.” It appears that during the interval of Dr. Johnson’s sojourn in Mr. Thrale’s family, many differences arose between him and Mrs. Thrale’s mother. Previous to her death, however, which happened in 1773, the doctor and this lady were perfectly reconciled, and he consented to write an inscription for her tomb a few years afterwards. Whatever petty squabbles might have arisen out of the overbearing and impatient manners of Johnson, it is quite certain that this family contributed, for fifteen years, to the prolongation and comfort of his life; and when the benevolent master of this social circle sank into the grave, the remembrance of his kindness was acknowledged by the living object of his regard, with the confession, that with him were buried many of his hopes and pleasures; that the face upon which he had looked for the last time had never been turned upon him but with respect and benignity; that he obtained from him many opportunities of amusement, and turned to him as a refuge from disappointment and misfortune. The death of Mr. Thrale took place on the 4th of April, 1781. The death of this worthy and hospitable man was a serious loss to Johnson, who, although he could not foresee all that afterwards happened, was sufficiently convinced that the comforts which Mr. Thrale’s family afforded him would now in a great measure cease. “He, however, continued to show a kind attention to his widow and children as long as it was acceptable; and he took upon him with a very earnest concern the office of one of the executors, the importance of which seemed greater than was usual to him, from his circumstances having been always such that he had scarcely any share in the real business of life. His friends were in hopes that Mr. Thrale might have made a liberal provision for him for life, but he bequeathed him only two hundred pounds, which was the legacy left to each of his two executors.” The death of Mr. Thrale, who was wont, when occasion required, to overrule by some gentle observation the domineering and tyrannical spirit which Dr. Johnson evinced in conversation, left him, as it were, virtual monarch of the fireside; and the consequence was, that he began to exercise his unlimited power of insulting Mrs. Thrale’s friends to so annoying an extent that it was extremely difficult for her to find any body with whom he could converse, without living always on the verge of a quarrel, or of something too like a quarrel to be at all agreeable. Several instances of his severity towards her friends have been detailed by her, and admitted by Boswell, which must have rendered his society rather a nuisance than an acquisition. “Mr. Thrale,” says Mrs.

Piozzi, in her anecdotes, "had a very powerful influence over the doctor, and could make him suppress many rough answers; he could likewise prevail on him to change his shirt, his coat, or his plate, before it became indispensably necessary to the comfortable feelings of his friends. But as I never had any ascendancy over Dr. Johnson, except just in the things which concerned his health, it grew extremely perplexing and difficult to live in the house with him when the master of it was no more; the worse, indeed, because his dislikes grew capricious; and he could scarce bear to have any body come to the house whom it was absolutely necessary for me to see. Two gentlemen I perfectly well remember dining with us at Streatham in the summer of 1782, when Elliot's brave defence of Gibraltar was a subject of common discourse: one of these persons, naturally enough, began talking about red-hot balls thrown with surprising effect; which Dr. Johnson having listened to, 'I would advise you, sir (said he with a cold sneer), never to relate this story again; you can scarce imagine how very poor a figure you make in the telling of it!' Our guest being bred a quaker, and a man of extremely gentle disposition, needed no more reproofs for the same offence; or if he did speak again, it was in a low tone of voice to the friend who came with him. The check was given after dinner, and before coffee. When in the evening, however, our companions were returned to town, and Dr. Johnson and I were alone, he observed, 'I did not quarrel with those fellows.' 'You did perfectly right,' said I, 'for they gave you no cause of offence.' 'No offence!' (returned he, with an altered voice), 'and is it nothing to sit whispering together when I am present, without even directing their discourse towards me, or offering me a share in the conversation?'"

Nor were these disagreeables of unfrequent occurrence: to release herself from them altogether without positively offending the doctor, Mrs. Thrale took advantage of an unsuccessful lawsuit, and pleaded her pecuniary inability to remain longer in London or its vicinity. "I had been crossed in my intention of going abroad," says this lady in her anecdotes, "and found it convenient for every reason, of health, peace, and pecuniary circumstances, to retire to Bath, where I knew Dr. Johnson would not follow me, and where I could for that reason command some little portion of time for my own use,—a thing impossible while I remained at Streatham or at London, as my horses, carriage, and servants, had long been at his command, who would not ride in the morning till twelve o'clock, perhaps, and oblige me to make breakfast for him, till the bell rung for dinner, though much displeased if the toilet was neglected; and though much of the time we passed together was employed in blaming or deriding, very justly, my neglect of economy, and waste of that money which might make many families happy. The original reason of our connexion, his particularly disordered health and spirits, had long been at an end, and he had no other ailments than old age and general infirmity of body. Veneration for his virtue, reverence for his talents, delight in his conversation, and habitual endurance of a yoke my husband first put upon me, and of which he contentedly bore his share for sixteen years, made me go on so long with Dr. Johnson; but the perpetual confinement I will own to have been terrifying in the first years of our friendship, and irksome in the last; nor would I pretend to support it without

help when my coadjutor was no more. To the assistance we gave him, the shelter our house afforded to his uneasy fancies, and to the pains which we took to soothe or repress them, the world, perhaps, is indebted for the three political tracts, the new edition and corrections of his dictionary, and for the poets' lives, which he would scarce have lived, I think, and kept his faculties entire to have written, had not incessant care been exerted at the time of his first coming to be our guest in the country; and several times after that, when he found himself particularly oppressed with diseases incident to the most vivid and fervent imaginations. I shall for ever consider it as the greatest honour which could be conferred on any one, to have been the confidential friend of Dr. Johnson's health, and to have in some measure, with Mr. Thrale's assistance, saved from distress at least, if not from worse, a mind greatly beyond the comprehension of common mortals, and good beyond all hope of imitation from perishable beings."

This statement, apparently candid and free from the invidiousness imputed by Boswell to Mrs. Thrale, was in all probability perfectly warranted by the behaviour of Dr. Johnson, whose repulsive manners are described as being endured with far less forbearance by the wife of his biographer.

"The death of Mr. Thrale," says Boswell, "made a very material alteration with respect to Johnson's reception in that family. The manly authority of the husband no longer curbed the lively exuberance of the lady; and as her vanity had been fully gratified by having the Colossus of literature attached to her for many years, she gradually became less assiduous to please him." There is great want of generosity in these insinuations. The yoke imposed upon Mrs. Thrale, from the earliest stage of her connexion with Dr. Johnson, appears to have been by no means voluntary; and although her respect for him induced her, through a long series of years, to the great inconvenience of herself and family, to retain him as an inmate in her house, humour his caprices, and contribute to his comfort by the most minute and even affectionate attentions, there could be no satisfactory reason why, when duty to her husband no longer required the sacrifice, she should for his sake quarrel with the whole circle of her acquaintance, and subject herself to his peevish and unqualified animadversions upon her conduct, simply because his genius commanded her admiration, and the moral points of his character obtained her respect. It is impossible to blame her with any degree of justice for desiring to get rid of so troublesome a tax upon her time and attention.

She seems to have formed a proper estimate of his good qualities; but there was no tie between them which could warrant the expectation that she was to sacrifice her comfort and happiness exclusively to his convenience. Desirous, however, of retaining his good opinion, she bore her thralldom without open complaint, and waited patiently until an opportunity presented itself for her to obtain her release, without paining the feelings of Dr. Johnson; and her continued correspondence with him, so long as her letters appeared to give him any pleasure, is a proof that she was actuated by no unkind sentiments towards him. Epistolary intercourse of a very cordial description was kept alive between Mrs. Thrale and the doctor until her second marriage, with Signior Piozzi, a native of Florence, and a music-master of



the city of Bath, when an expostulation on the part of Johnson, implying his disapprobation of this step, seems altogether to have dissolved their friendship.

On the 6th September, 1784, Mrs. Piozzi set out with her husband on a continental tour through France, Italy, and Germany; and passing through Calais, Boulogne, Montrieu, Amiens, Chantilly, &c., arrived at Paris, where they remained, however, but a short time. After having inspected the principal objects of curiosity in the French capital, Mr. and Mrs. Piozzi proceeded to Lyons, Turin, Mont Cenis, Novalesa, Monte Cavallo, Novi, Genoa, Pavia, and Milan, where they took up their winter quarters. From this place they passed on to Venice, by way of Padua, Mantua, Verona, &c. From thence, on the 21st of May, 1781, they returned up the Brenta in a barge to Padua. They next visited Ferrara, the city celebrated for the confinement of Tasso, in the hospital for lunatics there; and subsequently Bologna and Florence, where they took up their abode for some time on the banks of the Arno. During her stay here Mrs. Piozzi formed an acquaintance with several English persons of both sexes; and among others, Messrs. Merry, Parsons, and Greathead, of Della Cruscan notoriety; in conjunction with whom she printed a volume of miscellaneous prose and verse, entitled "*The Florence Miscellany*," of which a few impressions only were struck off, as presents to the poetical friends of the authors.

On September 12th, 1785, Mrs. Piozzi and her husband left Florence and its attractions, and visited Lucca, Pisa, Leghorn, and afterwards Rome, where they remained long enough to investigate all the sublime antiquities of that queen of cities.

Their next place of resort was Naples, where they descended to view the subterranean cities of Herculaneum, Pompeii, and Portici, having first inspected all that was worthy of their notice above ground. They then returned to Rome, and soon after came back to England. Shortly after her return she published an account of her travels in two volumes, and about ten years after this publication Mrs. Piozzi put forth a work entitled "*British Synonymy, or an Attempt at regulating the Choice of Words in Familiar Conversation*," in two octavo volumes, of which Mr. Gifford in his "*Baviad and Mæviad*," spoke with unjust severity. "To execute such a work," says he, "with any tolerable degree of success, required a rare combination of talents; among the least of which may be numbered, neatness of style, acuteness of perception, and a more than common accuracy of discrimination; and Mrs. Piozzi brought to the task a jargon long since become proverbial for its vulgarity, an utter incapability of defining a single term in the language, and just as much Latin as sufficed to expose the ignorance she so anxiously labours to conceal."

The earliest regular exploit of Mrs. Piozzi in authorship, however, was her crown octavo volume of "*Anecdotes of Dr. Johnson*." These were published in 1786. Two years afterwards she gave to the world a collection of letters to and from our great moralist. The letters had been written between the years 1765 and 1784. Her anecdotes, from her intimate knowledge of the individual whose character they were intended to illustrate, could not fail of being interesting and valuable.

This lady passed the last fifteen years of her life at Clifton, near Bath, and died after a short illness on

the 2nd of May, 1821. As a specimen of her style as a poetess we give the following lines:—

"Thy mansion splendid, and thy service—plate;  
Thy coffers filled with gold; well! what of that?  
Thy spouse the envy of all other men;  
Thy children beautiful and rich: what then?  
Vigorous thy youth, unmortgaged thy estate;  
Of arts—the applauded teacher; what of that?  
Troops of acquaintance, and of slaves a train;  
The world's prosperity complete; what then?  
Prince, Pope, or Emperor's thy smiling fate,  
With a long life's enjoyment; what of that?  
By Fortune's wheel toss'd high beyond our ken,  
Too soon shall following time cry—Well, what then?  
Virtue alone remains, on virtue wait,  
All else I sweep away—but what of that?  
Trust God, and time defy—Immortal is your date."

PIRANESI, JOHN BAPTIST, a celebrated architect, engraver, and antiquary, who was born at Venice in 1720. He studied under the brothers Valemani, who were painters possessed of high reputation in Rome. After three years' residence in that city, his father wished him to return to Venice, and on his expressing a disinclination to do so, threatened to withdraw the small allowance he made him of six Spanish piasters per month. Piranesi answered that Rome was the home of his affections, that he could not exist but among the monuments of her magnificence, and that, rather than give up his residence there, he would prefer to give up the allowance. The father very shortly after carried his threat into effect, and a complete estrangement took place between Piranesi and his relations. In the mean time Piranesi exerted himself to the utmost to compensate himself for the withdrawal of his father's favour, and in 1741 published his first work on the triumphal arches, bridges, inscriptions, temples, amphitheatres, and other monuments of Greek and Roman architecture, which he dedicated to Bottasi, a celebrated antiquary. The work was favourably received by the public; it was the first attempt to treat architecture in engraving with skill and taste, and the strangers in Rome, especially the English, with alacrity hastened to procure the engravings. Notwithstanding this, however, he had great difficulty, with the utmost economy, to find the means of subsisting for many years, and purchase the materials necessary for the prosecution of his favourite studies. Some little assistance, however, he found about this time in the fortune which he obtained with his wife. To his friends he mentioned his intention of marrying, because it would enable him to procure the means of beginning his work on Roman antiquities; and the whole history of his courtship, as it appears to have been given in an account by himself, must be considered equally characteristic and amusing.

At the very first interview he asked her hand in marriage; and though his ardour frightened her at first, he contrived to obtain the consent of all parties to the celebration of their nuptials within five days afterwards. After the ceremony, he placed beside her dowry his finished plates and his unfinished designs, observing their whole fortune was before her, but that in three years her portion should be doubled. He continued his labours, and kept his word. They went to reside in the house afterwards occupied by the celebrated Thorwaldsen, and seem to have lived on the whole happily, though his notions of the rights of a husband and father, founded on those of the *pater-familias* of the Romans, were no doubt carried to the extreme.

Every year now witnessed an immense addition to

his labours. Remarkable for his ability as an engraver, for which he is principally entitled for his eminence in the history of the arts, he was as singular in his mode of execution as for the originality and boldness of his designs. He is said to have generally drawn his design upon the plate itself without any or the slightest preparation, completing it for the most part upon the spot, and performing the whole of the operation by the agency of the aquafortis alone, with but very immaterial assistance from the engraver's tool; and it is said to have been a favourite plan with him, having previously selected the particular object of study so as to have his mind well imbued with the minutiae of the buildings, to complete his designs of the vast architectural piles at the period of the full moon, and effect those bold and masterly productions which have so deservedly obtained the admiration of the world. In the course of about forty years, the period of his professional life, he published nearly 2000 plates, each of inimitable excellence, and both in number and magnitude superior to what has been left us by any other artist.

Among his many splendid works we may mention his "*Antichità Romane*," or Roman Antiquities, comprised in 218 plates of atlas paper, commencing by a topographical view of ancient Rome, made out from the fragments of a most curious antique plan of that city, found in the pavement of the temple of Romulus, and now preserved in the museum at the capitol. These, with the descriptions in Italian, were published in four volumes folio. "*Fasti consulares triumphalesque Romanorum, ab urbe condita, usque ad Tiberium Cæsarem*," "*Del Castello dell' acqua Giulia, e della maniera in cui anticamente si concedevano e distribuivano le acque*," "*Antichità d' Albano, e di Castel Gandolfo*," "*Campus Martius Antiquæ Urbis*," with descriptions in Italian and Latin plates, "*Archi trionfali antichi, Templi, ed Anfiteatri, esistenti in Roma, ed in altre parti d' Italia*," "*Trofei d' Ottaviano Augusto*," "*Della Magnificenza ed Architettura de' Romani*." This great work appears to have been occasioned, in great measure, by some dialogues published in 1755, entitled "*The Investigator*." These, containing many calumnies against the ancient Romans, had been interpreted to Piranesi, and inflamed his ardent spirit to this mode of vindication. "*Architettura diverse*," "*Carceri d' invention*," plates full of the most wild but picturesque conceptions, executed in the most splendid style of art. The exact time of his death is not known, but it is believed to have taken place in the year 1780.

PIRON, ALEXIS, a French dramatist, who was born in 1689, and educated at Dijon, which was his native city. He was intended for the profession of the law, but owing to a reverse of fortune which his friends experienced he was obliged to accept the post of clerk to a financier, whom he quitted to go to Paris, where he was employed as a copyist, with a salary of forty sous a day. This irksome situation he soon relinquished, and it was with difficulty that he obtained the payment of his salary. He was next engaged to write for the theatre of the Comic Opera, and his first piece was "*Arléquin Deucalion*," composed in two days. His success induced him to persevere, and after writing several pieces, he produced in 1738 his *chef-d'œuvre*, "*Métromanie*," a comedy, which Laharpe characterizes as excelling in plot, style, humour, and vivacity almost every other composition of the kind; Piron afterwards wrote "*Fernand Cor-*

*tes*," a tragic drama, and some other pieces acted at the theatre De la Foire. In the latter part of his life he made repeated attempts to gain admission into the French academy; but the satirical effusions in which he had indulged himself made him so many enemies among the academicians that he was finally rejected. He revenged himself for his disappointment by calling the academy *Les invalides du bel esprit*, and composed the humorous epitaph.

"Ci-gît Piron, qui ne fut rien,  
Pas même académicien."

The king however, at the solicitation of Montesquieu, gave Piron a pension of 1000 livres. His death took place in 1773. His *bon mots* were collected and published in one volume, and his "*Poésies Diverses*" were printed at Neufchatel.

PISISTRATUS, an Athenian citizen, who usurped the sovereignty of his country. He was of noble descent, which he himself derived from Codrus, the last king of Athens, and inherited from his father, Hippocrates, a large fortune. He received from nature those qualifications which give influence to an individual—facility of speech and uncommon vigour of understanding. To these he had added all the learning of his time. On entering public life he lent his eloquence to the plans of Solon, his maternal relation, for exciting the Athenians to recover Salamis, and accompanied the lawgiver in the successful enterprise against that island. By nature ambitious, he pursued the policy which has so often succeeded in democracies: he gained over the lower class of the citizens by his affability and unbounded liberality. He relieved their burdens, laid open his gardens for their use, provided for the sick, and caused the dead to be buried. In all his harangues he was the advocate of civil equality and a democratic constitution. Solon saw through his policy, and expressed his apprehensions of the result. They were but too soon verified. One day Pisistratus appeared in the marketplace with several slight wounds which he had inflicted on himself, and called upon his fellow-citizens to defend him against certain alleged enemies, who had, as he said, attacked his life on account of his adherence to the democracy.

An assembly of the people was immediately summoned, in which one of his friends proposed that a guard should be given him for the security of his person. This proposal was approved, notwithstanding the opposition of Solon. A body-guard, by the aid of which he possessed himself of the citadel of Athens, was given him. He disarmed the multitude, and was now the master of the city, while Solon departed from his enslaved country. But, though Pisistratus by the manner in which he obtained his power, drew upon himself the reproach of tyranny, his use of power was by no means tyrannical; for no lawful prince ever showed more moderation or more regard for the welfare of the people. He made no attempt to abolish the wise laws of Solon, but confirmed and extended their authority. He always showed the greatest respect for the lawgiver, but his endeavours to induce him to return to Athens were ineffectual. The sovereignty of Pisistratus was not, however, secure. Megacles, who was the head of an hostile party, left Athens with his family, and entered into a correspondence with a third party, for the purpose of overthrowing the power of Pisistratus. Their project succeeded, and Pisistratus was compelled to leave the



city. But Megacles soon became dissatisfied with the party to which he had united himself, and offered to reinstate Pisistratus if he would marry his daughter. This proposition he immediately accepted. His return was effected by a stratagem which gives a striking proof of the credulity of the people. A female of majestic stature was arrayed in the armour of Minerva, and it was proclaimed that the goddess herself had brought back Pisistratus. He entered the city with her in a solemn procession, seated in a magnificent car, and was again established without opposition. This fact is related by Herodotus, who calls it ridiculous. Pisistratus married, as he had promised, the daughter of Megacles, but did not live with her as his wife, as he had already a family. To revenge this insult, Megacles again formed a hostile party, which appeared so formidable to Pisistratus that he retired voluntarily to Eretria.

Here he occupied himself with the education of his sons, and took measures to recover his power. In the eleventh year of his second banishment he entered Attica at the head of an army. Many Athenians, who were dissatisfied with the democracy and remembered his early benefits, joined him. After having surprised and dispersed the troops sent against him, he entered the city and made himself master, for the third time, of the sovereignty without bloodshed. Pisistratus continued to rule with his former mildness; but in order to weaken the popular party, he adopted a measure which was very useful to the state. He forced many of the idle inhabitants to leave the city and cultivate the country around, which by these means was covered with corn-fields and olive plantations. He exacted from every one the tenth part of his income and earnings, and thus increased the revenue of the state, which he expended in splendid public buildings. He also endeavoured to advance the intellectual cultivation of the Athenians. He established a public library, and collected and arranged the poems of Homer. As he well knew how tyranny was hated, he carefully concealed his power under the exterior of a private citizen. He submitted, like others, to the sentence of the Areopagus, before which he was accused of murder, and conducted himself with as much prudence as clemency. In this way Pisistratus exercised the sovereignty, not as the oppressor but the father of his country, which scarcely ever enjoyed a longer term of peace and prosperity. He died 527 B. C., leaving two sons, Hippias and Hipparchus, to inherit his power, who were not, however, able to preserve it.

PISO, a surname common to many Romans of the Calpurnian family. Lucius Calpurnius Piso, when consul, subdued the seditious slaves in Sicily, and proposed the law *de repetundis*, concerning restitution in case of extortion, in order to put limits to the avarice of the magistrates in the administration of the provinces. He distinguished himself as prætor in Sicily (where the purchase of provisions had been committed to him during a scarcity of corn at Rome) by a rare disinterestedness, so that he received the honourable appellation of *Frugi*, the honest. Another Piso afterward filled the office of consul with Gabinius in Cicero's time, and showed himself particularly hostile to that great man, who, in a speech which still remains to us, spoke violently against him. Still later lived the Piso who, under Tiberius, was prefect of Syria, and distinguished himself for his pride, as well as for his odious conduct towards the noble Ger-

manicus, the adopted son of Tiberius, whom he is said to have taken off by poison.

PITS, JOHN, an English biographer, who was born at Alton in Hampshire, about 1560, and educated at Oxford, after which he travelled for some years on the continent, and died in 1616. He was the author of several works, the principal of which is entitled, "*Relationum Historicarum de Rebus Anglicis, seu de Academiis et Illustribus Angliæ Scriptoribus.*"

PITT, CHRISTOPHER, a celebrated English poet, who was born at Blandford in 1699, and in 1714 was sent to Winchester school, after which he removed to New college, Oxford. Having entered holy orders, he was presented to the rectory of Pimperm in Dorsetshire, where he passed the greater part of his life in the performance of his clerical duties and the pursuits of elegant literature. The work by which he is best known is his translation of Vida's "*Art of Poetry*," which Tristram's splendid edition had then made popular. In this translation he distinguished himself both by its general elegance, and by the skilful adaptation of his numbers to the images expressed, a beauty which Vida has with great ardour enforced and exemplified. His general benevolence procured him general respect, and he passed a life placid and honourable, neither too great for the kindness of the low, nor too low for the notice of the great. The success of his Vida animated him to a higher undertaking; and in his thirtieth year he published "*A Version of the First Book of the Æneid*," and he some time afterwards added three or four more, with an advertisement, in which he represents himself as translating with great indifference, and with a progress of which himself was hardly conscious. Soon after he published "*A Complete English Æneid*."

Pitt, engaging as a rival with Dryden, naturally observed his failures, and avoided them; and as he wrote after Pope's Iliad, he had an example of an exact, equable, and splendid versification. With these advantages, seconded by great diligence, he might successfully labour particular passages, and escape many errors. "If the two versions are compared," says Dr Johnson, "perhaps the result would be, that Dryden leads the reader forward by his general vigour, and Pitt often stops to contemplate the excellence of a single couplet; that Dryden's faults are forgotten in the hurry of delight, and that Pitt's beauties are neglected in the languor of a cold and listless perusal; that Pitt pleases the critics, and Dryden the people; that Pitt is quoted, and Dryden read." He did not long enjoy the reputation which this great work deservedly conferred, for he died in 1748, and was buried at Blandford.

PITT, WILLIAM.—This distinguished statesman was born on the 28th of May, 1759. His father, the celebrated earl of Chatham, bestowed the greatest care on his education, and in his twenty-second year he entered the arena of politics as a member of the house of commons. Soon after he commenced his political career we find his attention directed to a reform in parliament. He observed that there existed in many parts of the kingdom an arrangement of election franchise totally disproportionate both to the number and property of their locality. This inequality was founded neither on alleged merits nor property on the part of the electors. In a considerable number of boroughs there was not only a paucity of voters, but the few that enjoyed franchises were in

such a state as to render them in a great measure dependent on individuals. As there were evidently very great abuses in the administration of affairs, and as parliament appeared in many instances to have sanctioned measures detrimental to the country, it was natural to impute the conduct of part of the majorities to the corrupt influence of the crown and the efficacy of ministerial seduction. To remove the supposed source of evil, many patriotic men projected a reform in parliament. Lord Chatham had been favourable to an alteration in this department of the constitution: his son formed the same general opinion. He therefore resolved to propose some plan for meliorating the representation. Aware, however, of the delicate ground on which he trod, he proceeded very cautiously. Intending to investigate facts before he drew a conclusion or constructed schemes, he confined himself to a motion that a committee should be appointed to enquire into the state of the representation in parliament and to report their sentiments to the house. This was, however, negatived.

We find at this period that Lord Shelburne, though a man of considerable political knowledge, and particularly distinguished for an intimate acquaintance with foreign affairs, yet found from the great talents of his opponents, who were ranked under Lord North in one division, and under Mr. Fox in another, that without some accession of political strength he should be incapable of retaining his situation. Despairing of a re-union with those from whom he had so lately separated, he made overtures to the party which he had uniformly opposed. Mr. Pitt, who now accepted office under government, candidly bestowed a just tribute of praise on Lord North, but declared his determination never to be a member of a ministry in which that statesman should bear a part. Various reports were now spread concerning the intention of both the respective parties and individual members; all eyes were turned to the approaching meeting of parliament. Parliament having met on the 9th of July, 1783, for the first time after the change, Mr. Fox undertook to explain the motive of his late resignation. It had (he said) been understood by Lord Rockingham's friends that Lord Shelburne had, on coming into office, acceded to their measures; that he had sacrificed his own opinion respecting the independence of America to the sentiments of his colleagues; but Mr. Fox found that totally different principles were adopted, which he would not then detail, and thought it his duty to resign. He pledged himself, when circumstances would admit of a particular statement of his reasons, to prove that they were well founded. Mr. Pitt arraigned the conduct of the late secretary of state in the severest terms. It was evident, he said, from the whole tenour of the right honourable gentleman's speeches, that he was more at variance with men than with their measures. He denied that he had adduced any public ground on which his resignation was justifiable. He deprecated the fatal consequences of dissension. He conjured the people to give the ministers their confidence till they had shown that they did not deserve it; and he pledged himself in the most solemn manner, that whenever he saw things going wrong he would first endeavour to set them right; but, failing in that effort, he should be the first to relinquish his present political connexions. In consequence of the censure passed on the peace by the resolutions of the house of commons on the 21st of February, 1783, Lord Shel-

burne quitted his office of first commissioner of the treasury, and the chancellor of the exchequer declared publicly in the house, that he only held his place till a successor should be appointed to fill it. A ministerial interregnum ensued, which lasted till the beginning of April. Mr. Pitt then acquainted the house that he had resigned his office of chancellor of his majesty's exchequer. On the 2nd of April a new administration was announced, of which the following persons formed the cabinet: the duke of Portland, Lord North, Mr. Fox, Lord J. Cavendish, Lord Kettel, Lord Stormont, and the earl of Carlisle.

On the 7th of May Mr. Pitt made a motion respecting the reform of parliamentary representation; the mode intended the previous year of examining the subject by a committee was accounted too general, he therefore designed to bring forward specific propositions. The object of the first was to prevent bribery at elections, the second proposed to disfranchise a borough which should be convicted of corruption; but that the minority of votes should be recompensed; his third proposition was, that an augmentation of the knights of shires, and representatives of the metropolis, should be added to the state of the representation. He left the number for future discussion, but said he should recommend one hundred. The arguments both for and against a parliamentary reform were nearly the same as in the preceding session, but the supporters constituted a smaller proportion; the majority against the reform were 293 to 149. It was in this session that the consideration of India affairs first afforded Mr. Dundas an opportunity of completely exhibiting his powers and habits. During the administration of Lord North his abilities were but imperfectly known, because occasion had admitted of only partial exertion. He was distinguished as a clear, direct, and forcible reasoner, but he had not yet shown his abilities as a statesman. In the Indian enquiry he manifested the most patient, constant, and active industry to investigate; penetrating acuteness to discover the nature and situation of affairs, enlarged views to comprehend their tendency, and fertile energetic invention to devise regulations both for correction and improvement.

Parliament assembled on the 11th of November, and soon afforded an opportunity of considering the views of administration. His majesty's speech was short, but extremely comprehensive; it noticed the treaties of peace, the state of the East India affairs, the means of recruiting the national strength, afforded by the peace, and the revenue at large. The primary importance of these objects was undeniable, and an address, consonant to the speech, was unanimously passed in both houses. Mr. Pitt expressed his high approbation of the ends proposed by government, though he made some animadversions on the tardiness of ministers in not having been further advanced with measures for the accomplishment of such momentous purposes. On all these grand subjects he counselled them to bring forward great, efficient, and permanent systems, as he highly applauded the ends which they professed to seek; he trusted the means which they would devise would be equally meritorious, in which case they should have his warmest support. Mr. Fox, impressed with the very highest idea of Mr. Pitt's talents, declared nothing could afford him more satisfaction as a minister, or proud exultation as a man, than to be honoured with the praise and support of Mr. Pitt.



On the 18th of November Mr. Fox moved for leave to bring in his East India Bill. Its objects were to vest the whole affairs of the company in commissioners to be appointed by parliament. The first most strenuous and powerful opposer of the bill was Mr. Pitt. The reasons which he urged against it were reducible to two heads. The proposed scheme, he said, "annihilated chartered rights, and created a new and immense body of influence unknown to the British constitution. He admitted that India wanted reform, but not such a reform as broke through every principle of equity and justice. The bill proposed to disfranchise the members and confiscate the property of the East India Company; it required directors and trustees, chosen by proprietors, on the behalf of those constituents, and, under their control, to surrender all lands, tenements, houses, books, records, charters, instruments, vessels, goods, money, and sureties, to persons over whom the owners were to possess no power of interference in the disposal of their own property. On what principle of law or justice could such a confiscation be defended? The rights of the company were conveyed in a charter, expressed in the clearest and strongest terms that could be conceived. It was clearer, stronger, and better guarded, in point of expression, than the charter of the bank of England; the right by which our gracious sovereign held the sceptre of these kingdoms was not more fully confirmed, nor further removed from the possibility of all plausible question. The principle of this bill once established, what security had the other public companies of the kingdom? What security had the bank of England? What security had the national creditors, or the public corporations? or indeed, what assurance could we have for the great charter itself—the foundation of all our privileges, and all our liberties? The power, indeed, was pretended to be created in trust, for the benefit of the proprietors. No! but to a majority of either house of parliament, which the most drivelling minister could not fail to secure with the patronage of about two millions sterling, given by this bill. But the proposition was still more objectionable in another way; it was calculated to increase the influence of the minister to an enormous and alarming degree. Seven commissioners, chosen ostensibly by parliament, but really by administration, were to involve in the vortex of their authority the whole treasure of India. These, poured forth like an irresistible torrent upon this country, would sweep away our liberties and all we could call our own." The combined force of philosophy, eloquence, and poetry, was employed by Mr. Burke, in supporting this grand project of his friend, and it was on this occasion that he made his celebrated speech on the extent and bounds of chartered rights. The fate of the bill is well known—it passed the commons, but was rejected by the lords.

On the 18th of December, at twelve at night, his majesty sent a message to the two secretaries of state, intimating that he had no farther occasion for their services, and directing that the seals of offices should be delivered to him by the under-secretaries, as a personal interview would be disagreeable. Early the next morning letters of dismissal, signed Temple, were sent to the other members of the cabinet. Immediately the places of first lord of the treasury and chancellor of the exchequer were conferred on Mr. Pitt—thus terminated the coalition administration,

owing its downfall to Mr. Fox's East India bill. By the dismissal of ministers the country found itself in a new situation; about to be governed by an administration which a very powerful majority in the house of commons thwarted. The new prime minister was a young man, in the twenty-fifth year of his age, supported by no family influence nor political confederacy; meanwhile addresses were pouring in from all quarters to the sovereign, to testify the highest satisfaction at the dismissal of the old and the appointment of the new administration.

On the 12th of January, 1784, in the midst of the measures taken by opposition to prevent a dissolution of parliament, Mr. Pitt, being pressed to give the house some satisfactory assurance that it would not take place, refused, declaring that "he would never compromise the royal prerogative, nor bargain it away in the house of commons." Two days later Mr. Pitt moved for leave to bring in his East India bill, which was, however, rejected by a majority of 222 to 214. While this bill was pending the proposition that a minister ought not to continue in office without the support of the commons was carried in that house by 205 against 184; but in the house of peers Lord Thurlow insisted that this was a peremptory order which the house of commons had no right to issue in contravention of the law of the land; for that nothing short of an act of parliament, formally passed by the three states, had the power of suspending any part of the statute or common law of England.

Mr. Pitt, on the 18th of February, informed the house that the king had not, in compliance with the resolution of the commons, dismissed his ministers, and that the ministers had not resigned. Impartial men had desired a coalition which should comprehend the chief talents of both sides: with this view a considerable number of independent gentlemen met at the St. Alban's Tavern, on the 26th of January, and drew up an address, recommending an union of parties. This being signed by fifty-three members of the house of commons, was presented by a committee to the duke of Portland and to Mr. Pitt. The duke of Portland answered, he should be happy in obeying the commands of so respectable a meeting, but that the greatest difficulty to him was Mr. Pitt's continuance in office. Mr. Pitt also expressed his readiness to pay attention to the wishes of the meeting, and co-operate with their intentions to form a stronger and more extended administration, if it could be done consistently with principle and honour. In the further progress of the discussion the duke of Portland proposed, as a preliminary step, that Mr. Pitt should resign, in compliance with the resolution of the house of commons. Mr. Pitt declared that it was inconsistent with his principles and sentiments to resign his ministerial capacity in the present circumstances. The duke of Portland offered the same preliminary repeatedly, in different forms; but Mr. Pitt still held it inadmissible, and the duke of Portland continued to insist on it as an indispensable step; the negotiation therefore was suspended. Mr. Fox and Mr. Pitt expressed their sentiments to the house, both appearing impressed with a sense of the benefits that might accrue from an united administration, but neither would relinquish their respective principles. Mr. Fox insisted that it was unconstitutional in Mr. Pitt to hold his place after such a vote of the house of commons; that therefore he must resign. Mr. Pitt

insisted that it was not unconstitutional, and would not consent to resign—resignation would be the virtual admission of a control in the house of commons which he denied them to possess. The reciprocal communications between the duke of Portland and Mr. Pitt were continued, and his majesty even sent a message to the duke, desiring that he and Mr. Pitt should have an interview for the sake of forming a new administration; this step, however, failed to produce the desired effect.

The address for the removal of ministry was presented to the king on the 25th of February, but every attempt to induce the sovereign to sacrifice his choice of servants highly approved of by his people, to the mere will of the coalition party, unsupported by any constitutional reasoning, was unavailing. On the 9th of March they appeared to have considered themselves as vanquished. Thus terminated a contest between a powerful confederacy in the house of commons and the executive government, supported by the confidence which the nation reposed in the talents and character of the principal minister. A man less powerful in reasoning would have yielded to allegations so confidently urged, to sophistry so plausibly supported, or even to the very authority of such illustrious names. A minister, however, endowed with intellectual superiority, unless also resolutely firm, would have rather conceded what he knew to be right than maintain a contest with so numerous, forcible, and well-disciplined a host, though he knew them to be wrong.

On the 24th of March, 1784, parliament was prorogued, and the next evening it was dissolved by proclamation. In the new parliament a very considerable number of members friendly to Mr. Pitt was returned, more than 160 of the former having lost their seats. As far as popular opinion can be a test, it was decidedly in favour of him and against his opponents. The first ministerial efforts of Mr. Pitt were directed to finance. On the 2nd of June he brought in a bill for the more effectual prevention of smuggling; this passed. The commutation act was his next measure. It had appeared before the committee on smuggling, that only 5,500,000 pounds of tea were sold annually by the East India company, whereas the annual consumption of the kingdom was believed to exceed 12,000,000; so that the contraband traffic in this article was more than double the legal. The remedy which the minister devised for this evil was to lower the duties on tea to so small an amount as to make the trade wholly unprofitable, and consequently not worth the pursuit. The rate of freight and insurance to the shore was about twenty-five per cent., and the insurance on the inland carriage about ten per cent. more, in all thirty-five per cent. The duty on tea, as it then stood, was about fifty per cent. so that the smuggler had an advantage over the fair dealer of fifteen per cent. As this regulation would cause a deficiency in the revenue of about 600,000*l.* per annum, he proposed to make it good by an additional window tax. This tax he said would not be felt as an additional burden, but ought to be considered as a commutation, and would prove favourable to the subject. But the principal benefit which he expected from this measure was the absolute ruin of the smuggling trade, which subsisted almost entirely on the profit of teas. Another benefit would be the timely and necessary relief it would afford to the East India Company. By this regulation they would

find a vent for 13,000,000 instead of 5,000,000 pounds of tea, and would be enabled to employ twenty more large ships in their service. This bill passed by a majority of 148 to 40.

Mr. Pitt now found himself necessarily engaged in the laborious business of winding up the accounts of the war, and he was compelled by the burden of floating debt, and the general state of the national finances, to negotiate a loan, though in time of peace; but as this measure was unavoidable, in order to make the terms as favourable as possible, instead of granting enormous profits to private or political favourites, he disposed of it to the best bidders. The principle of impost with which he set out was to bear as lightly as possible on the poorer classes. On the 2nd day of August, 1784, the session was ended, by a speech from the throne, in which his majesty expressed his warmest thanks for the eminent proofs exhibited by parliament of zealous and diligent attention to the public service. Parliament met on the 26th of January, 1785, and Mr. Pitt again introduced his plan for a reform. Desirous, as the minister professed himself, of such a change in the representation as he conceived most consistent with the principles, and conducive to the objects of the constitution, he was aware of the danger of essays of reform unless very nicely modified and circumscribed. The leading principle was that the choice of legislators should follow such circumstances as give an interest in their acts, and therefore ought, in a great degree, to be attached to property. This being established, it was obvious, that as many very considerable towns and bodies either had no vote in electing representatives, or had not the privilege of choosing a number proportioned to their property, it would be necessary to disfranchise certain decayed boroughs. In the relations between government and the subject it was a manifest rule in jurisprudence on the one hand, that the interest of a part must give way to the interest of the whole; but on the other, that when such a sacrifice is required from a subject, the state should amply compensate individual loss incurred for the public good. Guided by these maxims, Mr. Pitt proposed to transfer the right of choosing representatives from thirty-six of such boroughs as had already fallen, or were falling into decay, to the counties and to such chief towns and cities as were at present unrepresented; that a fund should be provided for the purpose of giving the owners and holders of the boroughs disfranchised an appreciated compensation; that the acceptance of this recompence should be a voluntary act of the proprietor, and, if not taken at present, should be placed out at compound interest, until it became an irresistible inducement to such proprietor; he also projected to extend the right of voting for knights of the shire to copyholders as well as freeholders, but his propositions were negatived by a majority of 248 to 174.

Parliament was this year principally occupied in forming arrangements for a commercial intercourse between Great Britain and Ireland. In the year 1780 the trade of Ireland had been freed from the hurtful restrictions by which it had long been shackled. In 1782 the independence of Irish parliaments had been established. It remained for the legislature of the two countries to arrange a system of commercial intercourse, which might best promote the advantage of parties so nearly connected. Mr. Pitt, having received assurances of the disposition of the body of the Irish parliament to settle their com-



mercial intercourse on the basis of reciprocity, proposed a plan under two general heads:—First, Britain was to allow the importation of the produce of our colonies in the West Indies and America into Ireland. Secondly, there should be established between the two countries a mutual exchange of their respective productions and manufactures upon equal terms.

On the 29th of March, 1786, Mr. Pitt brought forward his plans for the reduction of the national debt. The committee had been appointed early in the session, in order to investigate and exactly ascertain the public income and expenditure, and strike the balance; the result of the investigation from the income of the year 1785 was,—income, 15,379,132*l.*; expenditure, 14,478,181*l.*; so that a surplus of more than 900,000*l.* remained, and on this basis Mr. Pitt formed his scheme. He proposed that by taxes neither numerous nor burdensome, the balance might be raised to a million: by a succinct and clear view of our finances he demonstrated that excess of income beyond expenditure was in the present and following years likely to increase; but in making his calculations he had contented himself with concluding that it would not decrease. This million was to be appropriated inalienably to the gradual extinction of the national debt. Several savings of expense and increase of revenue, especially through the customs from the suppression of smuggling, would add to the national income; annuities would also fall into the same fund; the accumulated compound interest added to these sources would, in twenty-eight years, if properly managed, produce an annual revenue of 4,000,000 to the state. For the management of this fund commissioners were to be appointed to receive 250,000*l.* quarterly, with the full power of employing it in the purchase of stock. In choosing persons to be entrusted, Mr. Pitt proceeded on the general principles, which had been already exhibited in his India bill, that in circumstances which required new delegation of executorial power, the trust should be vested in men whose official situation presumed their competency to the execution of the commission; the speaker of the house of commons, the chancellor of the exchequer, the master of the rolls, the governor and deputy governor of the bank of England, and accountant-general, were gentlemen whose nomination he recommended. After illustrating his calculations, and the advantages of his scheme, he compressed the substance into the form of a motion. On this subject Mr. Sheridan took a leading part in opposition, and Mr. Fox proposed that in a future loan the commissioners might accept of as much of it as they could pay from the public money in their hands; and thus, besides a prevention of that amount of the future debt which would be equivalent to the redemption of the part, the public would be gainers by the profits which would accrue from such a loan. The bill containing the original principle and plan, though with some modification of the latter, passed through both houses and received the royal assent.

The session terminated on the 11th of July. It was in this interval of parliamentary duties that Mr. Pitt matured his noble design of changing the contentious system which had so long prevailed between England and France. The means of inducing the two countries to pursue objects so conducive to their mutual benefit, he thought would be commercial intercourse which should reciprocally increase the

value of production and labour. Before he formed his scheme for promoting an intercourse between the two chief nations of the world, he made himself thoroughly acquainted with the state of facts, the actual productions, and the probable resources of the respective countries. For commercial information and science, especially the history and actual state of modern trade, no man exceeded Lord Hawkesbury. Mr. Eden's acuteness and conversancy with every subject of commerce and diplomatic experience rendered him a most valuable auxiliary in digesting and composing the plan at home, and the ablest agent for negotiating and concluding an advantageous agreement with France. He accordingly repaired to Paris, where he conducted and completed the desired arrangements with the ministers of Louis. The treaty in question established reciprocal liberty of commerce between the two countries. The subjects of each power were to navigate and resort to the dominions of the other, without any disturbance, except for transgressing the laws. The prohibitory duties in each kingdom, by enhancing the price, had reciprocally discouraged the sale of their principal commodities; these were now modified to the satisfaction of both by a tariff. The wines of France, to be imported into England, were subjected to no higher duty than the productions of Portugal; the duties on brandies, and various other articles, were to be lowered in proportion; and the commodities of Britain were to be equally favoured in France. On the same basis of reciprocity were the articles respecting disputes between the mercantile, maritime, or other subjects of the two countries, and various details of civil, commercial, and political intercourse, to be adjusted; the right of revising this treaty after the term of twelve years, to propose and make such alterations as the times and circumstances should have rendered proper or necessary, was reserved. In a treaty formed on the basis of reciprocal freedom of trade, the advantage to the contracting parties was, and necessarily must be, in the compound rates of their resources and skilful industry. At first sight, from the climate and soil of France, the balance of commercial benefit appeared in favour of that country, and so many politicians reasoned with much plausibility; but Mr. Pitt had considered the relative circumstances, and justly concluded that the French industry and skill were much more inferior to the British industry and skill, than the French soil and climate were superior to ours; and thus, that greater benefit would accrue to this country from the freedom of trade: experience justified this conclusion.

On the 4th of February the treaty was submitted to parliament. After the minister had explained and supported the object, spirit, and provisions of this treaty, numbers of the opposite side attacked it on a variety of grounds. Mr. Fox, in particular, maintained that France was the inveterate and unalterable enemy of Great Britain; no mutual interest could possibly eradicate what was deeply rooted in her constitution. The intercourse which this treaty would produce must be extremely hurtful to the superior national character of England. The nearer the two nations were drawn into contact, and the more successfully they were invited to mingle with each other, in the same proportion the remaining morals, principles, and vigour of the English national mind would be enervated and corrupted. The minister himself controverted Mr. Fox's position, that France was unalter-

ably the enemy of the country. The existence of eternal enmity was totally inconsistent with the constitution of the human mind, the history of mankind, and the experience of political societies. Every state recorded in history had been at different times in friendship or amity with its several neighbours. During the greater part of the seventeenth century profound peace had subsisted between France and England; there was nothing improbable in an idea that such a system might again prevail; but should war again arise, would the treaty deprive us of our national watchfulness or our accustomed strength? On the contrary, as it must enrich the nation, it would also prove the means of enabling her to combat her enemy with more powerful effect; but it was now much less likely that our resources should be called for such a purpose than at former periods. The treaty underwent many and various discussions in its passage through the two houses, and was approved by a great majority of both; and on the 8th of March an address was presented from the lords, the commons testifying their joint approbation of the treaty with France.

In 1792 an association was established, the declared object of which was to procure what is commonly called a reform in parliament and to shorten the period of its duration. Several respectable members of the house of commons patronized this association, which assumed the title of the Friends of the People, and lent it the credit of their names. Lord Lauderdale, Mr. Grey, and Mr. Sheridan, were said to be the principal founders and directors of it. It was in consequence of a resolution which was adopted by this society that Mr. Grey came forward with a notice of his intention to move for a parliamentary reform at some period in the subsequent session. Mr. Pitt observed that if ever there were a time when the subject of a parliamentary reform ought not to be agitated, the present was that period. The part which he had himself formerly acted upon a similar occasion was well known to the house. When he had himself proposed a parliamentary reform the complexion of the times was different in every respect from what it then was. Real grievances were practically felt, and a direct contrariety existed between the opinions of the people. The country was in a state of actual distress, a national bankruptcy dreaded, and the public mind almost bordering on absolute despair. In this situation something he had conceived ought to be attempted to counteract such alarming evils, by restoring to the people that confidence in parliament which they seemed to have lost. A parliamentary reform had appeared to him adequate to such an effect; a measure which at the time would have satisfied the nation, and was not likely to have gone beyond its declared object. The case, he remarked, at present was widely different. By the blessing of Providence we enjoyed an unexampled state of political happiness; and the gloom which had brooded over the public mind had completely dispersed. It was impossible by any attempt at reform to make the nation easier or happier. On the other hand much real evil might attend it; the security of all the blessings we possessed might be shaken to the very foundation. For such was the temper of too many reformers out of doors, that moderate measures were not likely to satisfy them; they wished not to preserve, but to subvert the constitution. Such were his principal objections to the time when this subject was brought forward;—objections

which he thought sufficiently accounted for the altered line of conduct he proposed to pursue, still retaining his opinion of the propriety of a parliamentary reform whenever it might seem attainable without danger or mischief. He complained that, instead of coming forward at once with some specific proposition on the subject, Mr. Grey had given an indistinct notice, which would naturally agitate the public mind for a considerable period and set to work many dangerous and designing theorists. Of this latter description he conceived some of that society to be, with which he grieved to find a man of Mr. Grey's talents and character unhappily connected. The aim of such people was nothing less than to destroy the British constitution, and to erect on its ruins that mad system which had been misnamed liberty in another country. Notwithstanding the informality of the proceeding, the debate was carried to a considerable length, several members strongly expressed their disapprobation of the society in which the measure had originated. Lord North and Mr. Windham, in particular, sided on this occasion with Mr. Burke, and opposed the arguments of their friends in opposition.

It was now that the great difference of opinion which led to the ultimate division of the members of opposition took place. The societies denominated the Friends of the People, the corresponding societies and other "affiliated" clubs were in their utmost activity employing all the arts of the press to assail every class of men with addresses to their passions, their prejudices, or their interests. "The Rights of Man," by Thomas Paine, was particularly pressed into circulation. About the same period the members of the revolution society published their proceedings and correspondence. In these the revolution of France was not only praised in general terms, but that leading maxim of it, the sacred duty of insurrection, particularly applauded. Our revolution in 1688 was considered as imperfect. The final completion of this glorious work, it was said, was only to be hoped from an imitation of the conduct of France, and our specific grievances were stated to be "royal prerogatives injurious to the public interest, a servile peerage, a rapacious and intolerant clergy, and a corrupt representation."

On the 11th of May Mr. Fox moved for the repeal of some particular statutes against the dissenters. Mr. Pitt opposed the measure, as he said it seemed acknowledged on all hands, that no practical evils had ever happened, or were likely to happen, from the laws in question, and as danger might possibly accrue from the repeal of them; the motion was negatived by a majority of seventy-nine. The royal proclamation against the dispersion of seditious writings was now issued, and being laid before the house, and an address of approbation moved, it was opposed by Mr. Grey with much warmth, and the proclamation itself condemned in severe terms as a measure insidious and pernicious. The "diligent enquiry," enjoined by the proclamation after the authors and distributors of wicked and seditious writings, could only tend to establish an odious and arbitrary system of espionage. Mr. G. strongly intimated his belief that the real object of the proclamation was merely to discredit the late association in the view of the public. This Mr. Pitt disclaimed in very explicit terms; and expressed his high respect for many of the members of the association in question, declaring "that he



differed from them only in regard to the time and mode which they had adopted for the attainment of their object." The association in question, he said, did not come within the scope and purview of the proclamation, which was levelled against the daring and seditious principles which had been so assiduously propagated amongst the people, under the plausible and delusive appellation of "The Rights of Man." Several members of opposition, particularly the marquis of Titchfield, Lord North, Mr. Windham, and Mr. Anstruther, delivered their sentiments in support of the address, impressed with the persuasion that a line of conduct had lately been adopted in this country which required the utmost attention and interference of government.

The French revolution continued to engage the attention of Great Britain, but government still resolved to avoid all interference in the internal affairs of France. The French now declared war against Austria and Prussia, and the king was deposed.

During the recess of 1792 the public ferment greatly increased in this country. The efforts of the revolutionary emissaries became more strenuous in London and in the other great cities. On the 7th of November an address from several patriotic societies in England was presented at the bar of the convention, containing, in addition to the accustomed complimentary expressions, reflections upon the government and constitution of their own country. The president of the convention, in his answer, used expressions full of respect and complacency; copies of the address were ordered to be sent to all the armies and departments of the republic. A royal proclamation was issued December 1, 1792, announcing "that notwithstanding the late proclamation of the 21st of May, the utmost industry was still employed by evil-disposed persons within the kingdom, acting in concert with persons in foreign parts, with a view to subvert the laws and constitution; and that a spirit of tumult and disorder thereby excited had lately shewn itself in acts of riot and insurrection; and that these causes moving him thereto, his majesty had resolved forthwith to embody part of the militia of the kingdom." On the same day another proclamation was issued for convening the parliament (which stood prorogued to the 3rd of January, 1793) on the 13th of December; the law requiring that, if the militia be drawn out during the recess of parliament, and this it can only be in case of invasion or actual insurrection, parliament shall be assembled within the space of fourteen days. On the 13th of December parliament was assembled; and the king stated his various reasons for his present measures. Notwithstanding the strict neutrality which he had uniformly observed in the wars now raging on the continent, he could not, without concern, observe the strong indications of an intention in the French to excite disturbances in other countries; to pursue views of conquest and aggrandisement, inconsistent with the balance of Europe, to disregard the rights of neutral powers, and to adopt towards his allies, the states-general, measures neither conformable to the public law, nor to the positive articles of existing treaties; he had therefore found it necessary to make some augmentation of his army and navy. Notwithstanding the facts already detailed, Mr. Fox, at the head of a small but able band, ridiculed and reproached the apprehension of any tendency towards revolution existing in the people of this country. Mr.

Pitt being absent, in consequence of his having vacated his seat by the acceptance of the wardenship of the cinque ports, till then held by the earl of Guildford (Lord North), Mr. Burke was the principal opponent to Mr. Fox in parliament.

We must, however, pass over any further historical relation of events till the discussion of the alien bill on the 4th of January, 1793. Mr. Pitt's speeches upon this and a subsequent motion for an address to the king, while they explain all the transactions of the time, will illustrate more peculiarly his own powers of mind and the sentiments he entertained on passing events. Upon the alien bill, he said, that he felt himself called upon to speak on the present occasion, though, from the circumstance of his absence on former debates, the ground of discussion had already been pre-occupied. A right honourable gentleman (Mr. Fox) had assumed, as a principle, that no bill of this sort ought to be brought forward, except upon some ground of positive circumstances upon which it was founded being stated in the preamble. If he was called upon to state the particular ground upon which the bill was founded, the only difficulty which he should find was, that these grounds were in themselves far greater than the magnitude of the measure. If he should only state, that by some extraordinary occurrence, some unforeseen and inevitable calamity of nature, great numbers of foreigners had come into this country without the means of subsistence, without being brought for any purposes of commerce, or without any possibility of discrimination, even this he should consider as affording a sufficient object of jealousy and attention, but when it appeared that these came from a country whose principles were inimical to the peace and order of every other government, and though many of them, no doubt, had fled here in order to find a refuge from the sword of persecution, there was but too much reason to suspect, among these had mingled emissaries for prey, regard for our own interests, and for the safety of the country, enforced the necessity of peculiar vigilance. In addition to all these circumstances, we find that in the councils of that country from which these persons had come, there had been adopted a system of propagating, by every means of art and force, principles inimical to the government of every country, and that they were now actually carrying on a war against the established government of other countries, under the specious pretext of promoting the cause of freedom; but he now came to the climax of all. In this country itself there had been found persons who proposed the same principles with those maintained in the councils of that neighbouring state, and held out the model of their government as an object of applause and imitation; who had industriously propagated, and publicly avowed, that they acted with them in concert; that they had held a correspondence with affiliated societies of jacobins; they had presented addresses to the convention, and had there been received, encouraged, and cherished, and had in return met with offers of fraternity and succour. Was there then not reason to suppose, that persons might have been sent to this country with a view of carrying on that concert? Was not this obvious to the understanding and feeling of every honourable gentleman present? Yet after all that had been stated, there are some who pretend to tell us, that they fear no internal alarm, that they see no cause of danger. Notwithstanding

the general sentiments of the country, and of that house, they have the hardihood to treat the whole as the effect of ministerial artifice. Had ministerial artifice made those who had hitherto acted upon a system of opposition, now concur in the opinion of this danger? Had it made all the members in that house, except ten or fifteen, agree in the same sentiment? He should now shortly point out what were the leading circumstances of the present time. What had they seen? They had seen within two or three years a revolution in France, founded upon principles which were inconsistent with our own, and with every regular government; which were hostile to hereditary monarchy, to nobility, to all the privileged orders, and to every sort of popular representation short of that which would give to every individual a voice in the election of representatives. Writings had been published in this country, holding out this government as an object of envy and a model of imitation, decrying every other form of government as founded in injustice, and inconsistent with the unalienable right of man; representing this new scheme as holding out relief to the poor, inculcating a more pure and simple system of morals, and enlarging the circle of social happiness.

"How far it deserved this character its own practice would best prove. Societies had been formed in different manufacturing towns in this country, upon the model of the jacobin societies in France, where the utmost art and industry had been employed to inflame the passions and mislead the judgment of the lower classes, and where the doctrines inculcated might be supposed to be attended with the worst effect. These societies carried on correspondence with the societies and councils of France, and received from them invitations of support. In addition to all this, we have seen a code of the laws of nations adopted in France, hostile to every other government, a system of anarchy and ambition, setting at defiance all regular authority, and treating as unlawful every thing which has been sanctioned by the laws of other countries. Their new code of the laws of nations went to establish their government wherever they should carry their arms. As their ambition was unbounded, so the anarchy, which they hoped to establish, was universal. From the conduct which they had already exhibited, a judgment might be formed of the future course which they would pursue. Under the specious pretext of promoting the cause of freedom, they had shown no scruple to annex the territories of their neighbours to their own dominions, and to force upon the inhabitants of the countries which they had entered, that freedom which they were unwilling to receive, and of which, certainly, the state of their own country did not afford a very flattering specimen. Their own declarations had shown that their views were not confined to particular countries, that their object was every where to propagate their own system by all the means which art, industry, or force could supply. When there were men in this country connected with a people actuated by such principles, and pursuing such a system, it surely became a matter of the most serious consideration. Such being the state of circumstances, he put it to the hearts, consciences, judgments, and understandings of gentlemen present, whether there was not serious ground of alarm? Such was the general view of affairs; combined with which there was a necessity of taking some measure against that influx

of foreigners which had poured into the country. While all that house and all the country agree with respect to the existence of danger, there were ten or fifteen members who completely denied it; but even these could not agree with regard to the degree of its non-existence. In this respect they were inconsistent with themselves. A right honourable gentleman (Mr. Fox) who, though he had spoken last, was first to be attended to; though he disapproved of the principles upon which the French acted—though afraid of the progress of their arms, was not afraid of the progress of their opinions in this country. On this score he apprehends nothing, though it was particularly the interest, and had always been the policy of the French to sow divisions in those countries against which they entertained views of hostility—a policy which, in the present instance, could not be better answered than by propagating their sentiments. The opinions that right honourable gentleman had stated were not to be opposed by force; they were to be resisted, first by neglect and contempt, the mode of which he seemed most to approve; secondly, by argument and reasoning; and last, by prosecution; which, however, he did not greatly commend. He would only ask, what sort of opinions were those to which the right honourable gentleman had alluded? Serious and conscientious opinions, founded upon sober and dispassionate reasoning, he would own, had a claim to the utmost indulgence, and ought always to be treated with deference; but surely, with regard to wild and violent notions, assuming the name of opinions, but tending by overt acts to overturn every established government, and to introduce anarchy and confusion, a different mode of conduct was to be observed. Those opinions which the French entertained were of the most dangerous nature; they were opinions produced by interest, inflamed by passion, propagated by delusion, which their success had carried to the utmost excess, and had contributed to render still more dangerous. For, would the right honourable gentleman tell him that the French opinions received no additional weight from the success of their armies? Was it possible to separate between the progress of their opinions and the success of their arms? It was evident that the one must influence the other, and that the diffusion of their principles must keep pace with the extent of their victories. He was not afraid of the progress of the French principles in this country, unless the defence of the country should previously be undermined by the introduction of these principles. A noble lord (Earl Wycombe) had said, that if a war should take place, the blame of that war must entirely belong to ministers. He would here beg to refer to the conduct of France. It had first denied the obligation of a treaty, which, though sometimes called absolute, had been considered as the corner stone of the balance of Europe, and repeatedly renewed; which had been coeval with the establishment of Dutch freedom, and was, in fact, necessary to the existence of the independence of Holland—a treaty in which France could have no concern, except in fulfilment of its own stipulation, to guard it against infringement; and which could only be a matter of question between the sovereign of the Dutch republic and the sovereign of the Austrian Netherlands. France could only have one of two motives for interference—either as assuming to act as sovereign of the Netherlands, or because she has proclaimed a new code of the law of nations, by



which she presumes to dictate to every country, and to model every government by her own standard. Could we then, in this country, without resigning the spirit of independent Britons, and the faith due to an ally, submit to so insolent and unjust a claim as that of opening the Scheldt on the part of the French? But they affected, upon their present system, to despise all treaties, and to regard the one in question as extorted by avarice and consented to through despotism. The second circumstance to which he should call their attention was the decree of the 19th of November. By this decree the French engaged to assist all people in procuring their freedom—such a freedom, he supposed, as they themselves enjoyed. We have seen, said he, French freedom in definition, we have seen it in illustration, and have now an opportunity to compare the theory with the practice. Their conduct in Flanders afforded a specimen of the nature of their freedom. They had there endeavoured to propagate their doctrines, but finding the inhabitants not disposed to give them so favourable a reception as they could have wished, they had taken the method of inculcating opinions of freedom by force. Their general had issued a proclamation, that whoever should not embrace the tree of liberty should be cut off as a wretch unfit to live. The noble lord talked of their having given an explanation with respect to this decree. What sort of explanation had they given? They had stated that it was not their intention to assist a few individuals, but only to interfere in cases where a great majority of the people should be disposed to shake off their government; so that, in fact, it was their intention to promote rebellion in other countries, and to declare war against all established governments. This sort of war was an inexpiable war against all legitimate power, and which was only to terminate in its extinction. Formerly the splendour of conquest had, in some measure, been pursued with a respect which had been paid to the government and rights of the conquered. The Romans were careful to preserve the government, the habits, and customs of the nations which they had vanquished, considering that as the best security for their conquests. For the present age had been reserved the idea of a war of extirpation—a war which should tend to annihilate whatever had been held most dear, or found most valuable. This was a sort of war which had never been carried on even by despots, and which was only exemplified in the conduct of those modern republicans who held out a system of what they called freedom and happiness. One honourable gentleman (Major Maitland) had declared that the whole of the danger which had been held out, and the consequent alarm which had been excited in the country, was a mere delusion, effected by the artifices of ministry. That honourable gentleman had at the same time stated, that the uniform misconduct of ministry since they came into power was sufficient to have occasioned all the mischiefs which had been described, and to bring any country into a state of the greatest calamity. If this was the case, he, for one, could not but rejoice that all these mischiefs, and all this calamity, amounted to nothing more than delusion. In reply to the marquis of Titchfield, who had accused ministers of tardiness, Mr. P. asserted, that it was not till very lately the proceedings had assumed sufficient importance to justify ministerial interference. It was curious that other gentlemen in opposition had brought a directly contrary charge, by

accusing ministers of too great precipitation. It was only the retreat of the duke of Brunswick, and the success of the French arms, with the consequences that had followed, events so rapid and unexpected, which it was impossible to foresee, and which defied even the smallest conjecture, that rendered the danger so imminent, and the necessity of preparations so urgent on the part of this country. It was not till lately that the opening of the Scheldt had occurred, an infringement of the stipulations of treaties, and an invasion of our allies, the Dutch, which rendered it absolutely necessary for this country to interfere, more especially as it seemed to open the way for farther violations of treaty and more extended acquisitions of conquest. It was not till the 19th of November that the decree had passed, which menaced hostility to every government, and the principles of which every nation in Europe was interested to oppose. He trusted it would appear from attention to these circumstances, that as soon as the danger could be ascertained, measures had been taken to meet it, and that there had been no want of vigilance, precaution, and activity, on the part of ministers. He trusted that they would all concur to meet the present emergency by suitable measures, to obviate the danger by the most effectual means which could be devised, and unite their strength for two great objects—the safety of the country and support of the constitution.” The bill was then read a third time, and passed.

On the 24th of January, 1793, intelligence arrived in London of the melancholy catastrophe of Louis XVI. His majesty immediately notified to M. Chauvelin that the character with which he had been invested at the British court, and of which the functions had been so long suspended, being now entirely terminated by the death of his most Christian majesty, he had no longer any public character here, and that within eight days he must quit the kingdom. The French rulers, by a decree of the convention of the 1st of February, 1793, declared war against Great Britain with acclamation, and soon after against Holland, which their forces were ready to invade. Upon the very same day that France declared war against Great Britain, the British parliament was engaged in discussing a message from the king concerning the papers which had passed between M. Chauvelin and the minister for foreign affairs. On this occasion Mr. Pitt, who had now resumed his seat in parliament, made an eloquent harangue. Adverting at the commencement of the speech to the melancholy catastrophe which had just taken place in France, he represented it “as an event so full of grief and horror, that he wished it were possible to tear it from their memories, and expunge it from the page of history, and remove it for ever from the observation and comments of mankind;—but that event was unfortunately passed, and the present age must be for ever contaminated with the guilt and ignominy of having witnessed it. In this dreadful transaction they saw concentrated the effect of those principles, pushed to their utmost extent, which set out with dissolving all the bands by which society was held together; principles established in opposition to every law, human and divine, and which, presumptuously relying on the authority of wild and delusive theories, rejected all the advantages of the wisdom and experience of former ages, and even the sacred instructions of revelation. While, therefore,

he directed their attention to this transaction, he paid not only a tribute to humanity, but he suggested to them a subject of much useful reflection. No consideration indeed could be more connected with a country like this, or of a greater importance, than what tended to avert such transactions as had taken place in that neighbouring state. Here, where a monarch formed an essential part of the government, clothed with inviolability which was essential to the exercise of the sovereign power; where the legislature was composed of a mixture of democracy and aristocracy, and where, by the benefits of this system, we had been exempted from those mischiefs which in former ages had been produced by despotism, and which were only to be exceeded by those still more horrid evils which in the present time had been found to be the fruits of licentiousness and anarchy. Mr. Pitt then proceeded to remark on the different papers which had been laid on the table, and printed for the use of the members. It would appear from the first paper, that the system on which his majesty had uniformly acted was founded on the very principles which had afterwards dictated the necessity of his making preparations. His majesty had declined taking any part in the internal government of France, and had made a positive declaration to that effect. When he took that wise, generous, and disinterested resolution, he had reason to expect that the French would in return have respected the rights of himself and his allies, and most of all, that they would not have attempted any internal interference in this country. A paper on the table contained on their part a positive contract to abstain from any of those acts by which they had provoked the indignation of this country. In this paper they disclaimed all views of aggrandizement; they gave assurances of their good conduct to neutral nations; they protested against their entertaining an idea of interfering in the government of the country, or making any attempts to excite insurrection; upon the express ground (stated in the paper) that such interference and such attempts would be a violation of the law of nations, they had themselves, by anticipation, passed sentence upon their own conduct; and the event of this discussion would decide whether that sentence would be confirmed by those who had actually been injured. During the whole summer, while France had been engaged in the wars with Austria and Prussia, his majesty had in no shape departed from the neutrality which he had engaged to observe, nor did he, by the smallest act, give any reason to suspect his adherence to that system. But what, he would ask, was the conduct of the French? The first instance of their success in Savoy had been sufficient to unfold the plan of their ambition. They had immediately adopted the course to annex it for ever to their own dominions, and had displayed a resolution to do the same wherever they should carry their arms. That they might not leave any doubt of their intentions, by a formal decree, they had stated their plan of overturning every government, and substituting their own; they threatened destruction to all who should not be inclined to adopt their system of freedom, and by a horrid mockery offered fraternization; where it was refused they were determined to employ force, and to propagate their principles, where they should fail to gain assent, by the mouths of cannon. They established, in the instructions to the commissioners whom they appointed to enforce the decree with re-

spect to the countries entered by their armies, a standing revolutionary order that instituted a system of organizing disorganization. And what was the reason which they assigned for all this? 'The period of freedom,' said they, 'must soon come; we must then endeavour, by all means in our power, to accomplish it now; for should this freedom be accomplished by other nations, what then will become of us?' For justly might they entertain doubts for their safety. They had rendered the Netherlands a province, in substance as well as name entirely dependent on France. That system, pursued by the jacobin societies, in concert with their correspondents, had given a more fatal blow to liberty than any which it had ever suffered from the boldest attempts of the most aspiring monarch.

"What had been the circumstances which had attended the triumphal entry of General Dumourier? Demonstrations of joy inspired by terror, illuminations imperiously demanded by an armed force. And when the primary assembly met to deliberate, in what circumstances did they assemble? With a tree of liberty planted amidst them, and surrounded by a hollow square of French soldiers; a situation surely equally conducive to the ease of their own thoughts, and the freedom of their public deliberations. And what had happened even since the French had professed their intention of evacuating the territories which they had entered, at the conclusion of the war? A deputation had been received from Hainault requesting that it might be added as an eighty-fifth department. And how had this deputation been received? Had the request been rejected? No, it had only been postponed till a committee should be able to prepare instructions how those nations who should be desirous of the same union should be able to incorporate themselves with France in a regular and formal manner, till the preliminaries should be settled by which it should subject to its government and add to its territories every country which should be so unfortunate as to experience the force of its arms, and to give to its wild and destructive ambition only the same limits with those of its power. It was matter of serious consideration how far such a conduct not only ought to rouse the indignation, but might tend to affect the interests of this country. To show how the French had behaved with respect to neutral nations, he need only refer to their decree of the 19th of November, which had already been so often mentioned and so amply discussed. He then read that passage in which the French grant fraternity to all those people who should be desirous to gain their freedom, and offer them assistance for that purpose. By the bye, he remarked, that to grant fraternity was a curious state of equality, and that none might be at a loss to know to whom the French nation were disposed to grant this relationship of younger brothers, they had ordered the decree to be printed in all languages, by which it might be perceived that they intended the favour for all nations who chose to accept of it. Some pretended explanations had indeed been given of this decree, but of all these explanations he should say nothing but what had already been stated by the noble secretary of state, that they contained only an avowal and a repetition of the offence. The whole of their language, institutes, and conduct, had been directed to the total subversion of every government. To monarchy particularly they had testified the most decided aver-



sion, and so violent was their enmity that they could be satisfied with nothing less than its entire extermination. The bloody sentence, which the hand of the assassin had lately carried into execution against their own monarch, was passed against the sovereigns of all countries. Were not their principles intended to be applied in their effects to this government? No society in this country, however small in number, however contemptible, however even questionable in existence, had sent addresses to their assembly, in which they had expressed sentiments of sedition and treason, which had not been received with a degree of theatrical extravagance, and cherished with all the enthusiasm of congenial feeling. Need he then ask if England was not aimed at by this conduct, and if it alone was to be exempted from the consequences of a system, the profession of which was anarchy, and which seemed to aspire to establish universal dominion upon the ruin of every government? From what had passed in a former part of the evening, he understood that it would be urged that the Dutch had made no formal requisition for the support of this country, in order to resist the opening of the Scheldt by the French, and to enable them to maintain their right to the exclusive navigation of that river. He granted that no such formal requisition had been made. But might there not be prudential reasons for not making this requisition on their part very different from those which should induce this country to withhold its support? When the French opened the Scheldt, the Dutch entered their solemn protest against that invasion of their rights, which left them at liberty at any time to take it up as an act of hostility. If, from the sudden progress of the French arms and the circumstance of their forces being at their very door, they either from prudence or fear did not think proper to take it up as an immediate commencement of hostilities, because they had been timid, would England think itself at liberty to leave its allies, already involved in a situation of imminent danger, to that certain ruin to which they were exposed in consequence of a system, the principles of which threatened also destruction to England, Europe, and to the whole of mankind? Thus in all those three assurances which they had given of their intention to reject any system of aggrandizement, to abstain from interfering in the government of any neutral country, and to respect the rights of his majesty and of his allies, they had entirely failed, and in every respect completely reversed that line of conduct which they had so solemnly pledged themselves to adopt. Whatever they had offered under the name of explanations, contained nothing that either offered any compensation for the past, or was at all satisfactory with respect to the future. On the 27th of December M. Chauvelin, on the part of the executive council, had presented the note complaining of the decree of the 19th of November. On the 31st of December a member of that executive council (minister of the marine) addressed a letter to all the friends of liberty in the sea-ports; from which he would now read some passages. 'The king and his parliament mean to make war against us. Will the English republicans suffer it? Already these free-men show their discontent, and the repugnance which they have to bear arms against their brothers, the French. Well! we will fly to their succour; we will make a descent in the island; we will lodge there fifty thousand caps of liberty; we will plant

there the sacred tree, and we will stretch out our arms to our republican brethren: the tyranny of their government will soon be destroyed.' He called the attention of the house to this declaration, which distinguished the English people from the king and the parliament, and to the nature of that present which was meant to be made them. While such declarations were in force, what could be thought of any explanations which were pretended to be given, or what credit was due to the assertions that they entertained no intentions hostile to the government of this country? From all these circumstances he concluded that the conduct and pretensions of the French were such as were neither consistent with the existence or safety of this country, such as that house could not, and, he was confident, never would acquiesce in. Unless you will then recede from your principles, or they withdraw, a war must be the consequence. As to the time, the precise moment, he should not pretend to fix it—it would be left open to the last for any satisfactory explanation, but he should deceive them if he should say that he thought any such explanation would be given, or that it was probable that a war could be avoided.

The intelligence of the French declaration of war having been received on the 11th of February, a message announcing the war was delivered to the house. Mr. Pitt stated what had occurred since his majesty's last message, and proceeded to notice those grounds which had served as a pretence for the declaration of war. When his majesty had dismissed M. Chauvelin, what were then the hopes of peace? He was by no means sanguine in such hopes, and he had stated to the house that he then saw but little probability that a war could be avoided. Still, however, the last moment had been kept open to receive any satisfactory explanation that might be offered; but what, it might be asked, was to be the mode of receiving such explanation? When his majesty had dismissed M. Chauvelin, eight days had been allowed him for his departure; and if during that period he had sent any more satisfactory explanation, still it would have been received. M. Chauvelin, however, instantly quitted the country without making any proposition. Another agent had succeeded (M. Marat), who on his arrival in this country had notified himself as the *charge d'affaires* on the part of the French republic, but had never during his residence in the kingdom offered the smallest communication. What was the next event which had succeeded? An embargo was laid on all the vessels and persons of his majesty's subjects who were then in France. This embargo was to be considered as not only a symptom, but as an act of hostility. It certainly had taken place without any notice having been given, contrary to treaty, and against all the laws of nations. Notwithstanding this violent and outrageous act, such was the disposition to peace in his majesty's ministers that the channels of communication even after this period were not shut. A most singular circumstance happened, which was the arrival of intelligence from his majesty's minister at the Hague, on the very day when the embargo became known here, that he had received an intimation from General Dumourier that the general wished an interview, in order to see if it were yet possible to adjust the differences between the two countries, and to promote a general pacification. Instead of treating the embargo as an act of hostility, and forbearing from any communication,

even after this aggression, his majesty's ministers, on the same day on which the embargo was made known to them, gave instructions to the ambassador at the Hague to enter into a communication with General Dumourier. But before the answer of government could reach the ambassador, or any means he adopted for carrying the object proposed into execution, war was declared on the part of the French against this country. He must again revert for a moment to the embargo. He then stated that a detention of ships, if no ground of hostility has been given, is in the first place contrary to the law of nations: in the second place, there was an actual treaty between the two countries provided for this very circumstance; and this treaty (if not set aside by our breach of it, which he should come to presently) expressly said, that 'in case of a rupture time shall be given for the removal of persons and effects.' Mr. Pitt then entered into an examination of the articles of the French declaration, which he proved to consist of the weakest pretexts. Of all the reasons he ever heard for making war against another country, that of the French upon this occasion was the most extraordinary: they said they would make war on us—first, because we loved our own constitution; secondly, because we detested their proceedings; and, lastly, because we presumed to grieve at the death of their murdered king. Thus would they even destroy those principles of justice and those sentiments of compassion, which led to reprobate their crimes and to be afflicted at their cruelties. Thus would they deprive us of that last resource of humanity—to mourn over the misfortunes and sufferings of the victims of their injustice; they would not only endeavour to destroy our political existence, and to deprive us of the privileges which we enjoyed as subjects of the most excellent constitution, but they would eradicate our feelings as men; they would make crimes of the sympathies which were excited by the distresses of our common nature; they would repress our sighs and restrain our tears. He now came to his conclusion.—We, said he, have in every instance observed the strictest neutrality with respect to the French: we have pushed to its utmost extent the system of temperance and moderation; we have held out the means of accommodation; we have waited till the last moment for satisfactory explanation. These means of accommodation have been slighted and abused, and all along there has appeared no disposition to give any satisfactory explanation. They have now at last come to an actual aggression by seizing our vessels in their ports without any provocation given on our part; without any preparations having been adopted but those of necessary precaution, they have declared, and are now waging war. Such is the conduct which they have pursued, such is the situation in which we stand. It now remains to be seen whether under Providence the efforts of a free, brave, loyal, and happy people, aided by their allies, will not be successful in checking the progress of a system, the principles of which, if not opposed, threaten the most fatal consequences to the tranquillity of this country, the security of its allies, the good order of every European government, and the happiness of the whole human race. Messrs. Fox, Burke, and Sheridan then spoke, and the first gentleman moved an amendment; the address was, however, voted without a division.

On the 17th of June, 1793, Mr. Fox moved certain

resolutions, expressing the request of the house that his majesty would take the earliest opportunity of procuring peace. Mr. Pitt opposed the address in a long speech. He said he did not hesitate to declare the motion the most impolitic and preposterous, and only calculated to amuse and delude the people, by holding out the possibility of peace when, in reality, it was impossible. "You have seen," said Mr. Pitt, "yourselves and all Europe attacked—when you have seen a system established, violating all treaties, disregarding all obligations, and, under the name of the rights of man, uniting the principles of usurpation abroad, tyranny and confusion at home, you will judge whether you ought to sit down without some security against the consequences of such a system being again brought into action. And this security, it appears to me, can only be obtained in one of three modes:—first, that these principles shall no longer predominate; or second, that those who are now engaged in them shall be taught that they are impracticable, and convinced of their own want of power to carry them into execution; or third, that the issue of the present war shall be such as, by weakening their power of attack, shall strengthen your power of resistance. Without these you may indeed have an armed truce, a temporary suspension of hostilities; but no permanent peace; no solid security to guard you against the repetition of injury and the renewal of attack. The present motion can only tend to fetter the operations of war, to delude our subjects, to gratify the factious, to inflame the discontented, to discourage our allies, to strengthen our enemies. What could be the effect of any negotiation for peace in the present moment? It is not merely to the character of Marat, with whom we would have to treat, that I object; it is not to the horror of those crimes, in every stage, rising one above another in point of enormity; but I object to the consequences of that character, to the effect of those crimes. They are such as render negotiation useless, and must entirely deprive of stability any peace which could be concluded in such circumstances. All the crimes which disgrace history have occurred in one country, in a space so short, and with circumstances so highly aggravated as outrun thought and exceed imagination. Should we treat with Marat before we had finished the negotiation, he might again have descended to the dregs of the people from whom he sprung, and have given place to a still more desperate villain. But if the motion can answer no good purpose, can it answer no bad one? Might it not serve to encourage the French? What the honourable gentleman reserved as the last part of his argument seemed to have this tendency, the conclusion which he drew of the necessity of a peace from the situation of the country. If we are really come to that period of distress, we must indeed submit to the decrees of Providence with such resignation as we would submit to the sacrifice of our independence. If the period of our ruin is come, we must prepare to meet the fate which we cannot avert; we cannot meet it in any shape more dreadful than that which is proposed by the motion of the honourable gentleman. But our situation is not yet so desperate. With respect to the embarrassment of credit, and the consequent interruption of commerce, I may safely say that none have watched it more carefully than myself, none can have felt it more anxiously. The honourable gentleman states the means of relief which



have been adopted by the legislature as, in his opinion, a proof of the extent of the calamity: for my part, I have formed a very different conclusion. The effect of the relief held out by the legislature, even before it was experienced, was completely to restore confidence and vigour to commerce—a proof that the embarrassed state of credit was only temporary, and, in great measure, accidental. The present motion, by magnifying the inconvenience which we have sustained into a calamity, is calculated to give a false impression, and give to what at most could only be the object of apprehension at home, all the mischievous consequences of a real distress abroad. It is calculated to discourage our allies and inspire our enemies with confidence. Having thus given my opinion as a member of parliament, there are some allusions which have been made to me as a member of the cabinet, which I am called upon to notice. I have only to say, that if there is any difference in opinion between me and other members of the cabinet, I can only assure him that I am the most determined to oppose the grounds and principles upon which this motion is founded. I have spoken at much greater length than at first I intended; but on this subject, whenever it occurs, I find it impossible to keep those bounds which I had prescribed to myself, prompted as I am to enlarge by the dearest feelings and principles of my heart, affection and gratitude to my sovereign, and that duty which I owe as a member of the community."

In this year the united Irishmen first assembled, and the Scotch convention of delegates. As their purposes were known, we shall pass over the current events, till the meeting of parliament on the 21st of January, 1794. Mr. Fox moved an amendment to the proposed address recommending his majesty to treat, as speedily as possible, for a peace with France, upon safe and advantageous terms, without any reference to the nature or form of the government that might exist in that country. Mr. Pitt said, that the present war had not been hastily and rashly engaged in, but after due deliberation and mature conviction. It had been the opinion of the majority of that house, and of the great body of the nation, that it was undertaken upon grounds strictly defensive; and that the nation were equally compelled to engage in it by the obligations of duty and the urgency of necessity. As to the objects of the war, they had frequently been brought forward in the course of last session, and unless it can be shown that we were originally mistaken, that they were not proper objects of contest, or that they are already gained, the obligations and necessity which originally induced us to undertake the war, operate with equal force at the present moment. He had placed the termination of the war upon two circumstances; first, the being able to procure a peace upon terms likely to render it secure and permanent; and secondly, an indemnity suitable to expense incurred by carrying on the war. He had always asserted, that if a peace could be made upon terms of security to this country, no consideration of the detestable characters of the ruling men in France, or of the crimes and horrors with which they were sullied, ought to influence this country to reject such terms. From the nature of the French government there could be no dependence on the characters of whom it was composed. The shifting of persons took place like the shifting of scenes; but this change of persons produced no alteration in the conduct of

the drama; the principles and proceedings still continued the same, or only were distinguished in their progress by increased gradations of enormity. On the 21st of May a new government, more dreadful in its character, and more fatal in its effects, than any which preceded it, had taken place—this was the revolutionary government—one of the leading features of which was the abolition of religion. The extinction of religious sentiment was intended to pave the way for the introduction of fresh crimes, and entirely to break asunder those bands of society which had been already loosened. A second measure of this government was the destruction of property; a precedent which tended not less to destroy all ideas of justice than the former to extinguish all sentiments of piety. These crimes, however, they contrived to convert into sources of revenue. From the pillage of the churches—from the destruction of property—from the confiscation of the effects of those who were condemned, they derived the means for conducting their military operations. They pushed every resource to its utmost extent: resources so desperate afford in themselves the most certain symptoms and indications of the approaching decay of that system with which they are connected. If then such be the system, if such the means of its support, what prospect can there be of either stability or permanence to the present order of things? "As to the question of the honourable gentleman," continued the chancellor of the exchequer, "whether I am never to make peace with the jacobins it is extremely difficult to answer; and it would be neither prudent nor rational in me to give him any definitive reply in the present moment. The question of pursuing the war must, in every instance, depend upon the convenience with which it can be carried on to ourselves, and of that you must be best qualified to judge. The honourable gentleman's motion is certainly couched in very general terms, and such as might take in every thing that I have contended for. It recommends to his majesty to conclude a peace whenever it can be done upon safe and advantageous terms, without any reference to the nature and form of government which may exist in France. I likewise am of opinion that a safe and advantageous peace ought to be concluded; but that the security and benefits of that peace must depend upon the establishment of a government essentially different from the present. But though the motion, from the general terms in which it is expressed is calculated to gain no precise object, it is yet capable of much mischief; it means and says that this house entertains sentiments different from those expressed by his majesty in his speech. It holds out to our allies that they are no longer to consider us as eager in the cause, while it must impart encouragement and confidence to our enemies. The honourable gentleman has said that a treaty with the French government would afford us as good a security for the continuance of peace as that which we derived from the treaty of Ryswick or Utrecht. He then, in his usual way, entered into a declamation against kings, and said that we might place equal dependence on the good faith of the present government of France, as on that of the court of Louis XIV. This I expressly deny; and I affirm, that had that king even succeeded in his ambitious projects to their full extent, what we should then have suffered might have been considered as a deliverance, compared with what must be the consequence of success attending

the present French system. All the splendour of his court, all the abilities of his generals and discipline of his armies, all the great exertions which he was enabled to make, proceeded from a high sentiment of honour. No such principles actuate the conduct of the present French rulers. They have contrived to banish all restraints, and with an ambition more insatiable they have at their disposal means of destruction much more formidable than that monarch ever possessed in the plenitude of his power. The honourable gentleman has inaccurately stated, that I attach the same degree of importance to the restoration of monarchy in France as to the destruction of the present system; this is by no means the case. I attach importance to the restoration of monarchy from an opinion that in the present state of France some settled form should take place, in which the greater part of the people may be disposed to concur. This ancient government I consider as affording the best materials upon which they could work in introducing any change into the fabric of their constitution: besides, as I have thought it incumbent, in any interference which I proposed in the internal affairs of that country, to consult chiefly the happiness of the people, monarchy appeared to me the system most friendly to their true interests. But there is one part of the argument of my noble friend to which I must particularly call your attention, and which, independently of every other consideration, precludes even the possibility of our treating with France in the present moment. A decree has been passed by the convention forbidding to treat with any enemy till they have evacuated the territories of the republic; and on the 11th of April it was again decreed, that those persons should be punished with death who should propose to treat with any power which should not have previously acknowledged the independence of the French nation, and the unity and indivisibility of the republic, founded upon liberty and equality. Are you then to withdraw your armies, to deprive yourself of the co-operation of your allies, to forego all your acquisitions, to give up Condé, Quesnoi, Tobago, Fort Louis, all the factories in the East Indies? Should you consent to do all this; should you even hasten to send an ambassador to treat with the convention, and the right honourable gentleman (Mr. Fox), I believe, on a former occasion volunteered himself for that purpose, you not only must acknowledge the unity and indivisibility of the French republic, but you must do so in their own way. You must acknowledge it as founded on liberty and equality. You must subscribe to the whole of their code, and by this act sanction the deposition of your sovereign and the annihilation of your legislature. It may be said that they would not insist upon all this to its full extent; but of this I can have but little confidence when I compare their past declarations and their conduct. To whatever pitch of extravagance they may have reached in what they have said, the absurdity of their expressions has in every instance been surpassed by the outrages of their conduct."

In the month of February 1801, Mr. Pitt unexpectedly resigned, and on the 16th he thus assigned his reasons. "When I took the liberty of stating that the insinuations thrown out by an honourable gentleman this night were unfounded, my idea was, alluding to that charge, that I had not suggested any rumours injurious to my sovereign, to whom I am, perhaps, more than any man in his dominions, bound by

gratitude, duty, and affection. In saying this, however, I did not mean to say that the ground assigned by rumour was not the ground of my resignation, much less did I decline any explanation. But it is somewhat a new doctrine that a man cannot, consistently with his duty, resign a high and responsible situation without giving all the reasons which determined him on that line of conduct. Where this system of duty is established I know not. I have never heard that it was a public crime to retire from office without explaining the reason. I therefore am not aware how it can be a public crime in me to relinquish, without assigning the cause, a station which it would be the ambition of my life and the passion of my heart to continue to fill, if I could do so with advantage to my country, and consistently with what I conceive to be my duty. As to the merits then of the question which led to my resignation, though I do not feel myself bound, I am willing to submit them to the house. I should rather leave it to posterity to judge of my conduct, still I have no objection to state the fact:—I and some of my colleagues in office did feel it an incumbent duty upon us to propose a measure on the part of government, which, under the circumstances of the union so happily effected between the two countries, we thought of great public importance, and necessary to complete the benefit likely to result from that measure; we felt this opinion so strongly that when we met with circumstances which rendered it impossible for us to propose it as a measure of government, we felt it equally inconsistent with our duty and our honour any longer to remain a part of that government. What may be the opinion of others I know not; but I beg to have it understood to be a measure which, if I had remained in government, I must have proposed. What my conduct will be in a different situation must be regulated by a mature and impartial review of all the circumstances of the case. I shall be governed (as it has always been the wish of my life to be) only by such considerations as I think best tend to insure the tranquillity, the strength, and the happiness of the empire."

Having thus traced Mr. Pitt through his long career of ministerial duties, it remains for us to view him in the less active and responsible condition of a member of the house of commons. In the new administration Mr. Addington was the inheritor of Mr. Pitt's honours; and it was understood that he was in some sort recommended by Mr. Pitt, and that he expected Mr. P.'s support. Previous to that gentleman's quitting the treasury, he produced the estimate of supply and the ways and means, the former including a loan of 25,400,000*l*. The taxes were laid on tea and sugar, upon paper a duty of ten per cent. additional, and various other articles. Inquiries were proposed into the expedition to Ferrol and Cadiz, and also concerning the convention of El-Arish, which, if observed by England, it was said might have prevented the necessity of sending troops to Egypt; but all these motions were negatived by the usual very great majorities. In the course of the session new regulations were made for encouraging the importation of wheat, American flour, and rice, to lessen the growing pressure of scarcity; and on the 1st of July the house rose. In the session which immediately succeeded the change of ministers, we find Mr. Pitt the friend and supporter of Mr. Addington. Mr. Pitt's speeches were short upon every occasion, and



were principally in defence of the measures of his administration. On the opening of the session, on the 29th of October, 1801, the speech from the throne announced the favourable conclusion of the negotiations begun in the last session of parliament. It expressed much satisfaction that the differences with the northern powers had been adjusted, and that the preliminaries of peace had been ratified between us and the French republic. As the provision for defraying the expenses which must unavoidably be continued for some time, and maintaining an adequate peace establishment, could not be made without large additional supplies, all possible attention should be paid to such economical arrangements as might be consistent with the great object of security to his majesty's dominions; and concluded with eulogiums on the naval and military operations of the last campaign and the glorious issue of our expedition to Egypt. Mr. Pitt said but a few words; he was however on the side of administration. It was on this occasion that the Grenville party separated from their late friends, by openly declaring their disapprobation of the peace.

During the remainder of the session Mr. Pitt spoke very little in the house. He continued on the side of administration, who also derived much support from the adherents of Mr. Fox. Lord Grenville and his party were now as decidedly their enemies. On the 25th of June, 1802, parliament rose. Ministers were popular, not less from the circumstance of peace being concluded under their auspices than from the well-founded belief which every where existed of their moderate views, their strict economy, and their unsullied integrity. No event of importance occurred during this year, but the decree of the French government, which created Bonaparte consul for life, and the consequent change in the French constitution. Early in the year 1803, Colonel Despard and his associates were brought to trial. The British ministry seemed to be well acquainted with the hostile intentions of Bonaparte, though no symptom of a breach was manifested till the month of March, except an increased naval and military establishment. Not long after the session commenced, an overture was made by Mr. Addington, first to admit Mr. Pitt to an equal share of power with himself, nominating Lord Chatham as the ostensible prime minister; and finding this not satisfactory, it is said, Mr. Addington voluntarily proposed to reinstate Mr. Pitt in his former offices, and to accept himself a subordinate employment. Mr. Pitt, however, it is asserted, declined, unless he had a *carte blanche*, allowing him the sole nomination of every member of the cabinet; such a proposal was deemed unreasonable by the other party, and the negotiation terminated. In March two messages from his majesty were delivered to parliament, which formally announced the great preparations in the enemy's ports, and the discussions which were pending between the English and French governments. In May these discussions terminated unfavourably, and the respective ambassadors were recalled. The papers relative to the causes of the rupture were immediately submitted to both houses. On the 23rd of this month an address to the king being moved, Mr. Pitt delivered his opinions, in reply to Mr. Erskine, at great length. He said, that upon the justice and necessity of the grounds on which we were compelled to enter into the war, he thought it almost impossible that the house should

not be unanimous. In those transactions which had most immediately produced our present situation, the learned gentleman himself (Mr. Erskine) appeared, notwithstanding some doubts which he had thrown out on particular points, to admit, upon the whole, that there was such clear evidence of views of aggression and hostility on the part of France, as justified this country in retaining Malta for its own security. This he maintained to be the first great point on which the question turned; and he contended that the whole of Sebastiani's report, and the circumstances of his mission to Egypt, the express and deliberate avowal by Bonaparte himself, of his views and intentions in a formal conference with Lord Whitworth, and the information of the same intentions through the official channel of the minister for foreign affairs, afforded the clearest and most indisputable evidence that the first consul had formed the determination, even while Malta was yet in our hands, of resuming his hostile projects against Egypt; that the pursuit of such a project was an undeniable act of hostility against this country, and aimed at some of its most important interests; that it was, besides, a direct violation both of the letter and spirit of the treaty of Amiens itself, under pretence of which treaty alone our evacuation of that island was demanded. With respect to the avowal of his design by the first consul himself, he referred to Lord Whitworth's account of the meeting in his despatch of the 21st of February, which took place by the express appointment of the first consul—that it was therefore evidently prepared and deliberate. In the course of this conversation the first consul did not attempt to disguise his ultimate views upon Egypt; and in a subsequent conversation with M. Talleyrand, it was expressly admitted that the acquisition of Egypt had been, and still was, a favourite object of the first consul. To all the evidence founded on these several documents he had heard but one argument proposed—the improbability of the French government thus disclosing its views, if it really entertained them. He thought, however, that the difficulty of accounting for the disclosure was removed, by referring to the new and peculiar policy which had marked the conduct of France from the very beginning of the revolution. Where any measure was in contemplation more flagrant and atrocious than another, instead of carefully concealing it till the moment of execution, it had, on the contrary, been studiously announced beforehand; that the object of this policy had been gradually to familiarize men's minds to that which at first they could scarcely even believe; and that their schemes, which, in the first instance, were received with horror, and would have been opposed with indignation, came afterwards to be contemplated with neglect and indifference; and, in the end, such as it was hopeless and impossible to resist. He therefore put it to the house, whether, after having observed this practice, it was possible for us to be so credulous and childish as to act on the belief that Bonaparte would abandon the projects he had formed, only because he had himself told us he would persist in them; and he wished the house to consider what was to be our future conduct, if, after all the warnings given us, we were now to surrender Malta out of our hands, and the attack upon Egypt were to follow in six or in twelve months afterwards. If the question were closed here, Mr. Pitt observed that, for the reasons he had given, he was prepared to maintain, that on these grounds alone

the war was both just and necessary, and such as ought to call forth the utmost exertions of parliament and the nation in its support. But so far was this from being the case, that there were not any one of the leading transactions subsequent to the treaty of Amiens to which his majesty's declaration referred, which was not, in his opinion, as far as justice was concerned, a clear and evident cause of war; and such as would have been acted upon, if there were sufficient means of co-operation on the continent, in almost every period of the history of this country. He here alluded to the annexation of Piedmont to the transaction respecting the German indemnities, where the French government, with an arrogance, he believed, unprecedented in the history of Europe, had presumed to dictate to all Germany the detailed mode of arranging those indemnities—to the violence offered to Switzerland, on which he thought it the less necessary to dwell, because he believed the conduct of France towards that unfortunate and devoted country had excited one universal sentiment of detestation—and lastly, to the continuance of the French armies in Holland. After dwelling on these points it was impossible to contend that they were not symptoms of that deliberate system of ambition and encroachment which had been thus uniformly pursued towards others, and which was now directed to a quarter where it immediately affected our separate interests, and was in direct violation of the treaty with this country itself. He here drew a strong picture of the continued and rapid succession of the acts of violence and oppression which, during this period, had desolated so many of the countries of Europe; and after comparing the irresistible force and overwhelming progress of the French ambition to those dreadful convulsions of nature, by which provinces and kingdoms were consumed and buried in ruins, he asked whether we could contemplate those scenes of havoc and destruction without reflecting how soon that torrent of liquid fire might direct its ravages against ourselves? Having closed his review of what had passed on the continent, he would next refer to two points which appeared in the correspondence. The first was the demand which had been made by the French government, respecting the restraints on the liberty of the press and the expulsion of the French emigrants now remaining in the country. On this it was unnecessary to enlarge, because the insolence of the proposition was sufficiently felt, and because it had been at the time resisted by his majesty's ministers on grounds which were stated with great force and ability in one of the papers on the table. The second point related to the commercial agents; the indignity and outrage which attended their mission was one of which it was difficult to speak with composure. The French government had made a formal proposition to send persons of this description, who had never been found necessary even when a commercial treaty subsisted, at a time when not only there was no such treaty, but when, as appears from the papers on the table, the commercial intercourse of his majesty's subjects with France was suffering every degree of violence and oppression.

This proposition had naturally and wisely been refused. The French government then proceeded clandestinely to send these agents in the train of their ambassadors; and not content with this breach of the law of nations, they afterwards addressed to them instructions under the official character in which they

had received admittance; and the object of these instructions was to direct them to take measures in time of peace for ascertaining the soundings of ports, and for obtaining military information of districts; acts for which they would have been hanged as spies in time of war. He maintained, therefore, that all these indignities and insults, as well as the encroachments and violences of which he had before been speaking, on the continent, must enter deeply into our consideration in judging of the character and ultimate views and policy of our enemy. They must decisively confirm us in the resolution to employ, without hesitation, the most vigorous and determined resistance; he felt convinced that there never was an occasion on which it more clearly became the indispensable duty of parliament to concur with his majesty in the declaration of the necessity and justice of the war in which we were engaged, and to assure him of firm and effectual support. But in giving these assurances he trusted that other gentlemen felt impressed with the same sense which he did of the awful importance of the engagement into which they were preparing to enter, and that they considered those assurances not as formal words of ceremony or custom, but as a solemn and deliberate pledge on behalf of themselves and the nation whom they represented. For his own part, although he regarded the war as a war of necessity, and one which we could not decline without surrendering both our security and our honour, he should enter upon it with little hopes of ultimate success if these sentiments were not deeply impressed on the minds of parliament and the people. The scale of our exertions could not be measured by those of former times, or confined within the limits even of the great, and, till then, unexampled efforts of the last war. Some system far more vigorous and effectual than any even then adopted would be found necessary, both in our finances and in the preparation for national defence. He was persuaded that it could only be by providing in the outset means adequate to the whole extent of these purposes, that could ensure the best chance either of bringing the contest to a speedy conclusion, by convincing the enemy of our sufficiency to maintain it, or could meet its continued exigencies, if necessary, without the annual recurrence of growing and accumulated embarrassments. We had not an option at this moment between the blessings of peace and the dangers of war. From the fatality of the times, and the general state of the world, we must consider our lot as cast by the decrees of Providence in a time of peril and trouble—he trusted the temper and courage of the nation would conform itself to the duties of that situation—we should be prepared collectively and individually to meet it with that resignation and fortitude, and at the same time with that active zeal and exertion, which, in proportion to the magnitude of the crisis, might be expected from a brave and free people; and we should reflect, even in the hour of trial, what abundant reason we have to be grateful to Providence for the distinction we enjoy over most of the countries of Europe, and for all the advantages and blessings which national wisdom and virtue have hitherto protected, and which it now depends on perseverance in the same just and honourable sentiments still to guard and to preserve. Such were the sentiments of Mr. Pitt upon the causes and consequences of the war.

From the occasional opposition which Mr. Pitt had made to government, it was now evident that he was



dissatisfied with the general measures of Mr. Addington's administration. A motion which he made in the month of March for an inquiry into the state of our naval force, very fully discovered that this dissatisfaction was of no ordinary extent. He proposed a series of motions for an address to his majesty, praying that he would be pleased to give orders for laying before the house a variety of documents relative to the state of our naval force in the years 1790, 1801, and 1803. Dissatisfied with the measures which ministers had adopted for the defence of the country, Mr. Fox, on the 23rd of April, moved, that it be referred to a committee to revise the several bills which had been passed during the last and present sessions of parliament, for the defence of the country, and to consider of such further measures as may be necessary to render the said defence more complete and permanent. He supported his motion in a very long and able speech; Mr. Pitt argued on the side of Mr. Fox, and went into a direct and bitter opposition. He expressed the most decided disapprobation of the measures of government. The spirited exertions which had been made to organize the strength of the country were not, he said, to be ascribed to the direction and energy of ministers. No one measure could they claim as their own; no one measure had they improved and perfected; but many they had weakened and destroyed by their incongruities. Whatever, then, the spirit and zeal of a free and brave people may have been under the sense of danger, ought fairly to be separated from the tardiness, languor, and imbecility of ministers, in every thing of which they have assumed the direction.

The first public intimation that a change in his majesty's government was in agitation was indirectly communicated to the house of lords by Lord Hawkesbury. On the 30th of April a resignation of part of the ministry took place; and it is said that a communication from his majesty was made to Mr. Pitt on the 3rd of May, through the medium of the lord chancellor. The high office of chancellor of the exchequer was at this time offered to Mr. Pitt; but the tender is reported to have been made with an express stipulation against the revival of the catholic question, and the admission into the cabinet of the great leader of the old opposition. On the 7th of May an interview took place between his majesty and Mr. Pitt, upon which occasion his majesty is said to have expressed no objection to Lord Grenville, Earl Spencer, Mr. Windham, or indeed to any of their friends, with one exception. Upon this point his majesty's resolution was unalterably fixed. A few hours after the interview Mr. Pitt communicated the result to Lord Grenville. His lordship, it had been stated, immediately observed to Mr. Pitt, that without including Mr. Fox in the administration, and without a complete abandonment of the principle of exclusion, not a single member of the new opposition would accede to any new ministerial arrangements. It may be proper to mention that the leading members of the new opposition were the lords Grenville, Minto, Fitzwilliam, Carlisle, and Spencer; Mr. Fox, Mr. Windham, Mr. Grenville, and Mr. Elliot. When the personal objection to Mr. Fox was stated to him, and the firm determination of those with whom he had lately acted, not to form any part of an administration from which he was to be excluded, he is reported to have expressed his desire to see his majesty surrounded by a strong administration, and wished the members of

the old and new opposition not to be influenced by any personal feeling, but consult only the good of the country. Notwithstanding this liberal advice they refused to accept of power without the support of his official co-operation. An explicit declaration of the sentiments of those with whom Lord Grenville acted was formally made to Mr. Pitt, in a letter dated the 8th of May, 1804, of which his lordship is universally believed to be the author. The sentiments of Mr. Pitt on the subject of the formation of the ministry were expressed in the debate on the measure which he afterwards proposed for the augmentation of the public force. The choice of ministers, he said, rested wholly with the crown. It was the undisputed prerogative of his majesty to select and leave out whom he pleased. This was one of the essential fundamental points of our monarchical constitution. With a direct reference to Lord Grenville and several persons for whom he had great affection and esteem, he expressed his regret that they had declined the assistance and co-operation which he had wished to obtain. He reminded them of the favourable opinions they had lately entertained of him when, thinking higher of him than he did of himself, they had called for his return to office, singly and unconditionally, and said, that circumstance alone would re-inspire them with confidence and command their support. His allusion to Mr. Fox was marked with less personal and public regret; for it seems Mr. Pitt doubted whether his admission into the cabinet would, at the same time that it might communicate energy to his majesty's councils, contribute to produce that decided unity of operation which appeared to be so exceedingly desirable. Sincere as he was in his wishes for an extended administration, Mr. Pitt said, that the radical difference of associates which this question had discovered, led him to doubt whether it could have been achieved with any permanent or beneficial effect—an union of elements so discordant might, be conceived, have produced an effect very different from what was hoped and intended. Mr. Pitt again became chancellor of the exchequer, and other places in the administration were filled by lords Hawkesbury, Harrowby, Melville, Camden, and Messrs. W. Dundas and Canning, to the exclusion of the friends of Lord Grenville, Mr. Addington, and Mr. Fox.

*Pitt*

The new administration having taken their seats, some efficient measures with regard to military force were expected, and indeed the residue of the session was almost wholly devoted to this subject. On the 5th of June Mr. Pitt submitted to the house a motion for raising a permanent military force, and for the gradual reduction of the militia. The ballot was abolished: the whole task of supplying the quota of men thus rested upon the parish officers, and a time for non-compliance was established. No measure produced longer discussion than this, and it was finally carried by a majority of forty-two, notwithstanding the opposition of the Grenvilles, the Foxes, and the Addingtons. Little of importance to the subject of these annals passed during the session.

But we must now hasten to the close of the life of this extraordinary man. His health had long been declining under the fatigues incident to incessant at-

tention to public business. He had been to Bath for the benefit of the waters, and returned to London for the purpose of attending the meeting of parliament, when his disorder increased to an alarming degree. His nervous system was so shattered as to deprive him for weeks together of sleep. Water in the chest and extraordinary debility of the stomach supervened.

On Tuesday, the 21st of January, 1806, his disorder was so aggravated that all expectation was at an end. It became necessary for his physicians to declare an opinion, and that Mr. Pitt himself should be made acquainted with his imminent danger. The bishop of Lincoln, his tutor and friend, who had constantly attended him, fulfilled the painful office with firmness. Mr. Pitt was hardly sensible:—this dreaded shock had scarcely power to dissipate his lethargy; but after a few moments he waved his hand, and was left alone with the bishop. He had desired that some papers should be brought to him, to which his signature was necessary; and after he had settled all worldly concerns, he desired to receive the sacrament from his venerable friend, and it was accordingly administered. Some time passed in the solemn duties of religion. His will was made in a calm interval between this time and the following day. He had signified a desire to write a few lines, but his exhausted condition deprived him of the power. The physicians now thought proper to discontinue medicine. During the morning of Wednesday repeated enquiries were made after him, and a statement of his danger was transmitted to his majesty, to his relations, and most of his friends; Lady Hester Stanhope, his niece, and Mr. James Stanhope, had an interview with him on Wednesday morning, and received his last adieu; his brother, the earl of Chatham, took his last farewell in the afternoon. The bishop of Lincoln continued with him all night. The mortal symptoms were now ap-

proaching to a crisis. His extremities were already cold, and his senses began to fail. As a last and desperate effort to protract life, blisters were applied to the soles of his feet; they restored him to something of sensation and recollection, but they could arrest nothing of the progress of death. It is said that he continued clear and composed till a short time before his dissolution, which took place without a struggle, at half-past four on the Thursday morning, of the

24th of January, 1806, and the last words that trembled on his lips were "Oh! my country!"

A very fine monument was erected to the memory of Mr. Pitt in Westminster Abbey. It was executed by Mr. Westmacott, and is represented in the previous engraving.

PIUS VI.—The life of this pope is one of the most interesting biographies of modern times. His secular name was John Angelo Braschi, and he was born in 1720. He was the last male representative of a noble family of Cerena, the ruin of whose fortunes drove him from the place of his nativity, which he never revisited till after his elevation to the papedom. He followed the profession of the law for some years in Rome with no very brilliant success, but with more reputation for subtlety than eloquence. He was at last created a prelate by the cardinal Rezzonico, nephew of the reigning pope Clement XIII.,—a barren and nominal dignity, and chiefly of value as designating those who are intended for more substantial preferment. The pope had a taste for magnificence, and his nephews a strong desire to make their fortunes. Braschi was first employed as an architect, and afterwards made grand treasurer to the church. On the accession of Clement XIV. the treasurer was suddenly called to account; and though he disguised his mismanagement under a formidable array of ciphers and calculations, he was immediately dismissed. The new pope, however, could not help making him a cardinal, this being a reward to which all who have served in the office of treasurer are legally entitled. Ganganelli showed his displeasure, however, by awarding a very scanty pension to the new cardinal. In modern as well as in ancient Rome the affectation of imbecility is often the mask of the most determined ambition; and Braschi, in that mother-land of intrigue, appears to have acted on the model of the elder Brutus. Without counterfeiting absolute incapacity, he held out the appearance of the most contented and unpretending mediocrity. He passed his time with persons of irreproachable morals and inferior talents; and, without affecting any austerity or zeal for religion, displayed in all his conduct a quiet submission to its authority. He neither sought to distinguish himself by a passion for literature like Lambertini, nor for the arts like Rezzonico, nor for the liberality of his philosophical opinions like Ganganelli. His poverty, and the simplicity of his life, disarmed all suspicions of his ambitious designs; and while his friends predicted nothing for him but a life of quiet insignificance, his more aspiring brethren either overlooked him in silent contempt or reckoned upon him as a safe and pliant auxiliary in their own struggles for distinction. The death of Ganganelli in 1775, and the proceedings of that conclave which raised him to the papedom contrary to the wishes and intentions of most of its members, at once disclosed the objects and the fruits of this long dissimulation. We may here briefly detail the way in which one of this body is raised to the papal chair. The number of cardinals is generally about seventy—seldom more than two or three under or over. Of these the greater part are altogether insignificant and passive and mere tools in the hands of a few active leaders. These efficient persons again are generally divided, when a conclave is held into two regular factions or parties; the one consisting of those who had held office in the time of the last pope—the other of those who had been raised into consequence by his immediate predecessor; for as popes



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are generally elected in advanced life, their partisans survive them for a long time, and acquire, by experience and management, an influence quite equal to that which belongs to the recent possessors of authority. A third interest in conclaves, and often the most considerable of any, is that of the foreign cardinals, who represent the political views of the catholic states to which they respectively belong. Since the middle of the sixteenth century, when the supremacy of the holy see first began to be questioned, the catholic powers have commonly insisted on the papal election being made on the principle of the balance of power,—and France, Spain, and Portugal have always claimed and exercised the power of interposing with an absolute *veto* against any individual nomination. It is enough to exclude any candidate that the representative of any of these powers shall announce “*Il mio Re non lo vuole.*” Austria substantially enjoys the same right, though it is not formally recognised. Since the time of Adrian VI., who was obtruded by Charles V., all the popes have been Italians. The cardinals, who are all settled in that country, are resolute not to give themselves a foreign master; and the states that must otherwise contend for the preference are generally content with the compromise. The only other general principle seems to be, that the choice shall fall on one with talent enough to save the office from degradation and abuse; but not of that commanding genius that would defy control or disdain assistance. Constitutionally, the pope is a very absolute sovereign; but in practice he is generally but the head of an oligarchy.

In 1775 the great question in the catholic church was the restoration or continued suppression of the Jesuits. That extraordinary body had no doubt become formidable to the holy see itself; but, on the whole, it was the decided wish as well as the manifest interest of the church, to restore them. They had been by far the most powerful champions of the catholic faith, and had done the most to restore it to its ancient influence and splendour; while no small part of the great wealth which they collected in the cities of Europe, and their great establishments in Asia and America, found its way to Rome and helped to maintain the pomp of the Vatican as well as to gratify the cupidity of the more powerful cardinals. On the other hand, all the temporal princes of Europe insisted on their suppression; and Ganganelli, probably recollecting the example of our Henry VIII., had thought it prudent to comply. He was now no more; and it was the great object of the catholic sovereigns to prevent him from being succeeded by one of greater enterprise and resolution; while all those who shared in the devoted and insatiable ambition of the priesthood were anxious above all things for the restoration of this dominant order. It was by availing himself of the eagerness of these two parties that Braschi became Pius VI. The cardinal Rezzonico, his first patron, was the great advocate of the Jesuits; and knowing the secret ambition and boldness of Braschi's character, privately proposed to use his great influence in raising him to the pontificate provided he would rescind the act of their suppression. The proposition was accepted; and their manœuvres were begun with all those refinements of duplicity which have so long distinguished the policy of Italian intriguers. The night before the conclave was assembled, Braschi, by the advice of his patron, went secretly to the ambassadors of all

the catholic sovereigns then in Rome; and after alarming them with tales of Rezzonico's zeal for the Jesuits which was sufficiently well known, and of the efforts he would make to get himself elected, assured them, that if they would give their aid and influence to himself, he would undertake for ever to defeat the schemes of Rezzonico and all his adherents. Their excellencies knew too little of the real character of their visitor to think this the most feasible way to effect the object in view, but had no hesitation in promising that their *veto* and their influence should be employed in support of that party which was most able and willing to keep down the obnoxious order. After the conclave is once assembled, its members can hold no avowed communication with the external world till the great work of election is concluded; nor is it easy to learn with precision what takes place during their long seclusion. It is known, however, that as the concurrence of a certain number is indispensably necessary, and all the suffrages are given in sealed writings, it is usual for the opposite parties mutually to try their strength, and to mask their own designs, or penetrate those of their opponents, by a long series of tentative or preparatory elections, in which the pretended favourites are always so multiplied as that none shall have any chance of uniting the requisite number of voters, while, at the same time, something may be learned or concealed by the different combinations which are exhibited in their results. These, which take place every morning, are denominated, *pro forma* elections, and the votes given in them are said to be *in honorem*. Braschi, as an insignificant and unlikely person, at first received many of these contemptuous compliments. At last Rezzonico began to raise him to importance by pretending to reveal to his own party the secret of his nocturnal visit and alarming engagements to the foreign ministers; and hinted, at the same time, that the only safe way to counteract him would be, to raise him (Rezzonico himself) to the envied dignity. The foreign cardinals, seeing this strong verification of Braschi's private communication, and considering that he alone had pledged himself to keep down the Jesuits, immediately offered him all their support to avert the impending danger; while Rezzonico was no sooner apprized of their accession than he contrived, late at night, and after all danger of communication was over, to slip into the hands of his own partisans a circular, in which he informed them “that the ingratitude and perfidy of Braschi had disgusted even his corruptors, who were aware that they could never carry through the election of a man so abandoned; but that they had fixed upon another deserter from their party, whom he could not then venture to name, but on whom all their votes would be bestowed the morning following. To counteract this new plot, it was therefore necessary that they should act with caution; and as Braschi would be abandoned by his new friends on the morrow, and would probably have no votes whatever, the safest course, in the mean time, would be for them all to give their suffrages to him.” The votes were accordingly given; and both parties, acting under this double delusion, were equally astonished, when, upon opening the seals, it appeared that Braschi had obtained his election. The new pope, however, proved false to his friend Rezzonico, as well as to all the rest, and never took a single step towards the restoration of the Jesuits.

As soon as the prize was within his reach, the

mask was dropped, and the bold and ambitious character of the pope was disclosed. From the first hour of his elevation he assumed the tone of an absolute prince, and ruled more independently of his cardinals than any other pope on record. When asked on what footing he wished his household to be established, instead of replying with the affected humility of his predecessors, he answered at once, "On the footing of a sovereign." Since the disgraceful reign of Alexander VI., and the oppressive one of Adrian VI., no pope had ventured to take a name to which the number *six* must attach. But the new pope despised all augury; and boldly took the appellation of Pius the *Sixth*—a boldness which, it is said, he bitterly repented in the days of his disasters and decline. In the meantime, however, he was so little under the influence of those fears that he scandalized the whole catholic world "by ascending the papal chair bare-headed, and with his hair powdered." The popes wear generally a cap or bonnet, called the *Papalina*, which formed an indispensable part of their costume. His toilette, of course, was copied by all the gay ecclesiastics; and the ancient canons, which regulated the priestly vestments, fell into alarming neglect. Those were follies, no doubt—and not the follies of a lofty nature. But it is not true that they were united in this instance with the vices that often attend them. Pius VI. was a coxcomb in his dress, but he was not profligate or licentious in his habits—nor is there any justice in ascribing to his supposed lenity towards vice that general relaxation of private morality of which the age in which he lived may so justly be accused. The truth is, that luxury, and the corruptions to which it gives birth, had by this time attained such a head in all the civilized parts of Europe, that to have affected to treat every case with rigour would only have increased the scandal without diminishing the sin. The destruction of liberty, and the increase of commerce, had co-operated to produce this evil: the former, by depriving the wealthy and noble of any other occupation or pursuit but that of pleasure; and the latter, by supplying in increased abundance the means of these gratifications.

There have long been at Rome two magistrates called the Vicario and the Viceregente, who exercise the office of censors, and have power to call before them all individuals of either sex whose conduct gives occasion to scandal. Pius judged that the public discussion of such matters must do more harm than good to society. He knew also that the powers of these censors were often abused. He felt, in short, that the institution was no longer suitable to the age, and certainly did what he could to abate the activity both of this tribunal and of the inquisition.

In another matter he gave still more offence, that was in his endeavours to prevent the abuse of sanctuary—under which the churches and the houses of ambassadors had become the common resort of assassins and all sorts of malefactors. The privilege itself he could not entirely abolish, but he instituted so vigilant a police as very frequently to intercept it; and now and then struck at notorious offenders with "a vigour beyond the law." The impunity which hired murderers continued to experience during his reign is to be ascribed much more to the abuse of the diplomatic privilege than to any neglect of the sovereign.

Pius was a patron of genius, but preferred the fine arts to literature or science; and he was neither a

very learned nor a very impartial patron. His greatest weakness was in patronizing or tolerating the Arcadians. The name is not very celebrated we believe in this country, yet all the curious are aware that there has existed at Rome for 150 years an academy or corporation of poets under that appellation. It was set on foot at a time when such affectations were more tolerated; but for many years it had become a reproach and a nuisance and had filled Italy with its shepherds and affiliated societies, into which any one who could produce a sonnet and a sequin found easy admittance, obtained the *brevet* of poet, a pastoral name, and a grant of lands in some romantic district of the ancient Arcadia.

Rezzonico did much for the arts by founding the museum which was called Clementino; and Pius also ventured on another work which no artist since Bramanti and Michael Angiolo had had the courage to contemplate. A sacristy was wanting to St. Peter's, but on the only spot on which it could be erected stood an ancient temple of Venus. Pius threw it down and raised the sacristy in its place.

The enormous sums he expended in these undertakings showed but little regard to the comfort of his successor; and though elective sovereigns can hardly be expected to attend much to economy, there are very few even among the popes who have carried this abuse so far as Pius VI.

The creditors of the apostolic chamber at this period were partly the subjects of the pope, and partly other Italians, chiefly the Genoese; they received three per cent. interest. There was at that time the most unlimited confidence in the Italian governments, which they owed to their antiquity—to the peace which all Italy had enjoyed for half a century—and, above all, to the punctuality with which they fulfilled their engagements in matters of finance. Even after the French had passed the Alps money continued to be poured into the public funds; and Rome, being at a distance from the seat of war, and considered as a sacred city, appeared the most secure place of deposit for the capitals of individuals. Notes of the value from 2*l.* to 3*l.* had long been in circulation, but Pius greatly increased the number and issued at the same time notes for very small sums. The effect was immediate: a depreciation instantly took place, which was met and increased by new issues of still falling paper. The people, in whose hands it was hourly losing value, found themselves beggared in the midst of plenty; and, while the annuitants and stockholders were ruined, the bankers amassed such riches as enabled them to purchase estates and titles of nobility. Pius, however, went on with his buildings, and, to defray the expenses, established manufactories to be supported by government; but as there was no capital or habits of industry, and as all who had any money were eager to secure it on land, the experiment ended in increasing the disorder of the finances. The next project was the extension of agriculture, which certainly appeared in some respects more inviting. Of that vast tract of country which is called the *Agro Romano*, the whole of which is capable of culture, hardly a fourth part is cultivated: the rest is abandoned from the want of capital and population. Its low situation and the stagnant moisture, extending over so great a surface, frequently infects the air and thins the population of the adjoining districts. Pius VI. was advised to advance money to the proprietors to enable them to build houses



and procure implements to be given to such inhabitants of the bordering mountains as would agree to quit their steril lands and descend into the plain. Instead of adopting this easy and practicable plan of improving the Agro Romano, Pius undertook a project which might have suited the Roman emperors in the period of their prosperity. He exhausted all his efforts and all the resources of his paper money in attempting to drain the Pontine marshes. He did succeed in part, and more perhaps might have been done had he entrusted the management to better hands. But the project in itself appears hopeless; the sources of much of the water being below the level of the sea. By means of canals, however, and a great number of drains, the water was drawn off from the higher parts of the surface into the lower marshes: but the stirring of the soil, chiefly composed of putrid vegetable substances, corrupted the atmosphere, and the infection of the mal-aria, which formerly had but slowly insinuated itself among the neighbouring inhabitants, now rapidly extended its ravages, and the population of Piperno, Sezza, and Sermonetta, who had formerly enjoyed at least intervals of health, were now constantly exposed to its deadly influence. Pius slackened his exertions but laid open the Via Appia, one of the most striking monuments of ancient Roman greatness, and still extremely beneficial to commerce. The small portion of the marsh that had been made capable of cultivation was, however, thought of sufficient importance to be reduced to an ecclesiastical fief, with which he invested his nephews, the two sons of his sister, to whom he gave the name of Braschi.

The discussion and recrimination attending the suppression of the Jesuits had unveiled the secrets of the corruptions of the catholic church and the fatal effects of the supremacy of the popes over the powers of Europe. The Jansenists maintained that the successors of St. Peter had no right to temporal power; and Joseph II. placed Jansenists in all the churches and universities of Italy that they might there propagate that doctrine. The grand duke Leopold adopted the same policy, and the court of Naples refused the ancient right of vassalage to the pontiff. Pius attributed the conduct of the catholic courts more to the ministers than the sovereigns,—and more to the sophism of a few philosophers than to the real cause, the progress of the principles of liberty: and vainly imagining that his presence would excite such veneration among the people that the rebellion of the prince against his authority would be immediately checked by his appearance, he determined to go to Vienna in the hope that, if he could bring over the emperor to his views, he would have nothing to fear from the spirit of reform elsewhere. His departure was only announced at Rome, when he was some miles on his way, by the ringing of bells. He travelled in the simplest style, with no other suite than three bishops, one secretary, four servants, and not a single cardinal. It is supposed that he affected this simplicity on account of an ancient prophecy of the twelfth century, in which Pius VI. is described as a pilgrim, with the title of *Peregrinus Apostolicus*.

He was met some miles from Vienna by the emperor, who begged him to quit his coach, and placed him at his right hand in his own carriage. Instead of conducting him to the archiepiscopal palace, where the pope had ordered apartments, and a sort of ecclesiastical court to be prepared for him, Joseph

lodged him in an imperial palace, and appointed him a guard of honour and chamberlains, who watched all his motions. After having exhausted his patience in vain expedients, Pius VI., in a very short letter, written with his own hand, peremptorily demanded a private conference with the emperor at a certain day and hour. He might have refused this; for, in a letter, the tone of which does more honour to his frankness than his politeness, and of which we give a literal translation, he had already told the pontiff that he could only promise him at Vienna the honours of hospitality. "Since your holiness," said the emperor, "is determined to come to Vienna, I can only assure you of the reception and veneration suitable to your dignity. For if your holiness expects to settle affairs with me, they may appear questionable at Rome, but are already decided at Vienna; and in that case the journey would be useless. My decisions are always guided by reason, equity, humanity, and religion; and above all, by the counsels of wise, honest, and enlightened persons: and for the holy chair and your holiness, I have the devotion of a true apostolic catholic; and I implore your paternal benediction." Dreading, however, an open rupture, Joseph agreed to the interview. Pius conducted himself with much dignity, and foreseeing the inutility of entreaties, he confined himself to reasonings and exhortation. He urged the former concessions of the monarchs, their obedience to the pontiffs, the divine right, and the bulls of his predecessors, the imminent dangers of religion from a general rebellion, of which the monarchs themselves set the example to their people. Joseph was fully prepared with the arguments of the Jansenists against all the ancient maxims of divine right. The emperor treated as forgeries those charters which in the middle age had enriched the priests and monks with the spoils of nations and of kings; and as to the royal concessions, he alleged that having been extorted by force and cunning, in periods of gross ignorance, there was no injustice in retracting them in better times—that the corruption of religion had its source in the church itself, and that the only way to purify it was for the priests to recur to the practice of the apostles, which they had quitted for the purpose of ambition, and that it was in fact the priests who had at all times fomented the revolt of subjects against their legitimate sovereigns.

Joseph II. fatally experienced the truth of this last observation a few years after. We are little inclined to believe that he died by poison, and still less that Pius VI. had any share in his death. But the prince de Ligne, who witnessed his last moments, asserts that he died broken-hearted on account of the revolt of the nobles and bishops of Brabant; and from the conduct of the higher clergy at the commencement of the French revolution, it can hardly be doubted that, if they had agreed to bear their share of the necessary taxes, the noblesse would have followed the example, and the revolution would have been either prevented or rendered far less terrible.

The effects of this journey were more disastrous than can be well explained by any thing that occurred in it; or rather it coincided with other causes of discontent which had been for some time increasing. In certain states of the public minds, the absence of the sovereign, or the slightest miscarriage in his design, may be fatal to his popularity. Pius travelled in the same modest style on his return into Italy, except at Cesena, where he drained their little treasury for the

expense of his fetes; in return for which he promised them several public institutions, which he never had the means of establishing. All this added nothing to his popularity. He had left Rome, dreaded by all his subjects, and he returned despised. Even the populace mocked at his benedictions, and cried out for bread. He endeavoured to appease them by arbitrarily reducing the price of grain, which ruined the proprietors; and at last, by making the weight of his arbitrary power fall on the great, he succeeded in changing contempt into hatred. He constantly changed his ministers, and sought by new acts of severity to stifle the clamours produced by acts of tyranny, which now daily multiplied. The disgrace of Cardinal Rohan, and of the church in general, had filled his heart with bitterness and melancholy sentiments. In signing his name, he frequently stopped to meditate on the fatal number VI., and said to his favourite secretary Nardini, I fear the church will have no pope after I am gone. In the vast church of St. Paul, *extra muros*, there is a long series of medallions, the portraits of all the popes, and there only remained one vacant space for that of Pius VI. These omens had not escaped the populace; and though Pius affected to laugh at them, he was not the less alarmed in his heart. At last the revolution, and the advance of the French in Italy, forced him to assemble the cardinals, that the ruin of the church might not be imputed to him alone. Some members of this consistory proposed conciliatory measures, others were eager for a crusade against France; a third party maintained that it would be sufficient to place the fortresses and frontiers of the ecclesiastical territory in a state of defence, and obtain the assistance of the English fleets in the Mediterranean, without troubling themselves about their neighbours. Cardinal Albani was of opinion that they ought to avoid as much as possible mingling the affairs of the church with their political arrangements; and that by sacrificing their ecclesiastical quarrels and pretensions, all the princes of Italy might be united in an armed confederation, offensive and defensive; and that the pope, for the future, should rather consider the common safety than his individual pre-eminence.

If Pius had pursued the policy of Gregory VII., who united all the states of Italy in their resistance to foreign powers, it is probable that their subjection might have been at least retarded, and their humiliation less certain. The Italians were the only natural defenders of the church and of Rome: while the pope alone, by means of his religious influence, had the power to found and consolidate a durable confederation. But instead of this, the policy of Pius seems to have been to foment dissensions among the other states, and this system was persevered in, even on the approach of Bonaparte, when there was no longer any chance of safety but in a vigorous union. Each little state, dreading the French, and distrusting its neighbours, prepared to purchase for itself a partial peace. Piedmont alone made a long resistance. Yet the people in general were far from approving of the French revolution; they had been for centuries accustomed to their governments, such as they were; and had little desire, and little notion indeed of any better. The love of liberty prevailed only among a part of the *tiers état*, which in Italy, as every where else, form the most enlightened part of the nation; but which, though apt enough to be most inflamed by political theories, is incapable of acting

with effect, unless supported by the strength of the populace or the influence of the nobility. Besides, in Italy they had been long condemned to silence, and did not abound in wealth. Such of the nobles as could do it with impunity, or thought themselves able to govern their fellow-citizens, declaimed loudly at first in favour of the new political philosophy; but no sooner had the revolution actually begun than, alarmed by the sacrifices demanded of them, they basely deserted the cause they had so warmly adopted. The authority of the pope was now fast expiring; and he in vain endeavoured to check the progress of superstition and forbid the secret conspiracies against the French.

Aided, rather than checked, by fanaticism, and the secret conspiracies instigated by Cardinal Ruffo and Cardinal Zelada, Bonaparte advanced. The army of the pontiff fled; and Berthier, encamping on the heights of Mount Maria, summoned Pius to surrender Rome or see it bombarded. He solicited an armistice, and made a present to Berthier. Berthier gave him time to send ambassadors, who went with Azara, the Spanish minister, as mediator to Bonaparte, who granted him peace; and the pope ceded the three legations of Bologna, Ferrara, and Ravenna, with all their territories, together with a part of the Romagna, anciently called Emilia. Bonaparte signed this treaty at Tolentino, from whence he did not advance to triumph at the capitol, though he bestowed its crown on his son while in his cradle. Before the frosts of the north had shown that the genius and power of Napoleon were among the precarious gifts of fortune, the Italians had flattered themselves that he would one day transfer the seat of empire to Rome, as the only city from whence he could dictate to Europe.

The plains of Italy were not only the noblest theatre of Napoleon's military glory, but it was there also that he acquired the reputation of a genius born, not merely to conquer, but to reform and govern nations. When he conquered Italy, he kindled the flame of liberty in the place of religious fanaticism. He maintained the right of insurrection for the people that he might be invited to assist in driving from their thrones those princes who, incapable of defending their subjects, in fact merited their fate. He showed clemency to those who had been induced to revolt against him through the intrigues of the priests and nobles, while he profited by their tumults by laying impositions on the cities and churches.

While he was still but a general, and engaged in organizing the Cisalpine republic, many of the most clear-sighted Italians believed that Bonaparte's project then was, to make himself master of a great part of Italy, and to govern it as an independent prince, without risking his fortune and fame by again venturing among the storms of the French revolution; and the pains which he took to awaken the spirit and military valour of the Italians certainly gave rise to that conjecture. However, from the moment of his first victory in Italy to the hour when he signed his abdication at Fontainebleau, he never ceased to keep the new governments of Italy, their laws, and even their opinions, under the direct influence of France.

The changes which now took place in Italy were such as no imagination could conceive. Venice, which had obtained peace as a sovereign power, by a public treaty signed by Bonaparte, was, after fourteen centuries of independence, made over to Austria by a



secret treaty, signed at the same time by the same individual. The revolts set on foot by the Jesuits ceased in Lombardy the moment it was formed into a republic. But the pope was unable to restrain them in Rome, and some cardinals, by opposing treason to treason, only provoked and hurried on that revolution they wished to avoid. The directory sent emissaries to Rome to tamper with some patricians who were known to be irritated against the priests, and money and arms were distributed among the malcontents. In the meantime the police, without the knowledge of the pope, raised a tumult for the purpose of massacring the French and the conspirators. The French general Duphot, who was believed to be the chief of the revolutionists, was killed by some of the pope's soldiers. This was the signal for the populace to fall on the French and the revolutionists. Joseph Bonaparte, at that time ambassador, escaped with difficulty. But the result is easily foreseen. Military possession was taken of Rome—all negotiation was in vain—and Pius was seized in his bed, forced into a carriage along with a prelate, a senator, and a servant, and was thus, at the age of eighty, and in the twenty-third year of his pontificate, conducted out of his territories in the midst of a powerful soldiery. On beholding the tricolour flag waving over the capitol, he said with a sigh: "This is the anniversary of the day on which I was raised to the chair of St. Peter. I have before had similar warnings from heaven to think seriously and weep bitterly over my errors, which have hastened the ruin of my people."

On his arrival at Sienna an earthquake threatened the ruin of the city, and, instead of taking advantage of this event as directed against his oppressors, he attributed it to his own wrongs towards God; and issued a bull, in which, after releasing his subjects from their oath of allegiance, he recommended docility and submission to the laws of Providence and to the new government. He was conducted to the convent of the Chartreuse, near Florence, where, through the mediation of the grand duke of Tuscany, he was for some time permitted to remain; but he was not destined long to enjoy this repose. The French directory, pursuing its career, in a few months wrested his dominions from the grand duke, and conducted Pius into France. He was carried through the most populous cities of Italy in open day, but his presence excited neither alarm nor anger. No one made a movement to insult him, but no one breathed a sigh for his fate. The directory, however, fearing the effect of his presence among the French, did not permit him to proceed beyond Mount Cenis, and shut him up in the fortress of Briançon; but the advance of the allies in Piedmont soon forced him into a new prison, and he was lodged in the citadel of Valence. A young man, the count de Labrador, who accompanied him as commissioner of the king of Spain, exerted himself for the relief of the pontiff; and a French lady bestowed on him the cares and consolations which were necessary in one so worn down by age and infirmity. But the vicinity of Valence to Avignon, which before the revolution had belonged to the holy see, roused afresh the suspicions of the directory, and they ordered Pius to be transported to Dijon. This was a severe blow; but, on being ordered to quit his pontifical habit, he summoned all his courage. He had always worn it; and requesting to be carried in his chair, in full canonicals, before the French commissioners, he said:—"I am ready to follow you: I have

forgotten that I was one of the monarchs of the earth: but the ministry to which Providence has called me ought not to finish but when I shall have rendered up my account to my Eternal Judge."

Pius VI. died at Valence in France, on the 29th of August, 1799. In 1802 his body was removed to Rome, where it was buried with great ceremony and splendour.

PIUS VII.—This pope was the successor of Pius the Sixth during his confinement in France. He was born in 1740, and made a cardinal in 1785, to which was added the bishopric of Imola. Having conciliated the favour of Napoleon, he was raised to the papal chair in 1800, and on the 15th of July in the following year he signed the concordate, which terminated the schism of the Gallican church. In 1804 he went to Paris to assist at the coronation of Bonaparte, and he afterwards refused to confer a similar favour on Louis XVIII. By a decree of the 17th of May, 1809, the French emperor put an end to the temporal power of the pope, uniting his territories to the French empire, and Pius himself was detained a prisoner in France. In 1812 he was removed to Fontainebleau, where Napoleon obliged him to accede to a new convention, which he signed in January 1813, by which he promised to confirm the bishops; but the emperor having, contrary to agreement, proclaimed the concordate before its completion, Pius, whose consent had been entirely conditional, refused to concur in any concordate that should not settle all disputed points. He was therefore treated as a prisoner. In 1814 the pope was released, and restored to the possession of all the papal territories except Avignon Venaissin, in France, and a narrow strip of land beyond the Po. Although attached to the old hierarchal policy, as appears from his bulls and briefs against the distribution of the bible, against catholic Switzerland, &c., yet none of his plans for restoring the old state of things, except the revival of the Jesuits, were successful. The concordates with France, Bavaria, and the Two Sicilies, and the convention with Prussia, were, however, triumphs of the policy of the Roman court. His administration, which was moderate and wise, was much indebted for its character to Cardinal Consalvi, his intimate friend and minister. Rome became again not only the refuge of fallen princes and proscribed families, but the seat of the fine arts. Pius VII. died in consequence of a fall on the 6th of July, 1823, and was succeeded by Leo XII. This pope in his disposition was remarkable for mildness and benevolence.

PIUS VIII., FRANCIS XAVIERO CASTIGLIONE.—This pope was born at Cingolia, a small town in the states of the church, in 1759, of poor but respectable parents. He was early distinguished for his industry, talents, and learning; and having entered the church young, passed through all the orders of the hierarchy, having been created cardinal by Pius VII., and on the 31st of March, 1829, was unanimously elected pope by the conclave of cardinals on the death of Leo XII. Pius VIII. died December 1830, and was succeeded by Clement XVI.

PIZARRO, FRANCIS, a celebrated Spanish adventurer who was born about the close of the fifteenth century. He occupied the very humble post of swineherd at Truxillo, when the spirit of adventure, which at that period pervaded all classes in Spain, induced him to join in an expedition to Panama, which at first proved unfortunate. He, however, embarked

again, in conjunction with several other adventurers like himself, on the 12th February, 1526, and on the twentieth day after their departure discovered the fertile coast of Peru. They were yet too weak to attempt the invasion of an empire so populous, and Pizarro contented himself with carrying back, by means of an amicable intercourse, such specimens of the wealth and civilization of the country as might invite others to accede to the enterprise. Unable to bring the governor of Panama to adopt his views, he returned to Spain, and explaining to that court the magnitude of the object, obtained every grant of authority he could wish, but no other assistance; and being left to his own resources, could have effected nothing had he not been assisted with money by Cortez, just then returned from Mexico. It was February 1531 before he and his associates were again able to sail for Panama on their great undertaking, and then their whole armament consisted only of three small vessels and one hundred and eighty soldiers, thirty-six of whom were horsemen. When they landed in Peru, as they had the imprudence to attack the natives instead of conciliating them, they were at first exposed to famine and several other calamities. Pizarro, however, had the good fortune to enter Peru when the forces of the empire were divided by an obstinate civil war between Huascar the legitimate monarch, and Atahualpa his half-brother. By degrees understanding the state of the country, Pizarro engaged to be the ally of Atahualpa, and under that pretence was permitted to penetrate unmolested to Caxamalca, twelve days' journey within the country. He was received pacifically and with state as the ambassador of a great monarch, but, taking advantage of the unsuspecting good faith of Atahualpa, he made a sudden attack and took him prisoner. The exaction of an immense ransom, the division of which served to invite new invaders; the disgraceful breach of faith by which the king was kept a prisoner after his ransom was paid, and the detestable murder of him a short time after under the infamous mockery of a trial; with the insults superadded by bigotry to make him die a Christian, without being able to comprehend that faith; all contribute to accumulate disgrace upon the head of the treacherous and unfeeling conqueror, and form such odious additions to the reproachful scenes acted by the Spaniards in America which nothing can obliterate. Pizarro, favoured by the distracted state of Peru which now increased, and reinforced by more soldiers from Spain, proceeded to his conquests, and on the 18th of January, 1535, laid the foundation of Lima, called by him and his countrymen Ciudad de los Reyes. In 1537 he found a new enemy in his original associate Almagro, who, claiming Cuzco, the ancient capital of Peru as belonging to his jurisdiction, got possession of it. This, and other advantages gained by him, at once distressed and roused Pizarro. They came to an engagement in 1538, in which Almagro was defeated and taken prisoner, and, after an interval of confinement, was tried and executed. This was the last of the successes of Pizarro; the son and friends of Almagro conspired against him, and in June 1541 he was assassinated by them in his palace, making a most resolute defence well worthy of his long-trying courage; but the glory he justly acquired by military talents, courage, and sagacity, were disgraced by the indelible stains of perfidy and cruelty.

PLANTA, JOSEPH.—This gentleman was born

in the Grisons of Switzerland on the 21st of February, 1744. His father, the rev. Andrew Planta, resided in England for many years as minister of the German reformed church in London; and under him Mr. Planta received the first part of his education. It was completed afterwards in foreign seminaries; at Utrecht, under the learned professor Sexius and others for a short time, and at Gottingen. He also took early opportunities of visiting France and Italy, with a view to add the knowledge of those languages to that of German, which he already possessed. Having completed his studies, he accepted the employment of secretary to the British minister at Brussels. He was however shortly after recalled by the demise of his father, in 1773, to the care of his widowed mother and family. Mr. Planta, sen., had been honoured with the task of instructing Queen Charlotte in the Italian language; which probably facilitated the appointment of his son, soon after his death, to the office of assistant-librarian in the British Museum, where in 1775 he was promoted to be one of the under-librarians. In 1774 he was elected a fellow of the royal society, and soon after, by the recommendation of the president, Sir John Pringle, was appointed to conduct the foreign correspondence of the society. In 1776 he was chosen one of the ordinary secretaries of the society, on the death of Dr. Maty; having already distinguished himself by a learned and curious memoir on the *Romansh* language, spoken in the Grisons. This, though a philological tract, received the peculiar honour of being inserted in the Transactions of the society. Strong reasons are there adduced by Mr. Planta for the opinion that the *Romansh* was, at an early period, the general language of France, Italy, and Spain; from which the more modern dialects of those countries have been formed by gradual refinement. But the Grisons, unconquered and unrefined, continued still to use it, after the lapse of nine centuries. After this, by the resignation of Dr., afterwards Bishop Horsley, Mr. Planta became the senior secretary, in which situation it was a part of his duty to draw up abstracts of all the communications made to the society, to be read before the members attending their public meetings. This task he performed with great accuracy for upwards of twenty years.

In June 1778 Mr. Planta was united in marriage to Miss Elizabeth Attwood, whose death, in 1821, proved the first interruption to his domestic happiness. In 1788 he was appointed paymaster of exchequer bills, which office he held till his resignation of it in the year 1811. On the death of Dr. Morton, in 1799, Mr. Planta was appointed by his majesty to succeed him in the honourable office of principal librarian to the British Museum; and certainly a person more qualified to fill it with distinguished ability could not have been found. By his perfect knowledge of their respective languages, he was enabled to converse with all foreign visitors, and, by his polished manners, gave satisfaction to every one.

When the Swiss republics appeared to be finally extinguished by the encroachments of Bonaparte, Mr. Planta drew up a complete "History of the Helvetic Confederacy," from its origin, which was published in 1800. It was compiled from the best authorities, but principally, as the preface avows, from the masterly work of Müller. Its accuracy and fidelity obtained for it a considerable share of public approbation. After the restoration of that country,



in 1815, Mr. Planta resumed his enquiries, and from the best recent documents drew up a short supplemental history, entitled "A View of the Restoration of the Helvetic Confederacy, &c." This was separately published in 1821.

Amidst his other occupations, however, Mr. Planta never remitted his labours for the institution over which he presided. The former "Catalogue of the Cottonian MSS." in the museum, by Dr. Smith, being found extremely defective, Mr. Planta went through the whole collection with the utmost care; and in 1802 gave to the public a new catalogue, in a large folio volume, which leaves nothing further to be wished. At length, as he found himself advancing in years, Mr. Planta successively resigned his other employments, retaining only his situation in the British Museum, which he ably filled to the end of his life; his powers of mind being less impaired than his bodily strength, even after he had passed his eightieth year.

Mr. Planta left no surviving offspring except his son, whose studies he had anxiously superintended, while he gave him every advantage of the best public education. Nor was it a small addition to his happiness, that he lived to see this son advanced, by fair and honourable exertions, to distinguished offices under the government.

**PLANTAGENET.**—The name of a distinguished line of English kings. The most celebrated of the sovereigns bearing this name will be found in their alphabetical order, and the only subject who need be enumerated in the present place is John Plantagenet, duke of Bedford. He was the third son of Henry the Fourth, and was created earl of Kendal and duke of Bedford for life in 1414, and these dignities were confirmed to him and his heirs male for ever. The life and actions of this great man have occupied no inconsiderable place in history. In 1404 he was made constable of England, governor of Berwick, warder of the East Marshes, with a grant in fee of the lands of the attainted Henry Earl Percy of Northumberland, and the use of the New Tower at the entrance of Westminster Hall, for himself and his council. On the restoration of Earl Percy he obtained a grant of 3000 marks per annum as an equivalent. He was governor of Guernsey, Jersey, Alderney, and Sark. In 1416 he was made admiral of England, Ireland, and Aquitaine, protector and lord lieutenant during the king's absence. In the same year he gained a victory over the French fleet off Southampton; and he raised the siege of Roxburgh in the following year. In 1420 he was with Henry V. at the surrender of Melun, and two years after he was godfather to Henry VI., in the first year of whose reign (the same year) he was created regent of France. In 1424 he gained the victory of Verneuil, and took the duke of Alençon prisoner. The duke crowned King Henry VI. in Paris on the 7th of December, 1431. He died in Paris on the 14th of September, 1435, and was buried in Rouen cathedral, where his monument is still to be seen. When Charles VIII. visited this tomb, some noblemen who accompanied him solicited him to give orders for the destruction of the monument of the ancient foe of France, but the monarch answered with a better spirit, "Let him rest in peace, now he is dead; it was when he was alive, and in the field, that France dreaded him."

His first wife was Anne, daughter of John duke of Burgundy, who died in 1432, and is buried in the

Celestines church at Paris. The duke had a very magnificent palace in Paris, in the quarter of Tournelles, on the spot where the palais royal now stands. His second wife was Jacquetta, daughter of Peter of Luxembourg, earl or county of St. Paul. She was only seventeen years old at the time of her marriage, and surviving the duke, married Sir Richard Widville, knight, afterwards Earl Rivers, and lord treasurer; and became the mother of Elizabeth Widville Lady Grey, who married Edward IV., and of Anthony Earl Rivers, who was beheaded by the tyrant Richard III. There appears to be no stain on this great man's character, either with respect to valour, wisdom, integrity, or humanity. The treatment of Joan of Arc—if he was the principal in it—was the fault of an age which believed in witchcraft. There are in existence magnificent portraits of this duke and duchess in a celebrated illuminated missal, or book of offices, well known to antiquaries as "Gough's Bedford Missal." It was executed as a present from the duke and duchess to the young king Henry VI., at the time of his coronation. It abounds with illustrations and miniatures; and the execution and colouring is very beautiful. The duke is represented kneeling in a yellow-flowered robe, his countenance is a perfect English one, with a very honest and open appearance, and rather a mild expression. Before him stands St. George, a commanding figure, dressed in the violet and ermined mantle of the order of the Garter, and with a red cross on his breast. Behind him is his armour-bearer, with a shield and a red-cross banner. The duchess is kneeling in like manner before St. Anne, with the virgin and the infant Jesus; the duchess's face and figure are elegant, and the group has a soft and sweet expression. In both these paintings there are several other figures, and much architectural scenery; the portrait of the duke of Bedford is pronounced by the illustrator of the missal to be the finest work of art of the same date in Europe.

**PLATOFF, COUNT GENERAL.** — This celebrated hetman of the Cossacks, was born in the southern part of Russia about 1763. He was one of the veteran warriors whose exploits against the common enemy engrossed, a few years since, the attention of Europe, and a view of whose person was sought after with the greatest earnestness by persons of all descriptions in this country. The honest ardour with which this brave and loyal chief led on his irregular bands reflects immortal honour upon his memory, and will hand his name down to posterity as one of high rank among the glorious heroes of his day. Nothing could more strongly prove his personal detestation of the ravager of his country than his promising his daughter in marriage to any man who would bring Napoleon a prisoner to his camp.

The following observations may serve to elucidate his life and character: "We have not yet received any particulars relating to the precise time, or to the particular disease, which deprived the world of so bright an example of military virtue as the late hetman Platoff. But we know from unquestionable authority, that he was in a declining state in the autumn of the last year, 1817. About that time we were informed from Tcherkask, that his excellency was then far from well. The fatigues of the campaign of the year 1812 began to manifest their effects after the stimulus of martial ardour, and that of tra-

velling had subsided; the state of exhaustion was, in proportion, extreme; and he laid himself upon his bed of thickly-gathered laurels to rest, and to find refreshment; but the attempt was in vain. Nature had been over-tasked,—and he sleeps in death. We must all remember this hero of the Don, pursuing the enemies of his country like ‘the blast of the desert.’ We must all remember him in his visit to England, mild of aspect, and gentle in manners—more like the patriarch of his people than the champion of nations, winged with the energy of youth in its prime vigour. Only a few months have intervened between the death of this venerable chief of the Cossacks, venerable in years and in honours, and the death of Prince Alexander Scherbattoff, his second in command, a man in the meridian of his days, and of his comprehensive services to Russia, who had also to date the germs of his fatal illness from the victorious fields of 1812. These two illustrious warriors had the satisfaction of sharing, side by side, the dangers and the glories of that campaign. They have both died victims to its severity; and both will have a tomb in every brave heart, a memorial that must exist when marble monuments are no more. But the reputation of a consummate general was not the only excellence in the character of the hetman of the Cossacks. During the investment of the invader’s territory by the allied troops, and their consequent inroads upon the French country, he heard that near one of the spots destined for pillage might be found the residence of Thaddeus Kosciuszko, late general of the Poles, who lived there in the occupation and seclusion of a peasant. Platoff despatched a party of his Cossacks to protect the person of that unfortunate nobleman.” Platoff died in 1818.

PLATO, a learned Greek philosopher, who was the founder of the academic sect bearing his name. He was born at Athens about 430 B. C., and is said to have been descended from a royal line by his father’s side, and from Solon by his mother. He studied philosophy under Socrates, whose example and doctrines he followed, and whose death and virtues he frequently commemorated. When he lost this great master he travelled over Greece, and visited Magna Græcia, where he was attracted by the fame of the Pythagorean philosophy and the learning of its professors. From thence he went to Egypt, to study geometry, and afterwards to Persia, to consult the Magi. On his return to Athens he taught in the groves of Academus, where his lectures were attended by the most learned and illustrious of his countrymen. He continued during forty years to preside at the head of this academy, devoting his time to the instruction of his pupils, and the composition of those dialogues which have been the admiration of every age and country. These studies were only interrupted to accept the invitations of the tyrant Dionysius, whom he persuaded to become the father of his people and the friend of liberty. On his return the Athenians wished to honour him with the administration of government, but he preferred a life of contemplation and the study of philosophy. The fame of his learning and wisdom drew disciples to him from all parts, and ambassadors were sent from several kings, earnestly requesting that he would prescribe forms of government for their dominions.

He was simple in his manners, and temperate in his habits, and so unassuming in his pretensions to distinction and honour, that he once resided during

the celebration of the Olympic Games, without making himself known, in a family who accompanied him to Athens. Being a native of that place, they requested him to show them the great philosopher Plato, little suspecting that in their simple guest they had entertained that illustrious character. But while his reputation gained him many admirers, it raised him many rivals and enemies. Diogenes, the cynic, jealous of the fame, and despising the politeness and fine taste of Plato, seized every opportunity of insulting him. Dining one day at his table with other company, he trampled upon the tapestry with his dirty feet, uttering this severe sarcasm, “I trample upon the pride of Plato,” to which Plato calmly replied, “with the greater pride of Diogenes.” Another anecdote of Plato is told to exemplify his extraordinary command of temper. One of his friends remarked that his enemies were busily engaged circulating reports to his disadvantage: he is said to have replied, “I will live so that none shall believe them.” Plato died at the advanced age of eighty-one.

The works of this great philosopher, which were very numerous, were mostly written in the form of dialogues. These were so celebrated for elegance, melody, and sweetness of style, that he was called the Athenian Bee, in allusion to the following circumstance, which was considered a presage of his future eloquence. When he was an infant, his father went with his wife and child to sacrifice to the Muses, and while they were performing the divine rites a swarm of bees came and distilled their honey on Plato’s lips. Cicero held him in such estimation that he exclaimed in the warmth of panegyric, “that if the gods had spoken Greek, they would have used Plato’s language;” and he made him so implicitly his guide in wisdom and philosophy as to declare “he would rather err with Plato than be right with any one else.”

It is from the writings of Plato, chiefly, that we are to form a judgment of his merit as a philosopher, and of the services which he rendered to science. No one can be conversant with these without perceiving that his diction always retained a strong tincture of that poetical spirit which he discovered in his first productions. This is the principal ground of those lofty encomiums, which both ancient and modern critics have passed upon his language. The accurate Stagyrte describes it, as “a middle species of diction, between verse and prose.” Some of his dialogues are elevated by such sublime and glowing conceptions, are enriched with such copious and splendid diction, and flow in so harmonious a rhythmus, that they may truly be pronounced highly poetical. Most of them are justly admired for their literary merit: the introductions are pertinent and amusing; the course of the debate, or conversation, is clearly marked; the characters are accurately supported; every speaker has his proper place, language, and manners; the scenery of the conference is painted in lively colouring; and the whole is, with admirable art, adorned and enlivened by those minute embellishments which render the colloquial mode of writing so peculiarly pleasing. Even upon abstract subjects, whether moral, metaphysical, or mathematical, the language of Plato is often clear as the running stream, and in simplicity and sweetness vies with the humble violet which perfumes the vale. In these beautiful parts of his works, it has been conjectured, not without probability, that Socrates and Lysias



were his models. At other times, however, we find him swelling into the turgid style, a tincture of which he seems to have retained from his juvenile studies, and involving himself in obscurities, which were the offspring of a lofty fancy, or were borrowed from the Italic school. Several ancient critics have noticed these blemishes in the writings of Plato. Dionysius Halicarnassensis particularly censures Plato for the harshness of his metaphors and his bold innovations in the use of terms, and quotes from his "Phædrus" examples of the bombast, the puerile, and the frigid style. The same inequality, which is so apparent in the style of Plato, may also be observed in his conceptions. Whilst he adheres to the school of Socrates, and discourses upon moral topics, he is much more pleasing than when he loses himself with Pythagoras in abstruse speculations. The dialogues of Plato, which treat of various subjects, and were written with different views, are classed by the ancients under the two heads of didactic and inquisitive. The didactic are subdivided into speculative, including physical and logical; and practical, comprehending ethical and political. The second class, the inquisitive, is characterised by terms taken from the athletic art, and divided into the gymnastic, and the agonistic; the dialogues termed gymnastic were imagined to be similar to the exercise, and were subdivided into the maieutic, as resembling the teaching of the rudiments of the art; and the peirastic, as represented by a skirmish, or trial of proficiency. The agonistic dialogues, supposed to resemble the combat, were either endeictic, exhibiting a specimen of skill; or anatreptic, presenting the spectacle of a perfect defeat. Instead of this whimsical classification, an arrangement of the dialogues, taken from the subjects on which they treat, would be much more obvious and useful. They may not improperly be divided into physical, logical, ethical, and political.

The writings of Plato were originally collected by Hermodorus, one of his pupils; they consist of thirty-five dialogues, and thirteen epistles. They were first published by Aldus Manutius at Venice, in 1513. The subsequent editions of Ficinus and Serranus are the most valuable; but the notes and interpretations of both are to be read with caution as not representing Plato's sentiments with fidelity. The *Deux Ponts* edition of 1781 is a copy of the Greek of Serranus, and the Latin of Ficinus. Of "The Dialogues of Plato," an edition was published by Foster at Oxford, in 1745, and in 1771 Etwall published, at the same place, "The Alcibiades," and "Hipparchus;" to which he prefixed the life of Plato by Olympiodorus, and the introduction of Albinus. "The Euthydemus" and "Gorgias" were also published at Oxford in 1784, by Dr. Routh, president of Magdalen college. There are many English translations of the Dialogues. Mr. Taylor published a translation of the whole works of Plato, with copious notes, &c. The following translation from Plato's "Amatory Poetry" is by Moore:—

"Why dost thou gaze upon the sky?  
Oh! that I were that spangled sphere,  
And every star should be an eye,  
To wonder on thy beauties here!

"In life thou wert my morning star,  
But now that death has stol'n thy light,  
Alas! thou shinest dim and far  
Like the pale beam that weeps at night."

PLAUTUS, MARCUS ACCIUS, a Roman comic writer, who was born at Sarsina, in Umbria, and flourished about 200 B. C., at which period he was the

manager of a company of players in Rome. Aulus Gellius states that for some time he was in a very destitute condition, and was compelled to earn his livelihood by turning a mill. If this be true he must have possessed an inexhaustible fund of gaiety, since, even in a condition so unfavourable to poetry, he composed many clever comedies. About twenty of them, principally entire, have come down to us. The names are either borrowed from the persons of the piece, as Amphitryon, who was the husband of Alcmena, mother of Hercules; Curculio, or the Corn-Worm; Epidicus, Pseudolus, Stichus, the names of slaves; Menæchmi, the name of a pair of twins; Miles Gloriosus, or, the Braggart Soldier; Captivi, or, the Two Captives; Mercator the Merchant, &c. Plautus's merit consists in having introduced into the Latin language the plays of Diphilus, Epicharmus, and others, by translations or imitations, and by this means contributed to improve and enrich it. The ancients praise his pithy, antique language; and, according to Varro, the Muses, if they had spoken Latin, would have used the language of Plautus. The wit and sententiousness of the old comedian were no less admired. Much may be learned from Plautus of the language of conversation and common life, although much of it is obsolete and not to be imitated. Much, too, is vulgar, the jests often low, and sometimes obscene. The subject of his pieces is frequently an obscene story humorously treated. In general his dialogue has more merit than his plots and dramatic action.

PLAYFAIR, JOHN, an eminent natural philosopher and mathematician, who was born at Bervie, near Dundee, in 1749. His father was a minister of the church of Scotland, and young Playfair, who was educated at the university of St. Andrew's, succeeded his father in 1772. Soon after his settlement in an obscure country parish as a member of the church of Scotland, an event occurred in the life of Mr. Playfair that contributed not a little to confer novelty, variety, and even affluence, during the latter part of his existence. Mr. Ferguson of Raith, a gentleman of considerable landed property and influence, made a liberal offer to him to educate his two sons, which necessarily produced a resignation of his clerical preferment and a removal to Edinburgh. While there his merits were so well appreciated that, when Professor Ferguson resigned the chair of moral philosophy to Mr. Dugald Stewart, Mr. Playfair was very properly selected to preside over the mathematical class of the university. Soon after this, on the establishment of the royal society by charter from the king, he was also nominated to be secretary. He contributed many valuable papers to the *Transactions* of this northern institution, and in 1796 published his "Elements of Geometry." This was followed by a new edition of Euclid, but truth forbids us to pronounce its superiority over that of his countryman, the ingenious Simpson.

At a later period he was busily employed in the generous task of defending the character and displaying the merits of a man whose discoveries and experiments have thrown a lustre over the first of our northern universities. When Professor Leslie was about to be appointed to a chair, a clergyman full of zeal, but devoid of discretion, accused him before the patrons of having once uttered certain doctrines in a lecture approximating to materialism. Several of his

brethren joined in the persecution; but Playfair, who had been bred to and obtained preferment in the church of Scotland, victoriously refuted the charge. It was the triumph of genius over superstition!

In 1812 appeared his "Outlines of Natural Philosophy;" and soon after this he enjoyed the pleasure of beholding a nephew whom he had adopted obtaining the prize for and carrying into execution the plan for building the new college at Edinburgh. When the supplement to the "Encyclopedia Britannica" was first meditated at Edinburgh, the most eminent men in that city were selected to compose the different articles of which the new volumes consisted. Accordingly, on the appearance of the first, it was preceded by a masterly dissertation from the pen of Dugald Stewart, F.R.S.S., "On the Progress of Metaphysical, Ethical, and Political Philosophy, since the Revival of Letters in Europe." To another portion of this work was appended "A General View of the Progress of Mathematical and Physical Science, since the Revival of Letters in Europe, by John Playfair, Professor of Natural Philosophy, &c. &c." The only praise aspired to by this very learned man in the work alluded to is that arising "from clearness and precision." In the course of his dissertation he not only gives a history of the sciences, but also brief biographical sketches of the men by whom they were either cultivated or repressed. On those occasions he expresses himself with great freedom and boldness, as well as with a very considerable share of ingenuity. "Tycho Brahe," he observes, "was of a noble family in Denmark; he belonged to a class in society elevated, in the opinion of that age, above the pursuit of knowledge, and jealous of the privilege of remaining ignorant with impunity." He animadverts, with a just severity, on the jealousy with which the court of Rome watched the progress of improvement, and remarks, "how grievous it is to observe the head of the Christian church in that and the succeeding age, like the 'Anarch old' in Milton, reigning in the midst of darkness, and complaining of the encroachments which the realm of light was continually making on his ancient empire."

In 1816 Professor Playfair repaired on a scientific mission to Italy, and spent a considerable time in visiting and examining the Alps. Soon after his return to Edinburgh his health began to decline, notwithstanding which he at this very period made some scientific discoveries concerning the rays of the sun. At length, while enjoying a high degree of fame, and a very extensive reputation, Mr. Playfair was snatched away from his pupils, his friends, and the learned and scientific circle of society around him; but he died like a philosopher. Finding his end approach, on the evening of the 19th of July he assembled his sisters and nephews around his bed-side, and after a succinct statement of his affairs, he took his leave of them with great affection, notwithstanding the agonies endured by him. About two next morning the pain wholly ceased, and he soon after expired in the presence of his afflicted relatives, on July 20, 1819.

The following account of the character and merits of the late professor Playfair has been attributed to the pen of a celebrated man of letters in the northern metropolis:—"It has struck many people, we believe, as very extraordinary, that so eminent a person as Mr. Playfair should have been allowed to sink into his grave in the midst of us,

without calling forth almost so much as an attempt to commemorate his merit; and that the death of a man so eminent and so beloved, and at the same time so closely connected with many who could well appreciate and suitably describe his excellencies, should be left to the brief and ordinary notice of the daily obituary. No event of the kind certainly ever excited more general sympathy; and no individual, we are persuaded, will be longer or more affectionately remembered by all the classes of his fellow-citizens; and yet it is to these very circumstances that we must look for an explanation of the apparent neglect by which his memory has been followed. His humbler admirers have been deterred from expressing their sentiments by a natural feeling of unwillingness to encroach on the privilege of those whom a nearer approach to his person and talents rendered more worthy to speak of them: while the learned and eloquent among his friends have trusted to each other for the performance of a task which they could not but feel to be painful in itself, and not a little difficult to perform as it ought to be, or, perhaps, have reserved for some more solemn occasion that tribute for which the public impatience is already at its height. We beg leave to assure our readers that it is merely from anxiety to do something to gratify this national impatience that we presume to enter at all upon a subject to which we are perfectly well aware that we are incapable of doing justice; for of Mr. Playfair's scientific attainments, of his proficiency in those studies to which he was peculiarly devoted, we are but slenderly qualified to judge; but we believe we hazard nothing in saying that he was one of the most learned mathematicians of his age, and among the first, if not the very first, who introduced the beautiful discoveries of the latter continental geometers to the knowledge of his countrymen, and gave their just value and true place in the scheme of European knowledge to those important improvements by which the whole aspect of the abstract sciences has been renovated since the days of our illustrious Newton. If he did not signalize himself by any brilliant or original invention, he must at least be allowed to have been a most generous and intelligent judge of the achievements of others, as well as the most eloquent expounder of that great and magnificent system of knowledge which has been gradually evolved by the successive labours of so many gifted individuals. He possessed, indeed, in the highest degree, all the characteristics both of a fine and powerful understanding, at once penetrating and vigilant, but more distinguished, perhaps, for the caution and sureness of its march than for the brilliancy or rapidity of its movements, and guided and adorned through all its progress by the most genuine enthusiasm for all that is grand, and the justest taste for all that is beautiful in the truth or the intellectual energy with which he was habitually conversant.

"To what account these rare qualities might have been turned, and what more brilliant or lasting fruits they might have produced, if his whole life had been dedicated to the solitary cultivation of science, it is not for us to conjecture; but it cannot be doubted that they added incalculably to his eminence and utility as a teacher; both by enabling him to direct his pupils to the most simple and luminous methods of inquiry, and to imbue their minds from the very commencement of the study with that fine relish for the truths it disclosed, and that high sense of the



majesty with which they were invested that predominated in his own bosom. While he left nothing unexplained or unexplained to its proper place in the system, he took care that they should never be perplexed by petty difficulties, or bewildered in useless details, and formed them betimes to that clear, masculine, and direct method of investigation, by which, with the least labour, the greatest advances might be accomplished.

"Mr. Playfair, however, was not merely a teacher, and has fortunately left behind him a variety of works, from which other generations may be enabled to judge of some of those qualifications which so powerfully recommended and endeared him to his contemporaries. It is, perhaps, to be regretted that so much of his time and so large a proportion of his publications should have been devoted to the subjects of the Indian astronomy and the Huttonian theory of the earth. For though nothing can be more beautiful or instructive than his speculations on those curious topics, it cannot be dissembled that their results are less conclusive and satisfactory than might have been desired; and that his doctrines, from the very nature of the subjects, are more questionable than we believe they could possibly have been on any other topic in the whole circle of the sciences. To the first, indeed, he came under the great disadvantages of being unacquainted with the Eastern tongues, and without the means of judging of the authenticity of the documents which he was obliged to assume as the elements of his reasonings; and as to the other, though he ended, we believe, with being a very able and skilful mineralogist, we think it is now generally admitted, that that science does not yet afford sufficient materials for any positive conclusion; and that all attempts to establish a theory of the earth must, for many years to come, be regarded as premature. Though it is impossible, therefore, to think too highly of the ingenuity, the vigour, and the eloquence of those publications, we are of opinion that a juster estimate of Mr. Playfair's talent, and a truer picture of his genius and understanding, is to be found in his other writings; in the papers, both biographical and scientific, with which he has enriched the Transactions of our royal society; his account of De Laplace, and other articles which he is understood to have contributed to the 'Edinburgh Review;' the outlines of his lectures on natural philosophy; and, above all, his introductory discourse to the supplement to the 'Encyclopedia Britannica,' with the final correction of which he was occupied up to the last moments that the progress of his disease allowed him to dedicate to any intellectual exertion.

"With reference to these works we do not think we are influenced by any national or other partiality, when we say that he was certainly one of the best writers of his age; and even that we do not now recollect any one of his contemporaries who was so great a master of composition. There is a certain mellowness and richness about his style which adorns without disguising the weight and nervousness which is its other great characteristic; a sedate gracefulness and manly simplicity in the more level passages, and a mild majesty and considerate enthusiasm where he rises above them, of which we scarcely know where to find any other example. There is great equability too and sustained force in every part of his writings. He never exhausts himself in flashes and epigrams, nor languishes into tameness or insipidity; at first

sight you would say that plainness and good sense were the predominating qualities; but, by and by, this simplicity is enriched with the delicate and vivid colours of a fine imagination, the free and forcible touches of a most powerful intellect, and the lights and shades of an unerring and harmonising taste. In comparing it with the styles of his most celebrated contemporaries, we would say that it was more purely and peculiarly a written style, and therefore rejected those ornaments that more properly belong to oratory. It had no impetuosity, hurry, or vehemence—no bursts or sudden turns or abruptness, like that of Burke; and though eminently smooth and melodious it was not modulated to an uniform system of solemn declamation like that of Johnson, nor spread out in the richer and more voluminous elocution of Stewart; nor still less broken into the patchwork of scholastic pedantry and conversational smartness which has found its admirers in Gibbon. It is a style, in short, of great freedom, force, and beauty; but the deliberate style of a man of thought and of learning; and neither that of a wit throwing out his extempores with an affectation of careless grace, nor of a rhetorician, thinking more of his manner than his matter, and determined to be admired for his expression, whatever may be the fate of his sentiments.

"His habits of composition, as we have understood, were not perhaps exactly what might have been expected from their results. He wrote rather slowly, and his first sketches were often very slight and imperfect, like the rude chalking of a masterly picture. His chief effort and greatest pleasure was in their revisal and correction, and there were no limits to the improvement which resulted from this application. It was not the style merely, or indeed chiefly, that gained by it. The whole reasoning, and sentiment, and illustration, were enlarged and new modelled in the course of it, and a naked outline became gradually informed with life, colour, and expression. It was not at all like the common finishing and polishing to which careful authors generally subject the first draughts of their compositions, nor even like the fastidious and tentative alterations with which some more anxious writers essay their choicer passages. It was in fact the great filling in of the picture, the working up of the figured web on the naked and meagre woof that had been stretched to receive it; and the singular thing in this case was, not only that he left this most material part of his work to be performed after the whole outline had been finished, but that he could proceed with it to an indefinite extent and enrich and improve as long as he thought fit without any risk either of destroying the proportions of that outline or injuring the harmony and unity of the design. He was perfectly aware too of the possession of this extraordinary power, and it was partly, we presume, in consequence of it that he was not only at all times ready to go on with any work in which he was engaged without waiting for favourable moments or hours of greater alacrity, but that he never felt any of those doubts and misgivings as to his being able to get creditably through with his undertaking, to which we believe most authors are occasionally liable. As he never wrote upon any subject of which he was not perfectly master, he was secure against all blunders in the substance of what he had to say, and felt quite assured that, if he was only allowed time enough, he should finally come to say it in the very best way of

which he was capable. He had no anxiety, therefore, either in undertaking or proceeding with his tasks, and intermitted and resumed them at his convenience, with the comfortable certainty that all the time he bestowed on them was turned to good account, and that what was left imperfect at one sitting might be finished with equal ease and advantage at another. Being thus perfectly sure both of his ends and his means, he experienced in the course of his compositions none of that little fever of the spirits with which that operation is so apt to be accompanied. He had no capricious visitings of fancy, which it was necessary to fix on the spot or to lose for ever; no casual inspiration to invoke and to wait for; no transitory and evanescent lights to catch before they faded. All that was in his mind was subject to his control and amenable to his call, though it might not obey at the moment; and while his taste was so sure that he was in no danger of overworking any thing that he had designed, all his thoughts and sentiments had that unity and congruity that they fell almost spontaneously into harmony and order; and the last added incorporated and assimilated with the first, as if they had sprung simultaneously from the same happy conception.

"But we need dwell no longer on qualities that may be gathered hereafter from the works he has left behind him. They who lived with him mourn the most for those which will be traced in no such memorial, and prize far above those talents which gained him his high name in philosophy, that personal character which endeared him to his friends, and shed a grace and dignity over all the society in which he moved. The same admirable taste which is conspicuous in his writings, or rather the higher principles from which that taste was but an emanation, spread a similar charm over his whole life and conversation; and gave to the most learned philosopher of his day the manners and deportment of the most perfect gentleman. Nor was this in him the result merely of good sense and good temper, assisted by an early familiarity with good company and consequent knowledge of his own place and that of all around him; his good breeding was of a higher descent, and his powers of pleasing rested on something better than mere companionable qualities. With the greatest kindness and generosity of nature he united the most manly firmness and the highest principles of honour, and the most cheerful and social dispositions with the gentlest and steadiest affections. Towards women he had always the most chivalrous feelings of regard and attention, and was beyond almost all men acceptable and agreeable in their society, though without the least levity or pretension unbecoming his age or condition: and such, indeed, was the fascination of the perfect simplicity and mildness of his manners, that the same tone and deportment seemed equally appropriate in all societies, and enabled him to delight the young and the gay with the same sort of conversation which instructed the learned and the grave. There never, indeed, was a man of learning and talent who appeared in society so perfectly free from all sorts of pretension or notion of his own importance, or so little solicitous to distinguish himself, or so sincerely willing to give place to every one else. Even upon subjects which he had thoroughly studied he was never in the least impatient to speak, and spoke at all times without any tone of authority; while, so far from wishing to set off what he had to

say by any brilliancy or emphasis of expression, it seemed generally as if he had studied to disguise the weight and originality of his thoughts under the plainest form of speech and the most quiet and indifferent manner: so that the profoundest remarks and subtlest observations were often dropped, not only without any solicitude that their value should be observed, but without any apparent consciousness that they possessed any. Though the most social of human beings, and the most disposed to encourage and sympathize with the gaiety and joviality of others, his own spirits were in general rather cheerful than gay, or at least never rose to any turbulence or tumult of merriment; and while he would listen with the kindest indulgence to the more extravagant sallies of his younger friends, and prompt them by the heartiest approbation, his own satisfaction might generally be traced in a slow and temperate smile, gradually mantling over his benevolent and intelligent features, and lighting up the countenance of the sage with the expression of the mildest and most genuine philanthropy. It was wonderful, indeed, considering the measure of his own intellect, and the rigid and undeviating propriety of his own conduct, how tolerant he was of the defects and errors of other men. He was too indulgent, in truth, and favourable to his friends, and made a kind and liberal allowance for the faults of all mankind, except only faults of baseness or of cruelty, against which he never failed to manifest the most open scorn and detestation. Independent, in short, of his high attainments, Mr. Playfair was one of the most amiable and estimable of men, delightful in his manners, inflexible in his principles, and generous in his affections; he had all that could charm in society or attach in private; and while his friends enjoyed the free and unstudied conversation of an easy and intelligent associate, they had at all times the proud and inward assurance that he was a being upon whose perfect honour and generosity they might rely with the most implicit confidence in life and in death; and of whom it was equally impossible that, under any circumstances, he should ever perform a mean, a selfish, or a questionable action, as that his body should cease to gravitate or his soul to live."

*John Playfair*

PLAYFAIR, WILLIAM, a distinguished draughtsman and mechanic, who was born near Dundee in 1759, and at a very early age discovered a strong predilection for mechanical science. He was bound apprentice to a millwright, the celebrated John Rennie being his fellow apprentice. He afterwards went to Birmingham, and was employed by James Watt as a draughtsman. He remained there some time, and then went to the continent, where he distinguished himself by several useful inventions.

The political opinions of Mr. Playfair were not very favourable to the French revolution, and happening to express himself somewhat freely on the subject, he provoked the enmity of Barrere, who obtained an order for his arrest; apprized, however, of his danger, he succeeded in making his escape to Holland, and thence to England. On his return to London,



Mr. Playfair projected a bank, to be called the Security Bank, in which Mr. Hartsinck, formerly in the celebrated house of the Hopes at Amsterdam, and the Rev. Mr. Hutchinson, became partners. This bank was opened in Cornhill; its object was to divide large securities into small ones, and thus to facilitate the negotiation of small loans. Unfortunately, however, sufficient attention was not paid to the nature of the security, and bankruptcy ensued. From this period we have only to consider Mr. Playfair as a literary man, whose life, like that of most authors, was much chequered.

On the restoration of the Bourbons Mr. Playfair went again to Paris, and there conducted *Galignani's* English newspaper, until driven away by a prosecution for some insignificant libel. From that time he existed in London by essay-writing and translating. His constitution, however, being broken up, and his means having become precarious, anxiety of mind completed what bodily indisposition had begun, and on the 11th of February, 1823, he died in Covent Garden, in the sixty-fourth year of his age.

PLAYFORD, JOHN, a musician, who was born in 1613 in London. In the year 1665 he published "An Introduction to the Skill of Music," which appears to have been in a great measure extracted from Morley's "Introduction," Butler's "Principles of Music," and other works on the subject. It is divided into three books: the first containing the principles of music, with directions for singing; the second, instructions for the bass, treble, and tenor viol, and also for the treble violin; the third, the art of descant, or of composing music in parts. This work, which is written in a plain and familiar style, succeeded so well that before the year 1684 it had passed into ten editions. Of these, the last is fuller than any of the former, and is also much more correct. In the preface there are many curious and interesting particulars relative to music and musical professors.

Playford appears to have possessed the friendship of most of the eminent musicians of his time, and in consequence was the publisher of a great number of musical works, between the years 1670 and 1685. He was a good judge of music, and was very industrious in his trade, contributing not a little to the improvement of the art of printing music from the letter-press types, by the use of what he in some of his publications calls the new-tied note. In addition to the works already mentioned, Mr. Playford published several others which still retain their popularity. His death took place in 1693.

PLINY THE ELDER, or CAIUS PLINIUS.—This celebrated Roman naturalist was born at Verona in the twenty-third year of the Christian era. He distinguished himself in civil and military life, but his ruling pursuit was the cultivation of literature, to which he devoted himself with such unwearied application and perseverance that he made himself master, not only of all the polite arts, but every branch of science and natural philosophy then known. The hours that others pass in sleep he dedicated to study, as well as those leisure moments of the day which were not appropriated to his civil occupations. His love of letters did not make him neglect public affairs, and he filled the important dignities of augur, and acted as procurator, or manager of the emperor Vespasian's revenue in Spain and Africa, with credit to himself and satisfaction to the virtuous prince whom he served, and from whom he received the most

honourable and distinguished favours. His death, which is so accurately described by the elegant pen of his nephew, the younger Pliny, may be attributed to his pursuits as a naturalist. As he was at Misenum in the Gulf of Naples, where he commanded a fleet which was then stationed there, he was surprised at the sudden appearance of a cloud of dust and ashes. Being ignorant of the cause which produced it, he set sail in a small vessel for Mount Vesuvius, which he at last discovered had produced a dreadful eruption. This was a new and beautiful spectacle for the philosophic Pliny, whose eager curiosity excited him to advance with boldness; and though his vessel was often covered with stones and ashes, that were continually thrown up by the mountain, he landed on the coast. The place was deserted by the inhabitants, but Pliny remained on the spot during the night, to make his observations on the mountain, which, from the surrounding darkness, appeared as one continual blaze. He was soon disturbed by a dreadful earthquake, and in the morning contrary winds prevented his returning to Misenum. The eruptions of the volcano increased, and at last the fire approached the spot where the philosopher was making his observations. He endeavoured to fly before it, but, though he was supported by two of his servants, who went in search of him, he was unable to escape. He soon fell down suffocated by the thick vapours and sulphureous matter which surrounded him. This memorable event happened in the fifty-sixth year of his age, and the seventy-ninth of the Christian era. From the circumstances attending the death of this philosopher, he has been styled the Martyr of Nature.

With respect to the writings of Pliny, his nephew, who was his historiographer, says that his first work was "A Treatise concerning the Art of Using the Javelin on Horseback." He was also the author of "The Life of Pomponius Secundus," and "The History of the Wars in Germany," in which he gave an account of all the battles the Romans had had with the Germans. His nephew says that a dream, which occurred when he served in the army in Germany, first suggested to him the design of this work: it was, that Drusus Nero, who extended his conquests very far into that country, and there lost his life, appeared to him, and conjured him not to suffer his memory to be buried in oblivion. He wrote likewise "A Treatise upon Eloquence," and a critical work concerning dubious Latinity. This last work, which was published in Nero's reign, when the tyranny of the times made it dangerous to engage in studies of a freer kind, is often cited by Priscian. He completed a history which Aufidius Bassus left unfinished, by adding to it thirty books, which contained the history of his own times. Lastly, he left thirty-seven books upon the subject of natural history: a work, says his nephew, of great compass and learning, and almost as full of variety as nature herself. It is indeed a most valuable treasury of ancient knowledge. For its defects, which in the estimation of modern students of natural history must unavoidably be numerous, he thus apologizes, in the dedication to Vespasian: "The path which I have taken has hitherto been, in a great measure, untrodden, and holds forth to the traveller few enticements. None of our own writers have so much as attempted these subjects; and even among the Greeks no one has treated of them in their full extent. The generality of authors in their pursuits attend chiefly to amusement; and

those who have the character of writing with great depth and refinement are involved in impenetrable obscurity. Such is the extent of my undertaking that it comprehends every topic which the Greeks include under the name of "Encyclopædia;" of which, however, some are as yet utterly unknown, and others have been rendered uncertain by excessive subtlety. Other parts of my subject have been so often handled that readers are become cloyed with them. Arduous indeed is the task to give what is old an appearance of novelty; to add weight and authority to what is new; to cast a lustre upon subjects which time has obscured; to render acceptable what is become trite and disgusting; to obtain credit to doubtful relations; and, in a word, to represent every thing according to nature, and with all its natural properties. A design like this, even though incompletely executed, will be allowed to be grand and noble." He adds afterwards, "Many defects and errors have, I doubt not, escaped me; for, besides that I partake of the common infirmities of human nature, I have written this work in the midst of engagements, at broken periods which I have stolen from sleep."

With respect to philosophical opinions, Pliny did not rigidly adhere to any sect, but occasionally borrowed such tenets from each as suited his present inclination or purpose. He reprobates the Epicurean tenet of an infinity of worlds; favours the Pythagorean notion of the harmony of the spheres; speaks of the universe as God, after the manner of the stoics; and sometimes seems to pass over into the field of the sceptics. For the most part, however, he leans towards the doctrine of Epicurus. To the works of this author may be added a vast quantity of manuscripts, which he left to his nephew, and for which he had been offered by Largius Licinius 400,000 sesterces, that is, about 3200*l.* of our money. "You will wonder," says his nephew, "how a man, so engaged as he was, could find time to compose such a number of books; and some of them too upon abstruse subjects. Your surprise will rise still higher when you hear that for some time he engaged in the profession of an advocate, that he died in his fifty-sixth year, that from the time of his quitting the bar to his death he was employed in the highest posts, and in the service of his prince; but he had a quick apprehension, joined to an unwearied application."

**PLINY, CAIUS PLINIUS CÆCILIUS, THE YOUNGER.**—This Roman writer was born A. D. 62, at Comum, and having been adopted by his uncle, Pliny the elder, he made rapid progress in the study of eloquence and philosophy. When Trajan was invested with the imperial purple Pliny was appointed consul, and he acknowledged this honour in his celebrated panegyric. After this he presided over Pontus and Bithynia, in the office of proconsul; and by his humanity he stopped the persecutions which had begun in his province against the Christians. He assured the emperor that the followers of Christ were a meek and inoffensive sect; that they voluntarily bound themselves by the most solemn oaths to relinquish and abstain from every evil pursuit. This letter is still extant among his epistles, and is esteemed one of the most genuine monuments of ecclesiastical antiquity, relating to the times immediately succeeding the apostles, as it was written only forty years after the death of St. Paul. It was preserved by the primitive Christians themselves as a clear and un-

suspicious evidence of the purity of their doctrines, and is frequently appealed to by the early writers of the church against the calumnies of their adversaries. In Syria, where he was the commander of a legion, he enjoyed the society of the philosopher Euphrates, and afterwards made his appearance in Rome as an advocate with success, filled several public offices, and was consul in his thirty-ninth year. By the favour of the emperor Trajan he was appointed augur and governor of Pontus in Bithynia, which office he administered for two years, to the general satisfaction. He was one of the most distinguished, and best, and we may also add, one of the most fortunate men of his age. He had most of the requisites for the enjoyment of life—a cultivated mind, a generous heart, friendship and love. As an author he laboured with ardour. He attempted several departments of literature, both in prose and poetry. Of his writings only a collection of letters, in ten books, and a panegyric on Trajan remain. The letters are addressed to different friends, some of them to the emperor, and are on various subjects. Their elegance and intellectual tone make them attractive and very instructive. In his panegyric on Trajan he is, as some think, extravagant in his praise and in his rhetorical ornaments. It is not indeed to be recommended as a model, yet it is an important work for the history of that noble emperor and his time. The letters and the panegyric were edited together, with notes, by Gesner, Ernesti, and others. A later critical edition of the letters, with notes, was edited by Gierig, and the complete works of Pliny, by the same; afterwards by G. H. Schäfer, and by Titze at Prague in 1820. The panegyric was edited by Gierig, with notes, who also published a work "On the Life, Moral Character, and Literary Reputation of the Younger Pliny." The epistles of Pliny have been translated into English by Lord Orrery and Mr. Melmoth.

**PLOT, ROBERT**, an antiquary and naturalist, who was born in 1640, and received his education at the university of Oxford, where he was appointed professor of chemistry in 1683. He formed the plan of a complete natural history of England, the only parts of which, however, that were properly executed were, his "Natural History of Oxfordshire," and "Natural History of Staffordshire." In addition to those works he collected materials for the counties of Kent and Middlesex, but they remained in manuscript. He however published a treatise on some antiquities in Kent. Dr. Plot was historiographer to James II., and in 1694 was appointed Mowbray herald and archivist of the heralds' office; he was also fellow and secretary to the royal society. His death took place in 1696.

**PLOTINUS**, a distinguished philosopher, who was born at Lycopolis in Egypt, and is said to have studied philosophy at Alexandria, under Ammonius, travelled at the age of thirty-nine into the east, to learn the doctrines of the Magi, and in his fortieth year became a teacher of philosophy in Rome. His writings and instructions excited the most enthusiastic admiration among his disciples. He died A. D. 270, in Campania, his death having been hastened by his austerities. His pupil, Porphyry, wrote his life, and arranged his writings, and Marsilius Ficinus first edited and translated them. Creuzer published his "Dissertation on Beauty" in 1814, and Engelhardt translated his "Enneades" into German, with a commentary.



**PLOWDEN, EDMUND**, an English lawyer, who was born in Shropshire, and studied both at Oxford and Cambridge. Having completed his studies, he became reader in the Middle Temple, and rose to the rank of sergeant-at-law; but being a catholic, he never received farther promotion. His death took place in 1588. His principal work is entitled "Commentaries or Reports:" it contains law cases argued and determined in the reigns of Edward VI., Mary, and Elizabeth.

**PLOWDEN, FRANCIS**, an eminent writer, who was educated at St. Omer's. He afterwards entered as a student at Lincoln's Inn, and became a barrister in the court of chancery. In 1793 he was created a doctor of civil law at Oxford in consequence of some publication in defence of the British constitution. One of his first publications was entitled "An Investigation of the Native Rights of British Subjects;" "A Supplement to the same, written in relation to the Case of the Earl of Newburgh, a descendant of the Earl of Derwentwater;" "Impartial Thoughts upon the Beneficial Consequences of Enrolling all Deeds, Wills, and Codicils, affecting Lands throughout England and Wales, including a draught of a Bill proposed to be brought into Parliament for that purpose," 1789, 1790; "The Case Stated, by Francis Plowden, Esq., Conveyancer, of the Middle Temple, occasioned by the Act of Parliament lately passed for the Relief of the English Roman Catholics."

In 1792 Mr. Plowden published "Jura Anglorum, the Rights of Englishmen; being an Historical and Legal Defence of the present Constitution." In 1794 it was attacked in an octavo pamphlet called "A Letter to Francis Plowden, Esq., Conveyancer, of the Middle Temple, on his Work entitled 'Jura Anglorum,' by a Roman Catholic Clergyman." Dr. Plowden's next publication was, "A Short History of the British Empire during the last Twenty Months; viz. from May 1792, to the Close of the Year 1793." London, 1794.

The next productions of any moment by Mr. Plowden were, "Church and State; being an Enquiry into the Origin, Nature, and Extent of Ecclesiastical and Civil Authority, with Reference to the British Constitution," 1795, and "A Short History of the British Empire during the Year 1794." London, 1795.

In 1803 appeared, in two quarto volumes, his principal work, entitled "An Historical Review of the State of Ireland, from the Invasion of that Country, under Henry II., to its Union with Britain in 1801." Of this, an elaborate critique, by Sir Richard Musgrave, the author of "The History of the Irish Rebellion," appeared in "The British Critic," continued through more than one number; and which was afterwards published in a separate form, with additions, corrections, and an appendix, under the title of "Strictures upon an Historical Review of the State of Ireland, by Francis Plowden, Esq.; or, a Justification of the Conduct of the English Governments in that Country, from the Reign of Henry the Second to the Union of Great Britain and Ireland." At the Lifford assizes, April 4, 1813, Mr. Plowden was prosecuted by Mr. Hart for a libel contained in the history of Ireland. A verdict of 5000*l.* damages was obtained against him, the consequence of which was his retirement to France, where he passed the remainder of his life in pecuniary difficulties. His death took place on the 23rd of January, 1829.

**PLUKENET, LEONARD**, an English botanist,

who was born in 1642. He is believed to have been educated at Cambridge, but the fact is not known with any degree of certainty. He however practised as an apothecary in Westminster for many years, and towards the close of his life was appointed royal professor of botany at Hampton Court. His principal work was his "Phytographia," which was published in four separate parts between the years 1691 and 1696. He was, however, the author of several other botanical works. He died in 1706.

**PLUMPTREE, JAMES**, a popular English writer and divine, whose father was president of Queen's college, Cambridge. Having completed his preparatory studies, he entered the university of Cambridge, where he took his degree of M. A. in 1795; after which he entered holy orders, and obtained the living of Great Gransden in Huntingdonshire. Mr. Plumtree was the author of several popular dramas, in addition to which he published an "Enquiry into the Lawfulness of the Stage," and "The English Drama Purified; a selection of seventeen standard plays, in which the objectionable passages are omitted or altered." He was also the author of several theological works. Mr. Plumtree died in January 1832.

**PLUTARCH**, a learned Greek writer, who was born at Chæronea in Bœotia, A.D. 50. He was early in life initiated in the study of philosophy and mathematics, and while yet very young was appointed by his countrymen as ambassador to the Roman proconsul, in their name, upon important business. This commission he executed with honour to himself and success to his country. He afterwards travelled through the different territories of Egypt and Greece, as an historian and a philosopher; he then retired to Rome, where he opened a school. Here the emperor Trajan honoured him with the office of consul, and afterwards appointed him governor of Illyricum. On the death of his imperial patron he removed from Rome to Chæronea, where he was respected by his fellow-citizens and raised to all the honours that his native town could bestow. In this peaceful retreat he closely applied to study, and wrote the greatest part of his works, particularly his "Lives of the Roman Worthies." He died at Chæronea, at an advanced age, in the 140th year of the Christian era. His most esteemed productions are his "Lives of Illustrious Men," in which he has delineated the different characters with great skill and impartiality and though his diction is neither pure nor elegant, he is considered the most entertaining, instructive, and interesting, of all the writers of ancient history. So highly were "The Lives of Plutarch" estimated at the revival of literature by men of judgment and taste, that a learned Greek being asked what book he would wish preserved among all the profane compositions of antiquity, answered without hesitation, "The Lives of Plutarch." Among the many eulogiums bestowed on Plutarch, this epigram deserves to be noticed, which is supposed to be inscribed on a statue erected by the Romans to his memory:—

"Chæronean Plutarch, to thy deathless praise  
Does martial Rome this grateful statue raise:  
Because both Greece and she thy fame have shar'd,  
Their heroes written, and their lives compar'd.  
But thou thyself could'st never write thy own;  
Their lives have parallels, but thine has none."

Plutarch is said to have written about three hundred philosophical and historical works, of which one hundred and twenty-five are extant, but some of these are falsely ascribed to him. The philosophical works,

which commonly go under the name of "Ethica" or "Moralia," explain the Platonic doctrines, combat the stoic and Epicurean, and treat of various practical subjects in a popular way; they show him to have been of an active turn of mind, and contain happy applications of extensive learning. His historical writings are yet more distinguished, and are valuable as throwing much light on ancient history, particularly his "Lives and Parallels of Illustrious Greeks and Romans," edited by Bryan, 1729, and translated into English by the Langhorne; his "Greek and Roman Researches, Iris and Osiris, or a Treatise on Egyptian Antiquities and Apothegms." The treatise "On the Doctrines of Philosophers," which contains valuable materials for the history of philosophy, is probably not by him. His manner of treating his subject is easy, but often superficial; and this is also the character of his style, which is censured as being too much ornamented by quotations from poets and philosophers.

Plutarch was so voluminous and celebrated a writer that we cannot close his life without giving a specimen of his style as a biographer. The extract is from "The Life of Cato the Censor." He says, "When Fabius Maximus took the city of Tarentum, Cato, who was then very young, served under him. Happening at that time to lodge with a Pythagorean philosopher named Nearchus, he desired to hear some of his doctrines; and learning from him the same maxims which Plato advances,—'That pleasure is the greatest incentive to evil,—that the greatest burden and calamity to the soul is the body, from which she cannot disengage herself, but by such a wise use of reason as shall wean and separate her from all corporeal passions,'—he became still more attached to frugality and temperance. Yet it is said that he learned Greek very late, and was considerably advanced in years when he began to read the Grecian writers, among whom he improved his eloquence, somewhat by Thucydides, but by Demosthenes very greatly. Indeed, his own writings are sufficiently adorned with precepts and examples borrowed from the Greek; and among his maxims and sentences we find many that are literally translated from the same originals. At that time there flourished in Rome a nobleman of great power and eminence, called Valerius Flaccus, whose penetration enabled him to distinguish a rising genius and virtuous disposition, and whose benevolence inclined him to encourage and conduct it in the path of glory. This nobleman had an estate contiguous to Cato's, where he often heard his servants speak of his neighbour's laborious and temperate manner of life. They told him that he used to go early in the morning to the little towns in the neighbourhood, and defend the causes of such as applied to him; that from thence he would return to his own farm, where in a coarse frock, if it was winter, and naked, if it was summer, he would labour with his domestics, afterwards sit down with them, and eat the same kind of bread, and drink of the same wine. They related also many other instances of his condescension and moderation, and mentioned several of his short sayings that were full of wit and good sense. Valerius, charmed with his character, sent him an invitation to dinner. From that time, by frequent conversation, he found in him so much sweetness of temper and ready wit that he considered him as an excellent plant, which wanted only cultivation, and deserved to be removed to a better soil. He therefore persuaded him to go to Rome, and apply

himself to affairs of state. There his pleadings soon procured him friends and admirers; the interest of Valerius, too, greatly assisted his rise to preferment; so that he was first made a tribune of the soldiers, and afterwards quæstor; and having gained great reputation and honour in those employments, he was joined with Valerius himself in the highest dignities, being his colleague both as consul and as censor. Among all the ancient senators he attached himself chiefly to Fabius Maximus, not so much on account of the great power and honour he had acquired as for the sake of his life and manners, which Cato considered as the best model to form himself upon; so that he made no scruple of differing with the great Scipio, who, though at that time but a young man, yet, actuated by a spirit of emulation, was the person who most opposed the power of Fabius; for being sent quæstor with Scipio to the war in Africa, and perceiving that he indulged himself as usual in an unbounded expense, and lavished the public money upon the troops, he took the liberty to remonstrate, observing,—'That the expense itself was not the greatest evil, but the consequence of that expense, since it corrupted the ancient simplicity of the soldiery, who, when they had more money than was necessary for their subsistence, were sure to bestow it upon luxury and riot.' Scipio answered,—'He had no need of a very exact and frugal treasurer, because he intended to spread all his sails in the ocean of war, and because his country expected from him an account of services performed, not of money expended.' Upon this Cato left Sicily and returned to Rome, where, together with Fabius, he loudly complained to the senate of Scipio's 'immense profusion, and of his passing his time like a boy, in wrestling-rings and theatres, as if he had not been sent out to make war, but to exhibit games and shows.' In consequence of this tribunes were sent to examine into the affair, with orders, if the accusation proved true, to bring Scipio back to Rome. Scipio represented to them,—'That success depended entirely upon the greatness of the preparation;' and made them sensible,—'That though he spent his hours of leisure in a cheerful manner with his friends, his liberal way of living had not caused him to neglect any great or important business.' With this defence the commissioners were satisfied, and he set sail for Africa.

"As for Cato, he continued to gain so much influence and authority by his eloquence that he was commonly called the Roman Demosthenes; but he was still more celebrated for his manner of living. His excellence as a speaker awakened a general emulation among the youth to distinguish themselves the same way, and to surpass each other; but few were willing to imitate him in the ancient custom of tilling the field with their own hands, in eating a dinner prepared without fire, and a spare frugal supper; few, like him, could be satisfied with a plain dress and a poor cottage, or think it more honourable not to want the superfluities of life than to possess them; for the commonwealth now no longer retained its primitive purity and integrity, by reason of the vast extent of its dominions; the many different affairs under its management, and the infinite number of people that were subject to its command, had introduced a great variety of customs and modes of living. Justly, therefore, was Cato entitled to admiration, when the other citizens were frightened at labour and enervated by pleasure, and he alone was unconquered by



either, not only while young and ambitious, but when old and grey-haired, after his consulship and triumph; like a brave wrestler, who, after he has come off conqueror, observes the common rules, and continues his exercises to the last. He himself tells us that he never wore a garment that cost more than an hundred drachmas; that even when prætor or consul he drank the same wine with his slaves; that a dinner never cost him from the market above thirty asses; and that he was thus frugal for the sake of his country, that he might be able to endure the harder service in war. He adds, that having got, among some goods he was heir to, a piece of Babylonian tapestry, he sold it immediately; that the walls of his country-houses were neither plastered nor white-washed; that he never gave more for a slave than 1500 drachmas, as not requiring in his servants delicate shapes and fine faces, but strength and ability to labour, that they might be fit to be employed in his stables, about his cattle, or such like business; and these he thought proper to sell again when they grew old, that he might have no useless persons to maintain. In a word, he thought nothing cheap that was superfluous; that what a man has no need of is dear even at a penny; and that it is much better to have fields where the plough goes or cattle feed, than fine gardens and walks that require much watering and sweeping. Some imputed these things to a narrowness of spirit, while others supposed that he betook himself to this contracted manner of living, in order to correct, by his example, the growing luxury of the age. For my part I cannot but charge his using his servants like so many beasts of burden, and turning them off or selling them when grown old, to the account of a mean and ungenerous spirit, which thinks that the sole tie between man and man is interest or necessity. But goodness moves in a larger sphere than justice: the obligations of law and equity reach only to mankind, but kindness and beneficence should be extended to creatures of every species; and these still flow from the breast of a well-natured man as streams that issue from the living fountain. A good man will take care of his horses and dogs, not only while they are young, but when old and past service. Thus the people of Athens, when they had finished the temple called Hecatompodon, set at liberty the beasts of burden that had been chiefly employed in that work, suffering them to pasture at large free from any further service. It is said that one of these afterwards came of its own accord to work, and, putting itself at the head of the labouring cattle, marched before them to the citadel: this pleased the people, and they made a decree that it should be kept at the public charge as long as it lived. The graves of Cimon's mares, with which he thrice conquered at the Olympic games, are still to be seen near his own tomb. Many have shown particular marks of regard in burying the dogs which they had cherished and been fond of; and, among the rest, Xanthippus of old, whose dog swam by the side of his galley to Salamis when the Athenians were forced to abandon their city, was afterwards buried by his master upon a promontory, which to this day is called the Dog's Grave. We certainly ought not to treat living creatures like shoes or household goods, which, when worn out with use, we throw away; and were it only to learn benevolence to human kind, we should be merciful to other creatures. For my own part, I would not sell even

an old ox that had laboured for me, much less would I remove, for the sake of a little money, a man grown old in my service, from his usual place and diet; for to him, poor man! it would be as bad as banishment, since he could be of no more use to the buyer than he was to the seller. But Cato, as if he took a pride in these things, tells us that when consul he left his war-horse in Spain to save the public the charge of his freight. Whether such things as these are instances of greatness or littleness of soul, let the reader judge for himself."

POCAHONTAS.—This celebrated Indian female was the daughter of Powhatan, an Indian warrior in Virginia. She was born about the year 1595, and discovered the warmest friendship for the English, who colonized Virginia when she was about twelve years old, and was eminently useful to the infant settlement. The first remarkable evidence of this attachment was displayed in 1607, when Captain John Smith was taken prisoner by her countrymen, and brought before Powhatan that he might put him to death. As the savage lifted his club to dash out the brains of the prisoner, whose head was laid on a stone at his feet, Pocahontas threw herself on Smith's body and prevailed on her father to spare his life. Captain Smith was suffered to return to Jamestown, whence he sent presents to Powhatan and his benefactress. From this time Pocahontas frequently visited the settlements of the whites, to whom she furnished provisions at times when they were particularly needed. In 1609 Powhatan invited Smith to pay him a visit, promising him a supply of provisions, but designing to entrap and destroy him and his party. Pocahontas, becoming informed of this event, ventured through the forest at midnight to disclose it to Smith. For three or four years she continued to assist the settlers in their distresses, and to save them from the effects of her father's animosity. During this period the infant colony had experienced numerous vicissitudes of good and bad fortune. Smith had been driven by faction to England, and the rapacity of his successors plunged the settlement into an Indian war. An attack was made on one of the forts by the Indians under Powhatan, when the commander and thirty men were slaughtered, only one person, a boy, surviving, who was saved by Pocahontas.

About the year 1612 Pocahontas,—from what cause is not ascertained, but most probably on account of her extraordinary attachment to the whites,—incurring her father's resentment, left her home and visited the territory of Japazaws, chief of Potowmac. Captain Argall coming up the river on a trading expedition, and conceiving that Pocahontas would be a valuable hostage, prevailed on Japazaws, by the tempting offer of a copper kettle, to surrender her to him. Powhatan refused to ransom her on the terms proposed. During her detention Mr. Thomas Rolfe, an Englishman of respectable character, became attached to her and offered her his hand. It was accepted, and the consent of Powhatan being obtained, the marriage was solemnized in presence of the uncle of Pocahontas and her two brothers. This event relieved the colony from the enmity of Powhatan, and preserved peace between them for many years. In the year 1616 Pocahontas embarked with her husband and several Indians, of both sexes, for England, where she was baptized, exchanging her Indian name for that of Rebecca. She became a subject of curiosity to all classes of people. She received in London a visit from her former friend,

Captain Smith, who, for some unknown purpose, she had been taught to believe was dead. When she first beheld him she was overcome with emotion, and, turning from him, hid her face in her hands. During her stay in England she advanced greatly in the knowledge of the English language, and her conversation was much sought after at court. Her residence among civilized men, however, was destined to be short. While about to embark from Gravesend, in company with her husband and an infant son, to revisit her native land, she died at the age of twenty-two years, leaving one son, who was educated by his uncle in London, and afterwards became a wealthy and distinguished character in Virginia. His descendants still exist in that commonwealth.

POCOCK, EDWARD, an oriental critic, who was born in November 1604, and educated at Oxford. His first literary work was the preparing for the press such parts as had not been edited of the Syriac New Testament from a manuscript in the Bodleian library. In 1629 Pocock was appointed chaplain to the English factory at Aleppo, and applied himself there to the cultivation of oriental literature. He was employed by Laud to collect manuscripts and coins for the university of Oxford, and in 1636 was invited to fill the newly founded Arabic professorship at Oxford. He subsequently undertook a second voyage to the east, and remained some time at Constantinople collecting ancient manuscripts. He returned in 1640, and assisted Selden in the publication of part of the annals of Eutychius under the title of "*Origines Alexandrinæ*." In 1648 he was appointed Hebrew professor at Oxford, to which the king, then a prisoner in the Isle of Wight, added the rich canonry of Christ Church, and the grant was confirmed by the parliament. In 1649 he published "*Specimen Historiæ Arabum*," and shortly after he was deprived of his canonry for refusing to subscribe the engagement required by the parliament. In 1655 he published some of the writings of Maimonides under the title of "*Porta Mosis*," and assisted in Walton's Polyglot Bible. In 1658 appeared his edition of the "*Annals of Eutychius*," in Arabic, with a Latin version. The restoration in 1660 enabled him to recover his church preferment, and the same year he printed an Arabic translation of Grotius's work on the truth of Christianity. In 1663 he produced an Arabic and Latin edition of the "*Historia Dynastiæ*" of Abulfargius. He died at Oxford in 1691, leaving "*Commentaries on the Minor Prophets*," and some other works.

POCOCKE, RICHARD, an English divine and oriental traveller, who was born in 1704 at Southampton, and received his education at Oxford. He engaged in a voyage to the Levant in 1737, and, after visiting Egypt, Arabia, Palestine, and other countries, returned home through Italy and Germany in 1742. He published in 1743—1745 "*A Description of the East*," comprising an account of those parts of the world in which he had travelled, and containing much curious information. He was promoted to the see of Ossory in 1756, whence in 1765 he was translated to Elphin and Meath. He died of apoplexy the same year.

POELENBURG, CORNELIUS, a celebrated painter, who was born at Utrecht in 1586, and became a pupil of Bloemaert, and afterwards went to Rome. Here he studied Raphael's works, but he was deficient in design, and therefore confined him-

self principally to natural scenes on a small scale, in which he excelled. Rubens adorned his own cabinet with Poelenburg's productions. Charles I. invited him to England, where he painted a portrait of the king and other works, but soon returned home and died at Utrecht in 1660. His works are rare, and esteemed for delicacy of touch and sweetness of colouring.

POGGIO, BRACCIOLINI.—This celebrated promoter of literature in Italy was born at Terranuova, in the Florentine territory, in 1380. On completing his education he went to Rome, where he obtained the office of writer of apostolical letters, and in 1414 attended John XXII. to the council of Constance. In 1416 he undertook the task of searching the monasteries for ancient manuscripts; in that of St. Gall he discovered a complete copy of Quintilian, with a part of the *Argonautics* of Valerius Flaccus, and in other religious houses several of Cicero's orations, and obtained copies of the works of Silius Italicus, Vegetius, Ammianus Marcellinus, Columella, &c. In 1418, on the invitation of Cardinal Beaufort, he came to England; but soon returned, and he finally attached himself to Cosmo de Medici. In 1440 he published his "*Dialogues on Nobility*," one of the most finished of his works. In 1453 he was chosen chancellor to the Florentine republic. His "*History of Florence*" had not received its last polish at his death in 1459. Poggio was licentious, quarrelsome, and intemperate in controversy; but his sentiments are in general liberal and manly, and he may be deemed the most elegant composer in Latin (the language of all his works) of that period. His writings are numerous, and upon various topics. Many are discussions on moral arguments, a few are philosophical, and several controversial; the remainder are chiefly translations, orations, and letters, the chief fault of which is diffuseness. His "*Historia Florentina*," which comprises the period from 1350 to 1455, is to be found in the collections of Grævius and Muratori.

POLE, REGINALD.—This distinguished ecclesiastic was descended from royal blood, being a younger son of Sir Richard Pole, Lord Montague, knight of the Garter, and cousin-german to Henry VII. by Margaret, his wife, daughter of George, duke of Clarence, younger brother to King Edward IV. He was born at Stoverton Castle, in Staffordshire, in the year 1500; and, about the age of twelve, was sent to Magdalen college, in Oxford. The famous Linacre, and William Latimer, two of the greatest masters of those times in the Greek and Latin languages, were his principal preceptors; and he made a considerable progress in his studies under them.

In 1517 he was made prebendary of Roscomb, in the church of Salisbury, to which the deanery of Exeter and other valuable preferments were added about two years after.

He then went to Italy, and having spent five years abroad he returned to England, and was received with great affection and honour by the court and the nobility. But devotion and study being his sole delight, he retired to the convent of the Carthusians at Sheen, in Surrey, where he had received the first rudiments of education, having obtained a grant from the king of the apartment which the late Dr. Colet had built for his own use. He had passed two years in this retirement when King Henry VIII. began to exhibit his scruples about the lawfulness of his mar-



riage with Queen Catherine. Pole, foreseeing the troubles which this incident must occasion, and that he should not escape being involved in them if he staid in the kingdom, resolved to withdraw; and obtained his majesty's leave to go to Paris in 1529. Here, carrying some learned persons in his train, he passed his time in literary ease, till the king, prosecuting the affair of the divorce, and sending to the most celebrated universities in Europe for their opinion on his case, commanded him to assist his agents in procuring the subscription and seal of the university of Paris to the illegality of the marriage. Pole, being of a contrary opinion, excused himself to the king in his letters, by saying that his studies had lain another way. But Henry was so much displeased that, when his kinsman returned home, not long after, he was advised, by all means, to clear himself of all disloyalty, and appease his majesty's anger: and having averted the storm for the present, by his submission, he retired to his former solitude at Sheen.

About two years after this the measure was secretly resolved upon of deciding the king's cause independently of the pope; and as Pole was universally esteemed for his learning and piety, and was besides of the royal blood, it was observed, that his consent would be of great service as an example to others. Accordingly no means were left untried to win him over, even the archbishopric of York, at this time vacant, was offered him; and, being irresistibly pressed on every side, he yielded, and repaired to the king; but his conscience checking him at the moment he was about to speak, he was not able to utter a word for some time; but being recovered, he spoke his sentiments freely against the divorce, which being quite unexpected, exasperated the king to such a degree that he put his hand to his dagger; but recollecting himself, he only said, "I will consider of your opinion, and you shall have my answer."

Pole, however, being apprehensive that farther danger would inevitably accrue to him if he continued in England, obtained permission once more to go abroad; and his majesty was so far satisfied that he continued his pension for some time. The first place Pole went to was Avignon in France. This town was under the pope's jurisdiction, and here he continued unmolested for the space of a year; but finding the air did not agree with his constitution, he left it, and went to Padua. In this favourite university he fixed his residence for some time, making excursions now and then to Venice.

Pole had now been a considerable time abroad, and Henry had frequently intimated his desire that he would return home; but he at last wrote to the king, that he neither approved of his divorce, nor his separation from the holy see, both of which had now taken place. The king, in return, sent him over a book written in England, by Dr. Sampson, in support of his own supremacy, and required his opinion in answer to it. Upon this Pole wrote his treatise, entitled, "*De Unitate Ecclesiastica*," and sent it over to the king. In this book he condemned the king's actions, depressed the royal and exalted the papal authority, compared the king to Nebuchadnezzar, and concluded with an address to the emperor, conjuring him "to turn his arms rather against the king than the Turk." Henry concealed his resentment, and wrote to him, requiring him to return immediately to England, that he might confer with him on

the subject of his book and his letters, which required further explanation. But this "angel of peace," as he is styled by Phillips, had no inclination, it seems, to die a martyr in the pope's cause; and therefore, taking warning by the fate of More and Fisher, he wisely and peremptorily refused to return; upon which the king withdrew his pensions, and deprived him of his preferments in England; and not long after, an act of attainder passed against him.

The attachment constantly shown by Pole to the papal interest made it expedient that the Roman pontiff should publicly testify his approbation of his conduct by some singular honour. Accordingly he was summoned to Rome as the representative of England, in a general council, to be held for the reformation of abuses in the administration of the affairs of the church. He arrived at Rome in 1536, where he was lodged in the pope's palace, and treated with great respect. His holiness immediately proposed to make him a cardinal, but Pole, who had much higher temporal preferment in view, no less than the crown of England, by marrying the princess Mary, remonstrated against this promotion, and the pope seemed to acquiesce; but the next day he insisted on his obedience, and Pole, who was not yet in holy orders, nor had received the clerical tonsure, submitted to this ceremony, says Beccatelli, who was present, "with as much reluctance as the lamb to the sheering knife." After which he was created cardinal deacon of St. Nereus and Achilleus. His holiness then appointed him nuncio to the courts of France and Flanders, that he might be the better enabled, from the vicinity of his residence, to correspond with the Roman catholics in England, and keep up the declining interests of the papacy in this country.

At Paris he was received by the king very honourably, but did not stay long there, for Henry, being informed of it, sent to demand him of the French monarch, which being notified to him by that prince, he removed to Cambray, and put himself under the protection of the bishop. But this was no place of safety for him, on account of the war between France and the empire, in which Henry was engaged. The nuncio was therefore obliged to quit it with precipitation, for, as a price had been set upon his head, he was exposed to imminent danger if he fell into their hands. He chose Liege for his next residence, in consequence of an invitation from Erardus, the cardinal bishop, who received him with brotherly kindness. He continued at Liege about three months, expecting that the emperor and the king of France would fulfil their engagements with him, by doing their utmost to foment the disturbances raised by the Roman catholics in England; but this project failing, he was recalled to Rome.

Pole, while he was employed in holding a correspondence with Henry's rebellious subjects, and while he was abusing him in the most scurrilous manner in his publications, complained in his letters to the pope, and to the French nuncio, of the ignominious treatment which he had met with from the king of England, who had proclaimed him a traitor and set a price upon his head; and though he owned his treasonable designs against Henry in the same letters, he had the duplicity to write to Lord Cromwell about the same time, to clear himself from the imputation of disloyalty.

At the close of the year 1538 his holiness, ima-

gining that the bulls of excommunication and deposition, which he had published against Henry, would make his subjects better disposed to break out into rebellion, despatched the cardinal a second time in disguise to France and Flanders. But this scheme being counter-worked by Henry, the cardinal met with a cool reception from his imperial majesty; upon which he returned to Avignon, where he acquainted the pope with his ill success. After this he was appointed legate to Viterbo, near Rome, in which station he continued till 1542, when the pope, having called the council of Trent, appointed him, together with Cardinal Paris, and Cardinal John Morone, his three legates; but, as the council could not then assemble, on account of the wars in Germany, Pole returned to Viterbo. Between this place and Rome he passed his time, following his studies in tranquillity till 1545, when the pope issued a second citation for holding the council at the same place, and appointed Pole again, but with two different cardinals, his legates. Pole's colleagues arrived at Trent before him, and his journey was delayed, as Henry had employed his emissaries to seize him on the road. At length he repaired to Trent, escorted through those parts where danger was apprehended by a detachment of the pope's cavalry.

To account for the cardinal's fears, it is necessary to mention, that his mother Margaret, countess of Salisbury, his eldest brother Henry Pole, Lord Montague, the marquis of Exeter, Sir Edward Nevil, and Sir Nicholas Carew, had been condemned and executed in England for high treason, in conspiring to bring the cardinal to the throne.

Soon after Henry's death he wrote a letter to the regency and council, advising them to reconcile the kingdom to the pope, and assured them, that if his advice were not followed, the kingdom would be exposed to imminent dangers, and added, that "the pope was willing, in charity to their souls, to send him over to remedy their evils." He likewise addressed a written justification of himself to Edward VI.

Pope Paul III. dying in 1549, the cardinal was twice elected to succeed him, but refused both the elections—one as being too hasty, and without deliberation; and the other, because it was done in the middle of the night. This conduct has been ascribed by Phillips and others to delicacy; but the true motive was his distant view of the crown of England, to the possession of which no bar arose, in his opinion, from an heretical prince being seated on the throne, provided he could marry the princess Mary. Julius III. being chosen upon his refusal, and the tranquillity of Rome being soon after much disturbed by the wars in France and on the borders of Italy, Pole retired, with the pope's leave, to a monastery of the Benedictines at Maguzano, in the territory of Verona.

In this retirement he continued till the death of Edward VI., but, on the accession of Queen Mary, it was determined by the court of Rome that Pole should be sent legate into England, as the fittest instrument, on all accounts, to effect the reduction of the kingdom to the obedience of the pope. The undertaking, however, required some consideration. The act of attainder which had passed against him under Henry VIII. had been confirmed by Edward, and consequently remained still in force. The legate, therefore, did not think it safe to venture his person

in England till he understood the true state of things there. However, it was not long before he received full satisfaction upon all these points, and accordingly he set out for England, by way of Germany, in the month of October, 1553; but he had not proceeded far in the emperor's dominions, when a message came to him from that prince to put a stop to his farther progress at present. This was soon followed by an express from Queen Mary to the same purpose, who, to keep him in good humour, sent him the two acts that had passed for the justification of her mother's marriage, and for bringing all things back to the state they were in at her father's death, desiring him likewise to send her a list of such persons as should be made bishops.

The cardinal, being satisfied that the true cause of this delay was to prevent his arrival in England before the queen's marriage to Philip should be completed, wrote a letter to her majesty, wherein he said he "knew that this stop to his journey proceeded from the political views of the emperor; that he had spoken to the emperor's confessor about it, and had convinced him of the impropriety of such courses, and set him to work on his master." He also told the queen he "was afraid that carnal pleasures might govern her too much, and that she might thereby fall from her simplicity in Christ, wherein she had hitherto lived." But the queen's marriage with Philip meeting with great opposition in England, it was resolved that the legate should be kept at a distance. With this view another legation was contrived for him, to mediate a peace between the empire and France, in which he was unsuccessful. In the meantime the marriage between Philip and Mary being solemnized, no further opposition was made to the legate's journey, and the lords Paget and Hastings were sent to Brussels to conduct him to England. He arrived at Dover on the 20th of November, 1554, where he was received by the bishop of Ely, Lord Montague, and other persons of distinction. He then proceeded by land to Gravesend, where he was met by the bishop of Durham and the earl of Shrewsbury, who presented him with the repeal of the act of his attainder that had passed the day before. He afterwards went on board a yacht which conveyed him to Whitehall, where he was received with the utmost veneration by their majesties; and after all possible honour and respect paid to him at court, he was conducted to the archbishop's palace at Lambeth, the destined place of his residence, which had been sumptuously fitted up for his reception.

On the 27th he went to the parliament and made a long speech, inviting them to a reconciliation with the apostolic see, from whence, he said, he was sent by the common pastor of Christendom to recover them, who had long strayed from the enclosure of the church. On the 29th the speaker reported to the commons the substance of this speech; and a message coming from the lords for a conference, in order to prepare a supplication to be reconciled to the see of Rome, it was consented to, and the petition, being agreed on, was reported and approved by both houses; so that being presented by them on their knees to the king and queen, these made their intercession with the cardinal, who thereupon delivered a long speech, at the end of which he granted them absolution. This done, they all went to the royal chapel, where "Te Deum" was sung on the occasion. Thus the pope's authority being now restored, the cardinal, two days afterwards, made his public entry into London with all the



solemnities of a legate, and presently set about the business of purging the church of pretended heresy. But though these proceedings gave great satisfaction to the court, the cardinal had the mortification to find that they were detested by the citizens of London; for when he made his public entry, in passing through the city no sort of respect was shown to him, and his blessing the people as he passed was openly ridiculed.

The queen now despatched ambassadors to Rome to make obedience, in the name of the whole kingdom, to the pope, who had already proclaimed a jubilee on that occasion. But these messengers had scarcely set foot on Italian ground when they were informed of the death of Julius III. and the election of Marcellus II., his successor. But this pontiff dying soon after, the queen, upon the first news of it, recommended her kinsman to the papedom; and despatches were accordingly sent to Rome for the purpose; but they came too late, Peter Caraffa, who took the name of Paul IV., being elected before their arrival. The cardinal, however, had now the sole management of ecclesiastical affairs; and from this time it is demonstrated, from the most authentic records, that the religious persecution became more violent and the executions more frequent.

But he did not live long after, being seized with a quartan ague, of which he died early in the morning of the 18th of November, 1558. His death is said to have been hastened by that of his royal mistress and kinswoman, Queen Mary, which happened about sixteen hours before. His body being put into a leaden coffin, laid forty days in great state at Lambeth, after which it was conveyed thence with great funeral pomp to Canterbury, and interred on the north side of Thomas à Becket's chapel in that cathedral. Over his grave there was erected a tomb, on which were inscribed only these three words, as sufficient to his fame, "*Depositum Cardinalis Poli.*"

**POLIGNAC, MELCHIOR DE, CARDINAL**, a French diplomatist, who was born in 1661, and descended from a distinguished family of Languedoc. In 1689 he rendered himself conspicuous by his address in the negotiations with Pope Alexander VIII. relative to the articles adopted by the French clergy in 1682. In 1693 the abbé de Polignac was named ambassador extraordinary to Poland, for the purpose of detaching John Sobieski from the league with Austria and drawing him over to an alliance with France. On the death of Sobieski in 1696, he was employed in endeavouring to effect the election of the prince of Conti to the Polish throne. His intrigues, though seconded by large bribes, were however unsuccessful. On his return to France in 1698 he was banished the court on account of the failure of this mission. In 1710 he was sent to take part in the negotiations at Gertruydenberg, and in 1712 was appointed plenipotentiary to the congress of Utrecht, and was afterwards minister to the court of Rome. As a writer Polignac is known by his didactic poem, in eight books, against the Epicurean system, entitled "*Anti-Lucretius, seu de Deo et Naturâ*," which has been translated into English, French, and German. He died in 1741.

**POLIGNAC, AUGUSTE JULES ARMAND MARIE, PRINCE DE**.—This celebrated French diplomatist was born in 1780. His mother, the favourite of Marie Antoinette, and governess in the royal family, was married in 1767 to the count de Polignac, who was descended from the same illustrious family

as the cardinal. (See Polignac, Melchior de.) In 1780 her husband was created duke, and soon after the duchess became governess to the young dauphin. In 1789, in consequence of some manifestations of popular hatred, she and her husband left France with the count d'Artois, afterwards Charles X., the prince of Condé, &c. She died in 1793 at Vienna. The duke de Polignac died at St. Petersburg in 1817. The subject of this article emigrated from France with his parents, and his elder brother Armand, who was born in 1771, and resided first in Russia and then in England. The two brothers were engaged in the plots of Georges and Pichegru, the elder having landed in France with the former, and the younger with Pichegru in the following January. On the detection of the conspiracy Armand was condemned to death, and Jules to two years' imprisonment. At the time of this trial the two brothers gave a remarkable proof of fraternal affection: Armand pleaded that mercy ought to be extended to his brother, who was young and whom he had led into danger. Jules, on the other hand, entreated the judges to spare the life of his brother and to accept his own instead: "I," said he, "am a single man without fortune or station; my brother is married: do not drive a virtuous woman to despair; and if you will not spare him, at least let me share his fate." Napoleon, yielding to the tears and prayers of Mad. de Polignac, who, encouraged by Josephine and Hortense, threw herself at the feet of the emperor, commuted the sentence of Armand to imprisonment, and he remained in confinement at Ham, in the Temple, and at Vincennes, several years. The brothers still, however, continued to engage in the intrigues against the emperor, and took part in the conspiracy of Mallet. In 1814 they escaped and joined the king, who sent them with full powers to Paris, where they planted the white colours. Jules Polignac was soon after sent by the king on an embassy to Rome, and in May 1815 he followed the court to Ghent, whence he was despatched to Savoy to rally the emigrant royalists. On this latter mission he rendered important services, and after the second restoration was created peer of France. He was one of the peers who at first refused to take the oath of admission, principally on the ground that it was contrary to the interests of religion; but after the delivery of the king's speech, on the opening of the chambers in 1816, professed himself satisfied by the declarations therein contained, and took the oath in the form prescribed. In 1816 he married Miss Campbell, the heiress of a rich Scotch family. He was subsequently appointed ambassador to London, and in August 1829 was recalled to take the place of president of the ministry. From the first, Prince Polignac was regarded with suspicion by the friends of constitutional liberty in France. His known disposition, the character of his associates, the bigotry of the king, and the open menaces of the royalist faction, prevented the possibility of any cordial co-operation between the ministry and the chambers, and finally precipitated Charles X. from his throne. The prince was arrested at Granville in the disguise of a valet, and conveyed to Paris to await his trial. He was defended before the peers by his predecessor in office, Martignac, declared guilty of treason, and sentenced to civil death.

**POLITIANUS, ANGELUS**, an elegant scholar of the fifteenth century, who was born at Monte Pulciano, in the Florentine territories, whence he derived

the appellation by which he is more usually known than by that of Cinis, his family name. The first production which brought him into notice was a Latin poem on the tournament of Giuliano de' Medici. He assumed the ecclesiastical habit, and acquired by his accomplishments the favour of Lorenzo the Magnificent, who made him tutor to his children, and presented him with a canonry in the cathedral of Florence, which he held with the professorship of the Greek and Latin languages. Among the most esteemed of his writings are, "An Account of the Conspiracy of the Pazzi;" a Latin translation of Herodian, and "A Collection of Greek Epigrams," besides some miscellaneous works in prose and verse, and a drama on the story of Orpheus, printed in 1475. This latter piece was set to music, of which science he was so passionately fond that his death is said to have been accelerated by his propensity. An unfortunate attachment to a lady of distinguished rank had brought on a severe illness, which was so much increased by his starting out of bed in a fit of enthusiasm to celebrate her beauties on his lute, that his death was the consequence in 1494.

POLITZ, CHARLES HENRY LOUIS, a distinguished German writer, who was born at Ernsthall in 1772, and educated at Chemnitz. In 1791 he studied at Leipsic, in 1794 obtained the right of lecturing there, and in 1803 was appointed extraordinary professor of philosophy. His numerous works on education, criticism, history, politics, and the German language, are much esteemed in Germany. Among them are his "Weltgeschichte," "Kleine Weltgeschichte," "Die Staatensysteme Europas und Amerikas seit 1783," "Die Staatswissenschaften im Lichte unserer Zeit," "Das Gesamtgebiet der deutschen Sprache," with histories of several German states, &c. His manuals of German prose and of German poetry also deserve notice.

POLLOK, ROBERT, a clever Scottish poet and divine, who was born in Renfrewshire in 1799, and studied at the university of Glasgow during ten sessions. His most celebrated work was entitled "The Course of Time." It was published in May 1827, and in the same month its author was licensed to preach. His health, however, had been so much impaired by his successive exertions in preparing his poem for the press and carrying on the printing, that, after a few trials, he was under the necessity of relinquishing the labours of his profession; and being threatened with complaints which, in the opinion of some eminent physicians, rendered a residence in a milder climate the only probable means of restoring his health, it became indispensably necessary that he should visit the south of France. He left Scotland for that purpose, but had only arrived at Southampton when his disorder took a fatal turn, and he died near that town on the 15th of September, 1827. The following extracts will give the reader some idea of his talents as a poet. The first is a description of Lord Byron's poetry:—

"He touched his harp, and nations heard, entranced;  
As some vast river of unfailing source,  
Rapid, exhaustless, deep, his numbers flowed.  
All passions of all men,  
The wild and tame,—the gentle and severe;  
All thoughts, all maxims sacred and profane,  
All creeds, all seasons, Time—Eternity;  
All that was hated, and all that was dear,  
All that was hoped, all that was fear'd by man,  
He tossed about as tempest withered leaves:  
Then smiling look'd upon the wreck he made."

As some fierce comet of tremendous size,  
To which the stars did reverence as it pass'd;  
So he, through learning, and through fancy took  
His flight sublime; and on the loftiest top  
Of Fame's dread mountain sat: not soiled, and worn,  
As if he from the earth had laboured up;  
But as some bird of heavenly plumage fair  
He looked, which down from higher regions came,  
And perched it there, to see what lay beneath."

His description of Scottish scenery is remarkable for beauty:—

"Nor do I of that isle remember aught  
Of prospect more sublime and beautiful,  
Than Scotia's northern battlement of hills,  
Which first I from my father's house beheld,  
At dawn of life; beloved in memory still,  
And standard still of rural imagery:  
What most resembles them, the fairest seems,  
And stirs the eldest sentiments of bliss;  
And pictured on the tablet of my heart  
Their distant shapes eternally remain,  
And in my dreams their cloudy tops arise."

POLLUX, JULIUS, a celebrated writer, who was born in Egypt in the latter part of the second century. He devoted himself early to letters, and settled at Athens, where he read lectures on ethics and eloquence. He became preceptor to the emperor Commodus, for whose use he drew up a catalogue of Greek synonymes in ten books, under the name of "Onomasticon." He died A. D. 238.

POLNITZ, CHARLES LOUIS, BARON VON, a learned writer, who was born in 1692, and early displayed marks of talent. He travelled through Europe, of which he gave an amusing account in his "Lettres et Mémoires." He was also the author of "L'Etat de Saxe sous Auguste III.," and of the well-known "Saxe Galante;" the "Histoire de la Duchesse d'Hanovre" is attributed to him. After his death, which took place in 1775, appeared his "Mémoires sur les Quatre Derniers Souverains de la Maison de Brandebourg."

POLO, MARCO, a celebrated traveller of the thirteenth century. He was the son of Nicolas Polo, a Venetian merchant, who, accompanied by his brother Matthew, had penetrated to the court of Kublai, the great khan of the Tartars. This prince being highly entertained with their account of Europe, made them his ambassadors to the pope, on which they travelled back to Rome, and, with two missionaries, once more visited Tartary, accompanied by the young Marco, who became a great favourite with the khan. Having acquired the different dialects of Tartary, he was employed on various embassies; and, after a residence of seventeen years, all the three Venetians returned to their own country in 1295 with immense wealth. Marco afterwards served his country at sea against the Genoese, and, being taken prisoner, remained many years in confinement, the tedium of which he beguiled by composing the history of the travels of his father and himself, under the title of "Delle Maraviglie del Mondo da lui vedute," &c., the first edition of which appeared at Venice in 1496. It has been translated into various languages, the best versions of which are one in Latin and another in French, published at the Hague in 1675 in two volumes. Polo relates many incredible things, but the greater part of his narrative has been verified by succeeding travellers, and it is thought that what he wrote from his own knowledge is both curious and true. He not only gave a better account of China than any previously afforded, but likewise furnished an account of Japan, of several islands in the East Indies, of Mada-



gascar, and of the coast of Africa. He ultimately regained his liberty; but of his subsequent history nothing is known.

POLO, GILES, commonly called Gil Polo, a clever Spanish poet, who was born at Valencia in 1517. His inclination for poetry led him to abandon the profession of law, and his first works placed him among the best Spanish poets of his time. His reputation was established by his "*Diana Enamorata*," a pastoral romance, partly in prose and partly in verse, intended as a continuation of the *Diana* of Montemayor. In invention Gil Polo is not inferior to his predecessor, whom he surpasses in purity of style and in the harmony and brilliancy of his verse. He died in 1572. Cervantes excepts the *Diana* of Gil Polo from his list of works condemned to be burnt.

POLYÆNUS, a Greek writer, who flourished in the second century. He appears to have been by birth a Macedonian, and is principally known as the author of a work on military tactics, entitled "*Strategemata*." Isaac Casaubon published an edition of it, which was reprinted at Leyden in 1690, with improvements. There is an English translation of it by Shepherd.

POLYBIUS, a Greek historian, who was born at Megalopolis in Arcadia, about 203 B. C. His father, Lycortas, was one of the leaders of the Achæan league, and the confidential friend of Philopœmen. Educated for arms and political life, he was sent, at the age of twenty-four years, as a member of an embassy to Ptolemy Epiphanes. When the war between Perseus, king of Macedonia, and the Romans broke out, Polybius was sent to the Roman consul Marcius to inform him of the resolution of the Achæans to join him with their forces. He remained some time in the Roman camp, and then returned with a commission from Marcius to oppose the demand made by the commander Appius for more auxiliary troops to be sent to Epirus. About this time the design of the Romans to make all the free states of Greece dependent became evident, and Polybius took part in all the measures for the preservation of their independence. When, therefore, after the subjugation of Perseus, the Romans used less disguise, Polybius found himself among the 1000 hostages whom the Achæans were obliged to deliver up to the Romans. His learning, virtues, and talents, soon gained him the favour of some of the most distinguished senators, especially the two sons of Paulus Æmilius. The hostages were not dismissed until seventeen years had elapsed, when Polybius, who did not wish to see again his degraded country, remained in Rome and entered into the service of Scipio Æmilianus. He accompanied him on his expedition to Africa, and proved a very useful counsellor to him. When the Achæans became involved in a war with the Romans he hastened to the army of the consul Mummius to mitigate the fate of his countrymen. He was a witness of the destruction of Corinth, and of the change of Achaia into a Roman province.

Amid these melancholy occurrences he preserved his patriotism and disinterestedness. He executed, to the satisfaction of both the Romans and Greeks, the difficult commission of introducing the new form of government in the cities of Greece. The people of Achaia erected statues to him, one of which had this inscription:—"To the memory of Polybius, whose counsel, had it been followed, would have saved Achaia, and who consoled it in its adversity."

He attended Scipio to the siege of Numantia, but after the death of his great friend and benefactor, he returned to his native land, where he died in consequence of a fall from a horse, B. C. 121, aged eighty-two years. Polybius is the author of an historical work from the beginning of the second Punic war to the overthrow of the Macedonian empire. It consists of thirty-eight books, besides two introductory books, containing a sketch of the Roman history from the taking of Rome by the Gauls. Although the affairs of Rome are the chief subject, contemporary occurrences in other countries are also related, on which account Polybius gave it the title of a universal history. We have of this great work only the first five books entire, and valuable fragments of the twelve following, together with the politics of Polybius, taken from the history of Constantine Porphyrogenitus, and examples of virtues and vices. The loss of the rest is very much to be regretted, as, in accuracy and fidelity of narration, and in extent of political and military knowledge, Polybius is surpassed by no historian of antiquity. To him is also attributed the introduction of didactic politics into history—that is, of that manner of writing history which, by intermingling views of the causes, occasions, and effects of events, is a useful introduction to politics. On the other hand, his style is destitute of beauty, and can be read only for the matter. Livy has sometimes copied him. Cicero mentions a particular work of his on the Numantian war.

POLYCARP.—The name of a disciple of the apostle John, and one of the earliest bishops of Smyrna, who finally defended the Christian faith in the year 169, under torture, in being put to death during the persecution of the Christians under Marcus Aurelius. The people destined him to the wild beasts, but the judges condemned him to the flames. These, however, according to the legend, played harmlessly around him, in the shape of a swelling sail, and emitting a sweet fragrance. Seeing his body to be proof against the flames, the judges ordered one of the executioners to run him through with a sword. A white pigeon suddenly flew up, and the flames were extinguished by the blood that flowed from the wound. Thus Christianity had changed the heathen eagle which bore the soul of the Roman emperors to their kindred gods into an innocent dove; and a miracle was then performed, which was afterwards repeated at the funeral pile of the Maid of Orleans. The catholic church consecrates the 26th of January to the memory of Polycarp. His epistle to the Philippians is the only one of his pieces which has been preserved.

POLYCLETUS OF SICYON, one of the most celebrated Grecian sculptors of antiquity, who was a scholar of Agelades, and a rival of Phidias, to whom however he was inferior in fire and nobleness of conception. He was an architect as well as Phidias, but excelled chiefly as a statuary. He devoted himself principally to youthful gymnastic figures and figures of females; indeed Polycletus created the ideal of a youthful figure. He executed all the graceful attitudes of the gymnastics of youth. He made the Argive Juno of a colossal form, as if for a counterpart to Phidias's Jupiter, in ivory and gold, unveiled, with a crown of gold on her head, and a large arched eye, holding a sceptre, with a cuckoo in her left hand, and in her right, which was extended, a pomegranate. Polycletus also made small bronze figures, beautiful

vessels, and lamps. There are other artists of the same name.

**POLYCRATES**, a ruler of Samos, who lived during the time of the elder Cyrus and Pythagoras. The Samians had till then been free, but he made himself master of the government by violence, and endeavoured to secure his power by every means, even by an alliance with the Egyptian king Amasis. His extraordinary success in all his undertakings induced Amasis, as Herodotus says, to admonish him to avert calamities by some voluntary sacrifice. Polycrates followed this advice, and cast his most valued jewel, a precious signet ring, into the sea, which was, however, found a few days after in the maw of a fish that had been sent to him as a present on account of its remarkable size. This induced Amasis to renounce his alliance. In fact, to use the language of the ancients, Nemesis at last punished the arrogance of Polycrates in a dreadful manner. When he was on the point of making himself lord of all Ionia and the neighbouring islands, the Persian satrap, Orantes, who considered himself injured by him, treacherously invited him to his palace, and crucified him, B. C. 522. Polycrates seems to have had much taste for learning and the arts, and greatly promoted the refinement of the Samians. Anacreon, his favourite, and the celebrator of his fame, lived at his court.

**POLYGNOTUS OF THASUS**, one of the most distinguished Greek painters, who flourished from 450 to 410 B. C., embellished Athens with his pencil, and was rewarded with the citizenship. Cimon, the demagogue, and rival of Pericles, employed him to decorate the *Pœcile*. He was also the favoured lover of the beautiful Elpinice, sister of Cimon. Micon and Panæus assisted him in painting the *Pœcile*. His two principal pictures there represented the Greeks before Troy; the subject of one of them was the assembly of the chiefs after the rape of Cassandra; of the other, the captive Trojan females, in the midst of whom was Cassandra. In the *Lesche* hall at Delphi, he painted the Conquest of Troy and the Regions of the Dead, which are described by Pausanias. In a portico of the Parthenon there were also several "easel-pieces," relating to the Trojan war. In the temple of Castor and Pollux was a painting representing the abduction and marriage of the daughters of Leucippus, and in the propylæa were several pictures. His works were probably on wood. Polygnotus is represented as being the first who made painting independent of sculpture, and gave life, motion, character, and expression, to the countenance, skilful disposition to the drapery, and proportion to the figures; and he is said to have been the first who painted tetrachrome pictures with four colours. With him began the grand and lofty style in Greek painting.

**POMBAL, SEBASTIAN JOSEPH CARVALHO**, marquis of Pombal, a celebrated Portuguese statesman, who was born in 1699 at the castle of Soura, near Coimbra. His father was a captain of the poorer class of the nobility, but his mother, a Mendoza, and his uncle, a respectable ecclesiastic, opened to the young Carvalho (who, after having studied law at Coimbra, entered the army) the prospect of promotion. Nature had given him all the qualities which indicate a person destined for rule; a tall and strong frame, a vigorous constitution, a daring eye, a fiery temperament, strong passions, a penetrating judgment, and the most captivating address. In every thing which he undertook he led the way.

Having been banished from Lisbon on account of some youthful imprudences, he passed several years at Soura devoted to study. While there he gained the affections of Theresa de Noronha Almada, a rich widow, whose proud relations rejected with disdain his advances. He eloped, however, with the object of his passion, and his courage and resolution saved him from the daggers of assassins. At the same time the contempt with which the family of his wife, the counts of Arcos, treated him, kindled his ambition to rise. He returned to court, where his address acquired him such high favour that in 1739 he was appointed ambassador to England. Here he became acquainted with the relations between England and Portugal, and formed the plan of delivering his country from the fetters of the English commercial system. The new minister, Peter di Motta, his enemy, recalled him in 1745; but the queen, who was his patroness, sent him to Vienna to act as mediator between the pope and the empress Maria Theresa.

Carvalho here gained general esteem, and, his first wife being dead, obtained the hand of the youthful countess of Daun. He was obliged, however, to refute the calumnies which a Portuguese of rank had circulated against him in Vienna, and to prove his claims to nobility. The queen now procured his nomination as ambassador to the Spanish court, but the king and his minister hated him; he was recalled, and even the influence of the queen was insufficient to overcome the aversion of the king, John V. It was in vain that Pombal insinuated himself into the favour of the Jesuits, and, by his entire devotion to the order, imposed upon them to such a degree as to obtain an intimate acquaintance of their organization, of which he afterwards made use when he was minister. The high nobility persecuted him with irreconcilable hatred; but Carvalho concealed his desire of revenge, and passed for the most amiable, modest, and pious courtier in the service of the queen.

John V. died in 1750, and, through the influence of the queen dowager, Carvalho finally obtained from his successor, Joseph I., the long coveted post of secretary of state for foreign affairs. The confessor of the king, Moreira, a Jesuit, was his friend, and Carvalho courted the order with such zeal that he was called the great Jesuit. He soon rendered the feeble and sensual king (particularly after the death of the queen mother in 1754) entirely subject to his influence. Joseph I., from fear of his brother, Don Pedro, to whom Carvalho's enemies attached themselves, fell in with the most daring projects of his minister, and the latter now proceeded to the accomplishment of his four favourite objects;—the expulsion of the Jesuits, the humiliation of the high nobility, the restoration of the prosperity of Portugal, and the absolute command of the state in the name of the monarch. The kingdom at that period was reduced to the lowest condition. The Jesuits and the high nobility monopolized the wealth of the country, which was without an army or a fleet, without commerce or agriculture. The minister acted on the principles of the mercantile system, and although obliged to abandon many of his designs, succeeded in some of them. It required a man of his character to withstand the attacks to which he was exposed from the inquisition, to which he prohibited its *autos da fé*; from the Jesuits, whom he expelled from their missions in Paraguay; from the high nobility, whom he deprived of their princely possessions in the colo-



nies; and from the prelacy, whose powers he abridged. Then came the earthquake of November 1755, which buried 30,000 human beings, and destroyed property to the value of 400,000,000 dollars. Carvalho left the care of his own family and property, and appeared in the midst of the general despair as a saviour, displaying a vigour and resolution which alone ought to have conciliated his enemies. He was to be seen for a whole week after this calamity uninterruptedly employed, in every place where aid was needed, in contriving means of relief, and restoring order; and, under the most disastrous circumstances and greatest difficulties, displayed the most active benevolence and most extraordinary energy. The king looked upon him as a favourite of heaven, and submitted implicitly to his direction.

Carvalho was now created count of Oeyras, and in 1756 first minister. He then removed every one who ventured to obstruct his plans, for it was necessary to proceed with the most unyielding rigour, since the profligate nobility perpetrated assassinations without hesitation, and plundered the people without mercy. But, with the pride of the great, whom he humbled, and the avarice which his commercial regulations exasperated, was now connected the discontent of the country people, excited by his establishment of monopolies, which, however, was done only to counteract the actual monopoly of the British. The discontented vine-dressers committed excesses in Oporto, but Pombal suppressed the riots by the most comprehensive laws against treason, which made the will of the king valid against all constitutions and privileges. He also exposed, to the astonishment of Europe, the conduct of the Jesuits, who endeavoured, in their government in Paraguay, to persuade the public that he was antichrist. In his exposé of this matter there are certainly many exaggerations; and there is no doubt that the fathers ruled these provinces much better than the government of Spain or Portugal would have done. Carvalho finally determined to remove the Jesuits entirely from the person of the king. They were deprived of the place of confessors, and were ordered on the 16th of September, 1757, to retire to their colleges; and several Portuguese grandees who had joined in intrigues against the minister were banished from Lisbon. Pombal now pushed his measures with vigour; as his attempts to encourage agriculture had been unsuccessful, he proceeded to extirpate the vine, and was finally victorious. A conspiracy against the life of the king, who was wounded on the night of the 3rd of September, 1758, by assassins, whose blows he escaped only through the fidelity of his attendant, or the fright of his mules, delivered the minister's mortal enemies into his hands. Three months after the attempt, Pombal, on the night of the celebration of his daughter's marriage, at which the principal nobility were present, arrested the marquis of Tavora and his family, the Jesuit Malagrida, and, the following day, the duke of Aveiro and others. The minister and a member of the supreme judicial tribunal conducted the examination, and, after a hasty trial, a dreadful sentence was passed, and executed before the castle of Belem on the 13th of January, 1759. The duke of Aveiro and the marquis of Tavora were broken on the wheel as the principals of the conspiracy; the sons and the son-in-law, with the servants of the former, were strangled, as accomplices; the wife of the marquis

was beheaded, and a servant of the duke burnt; as were also the dead bodies of the others. The Jesuits were suspected of being the authors of the plot; but the marquis of Tavora, who had thrown out some accusations against them, had retracted them in writing. Still the minister denounced them to the pope as the contrivers of the scheme, and not being able to procure immediately a bull, permitting the secular tribunals to proceed against them, he caused many of them to be executed in prison. Malagrida, who had prophesied the death of the king, was condemned to the flames by the inquisition, and burnt in 1761. Pombal had already banished the whole order from the kingdom as rebels and enemies of the king, by a royal decree of the 3rd of September, 1759; and as they did not comply with the mandates, caused them to be seized by soldiers, and transported, to the number of 1854, to the States of the Church. These proceedings gave rise to a protracted dispute with the pope; in 1760 Pombal transported the papal nuncio beyond the frontiers, and was on the point of dissolving all connexion with Rome when Clement XIII. died, and Clement XIV., his successor, abolished the order in 1773.

Portugal was soon after involved in a short war with Spain; and, at a subsequent period, in a second war, on account of the minister's haughty conduct towards that government. The Portuguese army received an entirely new organization, and the fortifications on the frontiers were put in a better condition. Pombal was no less active in his efforts to improve the country in every relation, and paid particular attention to the schools; he also rendered the censorship less strict, and, by a law of 1773, established the toleration of converts to Christianity, who had before been treated as secret Jews, and denied many civil privileges. Projects of ambition and of vengeance on his enemies, who repeatedly attempted his life, and his plan of placing on the throne the prince of Beira, the grandson of the queen, occupied the rest of his public life. Joseph L., whose daughter was the bitter enemy of Pombal, died in February 1777, and the minister was dismissed. The state prisoners whom he had incarcerated, 9800 in number, were released, and all his regulations were abolished; so that Portugal sunk back into its former state of imbecility. Pombal transferred to the young queen a treasure of 78,000,000 crusados, and a well-organized state. But the hate of his enemies was more powerful than his services. The Portuguese nobility left no means untried to bring him to the scaffold. The queen caused an examination to be made into the trial of the assassins of the king, and Pombal saved himself only by exhibiting the original proofs of the conspiracy, which had not been made public. The hated and persecuted Pombal retained his titles and estates, and, retiring into the village of Pombal, occupied himself in reading and in works of charity. He died there on the 8th of May, 1782, in the eighty-fourth year of his age.

POMFRET, JOHN, an English poet, who was born in Bedfordshire in 1667, and studied at Queen's college, Cambridge, where he entered holy orders. He died in 1703. His "Choice" has been highly popular. His poems were published in 1699.

POMPADOUR, JEANNE ANTOINETTE POISSON, MARCHIONESS DE.—This female was one of the many mistresses of Louis XV., in whose affections she succeeded Madame de Cha-

teaux. She was born in 1720, and was the daughter of a farmer of Ferté-sous-Jouarre, who had made a tolerable fortune in the corn trade. In 1741 she was married to a *sous-fermier* named d'Etioles. She was well educated, and rich in graces and accomplishments. "I know her well," said Voltaire, "I was the confidant of her love. She declared to me that she had always had a secret presentiment that she should be loved by the king, and that, without well knowing why, she had felt a violent inclination in his favour." This notion, which, in her circumstances, was somewhat wild, seems to have been raised by her often seeing the king at the chase in the forest of Senart. Madame d'Etioles made her appearance in a sort of calash, and attracted the notice of the king, who frequently sent her game. She was finally presented to the king, whose favour she soon entirely engrossed. In 1745 she appeared at court under the title of marchioness of Pompadour. Here she enjoyed the highest consideration, but did not at first interfere in political affairs, satisfied with appearing as the patroness of learning and the arts. She collected books, pictures, and curiosities, and encouraged the institution of the military school, of which Paris du Verney was the founder. But when her charms began to fade, and she could only maintain her influence with the king by furnishing him other objects for the gratification of his passions, she turned her attention to state affairs. She filled the most important offices with her favourites, and contributed to produce those evils which afterwards pressed so heavily on France. It is said to have been principally owing to her that France became involved in the war against Frederic II., as the empress Maria Theresa had propitiated her favour by writing to her with her own hand. The burdens and sufferings which this war brought upon France must be laid at her door, since she removed Bernis, who was in favour of peace, and supplied his place by Choiseul, effected the recall of Marshal d'Estrées at the moment of triumph, and promoted incapable generals to the command. She died in 1764, at the age of forty-four years, little regretted by the king, and hated and reviled by the nation.

**POMPEY, CNEUS POMPEIUS**, surnamed the Great, born 107 B. C.—This distinguished Roman was the son of Cneus Pompeius Strabo, an able general, but hated for his severity and avarice. The young Pompey had received from nature a pleasing person and a graceful dignity, and early displayed talents which promised him equal success in the field and the forum. He first served under his father, who commanded an army against Cinna, in the neighbourhood of Rome, during the Marian war. Here he narrowly escaped being assassinated by his comrade Terentius, who had been hired by Cinna to murder father and son. Having received information of the plot, he abandoned his tent in the evening, and secured his father's life by stationing a guard round the prætorium. Soon after a mutiny broke out in the army, and the soldiers had formed the resolution to desert their obnoxious commander; but Pompey, then a youth of nineteen years of age, presented himself among the rioters, and after trying remonstrances and prayers without effect, threw himself before the gate of the camp, and declared that they should go out only over his body. This firmness had the desired effect. By his gracious words and manner he reconciled the soldiers to his father, who soon after perished by lightning. The party of Marius and Cinna

gained the ascendancy, and deluged Rome with blood. Pompey, who had retired to the neighbourhood of Picenum, where his estates lay, raised a body of troops on his own account, on the approach of Sylla, and compelled the neighbouring cities to declare themselves for this general. His popularity enabled him to raise three legions, with which he joined Sylla in Campania. Three leaders of the opposite party had attempted to obstruct his march, but he defeated them successively, and was received by Sylla with the highest marks of esteem, and saluted by him as imperator, although he had not yet attained the senatorial age, being but twenty-three years old.



A series of sanguinary engagements ensued, by which the Marian faction was annihilated in Italy, and Sylla became the absolute master of Rome. To bind Pompey more closely to his interests, Sylla persuaded him to divorce his wife Antistia, and to marry his own step-daughter Æmilia. It was fortunate for Pompey's fame that he was employed, while Sylla was perpetrating his atrocities in the capital, in Sicily against the Marian general Perpenna. He drove Perpenna from the island, and won the affection of the Sicilians by his clemency. The Marian party had meanwhile collected a force in Africa, under Domitius Ahenobarbus, and received aid from the king of Numidia. Sylla obtained a decree of the senate, entrusting the command in that province to Pompey. Making a sudden attack on Domitius, at the head of five legions, he dispersed the greater part of his forces, stormed his camp, killed Domitius, took the Numidian king captive, and gave his dominions to one of his own partisans. This rapid and decisive success, which occupied only fourteen days, excited the jealousy of Sylla, who commanded him to dismiss his forces and return to Rome. But the soldiers, who saw their hopes of plunder disappointed, broke out into a mutiny, and were reduced to obedience only by Pompey's threat to kill himself if they persisted in their designs. On his return Pompey was received by Sylla with every mark of favour. According to Plutarch, it was from Sylla, but, according to Livy, from his flatterers, that Pompey received the surname of Magnus, which he thenceforward con-



tinued to bear. The jealousy of the dictator was, however, revived when the former demanded a triumph. Sylla declared to him that he should oppose this claim with all his power; but Pompey did not hesitate to reply, that the people were more ready to worship the rising than the setting sun, and Sylla yielded. Pompey therefore obtained the honour of a triumph, although he was the first Roman who had been admitted to it without possessing a higher dignity than that of knighthood, and was not yet of the legal age to be received into the senate. Sylla soon after abdicated the dictatorship, and, at the consular election, had the mortification to feel his rival's ascendancy. He revenged himself by passing him over in his will; but Pompey was magnanimous enough to respect the dead, and used his influence to have his body buried at the public expense, with the greatest pomp.

New troubles soon broke out, occasioned principally by the ambitious projects of the consul Lepidus, who aimed at supreme power. Lepidus left Rome, and placed himself at the head of an army, but was defeated by the united forces of the consul Catulus and Pompey. The latter was then commanded to march against M. Junius Brutus, father of the celebrated M. Brutus, who commanded a body of troops in Cisalpine Gaul in the interest of Lepidus. Pompey compelled him to surrender, and put him to death, notwithstanding that he had promised him a safe conduct. A period of quiet now followed, and Catulus endeavoured to oblige Pompey to dismiss his troops. This the latter evaded, under various pretences, until the progress of Sertorius, formerly a general in the service of Marius in Spain, induced the senate to send Pompey, now thirty years of age, to the support of Metellus, who was unequal to cope with so able an adversary. He was invested with proconsular power. The two commanders, who acted independently of each other, though with a mutual good understanding, were both defeated through the superior activity and skill of Sertorius. Pompey lost two battles, and was personally in danger; and, as long as Sertorius was alive, the war was continued with little success. But Sertorius having been murdered by his own officers, and succeeded in the command by Perpenna, Pompey soon brought the struggle to an end. On his return to Italy, the servile war was raging: Crassus had already gained a decisive victory over Spartacus, the leader of the rebels, and nothing was left for Pompey but to complete the destruction of the remnants of the servile forces; yet he assumed the merit of this triumph, and displayed so little moderation in his success that he was suspected of wishing to tread in the steps of Sylla.

He triumphed, however, a second time, and was chosen consul B. C. 70, although he had yet held none of those civil offices through which it was customary to pass to the consulship. His colleague was Crassus, and both of them courted the people—Crassus by his profuse largesses, and Pompey by the restoration of the tribuneship, and other popular institutions. In the course of the year, when the censors were, according to custom, engaged in granting release from service to such knights as had served the time required, Pompey appeared before them in his consular robes, and leading his horse by his bridle. The censor asked him—"Pompey the Great, have you served the time required by law?" "Yes," answered he, "and all under my own command." This

answer was received with a general shout of applause: the censors rose from their seats, and accompanied him amidst the acclamations of the multitude to his house. Two years after the expiration of his consulship, the pirates, encouraged by the Mithridatic war, had become so powerful in the Mediterranean that they carried on a regular warfare along a great extent of coast, and were masters of 1000 galleys and 400 towns. The tribune Gabinius, a man devoted to the interests of Pompey, proposed that an individual (whose name he did not mention) should be invested with extraordinary powers by sea and land for three years, to put an end to the outrages of the pirates. Several friends of the constitution spoke with warmth against this proposition; but it was carried by a large majority, and the power was conferred on Pompey with the title of proconsul. In four months he cleared the sea of the ships of the pirates, got possession of their fortresses and towns, set free a great number of prisoners, and took captive 20,000 pirates, to whom, no less prudently than humanely, he assigned the insular towns of Cilicia and other provinces, which had been abandoned by their inhabitants, and thus deprived them of any opportunity of returning to their former course. Meanwhile the war against Mithridates had been carried on with various fortune, and, although Lucullus had pushed the enemy hard, yet the latter still found new means to continue the contest. The tribune Manilius then proposed that Pompey should be placed over Lucullus in the conduct of the war against Mithridates and Tigranes, and likewise over all the other Roman generals in the Asiatic provinces, and that all the armies in that quarter should be under his control, at the same time that he retained the supreme command by sea. This was a greater accumulation of power than had ever been entrusted to any Roman citizen, and several distinguished men were resolved to oppose a proposition so dangerous to freedom with their whole influence: but Pompey was so high in the popular favour that on the day appointed for the consideration of the proposition only Hortensius and Catulus had the courage to speak against it, while Cicero, who hoped to obtain the consulship through the support of the Pompeian party, advocated it with all his eloquence; and Cæsar, to whom such deviations from the constitution were acceptable, used all his influence in favour of it. Cicero's oration "*Pro Lege Maniliâ*" contains a sketch of Pompey's public life, with the most splendid eulogy that perhaps was ever made on any individual. The law was adopted by all the tribes, and Pompey, with assumed reluctance, yielded to the wishes of his fellow-citizens.

He arrived in Asia B. C. 67, received the command of Lucullus, who was the less able to conceal his chagrin as Pompey industriously abolished all his regulations. The king was driven from his strong holds, defeated with the loss of his camp, and compelled to flee into the country beyond the Caspian. Pompey, who had at the same time detached Tigranes from his alliance with Mithridates, and placed his kingdom at the disposition of the Romans, followed Mithridates to Scythia and waged war for two years with the warlike inhabitants of that region. He then returned to Pontus, completed the conquest of that kingdom, and converted Syria into a Roman province. At the invitation of the two brothers Aristobulus and Hyrcanus, who claimed the throne of Judæa, he appeared in that country to settle the dispute. After a three

months' siege he took Jerusalem by storm, and conferred on Hyrcanus the dignity of high-priest. In the mean time Mithridates, reduced to despair, had poisoned himself, and thus ended the war. After Pompey had settled the affairs of Asia he visited Greece, where he heard the orators and poets, and displayed his respect for philosophy by making a valuable gift to the city of Athens. He then returned to Italy, dismissed his army to quiet the apprehensions of the citizens as soon as he landed at Brundisium, and entered Rome as a private man. The whole city came out to meet him, and received him with acclamations.

His claim of a triumph was admitted without opposition; and never had Rome yet witnessed such a splendid display as on the two days of his triumphal procession. Captive kings and nobles walked before his chariot, and the spoils which were poured into the public treasury amounted to an enormous sum. After the triumph Pompey allowed all the captives to return to their country except Tigranes and Aristobulus. His plan now was, under the appearance of a private individual, to maintain the first place in the state; but he found obstacles on several sides. Lucullus and Crassus were superior to him in wealth; the zealous republicans looked upon him with suspicion; Cæsar was laying the foundations of his future greatness. Pompey was therefore driven to artifices of all sorts, and attached the profligate Clodius to his interest. Cæsar, on his return from Spain, aspired to the consulship, and to effect his purpose he reconciled Pompey and Crassus with each other, and united with them in forming the coalition which is known under the name of the first triumvirate. He was chosen consul; and, by the marriage of his daughter Julia with Pompey, seemed to have secured his union with that general. From this time Pompey countenanced measures which, as a good citizen, he should have opposed as subversive of freedom. He allowed his own eulogist, Cicero, to be driven into banishment by the tribune Clodius; but having afterwards himself quarrelled with Clodius, he had the former recalled. He supported the illegal nomination of Cæsar to a five years' command in Gaul; the fatal consequence of this compliance afterwards appeared; and to maintain their power, Pompey and Crassus were a second time candidates for the consulship, which they obtained, though not without violence. After the expiration of their year, Crassus went to his government in Asia; while Pompey, to whom Spain was assigned, remained at Rome, and exhibited shows to the people. Yet he did not entirely trust to the popular favour, but maintained an army to keep the citizens in awe. The fall of Crassus in Parthia left but two masters to the Roman world; and on the death of Julia in childhood these friends became rivals. Pompey, however, still retained so much good will towards Cæsar that he sent him two legions to supply his losses. As the troubles increased in the capital, it was the wish of some that Pompey should be named dictator; but Cato proposed, as a more regular mode of proceeding, to name him sole consul, which was immediately done. As Cæsar's reputation as a general and his favour with the people continually increased, Pompey endeavoured to strengthen his influence by a union with the principal families. With this view he married Cornelia, widow of the young Crassus and daughter of Metellus Scipio, whom he made his colleague in

the consulship; and he procured a rejection by the senate of Cæsar's request for a continuation of his command in Gaul. The most important offices were filled by his influence with the enemies of Cæsar, and he recalled the two legions which he had lent him. It was now proposed that both should lay down their commands; but Pompey's adherents objected that Cæsar's time had already expired while Pompey's had not. It was soon evident that they were suspicious of each other, and that neither was inclined to return to a private station.

Lucan, who in his sentiments was a Pompeian, says that Pompey could not bear an equal, nor Cæsar a superior. The former had certainly the forms of the law on his side, since the senate had recalled Cæsar and confirmed Pompey in his command. In actual strength the two rivals were very unequal. Pompey had never been equal in ability to Cæsar, and was now but the shadow of a great name. He himself was not conscious of this decline of his influence; and when Cicero, who found him deaf to all proposals of accommodation, asked him how he thought to oppose Cæsar, he replied, "I have only to stamp with my foot and an army will arise out of the ground." Cæsar had already laid siege to Ravenna, and was declared an enemy to his country by the senate, which but too late for the activity of his rival committed to Pompey the defence of the state. Cæsar passed the Rubicon and approached the city, and in sixty days he subdued all Italy. Pompey, besieged in Brundisium, fled to Greece, where he collected a numerous army. Cæsar followed him, first offering terms of accommodation, then battle. Pompey declined both, and encamped before Dyrrachium. Cæsar surrounded him, but he broke through the enemy and escaped, though with a heavy loss. They finally met near Pharsalus, in Macedonia. Pompey had been forced by his officers to engage, and showed himself unworthy of his fame; for when he saw his troops thrown into disorder, he retired to his tent and remained in a state of stupefaction till the approach of the conquerors aroused him to attend to his safety. He fled through Larissa to the sea, and sailed to Lesbos, where he found his faithful Cornelia, with whom and some friends he coasted along the shores of Asia. At Cyprus a council was held in regard to his future course. Pompey wished to go to Parthia; but on the proposition of the Greek Theophanes, he proceeded towards Egypt, where he might expect a favourable reception from the young Ptolemy, whose father had received benefits from his hands. As soon as his approach to Egypt was known, the base ministers of the youthful king determined to possess themselves of his person and put him to death. On his arrival a boat was accordingly sent, with Achilles, the Egyptian general, and some Roman fugitives, inviting him to land. Pompey feared treachery, but it was too late to recede: after tenderly taking leave of his wife and his son he stepped into the boat. A numerous multitude on the shore awaited his approach; but before he had landed the murderers struck him down. Covering his head with his toga, he expired without a groan. His head was separated from his body, and the trunk was left naked on the shore. A faithful freedman and a Roman soldier, who had served under Pompey, collected some wood and burned the sad remains of him who had once been the master of Rome. When Cæsar arrived in Egypt the head of his enemy was shown to him;



but he turned away from the sight with tears, punished his murderers, caused the head to be solemnly interred, and over his grave erected a temple to Nemesis. Pompey was fifty-nine years old at the time of his death; his name is among the most celebrated of antiquity. He was moderate in pleasure, free from extravagant luxury, and, in the highest pitch of his fortune, kind, mild, and humane, when not carried away by party spirit. His genius was various, and his mind was cultivated by philosophy and letters. If he was not a true patriot, his ambition was not to be the destroyer of freedom, but the chief of a free commonwealth; or, as Lucan says of him, "*rector senatus, sed regnantis*." Incapable of sustaining himself at the height which he had reached, he fell rapidly, and lost some of his fame by the manner of his fall. Pompey left two sons, Cneus and Sextus. The former lost his life in the battle of Munda; the latter, after Cæsar's death, made himself formidable to the new triumvirs by sea, and was finally put to death by the command of Antony, in Armenia, whither he had fled.

PONCE DE LEON, JUAN, one of the early Spanish discoverers in America, was sent by Ovando to conquer the island of Porto Rico; and having there amassed great wealth, and received information of an island situated to the north, in which there was a miraculous fountain possessing the power of restoring youth to the aged, he sailed in 1512 in quest of these happy shores. Although he was unable to find the fountain of youth, he discovered the country to which he gave the name of Florida. Ponce returned to Spain and received from Ferdinand permission to colonize the island of Florida, as he called it, but soon after returned to Porto Rico without making any attempts at colonization.

PONIATOWSKI, the name of an illustrious Polish family, who were descended from an Italian stock. Joseph Salinguerra, who was born in 1612, belonging to the old Italian family Torelli, having settled in Poland after the murder of all his house by Ranuzio I., duke of Parma, took the name of Esiolek, and afterwards that of Poniatowski, from an estate Poniatow of his wife, the daughter of Albert Poniatowski and Anna Leczinska. His descendants received the title of prince in 1764, and the family still forms one of the thirty-six Roman ducal and princely families, but has not the same privileges with the thirty-five others.—Stanislaus (Count Poniatowski), who was born in 1678, is known for his connexion with Charles XII., whom, after the battle of Pultawa, he followed into Turkey, and as whose ambassador at Constantinople he had the address to involve the Porte in a war with Russia. He wrote "*Remarques d'un Seigneur Polonais sur l'Histoire de Charles XII. par Voltaire*." His eldest son, Stanislaus II. Augustus, the favourite of Catherine II., was born in 1732, and was elected king of Poland under the influence of Russian bayonets in 1764. He was an elegant and accomplished gentleman, with good intentions, but without the energy and firmness of purpose necessary to sustain a tottering throne and bridle a licentious nobility. The Czartoryski family, with which he was connected, had sent him to Petersburg to promote the election of Prince Adam Czartoryski to the Polish throne, on which, however, the handsome ambassador was himself seated by Catherine's favour; and the Czartoryskis, finding they could not even rule in his name, began to intrigue against him. His attempts

to remove the civil disabilities of the dissidents, and to introduce some modifications into the Polish constitution, raised a powerful party against him. A confederation was accordingly formed, which was put down by Russian troops, and Poland was obliged to submit to a disadvantageous treaty; but new confederations at Bar, Halicz, and Lublin, involved the country in the horrors of a civil war, which broke out in 1768. The catholic confederates declared the throne vacant, and a body of conspirators under Count Pulaski seized the person of the king on the night of the 3rd of November, 1771. Being left alone with a person named Koczinski, the king persuaded him to allow him to write to Warsaw, whence a guard was sent to conduct him home. Austrian and Prussian troops now filled the country, and most of the nobles, therefore, abandoned Stanislaus, and in 1772, in spite of the remonstrances of the king and the senate, the first partition of Poland was made by the three great robbers, Russia, Prussia, and Austria. The king was now become totally dependent on the standing council, which was governed by the Russian ambassador. The Polish nobles at length discerned the true means of securing the independence of Poland.

They obtained from Frederic William II. of Prussia a promise to stand by the republic in case it should be attacked on account of its amendments of the constitution, and Prussia gave her consent to the constitution of the 3rd of May, 1791, which had been accepted by Stanislaus. In this situation Stanislaus conducted himself with so much wisdom and dignity as to recover the esteem and love of the nation. He also seemed determined to brave the resentment of Catherine; but the connexion with Prussia having been broken, and the minority of the diet, which was opposed to the constitution, having procured a reversal of the proceedings through Potocki and Rzewuski from Vienna and Petersburg, the feeble Stanislaus gave way. The Polish army, notwithstanding the valour of Kosciusko, was not suited for a long resistance, and Stanislaus, who had sworn to perish with his people rather than submit, acceded, at the request of Russia, to the confederation of Targowitz. He thus alienated the minds of the nation without disarming Catherine. Prussia and Russia now proceeded to a second partition in 1793 for the purpose, as they declared, of setting limits to Jacobinism in Poland. The king's opposition only served to expose him to personal abuse from the Russian general, Rautenfeld, and the Russian ambassador, Count Sievers. Catherine obliged him to sign the act of partition, which completed the political annihilation of the Polish state, and to abdicate the throne on the 25th of November, 1795, on the anniversary of his coronation. He went to Petersburg, where he received a pension, living as a private individual, and died in 1798.

Joseph, nephew of Stanislaus, born 1763, served with courage against the Russians in 1792, and on the accession of his uncle to the confederation of Targowitz, left the service with most of the best officers. When the Poles attempted, in 1794, to drive the Russians out of the country, he again joined the Polish camp as a volunteer. Kosciusko gave him the command of a division, at the head of which he distinguished himself at the two sieges of Warsaw. After the surrender of the city he went to Vienna, and, rejecting the offers of Catherine and Paul, lived in retirement on his return to Poland, at his estates near Warsaw. The creation of the duchy of Warsaw rekindled the

hopes of the Polish patriots, and Poniatowski accepted the place of minister of war in the new state. In 1809 he commanded the Polish army against a superior Austrian force, which was sent to occupy the duchy, compelled it to retire rather by skilful manœuvres than by force of arms, and penetrated into Galicia. In the war of 1812 against Russia he was again at the head of the Polish forces, and distinguished himself in all the principal affairs of this chequered campaign. After the battle of Leipsic, during which Napoleon created him marshal of France, he was ordered to cover the retreat of the French army. The enemy were already in possession of the suburbs of Leipsic, and had thrown light troops over the Elster, when the prince arrived with a few followers at the river, the bridge over which had been blown up by the French. Poniatowski, already wounded, plunged with his horse into the stream, which swallowed up horse and rider. His body was first found on the 24th, and buried with all the honours of his rank on the 26th. It was afterwards removed to Warsaw, and in 1816 was deposited in the cathedral at Cracow. Thorwaldsen has executed an equestrian statue of Poniatowski for the city of Warsaw.

PONTOPPIDAN, ERIC, a distinguished Danish ecclesiastic, who was born in 1698. He was educated at Copenhagen, and appointed professor of theology in 1738. He was appointed bishop of Bergen in 1747, which office he retained till the time of his death in 1764. He was the author of several works, of which the best known is his "Natural History of Norway."



POPE, ALEXANDER.—There are few poets who stand so high in the annals of English literature as this distinguished scholar. He was born in 1688, and received a good classical education from several members of the catholic priesthood. He made several clever translations from the Greek before he had attained his fourteenth year, and two years later completed his pastorals, which introduced him to the first literati of the day. They were followed by his "Ode for St. Cecilia's Day," and his "Essay on Criticism," a work which displays such extent of comprehension, such nicety of distinction, such acquaintance with mankind, and such knowledge both of ancient and modern learning, as are not often attained by the

most maturest age and longest experience. It was published about two years afterwards, and, being praised by Addison in "The Spectator," was thought so favourably of as to displease the celebrated critic Dennis, "who," he says, "found himself attacked, without any manner of provocation on his side, and attacked in his person, instead of his writings, by one who was wholly a stranger to him, at a time when all the world knew he was persecuted by fortune; and not only saw that this was attempted in a clandestine manner, with the utmost falsehood and calumny, but found that all this was done by a little affected hypocrite, who had nothing in his mouth at the same time but truth, candour, friendship, good-nature, humanity, and magnanimity."

The pamphlet is such as rage might be expected to dictate. He supposes himself to be asked two questions; whether the essay will succeed, and who or what is the author? Its success he admits to be secured by the false opinions then prevalent; the author he concludes to be "young and raw." "First, because he discovers a self-sufficiency beyond his ability, and hath rashly undertaken a task infinitely above his force. Secondly, while this little author struts and affects the dictatorian air, he plainly shows that at the same time he is under the rod; and, while he pretends to give law to others, is a pedantic slave to authority and opinion. Thirdly, he hath, like school-boys, borrowed both from living and dead. Fourthly, he knows not his own mind, and frequently contradicts himself. Fifthly, he is almost perpetually in the wrong." All these positions he attempts to prove by quotations and remarks; but Johnson truly observes that his desire to do mischief is greater than his power. He has, however, justly criticised some passages in these lines:—

"There are whom heaven has bless'd with store of wit,  
Yet want as much again to manage it;  
For wit and judgment ever are at strife—"

It is apparent that wit has two meanings, and that what is wanted, though called wit, is truly judgment.

Of this essay Pope declared that he did not expect the sale to be quick, because "not one gentleman in sixty, even of liberal education, could understand it." The gentlemen, and the education of that time, seem to have been of a lower character than they are of this. He mentioned a thousand copies as a numerous impression. Dennis was not, however, his only censor; the zealous catholics thought the monks treated with too much contempt, and Erasmus too studiously praised; but to these objections he paid but little attention.

Not long after he wrote the "Rape of the Lock," the most airy, the most ingenious, and the most delightful of all his compositions. It was occasioned by a rather too familiar frolic of gallantry, in which Lord Petre cut off a lock of Mrs. Arabella Fermor's hair. This, whether by stealth or violence, was so much resented, that the intimacy of the two families, before very friendly, was interrupted.

At its first appearance it was termed by Addison "merum sal." Pope, however, saw that it was capable of improvement; and, having luckily contrived to borrow his machinery from the Rosicrucians, imparted the scheme with which his head was teeming to Addison, who told him that his work, as it stood, was "a delicious little thing," and gave him no encouragement to retouch it.

Of this poem many years afterwards Dennis pub-



lished some remarks, though with very little force, and with no effect; for the opinion of the public was already settled, and it was no longer at the mercy of criticism. About the same period he published the "Temple of Fame;" on which Dennis afterwards published a criticism, in which the most reasonable objection is, that some of the lines represent motion as exhibited by sculpture.

Of the epistle from "Eloisa to Abelard" Johnson could not ascertain the date. His first inclination to attempt a composition of that kind arose from his perusal of Prior's "Nut-brown Maid." How much he has surpassed Prior's work it is not necessary to mention, when perhaps it may be said with justice that he has excelled every composition of the same kind. The mixture of religious hope and resignation gives an elevation and dignity to disappointed love, which images merely natural cannot bestow. In the year 1713 he published "Windsor Forest," of which part was, as he relates, written at sixteen years of age, about the same time as his pastorals, and the latter part was added afterwards; where the addition begins we are not told. The lines relating to the peace confess their own date. It is dedicated to Lord Lansdowne, who was then in high reputation and influence among the Tories, and it is said that the conclusion of the poem gave great pain to Addison both as a poet and a politician. The pain that Addison might feel it is not likely he would confess, and it is certain that he so well suppressed his discontent that Pope considered himself his favourite; for, having been consulted in the revisal of "Cato," he introduced it by a prologue; and when Dennis published his remarks, undertook, not indeed to vindicate, but to revenge his friend by a "Narrative of the Frenzy of John Dennis." There is reason to believe that Addison gave no encouragement to this disingenuous hostility, for Pope says in a letter to him, "Indeed your opinion, that 'tis entirely to be neglected, would be my own in my own case; but I felt more warmth here than I did when I first saw his book against myself (though indeed in two minutes it made me heartily merry)." He shortly afterwards published in "The Guardian" the ironical comparison between the pastorals of Philips and Pope. The superiority of Pope is so ingeniously dissembled and the feeble lines of Philips so skilfully preferred, that Steele was unwilling to print the paper lest Pope should be offended. Addison immediately saw the writer's design, but concealed his discovery and permitted its publication, which, by making his friend Philips ridiculous, made him for ever an enemy to Pope.

It appears that about this time Pope had a strong inclination to unite the art of painting with that of poetry, and put himself under the tuition of Jervas. He was near-sighted, and therefore not formed by nature for a painter; he tried, however, how far he could advance, and sometimes persuaded his friends to sit. A picture of Betterton, supposed to be drawn by him, was in the possession of Lord Mansfield. He appears to have regarded Betterton with kindness and esteem, and after his death published under his name a version, in modern English, of Chaucer's "Prologues," and one of his "Tales."

The following year produced a bolder attempt, by which profit was sought as well as praise. The poems which he had hitherto written, however they might have raised his name, had made very little addition

to his fortune. The allowance which his father made him, though, proportioned to what he had, it might be considered liberal, could not be large; his religion prevented him from the occupation of any civil employment, and he complained that he wanted even money to buy books. He therefore resolved to try how far the favour of the public extended, by soliciting a subscription to a version of the Iliad, with large notes. To print by subscription was for some time a practice peculiar to the English. The first considerable work for which this expedient was employed, is said to have been Dryden's Virgil, and it had been tried again with great success when the "Tatlers" were collected into volumes. There was reason to believe that Pope's attempt would be successful. He was in the full bloom of reputation, and was personally known to almost all whom dignity of employment or splendour of reputation had made eminent; he conversed indifferently with both parties and never disturbed the public with his political opinions, and it might be naturally expected, as each faction then boasted its literary zeal, that the great men, who on other occasions practised all the violence of opposition, would emulate each other in their encouragement of a poet who delighted all, and by whom none had been offended. With these hopes he offered an English Iliad to subscribers, in six volumes in quarto, for six guineas. His proposal was very favourably received, and the patrons of literature were busy to recommend his undertaking and promote his interest. Lord Oxford, indeed, lamented that such a genius should be wasted upon a work not original, but proposed no means by which he might live without it. Addison recommended caution and moderation, and advised him not to be content with the praise of half the nation when he might be universally favoured. The greatness of the design, the popularity of the author, and the attention of the literary world, naturally raised such expectations of the future sale, that the booksellers made their offers with great eagerness; but the highest bidder was Bernard Lintot, who became proprietor on condition of supplying, at his own expense, all the copies which were to be delivered to subscribers, or presented to friends, and paying 200*l.* for every volume. Of the quartos it was stipulated that none should be printed but for the author, that the subscription might not be depreciated; but Lintot impressed the same pages upon a small folio and paper perhaps a little thinner; and sold exactly at half the price, for half a guinea each volume, books so little inferior to the quartos that, by a fraud of trade, those folios being afterwards shortened by cutting away the top and bottom, were sold as copies printed for the subscribers. Lintot printed 250 on royal paper in folio for two guineas a volume; of the small folio, having printed 1750 copies of the first volume, he reduced the number in the other volumes to 1000. It is unpleasant to relate that the bookseller, after all his hopes and all his liberality, was by a very unjust and illegal action defrauded of his profit. An edition of the English Iliad was printed in Holland in duodecimo, and imported clandestinely for the gratification of those who were impatient to read what they could not yet afford to buy. This fraud could only be counteracted by an edition equally cheap and more commodious, and Lintot was compelled to contract his folio at once into a duodecimo, and lose the advantage of an intermediate gra-

dation. The notes, which in the Dutch copies were placed at the end of each book as they had been in the large volumes, were now subjoined to the text in the same page, and are therefore more easily consulted. Of this edition 2500 were first printed, and 5000 a few weeks afterwards, but indeed great numbers were necessary to produce considerable profit.

The encouragement given to this translation, though report seems to have over-rated it, was such as the world has not often seen. The subscribers were 575; the copies for which subscriptions were given were 654, and only 660 were printed. For those copies Pope had nothing to pay; he therefore received, including the 200*l.* a volume, 5320*l.* 4*s.* without deduction, as the books were supplied by Lintot. By the success of his subscription Pope was relieved from those pecuniary distresses with which, notwithstanding his popularity, he had hitherto struggled. While the translation of Homer was in its progress Mr. Craggs, then secretary of state, offered to procure him a pension, which, at least during his ministry, might be enjoyed with secrecy. This was not accepted by Pope, who told him, however, that if he should be pressed from want of money he would send to him for occasional supplies. Craggs was not long in power, and was never solicited for money by Pope. With the product of this subscription he secured his future life from want by considerable annuities. The estate of the duke of Buckingham was found to have been charged with 500*l.* a year, payable to Pope, which doubtless his translation enabled him to purchase.

To those who have skill to estimate the excellence and difficulty of this great work, it must be very desirable to know how it was performed, and by what gradations it advanced to correctness. Of such an intellectual process the knowledge has very rarely been attainable; but happily there remains the original copy of the Iliad, which, being obtained by Bolingbroke as a curiosity, descended from him to Mallet. But between this manuscript, which is written upon accidental fragments of paper, and the printed edition, there must have been an intermediate copy that was perhaps destroyed as it returned from the press.

From the first copy Dr. Johnson procured a few transcripts, which we subjoin after the copy as it appears in the printed edition. Those words in italics are cancelled in the copy. The beginning of the first book stands thus:—

*"The wrath of Peleus' son, the direful spring  
Of all the Grecian woes, O goddess, sing!  
That wrath which hurl'd to Pluto's gloomy reign  
The souls of mighty chiefs untimely slain.*

*The stern Pelides' rage, O goddess, sing,  
Of all the woes of Greece the fatal spring,  
That strew'd with warriors dead the Phrygian plain,  
And peopled the dark hell with heroes slain.*

Whose limbs unburied on the naked shore,  
Devouring dogs and hungry vultures tore,  
Since great Achilles and Atreides strove;  
Such was the sovereign doom, and such the will of Jove.

*Whose limbs, unburied on the hostile shore,  
Devouring dogs and greedy vultures tore,  
Since first Atreides and Achilles strove:  
Such was the sovereign doom, and such the will of Jove.*

Declare, O Muse, in what ill-fated hour  
Sprung the fierce strife, from what offended power?  
Latona's son a dire contagion spread,  
And heap'd the camp with mountains of the dead;  
The king of men his reverend priest defied,  
And for the king's offence the people died.

*Declare, O goddess, what offended power  
Inflamed their rage, in that ill-omen'd hour;*

*Phæbus himself the dire debate procured,  
To avenge the wrongs his injured priest endured.  
For this the god a dire infection spread,  
And heap'd the camp with millions of the dead:  
The king of men the sacred sire defied,  
And for the king's offence the people died."*

The Iliad was published, volume by volume as the translation proceeded; the four first books appeared in 1715. The expectation of this work was undoubtedly high, and every man who had connected his name with criticism or poetry was desirous of such intelligence as might enable him to talk upon the popular topic. Halifax, who, by having been first a poet and then a patron of poetry, had acquired the right of being a judge, was willing to hear some books while they were yet unpublished. Of this rehearsal Pope afterwards gave the following account:—"The famous Lord Halifax was rather a pretender to taste than really possessed of it. When I had finished the two or three first books of my translation of the Iliad, that lord desired to have the pleasure of hearing them read at his house. Addison, Congreve, and Garth were there at the reading. In four or five places Lord Halifax stopped me very civilly, and with a speech each time much of the same kind, 'I beg your pardon, Mr. Pope, but there is something in that passage that does not quite please me. Be so good as to mark the place, and consider it a little at your leisure. I am sure you can give it a little turn.' I returned from Lord Halifax's with Dr. Garth in his chariot; and, as we were going along, was saying to the doctor, that my lord had laid me under a great deal of difficulty by such loose and general observations; that I had been thinking over the passages almost ever since, and could not guess at what it was that offended his lordship in either of them. Garth laughed heartily at my embarrassment; said I had not been long enough acquainted with Lord Halifax to know his way yet; that I need not puzzle myself about looking those places over and over when I got home. 'All you need do,' says he, 'is to leave them just as they are; call on Lord Halifax two or three months hence, thank him for his kind observations on those passages, and then read them to him as altered. I have known him much longer than you have, and will be answerable for the event.' I followed his advice; waited on Lord Halifax some time after; said I hoped he would find his objections to those passages removed; read them to him exactly as they were at first; and his lordship was extremely pleased with them, and cried out, 'Ay, now they are perfectly right—nothing can be better.'"

It is seldom that the great or the wise suspect that they are despised or cheated. Halifax, thinking this a lucky opportunity of securing immortality, made some advances of favour and some overtures of advantage to Pope, which he seems to have received with sullen coldness. All our knowledge of this transaction is derived from a single letter, dated December 1, 1714, in which Pope says, "I am obliged to you both for the favours you have done me, and those you intend me. I distrust neither your will nor your memory when it is to do good; and if I ever become troublesome or solicitous, it must not be out of expectation, but out of gratitude. Your lordship may cause me to live agreeably in the town, or contentedly in the country, which is really all the difference I set between an easy fortune and a small one. It is indeed a high strain of generosity in you



to think of making me easy all my life, only because I have been so happy as to divert you some few hours; but, if I may have leave to add it is because you think me no enemy to my native country, there will appear a better reason, for I must of consequence be very much, as I sincerely am, yours, &c."

These voluntary offers and this faint acceptance ended without effect. The patron was not accustomed to such frigid gratitude, and the poet fed his own pride with the dignity of independence. They probably were suspicious of each other. Pope would not dedicate till he saw at what rate his praise was valued; he would be "troublesome out of gratitude, not expectation." Halifax thought himself entitled to confidence, and would give nothing unless he knew what he should receive. Their commerce had its beginning in hope of praise on one side, and of money on the other, and ended because Pope was less eager of money than Halifax of praise. It is not likely that Halifax had any personal benevolence to Pope; it is evident that Pope looked on Halifax with scorn. The reputation of this great work failed of gaining him a patron, but it deprived him of a friend. Addison and he were now at the head of poetry and criticism; and both in such a state of elevation that, like the two rivals in the Roman state, one could no longer bear an equal, nor the other a superior. Of the gradual abatement of kindness between friends the beginning is often scarcely discernible by themselves, and the process is continued by petty provocations, and incivilities sometimes peevishly returned, and sometimes contemptuously neglected, which would escape all attention but that of pride, and drop from any memory but that of resentment. Pope doubtless approached Addison when the reputation of their wit brought them together, with the respect due to a man whose abilities were acknowledged, and who, having attained that eminence to which he was himself aspiring, had in his hands the distribution of literary fame. He paid court with sufficient diligence by his prologue to "Cato," by his abuse of Dennis, and with praise yet more direct by his poem on the "Dialogues on Medals," of which the immediate publication was then intended. In all this there was no hypocrisy, for he confessed that he found in Addison something more pleasing than in any other man. It may be supposed that as Pope saw himself favoured by the world, and more frequently compared his own powers with those of others, his confidence increased, and his submission lessened; and that Addison felt no delight from the advances of a young wit, who might soon contend with him for the highest place. Every great man, of whatever kind be his greatness, has among his friends those who officiously or insidiously quicken his attention to offences, heighten his disgust, and stimulate his resentment. Of such adherents Addison doubtless had many, and Pope was now too high to be without them.

From the appearance of the proposals for the *Iliad*, the kindness of Addison seems to have abated. Jervas the painter once pleased himself with imagining that he had re-established their friendship; and wrote to Pope that Addison once suspected him of too close a confederacy with Swift, but was now satisfied with his conduct. To this Pope answered a week after, that his engagements to Swift were such as his services in regard to the

subscription demanded, and that the Tories never put him under the necessity of asking leave to be grateful. "But," says he, "as Mr. Addison must be the judge in what regards himself, and seems to have no very just one in regard to me, so I must own to you I expect nothing but civility from him." In the same letter he mentions Philips, as having been busy to kindle animosity between them; but, in a letter to Addison, he expresses some consciousness of behaviour inattentively deficient in respect.

Of Swift's industry in promoting the subscription for the *Iliad*, there remains the testimony of Kennet, no friend to either him or Pope. "Nov. 2, 1713, Dr. Swift came into the coffee-house, and had a bow from every body but me, who, I confess, could not but despise him. When I came to the antichamber to wait, before prayers, Dr. Swift was the principal man of talk and business, and acted as master of requests. Then he instructed a young nobleman that the best poet in England was Mr. Pope (a papist), who had begun a translation of Homer into English verse, for which he must have them all subscribe; for, says he, the author shall not begin to print till I have a thousand guineas for him."

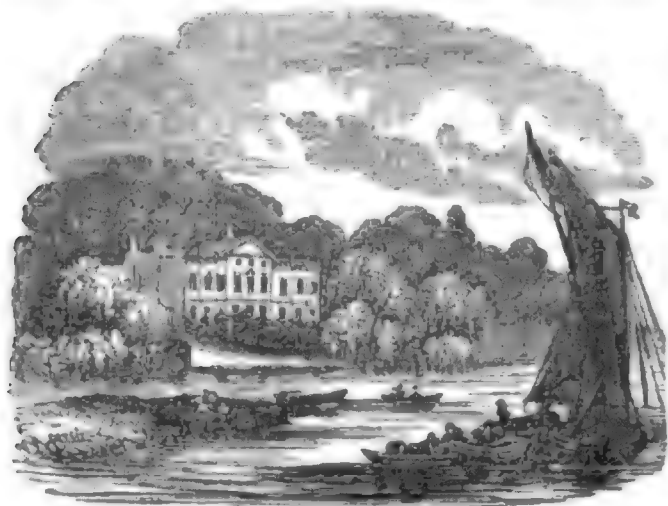
The first volume of Homer was published in 1715, and a rival version of the first *Iliad*, for rivals the time of their appearance inevitably made them, was immediately printed, with the name of Tickell. It was soon perceived that, among the followers of Addison, Tickell had the preference, and the critics and poets divided into factions. "I," says Pope, "have the town, that is, the mob, on my side; but it is not uncommon for the smaller party to supply by industry what it wants in numbers. I appeal to the people as my rightful judges, and, while they are not inclined to condemn me, shall not fear the high-flyers at Button's." This opposition he immediately imputed to Addison, and complained of it in terms sufficiently resentful to Craggs, their common friend. When Addison's opinion was asked, he declared the versions to be both good, but Tickell's the best that had ever been written; and sometimes said that they were both good, but that Tickell had more of Homer.

Pope was now sufficiently irritated; his reputation and his interest were at hazard. He once intended to print together the four versions of Dryden, Marston, Pope, and Tickell, that they might be readily compared and fairly estimated. This design seems to have been defeated by the refusal of Tonson, who was the proprietor of the other three versions. Pope intended at another time a rigorous criticism of Tickell's translation, and had marked a copy, in all places that appeared defective. But while he was thus meditating defence or revenge, his adversary sunk before him without a blow; the voice of the public were not long divided, and the preference was universally given to Pope's performance. Dr. Johnson says he was convinced, by adding one circumstance to another, that the other translation was the work of Addison himself; but if he knew it in Addison's lifetime, it does not appear that he told it. He left his illustrious antagonist to be punished by what has been considered as the most painful of all reflections, the remembrance of a crime perpetrated in vain.

The other circumstances of their quarrel were thus related by Pope:—"Philips seemed to have been

encouraged to abuse me in coffee-houses and conversations: and Gildon wrote a thing about Wycherley, in which he had abused both me and my relations very grossly. Lord Warwick himself told me one day, that it was in vain for me to endeavour to be well with Mr. Addison; that his jealous temper would never admit of a settled friendship between us: and, to convince me of what he had said, assured me, that Addison had encouraged Gildon to publish those scandals, and had given him ten guineas after they were published. The next day, while I was heated with what I had heard, I wrote a letter to Mr. Addison, to let him know that I was not unacquainted with this behaviour of his; that if I was to speak severely of him, in return for it, it should be not in such a dirty way; that I should rather tell him, himself, fairly of his faults, and allow his good qualities; and that it should be something in the following manner: I then adjoined the first sketch of what has since been called my satire on Addison. Mr. Addison used me very civilly ever after." The verses on Addison, when they were sent to Atterbury, were considered by him as the most excellent of Pope's performances; and the writer was advised, since he knew where his strength lay, not to suffer it to remain unemployed.

Pope removed to Twickenham in 1715, to which his residence afterwards gave so much celebrity, and he settled there with his father and mother. A view of this celebrated villa is given in the subjoined sketch.



Here he planted the vines and the quincunx which he often alludes to; and being under the necessity of making a subterraneous passage to a garden on the other side of the road, he adorned it with fossils, and dignified it with the title of a grotto; a place of silence and retreat, from which he endeavoured to persuade his friends and himself that cares and passions could be excluded.

While the volumes of his Homer were annually published, he collected his former works into one quarto volume, to which he prefixed a preface, written with great elegance, which was afterwards reprinted, with some passages subjoined that he at first omitted; other marginal additions of the same kind he made in the later editions of his poems. Waller remarks, that poets lose half their praise, because the reader knows not what they have blotted. Pope's voracity of fame taught him the art of obtaining the accumulated honour both of what he had published and of what he had suppressed. In this year his father died suddenly, in his seventy-fifth year, having

past twenty-nine years in privacy. He is not known but by the character which his son has given him. If the money with which he retired was all acquired by himself, he had traded very successfully in times when sudden riches were rarely attainable.

The publication of the *Iliad* was completed in 1720. In this disastrous year of national infatuation, when more riches than Peru can boast were expected from the South Sea, when the contagion of avarice tainted every mind, and even poets panted after wealth, Pope was seized with the universal passion, and ventured some of his money. The stock rose in its price; and for a while he thought himself the lord of thousands. But this dream of happiness did not last long; and he seems to have waked soon enough to get clear with the loss of what he once thought himself to have won, and perhaps not wholly of that.

Next year he published some select poems of his friend Dr. Parnell, with a very elegant dedication to the earl of Oxford; who, after all his struggles and dangers, then lived in retirement. He published the same year an edition of "Shakspeare." His name was now of so much authority, that Tonson thought himself entitled, by annexing it, to demand a subscription of six guineas for Shakspeare's plays in six quarto volumes; nor did his expectation much deceive him, for of 750 which he printed he sold a great number at the price proposed. The reputation of that edition indeed sunk afterwards so low that 140 copies were sold at sixteen shillings each. On this undertaking, to which Pope was induced by a reward of 217*l.* 12*s.*, he seems never to have reflected afterwards without vexation; for Theobald, a man of great diligence, with very slender powers, first, in a work called "Shakspeare Restored," and then in a formal edition, detected his deficiencies with all the insolence of victory; and as he was now high enough to be feared and hated, Theobald had from others all the help that could be supplied, by the desire of humbling a haughty rival. From this time Pope became an enemy to editors, collators, commentators, and verbal critics; and hoped to persuade the world that he miscarried in this undertaking only by having a mind too great for such minute employment.

Soon after the appearance of the *Iliad*, resolving not to let the general kindness cool, he published proposals for a translation of the *Odyssey*, in five volumes, for five guineas. He was willing, however, now, to have associates in his labour, being either weary with toiling upon another's thoughts, or having heard, as Ruffhead relates, that Fenton and Broome had already begun the work, and liking better to have them confederates than rivals. In 1723, while he was engaged in this new version, he appeared before the lords at the memorable trial of Bishop Atterbury, with whom he had lived in great familiarity and frequent correspondence. Atterbury had honestly recommended to him the study of the papal controversy in hope of his conversion, to which Pope answered in a manner that cannot much recommend his principles or his judgment. In questions and projects of learning, they agreed better. He was called at the trial to give an account of Atterbury's domestic life and private employment, that it might appear how little time he had left for plots. Pope had but few words to utter, and in those few he made several blunders. His "Letters to Atterbury" express the utmost esteem, tenderness, and



gratitude; "perhaps," says he, "it is not only in this world that I may have cause to remember the bishop of Rochester." At their last interview in the Tower, Atterbury presented him with a Bible.

Of the *Odyssey*, Pope translated only twelve books; the rest were the work of Broome and Fenton; the notes were written wholly by Broome, who was not over-liberally rewarded. The public was carefully kept ignorant of the several shares; and an account was subjoined at the conclusion, which is now known not to be true. His contract with Lintot was the same as for the *Iliad*, except that only 100*l.* were to be paid him for each volume. The number of subscribers were 574, and of copies 819; so that his profit, when he had paid his assistants, was still very considerable. The work was finished in 1725, and from that time he resolved to make no more translations. The sale did not answer Lintot's expectation; and then he pretended to discover something of fraud in Pope, and commenced or threatened a suit in chancery. On the English *Odyssey* a criticism was published by Spence, at that time prelector of poetry at Oxford, a man whose learning was not very great, and whose mind was not very powerful. His criticism, however, was just; what he thought, he thought rightly; and his remarks were recommended by his coolness and candour. In him Pope had the first experience of a critic without malevolence, who thought it as much his duty to display beauties as expose faults; who censured with respect, and praised with alacrity. With this criticism Pope was so little offended that he sought the acquaintance of the writer, who lived with him from that time in great familiarity, attended him in his last hours, and compiled memorials of his conversation. The regard of Pope recommended him to the great and powerful; and he obtained several very valuable preferments in the church.

Not long after Pope was returning home from a visit in a friend's coach, which, in passing a bridge, was overturned into the water; the windows were closed, and being unable to force them open, he was in danger of immediate death, when the postilion snatched him out by breaking the glass. Voltaire, who was then in England, sent him a letter of consolation. He had been entertained by Pope at his table, where he talked with so much grossness that Mrs. Pope was driven from the room.

Pope soon afterwards joined with Swift, who was then in England, to publish three volumes of *Miscellanies*, in which amongst other things he inserted the "Memoirs of a Parish Clerk," in ridicule of Burnet's importance in his own history, and "A Debate upon Black and White Horses," written in all the formalities of a legal process by the assistance, as is said, of Mr. Fortescue, afterwards master of the rolls. Before these *Miscellanies* is a preface signed by Swift and Pope, but apparently written by Pope; in which he makes a ridiculous and romantic complaint of the robberies committed upon authors by the clandestine seizure and sale of their papers. In these *Miscellanies* was first published "The Art of Sinking in Poetry," which, by such a train of consequences as usually passes in literary quarrels, gave Pope occasion to publish a new satirical work. In 1728 he began to put Atterbury's advice in practice; and showed his satirical powers by publishing "The Dunciad," one of his greatest and most elaborate performances, in which he endeavoured to sink into

contempt all the writers by whom he had been attacked, and some others whom he thought unable to defend themselves. At the head of the *Dunces* he placed Theobald, whom he accused of ingratitude; but whose real crime was supposed to be that of having revised "Shakspeare" more happily than himself. This satire had the effect which he intended, by blasting the characters which it touched. Ralph, who, unnecessarily interposing in the quarrel, got a place in a subsequent edition, complained that for a time he was in danger of starving, as the booksellers had no longer any confidence in his capacity.

The history of "The Dunciad" is very minutely related by Pope himself in a dedication which he wrote to Lord Middlesex in the name of Savage. "I will relate," he says, "the war of the Dunces (for so it has been commonly called), which began in the year 1727 and ended in 1730.

"When Dr. Swift and Mr. Pope thought it proper, for reasons specified in the preface to their *Miscellanies*, to publish such little pieces of theirs as had casually got abroad, there was added to them the 'Treatise of the Bathos; or the Art of Sinking in Poetry.' It happened that in one chapter of this piece the several pieces of bad poets were ranged in classes, to which were prefixed almost all the letters of the alphabet (the greatest part of them at random; but such was the number of poets eminent in that art, that some one or other took every letter to himself: all fell into so violent a fury that for half a year or more the common newspapers (in most of which they had some property, as being hired writers) were filled with the most abusive falsehoods and scurrilities they could possibly devise; a liberty no way to be wondered at in those people and in those papers, that for many years during the uncontrolled license of the press, had aspersed almost all the great characters of the age; and this with impunity, their own persons and names being utterly secret and obscure.

"This gave Mr. Pope the thought that he had now some opportunity of doing good, by detecting and dragging into light these common enemies of mankind; since to invalidate this universal slander it sufficed to show what contemptible men were the authors of it. He was not without hopes that by manifesting the dulness of those who had only malice to recommend them, either the booksellers would not find their account in employing them, or the men themselves, when discovered, want courage to proceed in so unlawful an occupation. This it was that gave birth to 'The Dunciad;' and he thought it an happiness that, by the late flood of slander on himself, he had acquired such a peculiar right over their names as was necessary to this design.

"On the 12th of March, 1729, at St. James's, that poem was presented to the king and queen (who had before been pleased to read it), by the right honourable Sir Robert Walpole; and some days after the whole impression was taken and dispersed by several noblemen and persons of the first distinction. It is certainly a true observation, that no people are so impatient of censure as those who are the greatest slanderers, which was wonderfully exemplified on this occasion. On the day the book was first vended a crowd of authors besieged the shop; intreaties, advices, threats of law and battery; nay, cries of 'treason', were all employed to hinder the coming out of 'The Dunciad:' on the other side, the booksellers and

hawkers made as great efforts to procure it. What could a few poor authors do against so great a majority as the public? There was no stopping a torrent with a finger, so out it came.

"Many ludicrous circumstances attended it. The Dunces (for by this name they were called) held weekly clubs to consult of hostilities against the author. One wrote a letter to a great minister, assuring him Mr. Pope was the greatest enemy the government had; and another bought his image in clay to execute him in effigy; with which sad sort of satisfaction the gentlemen were a little comforted.

"Some false editions of the book appeared, having an owl in their frontispiece: the true one, to distinguish it, fixed in its stead an ass laden with authors. Then another surreptitious one being printed with the same ass, the new edition in octavo returned for distinction to the owl again. Hence arose a great contest of booksellers against booksellers, and advertisements against advertisements; some recommending the edition of the owl, and others the edition of the ass; by which names they came to be distinguished, to the great honour also of the gentlemen of 'The Dunciad.'"

Pope appears by this narrative to have contemplated his victory over the Dunces with great exultation; and such was his delight in the tumult which he had raised, that for a while his natural sensibility was suspended, and he read reproaches and invectives without emotion, considering them only as the necessary effects of that pain which he rejoiced in having given.

"The Dunciad," in the complete edition, is addressed to Dr. Swift: of the notes, part were written by Dr. Arbuthnot; and an apologetical letter was prefixed, signed by Cleland, but supposed to have been written by Pope. After this general war upon dulness, he seems to have indulged himself a while in tranquillity; but his subsequent productions prove that he was not idle. He published in 1731 a poem on "Taste," in which he very particularly and severely criticises the house, the furniture, the gardens, and the entertainments, of Timon, a man of great wealth and little taste. By Timon he was privately said to mean the duke of Chandos; a man perhaps too much pleased with pomp and show, but of a kind and beneficent temper, and who had consequently the voice of the public in his favour. A violent outcry was therefore raised against the ingratitude and treachery of Pope, who was said to have been indebted to the patronage of Chandos for a present of a thousand pounds, and who gained the opportunity of insulting him by the kindness of his invitation.

The receipt of the thousand pounds Pope publicly denied; but from the reproach which the attack on a character so amiable brought upon him, he tried all means of escaping. The name of Cleland was again employed in an apology, by which no man was satisfied, and he was at last reduced to shelter his temerity behind dissimulation, and endeavour to make that disbelieved which he never had confidence openly to deny. He wrote an exculpatory letter to the duke, which was answered with great magnanimity, as by a man who accepted his excuse without believing his professions. He said that to have ridiculed his taste or his buildings had been an indifferent action in another man; but that in Pope, after the reciprocal kindness that had been exchanged between them, it had been less easily excused.

The following year deprived him of Gay, a man whom he had known early, and whom he seemed to love with more tenderness than any other of his literary friends. Pope was now forty-four years old; an age at which the mind begins less easily to admit new confidence, and the will to grow less flexible; and when therefore the departure of an old friend is very acutely felt. In the next year he lost his mother, not by an unexpected death, for she had lasted to the age of ninety-three; but she did not die unlamented. The filial piety of Pope was in the highest degree amiable and exemplary; his parents had the happiness of living till he was at the summit of poetical reputation, till he was at ease in his fortune, and without a rival in his fame, and found no diminution of his respect or tenderness. Whatever was his pride, to them he was obedient; and whatever was his irritability, to them he was gentle. Pope now passed much of his time at Hagley, and his favourite summer-house is delineated beneath.



One of the passages of Pope's life which seems to deserve some enquiry, was a publication of letters between him and many of his friends, which, falling into the hands of Curll, a rapacious bookseller, were by him printed and sold. This volume containing some letters from noblemen, Pope incited a prosecution against him in the house of lords for breach of privilege, and attended himself to stimulate the resentment of his friends. Curll appeared at the bar, and knowing himself in no great danger, spoke of Pope with very little reverence. "He has," said Curll, "a knack at versifying; but in prose I think myself a match for him." When the orders of the house were examined, none of them appeared to have been infringed; Curll went away triumphant, and Pope was left to seek some other remedy. Curll's account was, that one evening a man in a clergyman's gown, but with a lawyer's band, brought and offered to sale a number of printed volumes, which he found to be Pope's epistolary correspondence; that he asked no name and was told none, but gave the price demanded, and thought himself authorized to use his purchase to his own advantage.

Before these letters appeared he published his "Essay on Man," which, if his letter to Swift be rightly explained by the commentator, had been eight years under his consideration, and of which he seems to have desired the success with great solicitude. He had now many open, and doubtless many secret enemies. The Dunces were yet smarting with the war: and the superiority which he publicly arrogated dis-



posed the world to wish for his humiliation. All this he knew, and against all this he provided. His own name, and that of his friend, to whom the work is inscribed, were in the first editions carefully suppressed; and the poem, being of a new kind, was ascribed to one or another, as favour determined or conjecture wandered; "it was given," says Warburton, "to every man, except him only who could write it." Those who like only when they like the author, and who are under the dominion of a name, condemned it; and those admired it who are willing to scatter praise at random, which, while it is unappropriated, excites no envy. Those friends of Pope that were trusted with the secret, went about lavishing honours on the newborn poet, and hinting that Pope was never so much in danger from any former rival. To those authors whom he had personally offended, and whose opinion the world considered as decisive, and whom he suspected of envy or malevolence, he sent his essay as a present before publication, that they might defeat their own enmity by praises which they could not afterwards decently retract. With these precautions, in 1733 was published the first part of the "Essay on Man." There had been for some time a report that Pope was busy upon a system of morality; but this design was not discovered in the new poem, which had a form and a title with which its readers were unacquainted.

The subsequent editions of the first epistle exhibited two memorable corrections. At first the poet and his friend

"Exaltate freely o'er this scene of man,  
A mighty maze of walks without a plan."

For which he wrote afterwards,

"A mighty maze, but not without a plan:"

For, if there was no plan it was in vain to describe or to trace the maze.

The other alteration was of these lines:—

"And spite of pride, and in thy reason's spite,  
One truth is clear, whatever is, is right:"

But having afterwards discovered, or been shown, that the "truth" which subsisted "in spite of reason" could not be very "clear," he substituted

"And spite of pride, in erring reason's spite."

The second and third epistles were published, and Pope was more and more suspected of writing them; at last, in 1734, he avowed the fourth, and claimed the honour of a moral poet. In the conclusion it is sufficiently acknowledged that the principal doctrine of the "Essay on Man" was received from Bolingbroke, who is said to have ridiculed Pope among those who enjoyed his confidence, as having adopted and advanced principles of which he did not perceive the consequence, and as blindly propagating opinions contrary to his own.

About this time Warburton began to make his appearance in the first ranks of learning. He was a man of vigorous faculties, a mind fervid and vehement, supplied by incessant and unlimited enquiry with wonderful extent and variety of knowledge, which yet had not oppressed his imagination, nor clouded his perspicacity. To every work he brought a memory full fraught, together with a fancy fertile of original combinations, and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits too eager to be always cautious. His abili-

ties gave him an haughty confidence, which he disdained to conceal; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority as made his readers commonly his enemies, and excited against the advocate the wishes of some who favoured the cause. He had, in the early part of his life, pleased himself with the notice of inferior wits and corresponded with the enemies of Pope. A letter was produced, when he had perhaps himself forgotten it, in which he tells Concanen, "Dryden, I observe, borrows for want of leisure, and Pope for want of genius; Milton out of pride, and Addison out of modesty." And when Theobald published "Shakspeare" in opposition to Pope, the best notes were supplied by Warburton. But the time was now come when Warburton was to change his opinion, and Pope was to find a defender in him who had contributed so much to the exaltation of his rival. The arrogance of Warburton excited against him every artifice of offence, and therefore it may be supposed that his union with Pope was censured as hypocritical inconstancy; but Warburton, whatever was his motive, undertook, without solicitation, to rescue Pope from the talons of a saucy writer named Crousaz, who had accused him of favouring fatality, or rejecting revelation; and from month to month continued a vindication of the "Essay on Man" in a literary journal of that time, called "The Republick of Letters."

Pope, who probably began to doubt the tendency of his own work, was glad that the positions, of which he perceived himself not to know the full meaning, could by any mode of interpretation be made to mean well. How much he was pleased with his gratuitous defender, the following letter evidently shows:—

"Sir, I have just received from Mr. R. two more of your letters. It is in the greatest hurry imaginable that I write this; but I cannot help thanking you in particular for your third letter, which is so extremely clear, short, and full, that I think Mr. Crousaz ought never to have another answer, and deserved not so good an one. I can only say, you do him too much honour, and me too much right, so odd as the expression seems; for you have made my system as clear as I ought to have done, and could not. It is indeed the same system as mine, but illustrated with a ray of your own, as they say our natural body is the same still when it is glorified. I am sure I like it better than I did before, and so will every man else. I know I meant just what you explain, but I did not explain my own meaning so well as you. You understand me as well as I do myself; but you express me better than I could express myself. Pray accept the sincerest acknowledgments. I cannot but wish these letters were put together in one book, and intend (with your leave) to procure a translation of part at least, or all of them into French; but I shall not proceed a step without your consent and opinion," &c.

From this time Pope lived in the closest intimacy with his commentator, and amply rewarded his kindness and his zeal; for he introduced him to Mr. Murray, by whose interest he became preacher at Lincoln's Inn, and to Mr. Allen, who gave him a bishopric. When he died he left him the property of his works, a legacy which may be reasonably estimated, according to Johnson, at 4,000*l*.

Besides the general system of morality supposed to be contained in the "Essay on Man," it was his intention to write distinct poems upon the different du-

ties or conditions of life; one of which is the epistle to Lord Bathurst on the "Use of Riches," a work on which he declared great labour to have been bestowed. Into this poem some hints are historically thrown, and some known characters are introduced, with others of which it is difficult to say how far they are real or fictitious. This is the only work in which the author has given a hint of his religion by ridiculing the ceremony of burning the pope, and by mentioning with some indignation the inscription on the monument. When this poem was first published, the dialogue having no letters of direction, was perplexed and obscure. Pope seems to have written with no very distinct idea, for he calls that "An Epistle to Bathurst" in which Bathurst is introduced as speaking. He afterwards inscribed to Lord Cobham his "Characters of Men," written with close attention to the operations of the mind and modifications of life. In this poem he has endeavoured to establish and exemplify his favourite theory of the ruling passion, by which he means an original direction of desire to some particular object, an innate affection which gives all action a determinate and invariable tendency, and operates upon the whole system of life, either openly or more secretly, by the intervention of some accidental or subordinate propensity.

To the "Characters of Men" he added soon after, in an epistle supposed to have been addressed to Martha Blount, but which the last edition has taken from her, the "Characters of Women." This poem, which was executed with great diligence, and in the author's opinion with great success, was neglected at its first publication, as the commentator supposes, because the public was informed by an advertisement that it contained no character drawn from the life; an assertion which Pope probably did not expect or wish to have been believed, and which he soon gave his readers sufficient reason to distrust, by telling them, in a note, that the work was imperfect because part of his subject was vice too high to be yet exposed.

He afterwards published (between 1730 and 1740) "Imitations of Different Poems of Horace," generally with his name, and once, as was suspected, without it. What he was upon moral principles ashamed to own, he ought to have suppressed. This mode of imitation, in which the ancients are familiarised, by adapting their sentiments to modern topics, by making Horace say of Shakspeare what he originally said of Ennius, and accommodating his satires on Pantolabus and Nomentanus to the flatterers and prodigals of our own time, was first practised in the reign of Charles the Second by Oldham and Rochester. It is a kind of middle composition between translation and original design, which pleases when the thoughts are unexpectedly applicable, and the parallels lucky. It seems to have been Pope's favourite amusement; for he has carried it further than any former poet. He published likewise a revival of Dr. Donne's "Satires," which was recommended to him by the duke of Shrewsbury and the earl of Oxford. They made no great impression on the public. The epistle to Dr. Arbuthnot, which seems to be derived in its first design from Boileau's "Address à son Esprit," was published in January 1735, about a month before the death of him to whom it is inscribed. It is to be regretted that either honour or pleasure should have been missed by Arbuthnot; a man estimable for his learning, amiable for his life, and venerable

for his piety. In this poem Pope seems to reckon with the public. He vindicates himself from censures, and with dignity, rather than arrogance, enforces his own claims to kindness and respect. Into this poem are interwoven several paragraphs which had been before printed as a fragment, and among them the satirical lines upon Addison, of which the last couplet has been twice corrected. It was at first,

"Who would not smile if such a man there be?  
Who would not laugh if Addison were he?"

Then,

"Who would not grieve if such a man there be?  
Who would not laugh if Addison were he?"

And it stands at last,

"Who but must laugh if such a man there be?  
Who would not weep if Atticus were he?"

He was at this time at open war with Lord Hervey, who had distinguished himself as a steady adherent to the ministry; and being offended with a contemptuous answer to one of his pamphlets, had summoned Pulteney to a duel. Whether he or Pope made the first attack, perhaps cannot now be easily known. He had written an invective against Pope, whom he calls "Hard as thy heart, and as thy birth obscure;" and hints that his father was a hatter. To this Pope wrote a reply in verse and prose. The verses are in this poem; and the prose, though it was never sent, is printed among his letters.

His last satires of a general kind were two dialogues, named, from the year in which they were published, "Seventeen Hundred and Thirty-eight." In these poems many are praised and many are reproached. Pope was then entangled in the opposition; a follower of the prince of Wales, who dined at his house, and the friend of many who obstructed and censured the conduct of the ministers. His political partiality was too plainly shown; he forgot the prudence with which he passed, in his earlier years, uninjured and unoffending, through much more violent conflicts of faction. In the first dialogue, having an opportunity of praising Allen of Bath, he asked his leave to mention him as a man not illustrious by any merit of his ancestors, and called him in his verses "low-born Allen." Men are seldom satisfied with praise introduced or followed by any mention of defect. Allen seems not to have taken any pleasure in this epithet, which was afterwards softened into "humble Allen." In the second dialogue he took some liberty with one of the Foxes, among others, which Fox, in a reply to Lyttleton, took an opportunity of repaying, by reproaching him with the friendship of a lampooner, who scattered his ink without fear or decency, and against whom he hoped the resentment of the legislature would quickly be discharged.

The "Memoirs of Scriblerus," published about this time, extend only to the first book of a work projected in concert by Pope, Swift, and Arbuthnot, who used to meet in the time of Queen Anne, and denominated themselves the Scriblerus Club. Their purpose was to censure the abuses of learning by a fictitious life of an infatuated scholar. They were dispersed; the design was never completed; and Warburton laments its miscarriage as an event very disastrous to polite letters. If the whole may be estimated by this specimen, which seems to be the production of Arbuthnot, with a few touches perhaps by Pope, the want of more will not be much lamented, for the follies which the writer ridicules are so little



practised that they are not known; nor can the satire be understood but by the learned: he raises phantoms of absurdity, and then drives them away.

For this reason this joint production of three great writers has never obtained any notice from mankind; it has been little read, or when read has been forgotten, as no man could be wiser, better, or merrier, by remembering it. The design cannot boast of much originality, for, besides its general resemblance to Don Quixote, there will be found in it particular imitations of "The History of Mr. Ouffe."

Pope did not now sink into idleness; he had planned a work which he considered as subsequent to his "Essay on Man," of which he has given this account to Dr. Swift:—"If ever I write any more epistles in verse," observes he, "one of them shall be addressed to you. I have long concerted it, and begun it; but I would make what bears your name as finished as my last work ought to be, that is to say, more finished than any of the rest. The subject is large, and will divide into four epistles, which naturally follow the 'Essay on Man,' viz., 1. Of the extent and limits of human reason and science. 2. A view of the useful and therefore attainable, and of the unuseful and therefore unattainable arts. 3. Of the nature, ends, application, and use of different capacities. 4. Of the use of learning, of the science of the world and of wit. It will conclude with a satire against the misapplication of all these, exemplified by pictures, characters, and examples."

Pope now began to suffer from an asthma, and finding the powers of life gradually declining, he had no longer courage to undertake a new work; but, from the materials which he had provided, he added, at Warburton's request, another book to "The Dunciad," of which the design is to ridicule such studies as are either hopeless or useless, as either pursue what is unattainable, or what, if it be attained, is of no use.

When this book was printed the laurel had been for some time upon the head of Cibber, a man whom it cannot be supposed that Pope could regard with much kindness or esteem, though in one of the imitations of Horace he has liberally enough praised the "Careless Husband." In "The Dunciad," among other worthless scribblers, he had mentioned Cibber, who in his "Apology" complains of the great poet's unkindness as more injurious, "because," says he, "I never have offended him." It might have been expected that Pope should have been in some degree satisfied by this submissive gentleness, but no such consequence appeared. Though he condescended to commend Cibber once, he mentioned him afterwards contemptuously in one of his satires, and again in his epistle to Arbuthnot, and in the fourth book of "The Dunciad" attacked him with acrimony, to which the provocation is not easily discoverable. Perhaps he imagined that in ridiculing the laureat he satirized those by whom the laurel had been given, and gratified that ambitious petulance with which he affected to insult the great. The severity of this satire left Cibber no longer any patience. He had confidence enough in his own powers to believe that he could disturb the quiet of his adversary, and doubtless did not want instigators, who, without any care about the victory, desired to amuse themselves by looking on at the contest. He therefore published a pamphlet, in which he declares his resolution from that time never to bear another blow

without returning it, and to tire out his adversary by perseverance, if he cannot conquer him by strength. The incessant and unappeasable attacks of Pope he imputes to a very distant cause. After the "Three Hours after Marriage" had been driven off the stage by the offence which the mummy and crocodile gave the audience, while the exploded scene was fresh in memory, it happened that Cibber played Bayes in the rehearsal; and, as it had been usual to enliven the part by the mention of any recent theatrical transactions, he said that he once thought to have introduced his lovers disguised in a mummy and a crocodile. "This," says he, "was received with loud claps, which indicated contempt of the play." Pope, who was behind the scenes, meeting him as he left the stage, attacked him, as he says, with all the virulence of a "wit out of his senses," to which he replied, "that he would take no other notice of what was said by so particular a man than to declare, that as often as he played that part he would repeat the same provocation."

Pope had now been enough acquainted with human life to know, if his passion had not been too powerful for his understanding, that from a contention like his with Cibber the world seeks nothing but diversion, which is given at the expence of the higher character. When Cibber lampooned Pope curiosity was excited; what Pope would say of Cibber nobody enquired, but in hope that Pope's asperity might betray his pain and lessen his dignity.

In May 1744 Pope found his death was approaching; on the sixth of that month he was all day delirious, which he mentioned four days afterwards as a sufficient humiliation of the vanity of man; he afterwards complained of seeing things as through a curtain, and in false colours; and one day, in the presence of Dodsley, asked what arm it was that came out from the wall. He said that his greatest inconvenience was inability to think. Bolingbroke wept over him in this state of helpless decay; and being told by Spence that Pope, at the intermission of his deliriousness, was always saying something kind either of his present or absent friends, and that his humanity seemed to have survived his understanding, answered, "It has so;" and added, "I never in my life knew a man that had so tender a heart for his particular friends, or more general friendship for mankind." At another time he said "I have known Pope these thirty years, and value myself more in his friendship than"—his grief then suppressed his voice.

Pope expressed undoubting confidence of a future state. Being asked by his friend Mr. Hooke, a catholic, whether he would not die like his father and mother, and whether a priest should not be called, he answered, "I do not think it essential, but it will be very right, and I thank you for putting me in mind of it." In the morning after the priest had given him the last sacraments he said, "There is nothing that is meritorious but virtue and friendship, and indeed friendship itself is only a part of virtue." He died in the evening of the 30th of May, 1744, so placidly that the attendants did not perceive the exact time of his departure. He was buried at Twickenham, near his father and mother, where a monument has been erected to him by his commentator, the bishop of Gloucester.

The works of Pope are now to be examined, not so much with attention to slight faults or petty beau-

ties, as to the general character and effect of each performance. It seems natural for a young poet to initiate himself by pastorals, which, not professing to imitate real life, require no experience, and, exhibiting only the simple operation of unmingled passions, admit no subtle reasoning or deep enquiry. Pope's pastorals are not, however, composed but with close thought; they have reference to the times of the day, the seasons of the year, and the periods of human life. To charge these pastorals with want of invention is to require what was never intended. The imitations are so ambitiously frequent that the writer evidently means rather to show his literature than his wit. The design of "Windsor Forest" is evidently derived from "Cooper's Hill," with some attention to Waller's poem on "The Park;" but Pope cannot be denied to excel his masters in variety and elegance, and the art of interchanging description, narrative, and morality. The "Temple of Fame" has, as Steele warmly declared, "a thousand beauties." Every part is splendid; there is great luxuriance of ornaments; the original vision of Chaucer was never denied to be much improved, the allegory is very skilfully continued, the imagery is properly selected, and learnedly displayed; yet, with all this comprehension of excellence, as its scene is laid in remote ages, and its sentiments, if the concluding paragraph be excepted, have little relation to general manners or common life, it never obtained much notice, but is turned silently over, and seldom quoted or mentioned with either praise or blame.

The "Ode for St. Cecilia's Day" was undertaken at the desire of Steele: in this the author is generally confessed to have miscarried, yet he has miscarried only as compared with Dryden; for he has far outgone other competitors. Dryden's plan is better chosen; history will always take stronger hold of the attention than fable: the passions excited by Dryden are the pleasures and pains of real life, the scene of Pope is laid in imaginary existence; Pope is read with calm acquiescence, Dryden with turbulent delight; Pope hangs upon the ear, and Dryden finds the passes of the mind.

One of his greatest though of his earliest works, is the "Essay on Criticism," which, if he had written nothing else, would have placed him among the first critics and the first poets, as it exhibits every mode of excellence that can embellish or dignify didactic composition, selection of matter, novelty of arrangement, justness of precept, splendour of illustration, and propriety of digression.

To the praises which have been accumulated on "The Rape of the Lock," by readers of every class, it is difficult to make any addition. Of that which is universally allowed to be the most attractive of all ludicrous compositions, let it rather be now enquired from what sources the power of pleasing is derived. Dr. Warburton, who excelled in critical perspicacity, has remarked that the preternatural agents are very happily adapted to the purposes of the poem. The heathen deities can no longer gain attention: we should have turned away from a contest between Venus and Diana. The employment of allegorical persons always excites conviction of its own absurdity; they may produce effects, but cannot conduct actions; when the phantom is put in motion, it dissolves: thus discord may raise a mutiny; but discord cannot conduct a march, nor besiege a town. Pope brought in view a new race of beings, with powers and pas-

sions proportionate to their operation. The Sylphs and Gnomes act at the toilet and the tea-table what more terrific and more powerful phantoms perform on the stormy ocean or the field of battle; they give their proper help, and do their proper mischief. Pope is said by an objector, not to have been the inventor of this petty nation; a charge which might with more justice have been brought against the author of the Iliad, who doubtless adopted the religious system of his country; for what is there but the names of his agents which Pope has not invented? Has he not assigned them characters and operations never heard of before? Has he not, at least, given them their first poetical existence? If this is not sufficient to denominate his work original, nothing original ever can be written. In this work are exhibited, in a very high degree, the two most engaging powers of an author. New things are made familiar, and familiar things are made new. A race of aerial people, never heard of before, is presented to us in a manner so clear and easy, that the reader seeks for no further information, but immediately mingles with his new acquaintance, adopts their interests, and attends their pursuits, loves a Sylph, and detests a Gnome.

The chief help of Pope in the Iliad was drawn from the versions of Dryden. Virgil had borrowed much of his imagery from Homer, and part of the debt was now paid by his translator. Pope searched the pages of Dryden for happy combinations of heroic diction; but it will not be denied that he added much to what he found. He cultivated our language with so much diligence and art that he has left in his Homer a treasure of poetical elegances to posterity. His version may be said to have tuned the English tongue; for since its appearance, no writer, however deficient in other powers, has wanted melody. Such a series of lines so elaborately corrected, and so sweetly modulated, took possession of the public ear; the unlettered was enamoured of the poem, and the learned wondered at the translation.

The following letter from Pope to his friend Mr. Bridges forms an interesting illustration of his great work from the Greek:—

"Sir, the favour of your letter, with your remarks, can never be enough acknowledged; and the speed with which you discharged so troublesome a task, doubles the obligation. I must own, you have pleased me very much by the commendations so ill bestowed upon me; but, I assure you, much more by the frankness of your censure, which I ought to take the more kindly of the two, as it is more advantageous to a scribbler to be improved in his judgment than to be soothed in his vanity. The greater part of those deviations from the Greek, which you have observed, I was led into by Chapman and Hobbes; who are, it seems, as much celebrated for their knowledge of the original as they are decryed for the badness of their translations. Chapman pretends to have restored the genuine sense of the author, from the mistakes of all former explainers, in several hundred places; and the Cambridge editors of the large Homer, in Greek and Latin, attributed so much to Hobbes that they confess they have corrected the old Latin interpretation very often by his version. For my part, I generally took the author's meaning to be as you have explained it; yet their authority, joined to the knowledge of my own imperfectness in the language, over-ruled me. However, Sir, you may be confident I think you in the right, because



you happen to be of my opinion: for men, let them say what they will, never approve any other's sense, but as it squares with their own. But you have made me much more proud of, and positive in my judgment, since it is strengthened by yours. I think your criticisms, which regard the expressions, very just, and shall make my profit of them; to give you some proof that I am in earnest, I will alter three verses on your bare objection, though I have Mr. Dryden's example for each of them. And this, I hope, you will account no small piece of obedience from one who values the authority of one true poet above that of twenty critics or commentators. But though I speak thus of commentators, I will continue to read carefully all I can procure, to make up that way for my own want of critical understanding in the original beauties of Homer. Though the greatest of them are certainly those of invention and design, which are not at all confined to the language: for the distinguishing excellences of Homer are (by the consent of the best critics of all nations) first in the manners (which include all the speeches, as being no other than the representations of each person's manners by his words), and then in that rapture and fire which carries you away with him with that wonderful force that no man who has a true poetical spirit is master of himself while he reads him. Homer makes you interested and concerned before you are aware, all at once, whereas Virgil does it by soft degrees. This, I believe, is what a translator of Homer ought principally to imitate; and it is very hard for any translator to come up to it, because the chief reason why all translations fall short of their originals is, that the very constraint they are obliged to renders them heavy and dispirited.

"The great beauty of Homer's language, as I take it, consists in that noble simplicity which runs through all his works; and yet his diction, contrary to what one would imagine consistent with simplicity, is at the same time very copious. I don't know how I have run into this pedantry in a letter, but I find I have said too much, as well as spoken too inconsiderately; what farther thoughts I have upon this subject, I shall be glad to communicate to you (for my own improvement) when we meet; which is a happiness I very earnestly desire, as I do likewise some opportunity of proving how much I think myself obliged to your friendship, and how truly I am, Sir,

"Your most faithful, humble servant,

"A. POPE."

Of the *Odyssey* nothing remains to be observed: the same general praise may be given to both translations, and a particular examination of either would require a large volume. The notes were written by Broome, who endeavoured not unsuccessfully to imitate his master.

Of "*The Dunciad*" the hint is confessedly taken from Dryden's "*Mac Flecknoe*;" but the plan is so enlarged and diversified as justly to claim the praise of an original, and affords perhaps the best specimen that has yet appeared of personal satire ludicrously pompous.

The "*Essay on Man*" was a work of great labour and long consideration, but certainly not the happiest of Pope's performances. The subject is perhaps not very proper for poetry, and the poet was not sufficiently master of his subject; metaphysical morality was to him a new study; he was proud of his acquisitions; and, supposing himself master of great secrets,

was in haste to teach what he had not learned. Thus he tells us in the first epistle, that from the nature of the Supreme Being may be deduced an order of beings such as mankind, because Infinite Excellence can do only what is best. He finds out that these beings must be "somewhere," and that "all the question is whether man be in a wrong place."—"Surely," says Johnson, "if, according to the poet's Leibnitzian reasoning, we may infer that man ought to be, only because he is, we may allow that his place is the right place because he has it. Supreme wisdom is not less infallible in disposing than in creating. But what is meant by *somewhere* and *place*, and *wrong place*, it had been vain to ask Pope, who probably had never asked himself. Having exalted himself into the chair of wisdom, he tells us much that every man knows and much that he does not know himself; that we see but little, and that the order of the universe is beyond our comprehension; an opinion not very uncommon; and that there is a chain of subordinate beings 'from infinite to nothing,' of which himself and his readers are equally ignorant. But he gives us one comfort, which without his help he supposes unattainable, in the position 'that though we are fools, yet God is wise.'" This essay affords a striking instance of the predominance of genius, the dazzling splendour of imagery, and the seductive powers of eloquence. Never was penury of knowledge and vulgarity of sentiment so happily disguised. The reader feels his mind full, though he learns nothing; and when he meets it in its new array, no longer knows the talk of his mother and his nurse. When these wonder-working sounds sink into sense, and the doctrine of the essay, disrobed of its ornaments, is left to the powers of its naked excellence, what shall we discover? That we are, in comparison with our Creator, very weak and ignorant; that we do not uphold the chain of existence, and that we could not make one another with more skill than we are made. We may learn yet more: that the arts of human life were copied from the instinctive operations of other animals; that if the world be made for man, it may be said that man has also his duties to perform.

The "*Imitations of Horace*" seem to have been written as relaxations of his genius. This employment became his favourite by its facility; the plan was ready to his hand, and nothing was required but to accommodate as he could the sentiments of an old author to recent facts or familiar images; but what is easy is seldom excellent; such imitations cannot give pleasure to common readers; the man of learning may be sometimes surprised and delighted by an unexpected parallel; but the comparison requires knowledge of the original, which will likewise often detect strained applications. Between Roman images and English manners there will be an irreconcilable dissimilitude, and the works will be generally uncouth and party-coloured; neither original nor translated, neither ancient nor modern. Pope had, in proportions very nicely adjusted to each other, all the qualities that constitute genius. He had invention, by which new trains of events are formed and new scenes of imagery displayed, as in the "*Rape of the Lock*;" and by which extrinsic and adventitious embellishments and illustrations are connected with a known subject, as in the "*Essay on Criticism*." He had imagination, which strongly impresses on the writer's mind, and enables him to convey to the

reader the various forms of nature, incidents of life and energies of passion, as in his "Eloisa," "Windsor Forest," and the "Ethick Epistles." He had judgment, which selects from life or nature what the present purpose requires, and by separating the essence of things from its concomitants, often makes the representation more powerful than the reality: and he had colours of language always before him ready to decorate his matter with every grace of elegant expression, as when he accommodates his diction to the wonderful multiplicity of Homer's sentiments and descriptions.

It is remarked by Watts, that there is scarcely a happy combination of words, or a phrase poetically elegant in the English language, which Pope has not inserted into his version of Homer. How he obtained possession of so many beauties of speech it were desirable to know. That he gleaned from authors, obscure as well as eminent, what he thought brilliant or useful, and preserved it all in a regular collection, is not unlikely: and Johnson, at a later period, says that new sentiments and new images others may produce, but to attempt any further improvement of versification will be dangerous. Art and diligence have now done their best, and what shall be added will be the effort of tedious toil and needless curiosity.

The controversy that has been lately carried on between various literary men, in which he has been highly eulogized by one party, and declared to be no poet by another, has now subsided; and the literary world appears to have come to the conclusion, that whatever his demerits in a moral point of view, in his own peculiar walk of poetry he stands unequalled.

POPE, SIR THOMAS, an English statesman, who was born at Deddington in Oxfordshire, about 1508. He was educated at Eton, and was called to the bar in 1533. In November 1535 he was made warden of the mint, exchange, and coinage in the Tower of London. In October 1536 he received the honour of knighthood, at the same time with Henry Howard, afterwards the gallant and unfortunate earl of Surrey. In December he was appointed to exercise, jointly with William Smythe, the office of clerk of all the briefs in the star-chamber at Westminster. In 1538 he obtained a new royal licence for exercising the office of clerk of the crown in conjunction with John Lucas, afterwards an eminent crown lawyer in the reign of Edward VI. Some of these appointments, it is probable, he owed to Sir Thomas More, with whom he was acquainted, and some to Lord Audley; but in 1539 he received one of greater importance, being constituted by the king treasurer of the court of augmentations on its first establishment by act of parliament. The business of this court was, to estimate the lands of the dissolved monasteries vested in the crown, receive their revenues, and sell the monastic possessions for the king's service; and it was so called from the increase which the royal revenue thus received. The treasurer's office was a post of considerable profit, and of considerable dignity, as the person holding it ranked with the principal officers of state, and was privileged to retain in his house a chaplain, having a benefice with cure of souls, who should not be compelled to residence. What the emoluments of this office were is not so clear, but they were greater than the allowance of Sir John Williams, treasurer in Edward VIth's reign, who had 320*l.* yearly: and it may be supposed the office gave those advantages in the

purchase of the dissolved possessions which probably formed the foundation of Sir Thomas's vast fortune. He held this office for five years, and during that time was appointed master or treasurer of the jewel-house in the Tower.

During the reign of Henry VIII. Sir Thomas Pope was employed in various services and attendances about court, but in none of more affecting interest than when he was sent by the king to inform his old friend and patron, Sir Thomas More, of the hour appointed for his execution. On the accession of Edward VI., as he was not of the reformed religion, Sir Thomas Pope received no favour or office; but when Queen Mary succeeded, he was again made a privy councillor and cofferer to the household, and was often employed in commissions of considerable importance; nor are we surprised to find his name in a commission for the more effectual suppression of heretics, in concert with Bonner and others; but his conduct when the princess (afterwards queen) Elizabeth was placed under his care in 1555 was far more to his credit. After having been imprisoned in the Tower and at Woodstock, she was permitted by her jealous sister to retire with Sir Thomas Pope to Hatfield House, in Hertfordshire, then a royal palace, where he showed her every mark of respect that was consistent with the nature of his charge, and more than could have been expected from one of his rigid adherence to the reigning politics. He survived the accession of Elizabeth only a year, as he died in January 1559.

POPE, WALTER, an English physician and writer, who was born at Fausley in Northamptonshire, and studied both at Oxford and Cambridge. He subsequently became professor of astronomy at Gresham College, and died in 1714. As an author he is best known by his "Life of Bishop Warde," "The Old Man's Wish," and "Select Novels from the Spanish and Italian."

POPHAM, SIR JOHN, an English lawyer, who was born in Somersetshire in 1531. Having gone through the customary course of study he was called to the bar, and rose rapidly in his profession, but his character was not much esteemed for integrity. He was one of the lawyers detained by the earl of Essex when he determined to defend himself in his own house, and on the trial of that nobleman gave evidence against him. As an author he is best known by his work entitled "Reports and Cases adjudged in the Time of Queen Elizabeth."

PORCIA, daughter of Cato of Utica, and wife of Brutus, celebrated as a model of connubial love and heroic patriotism. She preserved inviolate the secret of the conspiracy against Cæsar, with which she had been entrusted by her husband, and put herself to death when she saw the cause of the republicans lost.

PORDENONE, so called from his birth-place, his true name being Giovanni Antonio Licinio, or Regillo da Pordenone, a celebrated painter of the Venetian school and rival of Titian, who was born in 1584, and executed many works for his native place; some also for Mantua, Vicenza, Genoa, but his greatest works for Venice. For this city he painted the chapel of St. Roch and the hall of the Pregadi in conjunction with Titian, with whom he also painted in St. John's church, whence a constant rivalry existed between them. He died in Ferrara, whither he had been invited by the duke Ercole II. to prepare car-





veral other works with increasing reputation. Among her more popular productions may be enumerated "The Recluse of Norway," in four volumes; "The Village of Mariendorpt," also in four volumes; and "The Fast of St. Magdalen," in three volumes. She also published a volume of ballads and romances, with other poems.

Miss Porter's continued mental exertions proved too much for her bodily constitution, which was naturally rather delicate. For some years her health had been gradually on the decline, her sight especially being greatly impaired. She had just entered with her sister on a plan of relaxation for the summer months, when she suddenly died of typhus fever on the 21st of June, 1831, at Clifton, near Bristol.

Miss Porter's qualifications for the species of literary labour, to which she directed her genius with such honourable success, were of the highest order. To a fertility of invention not often surpassed for its exuberance, she united a close observation of living manners and a quick and accurate discrimination of human character. From the combination of these rare endowments, she acquired the magic power of moulding the creations of her fancy into the forms and incidents of actual life, and of imparting to them, with an intensity immeasurably increased, all the deep and affecting interest which springs from the complicated workings of human passion, and supplies the ample and varied ingredients of human bliss and of human woe. Her delineations of character uniformly display the touches of a master-hand. She sketched with a rapidity and decision, and with a truth and force of colouring which may be aptly compared to the most striking productions of her brother's bold and rapid pencil upon canvass. Her portraits have all the personal individuality and all the force and vividness of real life. There was much of the romantic of gone-by times in Miss Anna Maria Porter's mind, which may be traced in some of the incidents of her tales. But this never blinded her judgment in her estimate of the actual condition of society. Her representations of living manners are always true to nature, and her familiar intercourse with persons moving in the highest circles, enabled her to delineate with a fidelity not often to be found in other writers, the discriminating peculiarities, feelings, usages, and language of the more polished and privileged classes. Her writings are also marked by a high tone of moral feeling—an excellence above all praise, equally pervading the publications of her amiable sister. Her style is characterized by a graceful ease and fluency admirably adapted to her immediate purpose, her narratives are inartificial, smooth, and spirited, her dialogues possess all the flexibility and point of the best conversation, and her didactic lessons are delivered with a simple gravity and force irresistibly impressive and affecting. In private life Miss Porter was distinguished for the purity and elevation of her moral character.

*Anna Maria Porter*

PORTER, SIR ROBERT KER, was born at Durham. His mother was left a widow with five children, and in scanty circumstances. He very early manifested an uncommon genius for drawing; many of his sketches, made when he was only six years of

age, being remarkable for their spirit; and in 1790 he became a student at the royal academy, under the auspices of Mr. West. Not more than two years had elapsed from his commencing his studies at the academy, when he was employed to paint the figures of Moses and Aaron for the communion-table of Shore-ditch church. In 1794 he presented to the Roman catholic chapel at Portsea an altar-piece representing Christ calming the storm; and in 1798 he gave to St. John's college, Cambridge, an altar-piece, the subject of which is St. John preaching in the wilderness. He was only twenty-two when he began his large picture of the storming of Seringapatam. Though it contained nearly 700 figures as large as life, it was finished in ten weeks; nor did it bear any marks of haste, it being, both in composition and colouring, a work of high merit. It was succeeded by two other pictures of the same magnitude—the Siege of Acre, and the Battle of Agincourt. In 1804 he was invited to Russia by the emperor, who made him his historical painter. He consequently visited St. Petersburg, where he was received with distinction and employed to decorate the admiralty hall in the Russian capital. While residing there he gained the affections of the princess Scherbatoff, and was on the point of marrying her when a rupture with England obliged him to leave Russia. He passed into Sweden to join the British forces under Sir John Moore, whom he accompanied to Spain, sharing in the hardships and perils of the campaign, which ended with the battle of Corunna. After having remained for some time in England, he again went to Russia, and received the hand of the princess Scherbatoff. With her he revisited his native country, where in 1813 he obtained the honour of knighthood. From 1817 to 1820 inclusive, he was engaged in travelling through the East; and in the course of his travels explored the countries from the banks of the Black Sea to the Euphrates, and from the Euphrates to the mouth of the Persian Gulf. Among his works are, "Travelling Sketches in Russia and Sweden," "Letters from Portugal and Spain," "Narrative of the Campaign in Russia," and "Travels in Georgia, Persia, and Armenia."

PORTEUS, BEILBY, a learned English prelate, was a native of York, and received the rudiments of his education at Ripon, after which he went to Christ's college, Cambridge. Having entered holy orders he obtained the patronage of the archbishop of Canterbury, who made him his chaplain; and it was owing to the steady friendship of this prelate that he subsequently obtained such rapid preferment in the church. He was raised to the see of Chester in 1776, and eleven years after became bishop of London, over which diocese he continued to preside till his death, which took place in 1808.

PORTLAND.—The Bentinck family is of Dutch extraction, the founder of it in England having been Count Bentinck, created earl of Portland by William III.; his son was created duke by George I. The grandson of the latter, William Henry Cavendish Bentinck, third duke, was born in 1738, and after sitting for some time in the house of commons, was called to the upper house by the death of his father in 1762, from which time he voted with the marquiss of Rockingham, in whose administration he was lord chamberlain. During the American war he acted with the opposition, and in 1782 was appointed lord lieutenant of Ireland, where he remained only three months in consequence of the death of the marquiss



of Rockingham. From the accession of Pitt, the duke acted with the Whig opposition until 1792, when he was elected chancellor of Oxford; and joining with Mr. Burke in his alarm at the French revolution, he supported administration. He was accordingly in 1794 made secretary of state for the home department, which he held until the resignation of Mr. Pitt in 1801, and was then appointed president of the council, which he held until 1805. On the resignation of Lord Grenville in 1807 he was appointed first lord of the treasury, which office he resigned soon after, and died in 1808.

**POSIDONIUS**, a stoic philosopher who was born at Apamea, in Syria, about 103 B.C., and was called also, the Rhodian, because he was the scholar of Panætius of Rhodes, and was himself a teacher at Rhodes after he returned from his travels. He taught the stoic philosophy with great applause, was at the same time a statesman and one of the Prytanes, and went, when fifty years of age, as an ambassador to Rome. The most distinguished Romans were his scholars, and Cicero himself was initiated by him into the stoic philosophy.

**POSTLETHWAYTE, MALACHI**, an English writer who was born in 1707. Little is known of his birth or education, but his writings display considerable knowledge. His principal works are his dictionary of "Trade and Commerce," and his treatise "On the Commercial Interests of Great Britain." This gentleman was a fellow of the antiquarian society, and died in 1767.

**POTEMKIN**.—This extraordinary Russian court favourite was descended from a humble family near Smolensko. He was early in life introduced to the empress Catherine, who squandered immense wealth upon him. When he returned to Petersburg in March 1791, the empress caused splendid festivals to be prepared in honour of him, gave him the Taurian palace, and a dress set with diamonds. Potemkin, however, was seized with the sickness that raged in the camp. Without regarding the advice of the most celebrated physicians of Petersburg who attended him, he continued his excesses. As the air of Jassy was prejudicial to him he set out for Nicolajeff, but on the second day of his journey he became so unwell that he descended from the carriage and expired in the arms of his niece, the countess Branicka, under a tree, on the 16th of October, 1791. His body was carried to Cherson, where the empress appropriated 100,000 roubles for the erection of a monument to him, which was never completed. Afterwards the emperor Paul caused the corpse of his mother's favourite to be taken from its coffin and thrown into the ditch of the fortification.

During his brief career, Potemkin denied himself nothing, and satisfied every passing whim by a prodigal waste of the money of the state and a wanton sacrifice of the lives of others. Though the empress denied him nothing, and the sums of money which she expended on him exceeded all belief, still he was mean enough to appropriate to himself the money entrusted to him for other purposes, and even to forge orders on the treasury in the name of the empress in order to obtain for himself the money which was necessary for supplying the wants of the state. Potemkin also suffered himself to be purchased by foreign powers. While possessed of incredible wealth, and throwing away the largest sums at the gaming table or in the gratification of his whims, he did not

pay the bills of those who furnished his ordinary supplies. Those tradesmen considered themselves ruined who received orders to furnish goods to Potemkin.



Sir Robert Sinclair, who was in Russia during the height of Potemkin's favour, furnishes the following account of his person and habits:—"He is a remarkably tall man, about six feet two, and not displeasing in his appearance, though he has a defect in one of his eyes. He gives one some idea of the famous Mithridates, or of the Maximins and Diocletians of the Roman empire, who partly owed their rise to the bulk and manliness of their appearance. His power in Russia at one time resembled that of a grand vizier in Turkey, not being confined to one particular department, but extending over all. But of late he has found it necessary to agree to a partition. Besbarodko and his party have the entire direction of foreign affairs and the government of old Russia. He has stipulated for himself an unlimited power of drawing on the treasury, the command of all the new acquisitions, together with the interior direction of the palace, the nomination of the empress's personal favourites, &c. He is the only man that the empress stands in awe of, and she both likes and fears him. He has taken every means of security he can devise, ingratiating himself with the guards, placing his relations and friends in high employments, and obtaining an independent command in the Crimea and the neighbouring provinces, with the fleet in the Black Sea, and an army of 90,000 men. He is certainly one of the ablest men in Russia, though better calculated for the intrigues of a court than for conducting a war. He has a great fund of general information, and is very desirous of adding to it. He can apply closely when it is necessary, but loves to enjoy an indolent life of dissipation as much as any man.

"He is very affable to the foreign ministers, and to all strangers of distinction who come to Petersburg. But to the Russians he behaves with inconceivable *hauteur*, and treats them, with a few exceptions, little better than dogs. The family he principally associates with is that of the grand ecuyer, Alexander Nariskin, father of the countess Sulluhub, one of the greatest beauties about court. It was always supposed that he was attached to the English interest, and was convinced that an alliance between England and Russia

would prove of essential advantage to both countries. Sir James Harris and he were on very intimate terms. But he seems to prefer Count Segur, the French, to Mr. Fitzherbert, the English minister, and thence, it is conjectured, is beginning to change his political sentiments in favour of the French. At Berlin they suppose him inclined to Prussia, but erroneously, the emperor having gained him by creating him a prince of the empire, and, it is said, by gratifications of other kinds.

"His great object is the plans against Turkey. As he proposes to command the army himself (which he thinks must be victorious) there is no saying what so daring and ambitious a character may have in view. To be a knight of the order of St. George, the principal one in Russia, which, by the rules of the order, can only be conferred upon those who command an army or a fleet victorious in some great engagement, is certainly one object. Perhaps he imagines, if he were successful as commander-in-chief, that he might gain over the troops he conquered with, and erect a new empire on the destruction of the Turkish. It is imagined that he once intended to be duke of Courland, and the present duke is so much afraid of him that he never trusts himself in Russia, and is as seldom as possible in his own dominions. He would hardly at present condescend to be hospodar of Moldavia, though a plan he formerly had in view.

POTENGER, JOHN, an English writer, who was born in Winchester in July 1647, and admitted on the foundation of the college in 1658, and from thence removed to a scholarship of Corpus Christi college, Oxford, where he took the degree of B. A., and afterwards entered of the Temple, and was regularly called to the bar. The office of comptroller of the pipe, which he held to the day of his death, he purchased in 1676 of Sir John Erle, then chancellor of the exchequer, whose daughter he married. Speaking in his journal of his father, he expresses himself in the following filial words:—"About the thirteenth year of my age, the Christmas before the return of King Charles the Second, I lost a loving father. I was not so young but I was deeply sensible of the misfortune, knowing at what an unseasonable time I was deprived of him, when he should have received a reward for his loyal sufferings. He would often discourse with me, though young, about the unhappy times, and lament the church's and the king's misfortune, which made a great impression on me, and laid the foundation, I hope, of my being a true son of the church of England, and an obedient subject to my lawful prince." His death took place in 1733, in the eighty-seventh year of his age. He was buried near his wife in Blunsden church, Wilts. Mr. Potenger published "A Pastoral Reflection on Death," a poem; and "The Life of Agricola," from Tacitus, and other works.

POTHIER, ROBERT JOSEPH, a celebrated French jurist, who was born in 1699 and died in 1772. His digest of the maxims and principles of the Roman law contained in Justinian's pandects, under the title of "*Pandectæ Justinianæ in Novum Ordinem digestæ*" was more highly esteemed in foreign countries than at home. Of his profound knowledge of the *droit coutumier* we have a proof in his "*Introduction à la Coutume d'Orléans*," and the commentary which accompanies it. His different treatises on various points of legal science are in the highest esteem. The first, which is a sort of foundation for the others, is his "*Traité des Obligations*," which, as is also the case

with the rest, displays a methodical mind, and is distinguished for clearness, profundity, and precision, and for its high tone of morality, which was in accordance with the character of his life. Pothier was appointed professor of French law at the university of Orleans, and appropriated the salary attached to his office for premiums to his most industrious pupils.

POTOCKI.—The name of an ancient Polish family, of which we shall here mention several of the most distinguished members. First, Count Paul Potocki was an illustrious statesman and scholar of the seventeenth century, whose works were published by Zaluski, with the addition of a "*Genealogia Potockiana*." Second, Count Anthony Potocki, grandson of the preceding, was ambassador of Augustus II. to Russia, and, in the reign of Augustus III., marshal of the nobility. His masterly speeches are in part given in Daneykowicz's "*Suada Polona*." Third, Count Stanislaus Felix Potocki, the commander of the Polish artillery, acted an important part in the troubles of 1788. He adhered pertinaciously to the old constitution of the republic, and exerted his influence against the constitution of May 1791. Potocki so far forgot his duty to his country as to form connexions with Russia, and in May 1792 joined with Rzewuski and Branicki in the declaration at Targowicz against the constitution. He then united himself with the Russian army, and was one of the leaders of the diet of Grodno, which abolished the constitution and subscribed the act for the partition of the country. He was thought to aspire to the crown, and received several important appointments from Catherine II. When the Cracow confederation under Kosciusko, Kolontay, Ignatius Potocki, &c., had occasioned the expulsion of the Russians from Warsaw and Wilna, he fled to Russia, and was condemned by the supreme tribunal of the republic as a traitor to his country, and his estates were confiscated. Catherine, however, restored his estates, and made him commander-in-chief. He died in 1803. Count Ignatius Potocki, his cousin, was born in 1751. He was grand marshal of Lithuania, and united with Malachowski, Kolontay, and other patriots in support of the constitution of May 1791. He also procured the declaration of the king in favour of it, and in 1722 went to Berlin for the purpose of inducing the Prussian court to protect the Poles from Russia. When the Russian troops took possession of the country, Potocki fled to Dresden, and was deprived of his estates. In 1794 he returned to Warsaw, to engage in the attempt of Kosciusko, was appointed general, and member of the supreme national council. After the capture of Warsaw he remained in the city, trusting to the capitulation concluded with Suwarroff, but he was arrested in December, and confined as a state prisoner in Russia until he was released by Paul in 1796. In 1806 he again engaged in public affairs, and exerted himself to effect the abolition of slavery, and to promote the progress of education among the people. He died in 1809. Count Stanislaus Kotska Potocki, his brother, was always faithful to the cause of his unfortunate country. He distinguished himself greatly by his information and his eloquence in the various diets which were held between 1788 and 1792. In the latter year he became general of artillery. When the king acceded to the confederation of Targowicz, and by that false step consummated the ruin of Poland, Count Potocki retired into Austria, but he was arrested there and im-



prisoned in a fortress. On being restored to liberty, there being no hope of breaking the chains of his countrymen, he retired to his estate, and devoted himself to the sciences and arts. When, however, the French penetrated in 1807 into Poland, he rallied around him the friends of independence; and on the grand duchy of Warsaw being established he was chosen one of the plenipotentiaries to Napoleon. While the grand duchy existed he held various high offices. When Napoleon meditated the restoration of the ancient kingdom of Poland, Potocki's talent and influence were called into action by him; and the abbé de Pradt pays to the count a warm tribute of praise on this occasion. In 1815 Count Potocki was appointed minister for ecclesiastical affairs and public instruction, and was afterwards chosen president of the senate. He died in 1822.

**POTT, PERCIVAL**, an eminent English surgeon, who was born in 1713, and was educated for the medical profession. At a comparatively early period of life he was appointed principal surgeon at St. Bartholomew's hospital. His first work was "A Treatise on Ruptures." The flattering reception of this publication attached him afterwards to this mode of employing his talents, so that he was seldom long without being engaged in some work. In 1764 he had the honour of being elected a fellow of the royal society; and in the ensuing year he began to give lectures at his house, which was then in Watling Street; but finding it necessary, from the increase of his business, to choose a more central situation, he removed in 1769 to Lincoln's Inn Fields, and in 1777 to Hanover Square. He was universally consulted and employed by persons of the first rank, and received honorary tributes to his merit from the royal college of surgeons at Edinburgh and in Ireland. In 1787 he resigned the office of surgeon to St. Bartholomew's hospital, "after having served it," as he expressed himself, "man and boy for half a century;" and in December 1788 he died at the age of seventy-five. In addition to the works already mentioned, he published several other useful medical works. A complete edition was published by Sir J. Earle.

**POTTER, JOHN**, primate of all England, was born in 1674, and was the son of a linen-draper of Wakefield in Yorkshire, in the grammar-school of which town he received the rudiments of a classical education. He then became a member of University college, Oxford, where, in his twentieth year, he published "*Variantes Lectiones et Notæ ad Plutarchi Librum de audiendis Poetis, et ad Basilii Magni Orationem ad Juvenes quomodo cum Fructu legere possint Græcorum Libros.*" The next year he became fellow of Lincoln college, and in 1697 printed an edition of Lycophron. Soon after appeared his "*Archæologia Græca, or, The Antiquities of Greece,*" which has gone through many editions, and is almost indispensable to the classical student. In 1706 he became chaplain to Queen Anne, on which occasion he took his degree of doctor in divinity. In 1715, being then regius professor of divinity, he was raised to the see of Oxford, and in 1727 was appointed archbishop of Canterbury. He died in 1747. His works, besides those enumerated, are, "A Discourse on Church Government," and an edition of Clemens Alexandrinus. His theological works were printed together.

**POTTER, DR. CHRISTOPHER**, a learned English divine, who was born in Westmoreland about 1591. He was admitted a member of Queen's college,

Oxford, in 1606, where he took both the degrees in arts and divinity. He was first made fellow, and in 1626 succeeded his uncle in the provostship of his college. Though a zealous puritanical preacher, he became at length an adherent to Laud. In 1628 he preached a sermon at Ely House upon the consecration of his uncle, who, "though a thorough-paced Calvinist," says Wood, was made bishop of Carlisle by the endeavours of Laud. In 1633 he published "An Answer to a late Popish Pamphlet, entitled, 'Charity Mistaken,'" which he wrote by the special order of Charles I., whose chaplain he was. In 1635 he was promoted to the deanery of Worcester; and in 1640 became vice-chancellor of Oxford, in the execution of which office he met with some trouble from the members of the long parliament. Upon the breaking out of the civil wars he sent all his plate to the king, and declared that he would rather, like Diogenes, drink out of the hollow of his hand than that his majesty should want; and he afterwards suffered much for the royal cause. He was nominated to the deanery of Durham in 1645, but was prevented from being installed by his death, which took place at his college in March following. Dr. Gerard Langbaine, who succeeded him in the provostship of Queen's college, married his widow.

**POTTER, ROBERT**.—This learned classical scholar was born in 1721, and graduated at Cambridge in 1741. He was an admirable classical scholar, distinguished by his excellent translations of the works of Æschylus, Euripides, and Sophocles, which are equally remarkable for the spirit and fidelity with which they are executed.

**POTTER, PAUL**, a celebrated painter of animals, who was born at Enkhuisen in 1625, was the son of Peter Potter, a painter, from whom he received his first instruction, but to whom he himself was greatly superior. As early as his fifteenth year he had executed a work, which was universally admired; and after he settled at the Hague he was unable to satisfy the demand for his works. His department was the painting of animals and landscapes, but he was more particularly successful in the former; the latter were designed merely to afford an opportunity for exhibiting animals in different attitudes and circumstances. His colouring is uncommonly brilliant, and the separate parts are most delicately executed, yet without any appearance of stiffness or mannerism. His works were generally of a small size; but there was one in the Louvre which originally belonged to the prince of Orange, representing a man and cattle as large as life. His walks were always occupied in study; whatever struck his fancy he immediately sketched. He died in 1654 at Amsterdam, where he had been residing two years. His engravings are not less esteemed than his paintings, and his cabinet pieces command a very high price. His celebrated Cow, which was taken from the Cassel gallery to Paris, was bought by Alexander, emperor of Russia, for about 1000*l*.

**POUSSIN, NICHOLAS**, an eminent French artist, who was born at Audely in 1594. He was the descendant of a poor but noble family, and perceiving early in life the necessity for exertion, he chose the profession of an artist as the one best calculated to advance him in the world. He soon rose to eminence, and for many years received a pension from both Louis the Thirteenth and Fourteenth, which he enjoyed till his death, which took place in 1642.

**POWEL, JOHN JOSEPH**, an English barrister, who rendered himself celebrated by his professional writings. Among his numerous works we may enumerate his "Law of Mortgages," his "Essay on the Learning respecting the Creation and Execution of Powers, and also respecting the Nature and Effects of Leasing Powers," and his "Essay on the Law of Contracts and Agreements." His death took place in June 1801.

**POWELL, WILLIAM SAMUEL**, an English divine, who was born at Colchester in 1717, and admitted to St. John's college, Cambridge, in 1734. Having taken the degree of bachelor of arts in 1738 he was elected fellow of it in March 1740. In 1741 he was taken into the family of Lord Townshend as private tutor to his second son Charles Townshend, afterwards chancellor of the exchequer, and was ordained at the end of the year, when he received the rectory of Colkirk in Norfolk on Lord Townshend's presentation. He returned to college the year after, and began to read lectures as an assistant to the principal tutor, but became himself principal tutor in 1744. He took the degree of bachelor of divinity in 1749, and of doctor in 1756. In 1765 he was elected master of his college, obtained the archdeaconry of Colchester the year after, and in 1768 was instituted to the rectory of Freshwater in the Isle of Wight. He died in 1775. The preceding account is taken from an advertisement prefixed to a volume of "Discourses on Various Subjects," published by his friend Dr. Thomas Balguy; "which discourses," says the editor, "are not published for the credit of the writer, but for the benefit of his readers, especially that class of readers for whom they were chiefly intended, the younger students in divinity. The author's reputation," he adds, "stands on a much wider bottom—a whole life uniformly devoted to the interests of sound philosophy and true religion." Two small mathematical tracts by Dr. Powell are mentioned in the "Anecdotes of Bowyer," where we are also told that "his will was remarkably precise, neat, and elegant, which were the characteristics of all his performances. He left twenty friends, most if not all of the college, 100*l.* a-piece."

**POWNALL, THOMAS**, a scholar who was born at Lincoln in 1722, and became secretary to the commissioners for trade and plantations in 1745, and had a situation in the commissariat of the army in Germany. In 1753 he went to America, and in 1757 was appointed governor of Massachusetts Bay, and subsequently of South Carolina. He remained there till 1761, when, returning to England, he was nominated director-general of the office of control, with the rank of colonel. He died at Bath in April 1805. Governor Pownall was a fellow of the society of antiquaries, and a contributor to the *Archæologia*. He was also the author of "Descriptions of Antiquities of the Provincia Romana of Gaul," "Descriptions of Roman Antiquities dug up at Bath," "Observations on the Currents in the Atlantic Ocean," and "Intellectual Physics," besides many political tracts, as the "Administration of the Colonies, &c."

**POYNET, JOHN**, an English prelate, who was born in Kent in 1516, and became successively bishop of Rochester and Winchester. He drew up the catechism called King Edward's, and which was printed in Latin and English in 1553. On the accession of Mary he withdrew to Strasburgh, and died in exile in 1556.

Besides the catechism already mentioned, Bishop Poynet was the author of "A Tragedie or Dialoge of the Unjust Usurped Primacie of the Bishop of Rome, Translated from Bernard Ochinus;" "A Notable Sermon concerning the Ryght Use of the Lorde's Supper," preached before the king at Westminster, &c.

**POZZO DI BORGO, COUNT**, one of the ministers of the emperor of Russia, who was born in 1769, in the village of Alala in Corsica. His family was noble, but poor. In 1790 he was appointed to office under the protection of General Paoli, and in the year following was elected deputy to the national assembly, to whom in 1792 he addressed a very elaborate speech, in the name of the diplomatic committee, to determine them to declare war against the Germanic body. After the 10th of August, however, he was compelled to withdraw from Paris by menaces of denunciation from Arena, a fellow-deputy, who had found his name under suspicious circumstances in the papers of Louis XVI. Having retired to Corsica he renewed his political relations with Paoli. He was named president of the council of state, and attorney-general of the department. Four months later a decree of the convention commanded him to appear at the bar, to explain his conduct and that of General Paoli. He refused to obey, and in conjunction with Paoli invited the English to take possession of the island. He was named president of the council under the new government, and afterwards secretary of state. In this situation it was not long before he found himself opposed to numerous enemies, and withdrew to England. He afterwards attached himself to the service of the emperor Alexander, and arrived at the highest diplomatic honours. In the latter campaigns he held the rank of major-general. In 1813 he was despatched on a mission to the prince-royal of Sweden, whom he accompanied to the battle of Leipzig. He afterwards accompanied the emperor Alexander in the campaign in France at the commencement of 1814. After the restoration of Louis XVIII. he was appointed Russian minister-plenipotentiary to the new French government. He quitted Paris at the commencement of the revolution of March 1815, but resumed his functions at the French court on the return of the king.

**PRADON, JEAN NICOLAS**, a dramatic poet, who was born at Rouen, and died at Paris in 1698. His tragedies were received on their first appearance with great applause, and gained him the friendship of distinguished persons, among whom were St. Evremont and Madame de Sévigné. Pradon even ventured to appear as a rival of Racine, having attempted a tragedy on the same subject on which the latter had already written. His "Phèdre et Hippolyte" was brought out in 1677, and for some time was actually preferred to that of Racine, but it has been long forgotten. His "Regulus" and "Tamerlane" are more known. Boileau made Pradon, who was indeed a very moderate poet, and extremely ignorant and arrogant, the subject of his satire. His dramatic works were published in 1744.

**PRAXITELES**, one of the greatest sculptors of ancient Greece. He carried the art to such perfection that a Greek epigram on his Niobe says, "The gods changed me to stone, but Praxiteles restored me to life." Praxiteles and his contemporary Scopas united grandeur with grace; and with them begins the period of the beautiful style in statuary. The



former also worked in bronze, but, according to Pliny, he was most successful in marble. Pliny gives a list of his principal works, which were statues of the gods. The finest is said to have been the Cnidian Venus, whom he was the first to represent undressed. According to tradition, the celebrated courtesans, Cratina and Phryne, served as models for it. This Venus is represented with a smiling countenance, and in the attitude of having left the bath or risen from the sea. This statue was frequently copied. In Bottiger's opinion, the Venus de' Medici resembles the Cnidian Venus only in the position of the left hand; but the Capitoline Venus is considered as a copy of it. The group of Niobe now in existence, which is also attributed to Scopas, seems to have been the production of different times. His two statues of Cupid were also celebrated, one of them, which was placed in the temple of Cupid at Thespia, and a statue of a satyr, which was called *periboetos* or the far famed, were considered by Praxiteles, according to Pausanias, as his finest works. An excellent copy of the latter, discovered in a villa of the emperor Antonius, is in the *Museo Pio Clementino*. Among his works were also statues of Diana, Ceres, Bacchus, &c., in marble and in bronze, which served as models to succeeding artists.

PREBLE, EDWARD, a celebrated commodore of the American navy, who was born on the 15th of August, 1761, in that part of Falmouth in Casco Bay which is now called Portland. From early childhood he discovered a strong disposition for perils and adventures, and a firm, resolute, and persevering temper. About the year 1779 he became midshipman in the state ship Protector, twenty-six guns, Captain John Foster Williams, which, in her first cruise, captured the Admiral Duff, an English vessel of thirty-six guns, but, in her second, fell in with a British sloop and frigate, and was taken. The principal officers were carried to England; but Preble, by the interest of a friend of his father, obtained his release at New York, and returned to his friends. He next entered as first lieutenant on board the sloop of war Winthrop, Captain Little, and, while in that capacity, boarded an English armed brig of superior force, lying in Penobscot harbour, under circumstances which gave the action great *éclat*. He remained in the Winthrop until the peace of 1783, and between that period and the commencement of the French war in 1798, occupied himself mostly as ship-master in various voyages. In the latter year he was named one of the five lieutenants that were first appointed by the government of the United States when making preparations to resist the insults and injuries of the rulers of France. In the autumn and winter of 1798 he made two cruises as commandant of the brig Pickering. The following year he received a captain's commission, and the command of the frigate Essex, of thirty-six guns. In January 1800 he made a voyage in her to Batavia, whither he was sent with Captain James Sever in the Congress, to convoy the homeward-bound vessels from India and the East. The day after leaving port a snow storm came on, and they parted from the three vessels under convoy out. On the 12th, in a heavy gale, he lost sight of the Congress, which was unfortunately dismasted, and obliged to put back. The Essex pursued the voyage alone, and after waiting a suitable time at the Cape of Good Hope for the Congress, proceeded to Batavia. Before and after arriving at Ba-

tavia, Captain Preble made two cruises of a fortnight each in the Bay of Sunda. In June he took under convoy home fourteen sail of American merchantmen, valued at several millions of dollars, and protected them until they were out of danger. Near the end of the year he arrived at New York, in a very delicate state of health; and he continued so feeble as to be prevented from assuming the command of the Adams for the Mediterranean, to which he was appointed.

In 1803 he was sufficiently recovered to enter again upon duty, and in May of that year was directed to take command of the frigate Constitution, then lying at Boston, and get her ready for sea. In June he received orders to take charge of the squadron destined to act in the Mediterranean as soon as it should be prepared. In August he set sail, and reached the Mediterranean the ensuing month. In that station, by a happy union of prudence and energy, he first prevented a war between the emperor of Morocco and the United States, and next brought the bashaw of Tripoli to terms, by a series of skilful and daring bombardments. Having been joined by another squadron, under the command of Commodore Barron, his senior officer, he obtained leave to return home. On his departure he received an address from the officers who had served under him, containing the strongest expressions of attachment and respect. Congress voted the thanks of the nation to him, and an emblematical medal, which were presented by the president with emphatic declarations of esteem. After his return he was much consulted and employed by the government in the management of the naval concerns. In the latter part of the year 1806 the health of Commodore Preble began to decline. He was attacked with the same complaint—a debility of the digestive organs—under which he was near sinking a few years before. For many months he struggled with the disorder, indulging a hope of recovery till within ten days of his death. Finding that he received no relief from medical skill, he determined upon trying the effects of a voyage, and embarked in a packet, but soon returned in the certitude that his end was near. He breathed his last August 25, 1807, in the forty-seventh year of his age. The appearance of Commodore Preble was commanding; his features were strongly marked, and his carriage firm and erect. In the exercise of authority he was peremptory and rigid; but though he made himself feared, and sometimes failed in restraining the impetuosity of his temper, he always retained a strong interest in the affections of his officers and men. In private life he was kind and affectionate; a fond relation and a kind neighbour. His public spirit was great. He was patient of labour, and in business was remarkable for exactness and despatch.

PRESTER JOHN.—In the middle ages it was reported by travellers that there was a Christian prince who reigned in the interior of Asia under this name, and the same story was also known to the crusaders. Albert of Aix, and Otho of Freisingen, speak of him in the twelfth century; Rubruquis, in the thirteenth century, attributes the name of Prester John to a Nestorian prince, Ungkhan, who had reigned in Caracorum, over two Mongul tribes, and perished in a war against Gengis Khan, about half a century before the time of his journey. Other travellers of the thirteenth century also mention this personage, and Giovanni di Montecorvino, bishop of Cambalu, is said to have converted in 1305 a prince of his house

to Christianity. Who this Prester John was, it is not easy to decide; the supposition that he was the Dalia Lama, or one of the chief priests of the Lamaites, does not agree with the position assigned to his residence by travellers, nor does any of the etymological explanations, which have been proposed, seem satisfactory. The most ludicrous mistake on this subject was that made by the Portuguese in the fifteenth century, who picked up a story of a Christian prince in the interior of Africa, whose name was Ogan, and who was in fact the king of Abyssinia. In consequence of the resemblance of the names Ogan and Ungkhan, they transferred the throne of Prester John from Asia to Africa, and gave the name to the Abyssinian prince.

PRESTON, THOMAS, an English dramatic writer, who flourished in the earlier part of the reign of Elizabeth. He was educated at Cambridge, where he succeeded to a fellowship. He was afterwards created a doctor of civil law, and appointed master of Trinity Hall, over which he presided fourteen years. He wrote one dramatic piece, entitled "A Lamentable Tragedy, full of Pleasant Mirth, containing the Life of Cambises, King of Persia, &c.," a sad tissue of fustian which escaped not the satire of Shakspeare, who in Henry IV. makes Falstaff talk of speaking in Cambyases' vein. Preston died in 1598.

PRESTON, JOHN, a learned English divine, who was born at Keyford in Northamptonshire in 1587, and became fellow of Queen's college, Cambridge, where he became celebrated for his skill as a disputant. He particularly distinguished himself in an academic discussion held by King James when he visited Cambridge. The account of this dispute is so interesting that we give the details in the words of his biographer:—"His (Mr. Preston's) first and great care was to bring his argument unto a head without affronts or interruptions from the answerer, and so made all his major propositions plausible and firm, that his adversary might neither be willing nor able to enter there, and the minor still was backed by other syllogisms, and so the argument went on unto the issue; which fell out well for master Preston; for in disputations of consequence the answerers are many times so fearful of the event that they slur and trouble the opponents all they can, and deny things evident, which had been the case in all the former acts; there was such wrangling about their syllogisms, that sullied and clouded the debates extremely, and put the king's acumen into straits; but when master Preston still cleared his way, and nothing was denied but what was ready to be proved, the king was greatly satisfied, and gave good heed, which he might well do, because the question was tempered and fitted unto his content; namely, whether dogs could make syllogisms?"

"The opponent urged that they could; an enthymeme (said he) is a lawful and real syllogism, but dogs can make them; he instanced in an hound who had the major proposition in his mind, namely, 'the hare is gone either this or that way;' smells out the minor with his nose, namely, 'she is not gone that way,' and follows the conclusion, 'Ergo, this way with open mouth.' The instance suited the auditory, and was applauded; and put the answerer to his distinctions, that dogs might have sagacity but not sapience, in things especially of prey, and that did concern their belly, might be *nasutus* but not *logici*; had much in their mouths, little in their minds, unless it

had relation to their mouths; that their lips were larger than their understandings; which the opponent, still endeavouring to wipe off with another syllogism, and put the dogs upon a fresh scent, the moderator, Dr. Reade, began to be afraid, and to think how troublesome a pack of hounds, well followed and applauded, at last might prove, and so came to the answerer's aid, and told the opponent that his dogs, he did believe, were very weary, and desired him to take them off, and start some other argument; and when the opponent would not yield, but hallooed still and put them on, he interposed his authority, and silenced him. The king in his conceit was all the while upon Newmarket heath, and liked the sport, and therefore stands up, and tells the moderator plainly he was not satisfied in all that had been answered, but did believe an hound had more in him than was imagined. I had myself (said he) a dog, that straggling far from all his fellows, had light upon a very fresh scent, but considering he was all alone, and had none to second and assist him in it, observes the place, and goes away unto his fellows, and by such yelling arguments as they best understand, prevailed with a party of them to go along with him, and bringing them unto the place, pursued it into an open view. Now the king desired to know how this could be contrived and carried on without the use and exercise of understanding, or what the moderator could have done in that case better; and desired him that either he would think better of his dogs, or not so highly of himself.

"The opponent also desired leave to pursue the king's game, which he had started, unto an issue; but the answerer protested that his majesty's dogs were always to be excepted, who hunted not by common law, but by prerogative. And the moderator, fearing the king might let loose another of his hounds and make more work, applies himself with all submissive devotion to the king, acknowledged his dogs were able to out-do him, and besought his majesty for to believe they had the better: that he would consider how his illustrious influence had already ripened and concocted all their arguments and understandings; that whereas in the morning the reverend and grave divines could not make syllogisms, the lawyers could not, nor the physicians; now every dog could, especially his majesty's."

From the skill which he displayed on this occasion, he was rewarded by Lord Brook with a pension of 50*l.* per annum. He was subsequently made master of Emanuel college, and died in 1628. He was the author of several theological works, the most celebrated of which is "A Treatise on the Covenant."

PREVILLE, PIERRE LOUIS DUBOIS DE, a distinguished French actor who was born at Paris in 1721, and was designed for the church, but ran away, and after serving as a journeyman-mason, joined a company of players, and performed at Strasburg, Dijon, Rouen, and finally became manager of a company at Lyons. In 1753 he made his *debut* at Paris at the *théâtre Français*. Armand favoured his first appearance at the theatre of Fontainebleau, which decided his reputation. He played five different parts in the "Mercure Galant." Louis XV., who had a good taste, was so struck with his performance that he ordered him to be received among his own players. Preville's acting was excellent, and he shone not only in humorous parts, but in pathetic scenes. He left



the theatre in 1786, but afterwards made his appearance again to relieve some of his companions, who had been reduced to distress by the revolution. He died blind at Beauvais in 1799.

PREVOST D'EXILES, ANTOINE FRANÇOIS, a French writer who was born in 1697, studied with the Jesuits, and entered the order, which, however, he soon quitted for the military service. Dissatisfied with the slowness of promotion, he again joined the Jesuits, but after a short time, once more returned to the career of arms, and served with reputation. Disappointed love next caused him to assume the habit of the Benedictines of St. Maur, and he retired to St. Germain des Prés, where he found consolation in study. His restless temper soon led him to separate himself from the Benedictines, and in 1729 he went to Holland, and was thrown upon his own resources for subsistence. Here he published his "*Mémoires d'un Homme de Qualité*," and shortly after came to England. In 1734 he returned to France, and was appointed almoner and secretary to the prince of Conti. The chancellor d'Aguesseau also selected him to superintend the "*Histoire Générale des Voyages*." As he was one day walking in the forest of Chantilly, he was attacked by a stroke of apoplexy. Having been found in a state of insensibility by some peasants, the public officer proceeded to open the body of the supposed deceased, when he opened his eyes; but the wound was mortal. This event occurred in 1763. Besides the works already mentioned are, his "*Histoire de M. Cleveland*," "*Histoire du Chevalier des Grieux, et de Manon Lescaut*," with several other romances, and numerous translations from the English of Richardson, Hume, &c.

PRICE, JAMES, an English physician and writer, who was a native of Surrey. He professed to have the possession of the secret of converting the baser metals into gold, and actually presented some metal to the royal society and the king which he said had undergone that operation. In addition to his alchemical labours he published a work entitled "*An Account of Experiments on Mercury, Silver, and Gold, made at Guildford in May 1782, in the Laboratory of James Price, M. D. F. R. S.*," to which is prefixed an Abridgement of Boyle's Account of a Degradation of Gold." These pretended productions of precious metals were stated to be produced by a composition which the author kept a profound secret. Being compelled by the royal society to repeat his experiments before some scientific men of the period, on pain of exclusion, he entirely failed. He however begged a short time for delay, promising to repeat his experiments on a future occasion; dreading, however, the exposures which awaited him he took poison and died on the day previous to the trial. This gentleman possessed a handsome fortune, and was only led into these absurd experiments by an unhappy love of notoriety.

PRICE, JOHN, an able English critic, who was born in the metropolis in 1600, and educated at Christ Church, Oxford. He subsequently became a convert to the catholic faith, and spent the principal part of his life on the continent. His death took place at Rome in 1676. His most celebrated works are his "*Commentaries on the New Testament*," and his "*Notes on Apuleius*."

PRICE, RICHARD, a dissenting minister, who was distinguished both as a mathematician and statistical writer. He was born at Llangunnor, in Gla-

morganshire, in 1723, and was educated at Talgarth, in his native county, whence he removed to a presbyterian academy in London, and became pastor of a nonconformist congregation, of Arian or Socinian principles, at Hackney, where he continued as long as he lived. He commenced his literary career in 1758 by his "*Review of the Principal Difficulties in Morals*," which was followed by "*Four Dissertations on the Importance of Christianity, the Nature of Historical Evidence, and Miracles*," &c. In 1769 he received the diploma of D. D. from the university of Glasgow. In 1771 appeared his "*Observations on Reversionary Payments and Annuities*," which established his character as a mathematical calculator. He next published "*An Appeal to the Public on the Subject of the National Debt*," and, during the contest with the North American colonies, advocated their cause in "*Observations on Civil Liberty*," "*Additional Observations*," and a Supplement." These tracts provoked the animadversions of a number of writers on the opposite side of the question, and exposed him to some obloquy; but they also procured him a vote of thanks from the corporation of London, presented in a gold box. He engaged in an epistolary correspondence with his friend Dr. Joseph Priestley on the subjects of materialism and necessity, the subject of which was laid before the public in an octavo volume in 1778. When Pitt became prime-minister, he consulted Dr. Price in his schemes for the reduction of the national debt; and the establishment of the sinking fund was the result of his recommendation. At the commencement of the French revolution, in a sermon "*On the Love of Country*," he warmly expressed his delight at the emancipation of the French people. This discourse produced "*Burke's Reflections*," in which Dr. Price was severely treated. He died on the 19th of April, 1791. Besides many papers in the Transactions of the royal society, of which he was a fellow, he published "*Sermons on the Christian doctrine*," as received by the different denominations of Christians," and several single sermons and political pamphlets.

*Rich: Price*

PRIDDEN, JOHN, an English divine, who was born in Fleet Street, London, in 1758, and received the rudiments of his education at St. Paul's school, from which he was removed to Queen's college, Oxford. Both at St. Paul's and at Oxford he was distinguished by regularity of conduct and diligent application to his studies; and the periods of vacation were constantly passed in pedestrian excursions, so numerous, that not a single cathedral in the kingdom, or any town particularly worthy notice, was unexplored; and having a taste for antiquities and a ready pencil, his sketch-books were filled with accurate drawings of what appeared to him best worth preserving. In 1781 he took the degree of B. A.; and, having been ordained shortly afterwards, commenced his clerical duties in 1782, as afternoon lecturer of Tavistock chapel, which in the November of that year he relinquished, on being elected to a minor-canonry in the cathedral church of St. Paul.

In July 1783 he was presented by the dean and chapter of St. Paul's to the vicarage of Heybridge juxta Maldon in Essex. In the same year he undertook the curacy of St. Bride's, Fleet Street, for a short time as assistant to Mr. Applebee, then far advanced in years; after whose death Mr. Pridden was for about twenty years the diligent curate of one of the largest parishes in London, the vicar being all the time non-resident. In 1785 he was elected a fellow of the society of antiquaries; and the first fruits of his proficiency in topographical research appeared in a letter to Mr. Nichols, dated March 1787, accompanied by several correct drawings, which, under the title of "An Appendix to the History of Reculver and Herne," was printed in the "Bibliotheca Topographica Britannica."

Mr. Pridden distinguished himself in 1786 as one of the most active promoters of the subscription for a statue to the immortal John Howard. The modesty of the great philanthropist during his lifetime refused this honourable distinction. Part of the subscriptions were applied to the relief of the prisoners confined in gaols, and with the rest a medal was intended to have been struck. But Mr. Howard's death intervening, all objections to the original intention vanished; and Mr. Pridden was the first who suggested the propriety of endeavouring to obtain permission to erect the statue in St. Paul's. This application was instantly consented to by the dean and chapter, at the same time intimating, "that no fee should be required for its admission, and that no monument should be erected without the design being first approved of by the royal academy." In 1788 he was elected by the governors of St. Bartholomew's hospital to the vicarage of Little Wakering in Essex. In 1789 he was appointed domestic chaplain to Earl Powlett; and having taken his degree of M. A. at St. John's college, Cambridge, was collated, *de novo*, to his vicarage of Heybridge. In 1795 he was appointed one of the chaplains in ordinary of his majesty's chapels royal; and in the same year was presented by Bishop Horsley to a minor-canonry in the collegiate church of St. Peter, Westminster.

In 1797 he resigned both his Essex livings on being presented by the dean and chapter of St. Paul's to the vicarage of Caddington in Bedfordshire, where he resided a considerable portion of the year. He in 1812 entirely rebuilt the vicarage-house, in which he was his own architect and surveyor.

A favourite idea of his, after taking up his residence at Caddington, was the more effectual drainage of the fens in the several counties of Northampton, Suffolk, Lincoln, Cambridge, Huntingdon, and the Isle of Ely, commonly called the great level of the fens, which is under the direction of a highly-respectable corporation, called governors of the Bedford level. To this subject he paid great attention, and suggested several useful hints, which in various conferences he communicated to the proper officers of the corporation.

He was a zealous supporter of the royal humane society, having for thirty-three years been one of the gratuitous chaplains and managers of that institution; and frequently advocated the cause of that excellent public charity in the pulpit. He was also for some time the honorary secretary of the sea-bathing infirmary at Margate, of which, in conjunction with Dr. Lettsom and Mr. Nichols, he was one of the

original founders; the freehold on which the infirmary was built having been purchased in their names. He also furnished the design from which the building was erected. During several successive years he attended the anniversary of the governors of the infirmary; and at intervals inspected the churches in the isle of Thanet, all of which are ancient and most of them very curious; he also made drawings of all these religious edifices. The registers were examined; the remarkable epitaphs copied, and the numerous brass plates rolled off, with a view to an improved edition of Lewis's "History of the Isle of Thanet."

In 1812 he was presented by the dean and chapter of St. Paul's to the united rectories of St. George, Botolph Lane, and St. Botolph, Billingsgate.

In the progress of "The History of Leicestershire," a period of more than twenty years, Mr. Pridden frequently accompanied Mr. Nichols in his visits to the several churches in that county, and made drawings of all that he visited, many of which he contributed to the numerous embellishments of that county history. Mr. Pridden died much regretted in April 1825, and was buried by the side of his first wife in Islington church-yard.

PRIDEAUX, HUMPHREY, a learned English divine, who was born in 1648, and educated at Oxford, and while at the university published the ancient inscriptions from the Arundel marbles, under the title of "Marmora Oxoniensia." Lord Chancellor Finch, earl of Nottingham, gave him a prebend in Norwich cathedral, and Lord North bestowed on him the rectory of Bladen, which, on taking the degree of D. D., he exchanged for the benefit of Soham, in Norfolk. He was subsequently promoted to the archdeaconry of Suffolk, and in 1702 made dean of Norwich. His death took place on the 1st of November, 1724. Besides his great work entitled "The Old and New Testament connected in the History of the Jews and Neighbouring Nations," of which there are many editions, he was the author of "The Life of Mohammed," &c.

PRIDEAUX, JOHN, a learned English prelate, who was born at Harford in Devonshire in 1578. His parents were persons in very humble life, and gave their son but a very limited education. To rectify this deficiency he travelled to Oxford on foot, and obtained a humble post in the kitchen of Exeter Hall, from which he rose solely by his own merit and industry to the rank of vice chancellor. The civil wars, however, deprived him of his bishopric of Worcester, to which he had been preferred in 1641, and he died in comparative indigence in 1650. He was the author of several works, the principal of which was entitled "Fasciculus Controversiarum."

PRIESTLEY, JOSEPH, an English writer, philosopher, and divine, who was born in March 1733 at Fieldhead, near Leeds. His father was a respectable clothier of the Calvinistic persuasion, in which he was himself educated under the protection of his aunt, who, after he had acquired a considerable share of scholastic knowledge, placed him at a dissenting academy at Daventry. Dr. Priestley, at a later period of life so graphically describes his feelings and habits while in this establishment and during a considerable portion of his after life, that we give the description in his own words. He says,—Three years, viz., from September 1752 to 1755, I spent at Daventry with that peculiar satisfaction with which



young persons of generous minds usually go through a course of liberal studies, in the society of others engaged in the same pursuits, and free from the cares and anxieties which seldom fail to lay hold on them when they come out into the world. In my time the academy was in a state peculiarly favourable to the serious pursuit of truth, as the students were about equally divided upon every question of much importance, such as liberty and necessity, the sleep of the soul, and all the articles of theological orthodoxy and heresy; in consequence of which all these topics were the subject of continual discussion. Our tutors also were of different opinions, Dr. Ashworth taking the orthodox side of every question, and Mr. Clark, the sub-tutor, that of heresy, though always with the greatest modesty. Both of our tutors being young, at least as tutors, and some of the senior students excelling more than they could pretend to do in several branches of study, they indulged us in the greatest freedoms, so that our lectures had often the air of friendly conversations on the subjects to which they related. We were permitted to ask whatever questions, and to make whatever remarks we pleased, and we did it with the greatest, but without any offensive, freedom. The general plan of our studies was exceedingly favourable to free inquiry, as we were referred to authors on both sides of every question, and were even required to give an account of them. It was also expected that we should abridge the most important of them for our future use. The public library contained all the books to which we were referred. It was a reference to Dr. Hartley's "Observations on Man," in the course of our lectures, that first brought me acquainted with that performance, which immediately engaged my closest attention, and produced the greatest, and in my opinion the most favourable effect on my general turn of thinking through life. It established me in the belief of the doctrine of necessity, which I first learned from Collins; it greatly improved that disposition to piety which I brought to the academy, and freed it from the rigour with which it had been tinged. Indeed I do not know whether the consideration of Dr. Hartley's theory contributes more to enlighten the mind or improve the heart; it affects both in so super-eminent a degree.

All the while I was at the academy I never lost sight of the great object of my studies, which was the duties of a Christian minister, and there it was that I laid the general plan which I have executed since. Particularly I there composed the first copy of my "Institutes of Natural and Revealed Religion," Mr. Clark, to whom I communicated my scheme, carefully perusing every section of it, and talking over the subject of it with me. But I was much discouraged even then with the impediment in my speech, which I inherited from my family, and which still attends me. Sometimes I absolutely stammered, and my anxiety about it was the cause of much distress to me. However, like St. Paul's "thorn in the flesh," I hope it has not been without its use. Without some such check as this I might have been dissipated in company, or might have been seduced by the love of popular applause as a preacher; whereas my conversation and my delivery in the pulpit having nothing in them that was generally striking, I hope I have been more attentive to qualifications of a superior kind. It is not, I believe, usual for young persons in dissenting academies to

think much of their future situations in life. Indeed we are happily precluded from that by the impossibility of succeeding in any application for particular places. We often, indeed, amused ourselves with the idea of our dispersion in all parts of the kingdom after living so happily together; and used to propose plans of meeting at certain times, and smile at the different appearance we should probably make after being ten or twenty years settled in the world. But nothing of this kind was ever seriously resolved upon by us. For my own part I can truly say I had very little ambition, except to distinguish myself by my application to the studies proper to my profession; and I cheerfully listened to the first proposal that my tutor made to me, in consequence of an application made to him to provide a minister for the people of Needham Market, in Suffolk, though it was very remote from my friends in Yorkshire, and a very inconsiderable place.

Mr. Priestley goes on to say, When I went to preach at Needham as a candidate I found a small congregation, about an hundred people, under a Mr. Meadows, who was superannuated. They had been without a minister the preceding year on account of the smallness of the salary; but there being some respectable and agreeable families among them, I flattered myself that I should be useful and happy in the place, and therefore accepted the unanimous invitation to be assistant to Mr. Meadows, with a view to succeed him when he died. He was a man of some fortune. This congregation had been used to receive assistance from both the presbyterian and independent funds; but upon my telling them that I did not choose to have any thing to do with the independents, and asking them whether they were able to make up the salary they promised me, which was 40*l.* per annum, without any aid from the latter fund, they assured me they could. I soon, however, found that they deceived themselves; for the most that I ever received from them was in the proportion of about 30*l.* per annum, when the expense of my board exceeded 20*l.*

Notwithstanding this every thing else for the first half year appeared very promising, and I was happy in the success of my schemes for promoting the interest of religion in the place. I catechised the children, though there were not many, using Dr. Watts's catechism; and I opened my lectures on the theory of religion from the Institutes, which I had composed at the academy, admitting all persons to attend them, without distinction of sex or age, but in this I soon found that I had acted imprudently. A minister in that neighbourhood had been obliged to leave his place on account of Arianism; and though nothing had been said to me on the subject, and from the people so readily consenting to give up the independent fund, I thought they could not have much bigotry among them, I found that when I came to treat of the unity of God merely as an article of religion, several of my audience were attentive to nothing but the soundness of my faith in the doctrine of the Trinity. Also, though I had made it a rule to myself to introduce nothing that could lead to controversy into the pulpit, yet making no secret of my real opinions in conversation, it was soon found that I was an Arian. From the time of this discovery my hearers fell off apace, especially as the old minister took a decided part against me. The principal families, however, still continued with me;

but notwithstanding this my salary fell far short of 30*l.* per annum; and if it had not been for Dr. Benson and Dr. Kippis, especially the former, procuring me now and then an extraordinary 5*l.* from different charities, I do not believe that I could have subsisted. I shall always remember their kindness to me at a time when I stood in so much need of it.

But what contributed greatly to my distress was the impediment in my speech, which had increased so much as to make preaching very painful, and took from me all chance of recommending myself to any better place. In this state, hearing of the proposal of one Mr. Angier to cure all defects of speech, I prevailed upon my aunt to enable me to pay his price, which was twenty guineas, and this was the first occasion of my visiting London. Accordingly I attended him about a month, taking an oath not to reveal his method, and I received some temporary benefit, but soon relapsed again, and spoke worse than ever.

At Needham I felt the effect of a low despised situation, together with that arising from the want of popular talents. There were several vacancies in congregations in that neighbourhood, where my sentiments would have been no objection to me, but I was never thought of. Even my next neighbour, whose sentiments were as free as my own, and known to be so, declined making exchanges with me, which, when I left that part of the country, he acknowledged was not owing to any dislike his people had to me as heretical, but for other reasons the more genteel part of his hearers always absenting themselves when they heard I was to preach for him. But visiting that country some years afterwards, when I had raised myself to some degree of notice in the world, and being invited to preach in that very pulpit, the same people crowded to hear me, though my elocution was not much improved, and they professed to admire one of the same discourses they had formerly despised. Notwithstanding these unfavourable circumstances I was far from being unhappy at Needham. I was boarded in a family from which I received much satisfaction; I firmly believed that a wise Providence was disposing every thing for the best, and I applied with great assiduity to my studies, which were classical, mathematical, and theological. These required but few books. As to experimental philosophy I had always cultivated an acquaintance with it, but I had not the means of prosecuting it.

When I was at Needham I drew up a treatise on the doctrine of divine influence, having collected a number of texts for that purpose, and arranged them under proper heads, as I had done those relating to the doctrine of atonement. But I published nothing relating to it until I made use of some of the observations in my sermon on that subject, delivered at an ordination, and published many years afterwards.

While I was in this retired situation I had, in consequence of much pains and thought, become persuaded of the falsity of the doctrine of atonement, of the inspiration of the authors of the books of Scripture as writers, and of all idea of supernatural influence, except for the purpose of miracles. But I was still an Arian, having never turned my attention to the Socinian doctrine, and contenting myself with seeing the absurdity of the Trinitarian system. Another task that I imposed on myself, and in part executed at Needham, was an accurate comparison of the Hebrew text of the hagiographa, and the pro-

phets with the version of the Septuagint, noting all the variations, &c. This I had about half finished before I left that place; and I never resumed it except to do that occasionally for particular passages, which I then began, though with many disadvantages, with a design to go through the whole. I had no polyglot Bible, and could have little help from the labours of others.

Like most other young men of a liberal education, I had conceived a great aversion to the business of a schoolmaster, and had often said that I would have recourse to any thing else for a maintenance in preference to it. But having no other resource, I was at length compelled by necessity to make some attempt that way, and for this purpose I printed and distributed proposals, but without any effect. Not that I was thought to be disqualified for this employment, but because I was not orthodox. I had proposed to teach the classics, mathematics, &c., for half-a-guinea per quarter, and to board the pupils in the house with myself for twelve guineas per annum. Finding this scheme not to answer, I proposed to give lectures to grown persons in such branches of science as I could conveniently procure the means of doing, and I began with reading about twelve lectures on the use of the globes at half-a-guinea. I had one course of ten hearers, which did something more than pay for my globes; and I should have proceeded in this way, adding to my apparatus as I should have been able to afford it, if I had not left that place, which was in the following manner. My situation being well known to my friends, Mr. Gill, a distant relation by my mother, who had taken much notice of me before I went to the academy, and had often lent me books, procured me an invitation to preach as a candidate at Sheffield on the resignation of Mr. Wadsworth. Accordingly I did preach as a candidate, but though my opinions were no objection to me there, I was not approved. But Mr. Haynes, the other minister, perceiving that I had no chance at Sheffield, told me that he could recommend me to a congregation at Nantwich in Cheshire, where he himself had been settled; and as it was at a great distance from Needham, he would endeavour to procure me an invitation to preach there for a year certain. This he did, and I gladly accepting of it, removed from Needham, going thence to London by sea to save expense. This was in 1758, after having been at Needham just three years.

At Nantwich I found a good-natured friendly people, with whom I lived three years very happily; and in this situation I heard nothing of those controversies which had been the topics of almost every conversation in Suffolk, and the consequence was that I gave little attention to them myself. Indeed it was hardly in my power to do it on account of my engagement with a school, which I was soon able to establish, and to which I gave almost all my attention; and in this employment, contrary to my expectations, I found the greatest satisfaction, notwithstanding the confinement and labour attending it. My school generally consisted of about thirty boys, and I had a separate room for about half-a-dozen young ladies. Thus I was employed from seven in the morning until four in the afternoon, without any interval except one hour for dinner: and I never gave a holiday on any consideration, the red letter days, as they are called, excepted. Immediately after this employment in my own schoolrooms, I went to teach in



the family of Mr. Tomkinson, an eminent attorney, and a man of large fortune, whose recommendation was of the greatest service to me; and here I continued until seven in the evening. I had therefore but little leisure for reading, or for improving myself in any way, except what necessarily arose from my employment. Being engaged in the business of a schoolmaster, I made it my study to regulate it in the best manner, and I think I may say with truth, that in no school was more business done, or with more satisfaction, either to the master or the scholars, than in this of mine. Many of my scholars are probably living, and I am confident that they will say that this is no vain boast.

At Needham I was barely able, with the greatest economy, to keep out of debt (though this I always made a point of doing at all events), but at Nantwich my school soon enabled me to purchase a few books, and some philosophical instruments, as a small air-pump, an electrical machine, &c. These I taught my scholars in the highest class to keep in order and make use of; and by entertaining their parents and friends with experiments, in which the scholars were generally the operators, and sometimes the lecturers too, I considerably extended the reputation of my school; though I had no other object originally than gratifying my own taste. I had no leisure, however, to make any original experiments until many years after this time. As there were few children in the congregation (which did not consist of more than sixty persons, and a great proportion of them travelling Scotchmen) there was no scope for exertion with respect to my duty as a minister. I therefore contented myself with giving the people what assistance I could at their own houses, where there were young persons; and I added very few sermons to those which I had composed at Needham, where I never failed to make at least one every week.

My engagements in teaching allowed me but little time for composing any thing while I was at Nantwich. There, however, I recomposed my "Observations on the Character and Reasoning of the Apostle Paul," as mentioned before. For the use of my school, I then wrote an English Grammar on a new plan, leaving out all such technical terms as were borrowed from other languages, and had no corresponding modifications in ours, as the future tense, &c.; and to this I afterwards subjoined "Observations for the Use of Proficients in the Language," from the notes which I collected at Warrington, where, being tutor in the languages and belles lettres, I gave particular attention to the English language, and intended to have composed a large treatise on the structure and present state of it. But dropping the scheme in another situation, I lately gave such parts of my collection as I had made no use of, to Mr. Herbert Croft, of Oxford, on his communicating to me his design of compiling a dictionary and grammar of our language. The academy at Warrington was instituted when I was at Needham, and Mr. Clark, knowing the attention that I had given to the learned languages when I was at Daven-try, had then joined with Dr. Benson and Dr. Taylor in recommending me as tutor in the languages. But Mr. (afterwards Dr.) Aikin, whose qualifications were superior to mine, was justly preferred to me. However, on the death of Dr. Taylor and the advancement of Mr. Aikin to be tutor in divinity, I was invited to succeed him. This I accepted, though my

school promised to be more gainful to me. But my employment at Warrington would be more liberal and less painful. It was also a means of extending my connexions. But, as I told the persons who brought me the invitation, viz. Mr. Seddon and Mr. Holland, of Bolton, I should have preferred the office of teaching the mathematics and natural philosophy, for which I had at that time a great predilection.

The early engagements of Mr. Priestley in his favourite character of a minister, the discouragements he encountered, and his incessant labours as a schoolmaster, for a scanty maintenance, have been all ingenuously related by himself. He will now appear to occupy a station which prepared for his talents a more extended exercise. Hence also he shared the society, and at length secured the intimate friendship, of men who have largely contributed to the moral and intellectual "glory of their times; leaders of the people by their counsels; wise and eloquent in their instructions; merciful men, whose righteousness hath not been forgotten." The memoir thus proceeds:—My removal to Warrington was in September 1761, after a residence of just three years at Nantwich. In this new situation I continued six years, and in the second year I married a daughter of Mr. Isaac Wilkinson, an ironmaster, near Wrexham, in Wales, with whose family I had become acquainted in consequence of having the youngest son, William, at my school at Nantwich. This proved a very suitable and happy connexion, my wife being a woman of an excellent understanding, much improved by reading, of great fortitude and strength of mind, and of a temper in the highest degree affectionate and generous; feeling strongly for others, and little for herself. Also, greatly excelling in every thing relating to household affairs, she entirely relieved me of all concern of that kind, which allowed me to give all my time to the prosecution of my studies, and the other duties of my station. And though, in consequence of her father becoming impoverished, and wholly dependent on his children in the latter part of life, I had little fortune with her, I unexpectedly found a great resource in her two brothers, who had become wealthy, especially the elder of them. At Warrington I had a daughter, Sarah, who was afterwards married to Mr. William Finch, of Heath Forge, near Dudley.

Though at the time of my removal to Warrington I had no particular fondness for the studies relating to my profession then, I applied to them with great assiduity; and besides composing courses of "Lectures on the Theory of Language," and on "Oratory and Criticism," on which my predecessor had lectured, I introduced lectures on "History and General Policy," on the "Laws and Constitution of England," and on the "History of England." This I did in consequence of observing that, though most of our pupils were young men designed for situations in civil and active life, every article in the plan of their education was adapted to the learned professions. In order to recommend such studies as I introduced, I composed an "Essay on a Course of Liberal Education for Civil and Active Life," with syllabuses of my three new courses of lectures; and Dr. Brown having just then published a plan of education, in which he recommended it to be undertaken by the state, I added some remarks on his treatise, showing how inimical it was to liberty and the natural rights of parents. This leading me to consider the

subject of civil and political liberty, I published my thoughts on it, in an "Essay on Government," which in a second edition I much enlarged, including in it what I wrote in answer to Dr. Balguy, "On Church Authority," as well as my animadversions on Dr. Brown. My "Lectures on the Theory of Language and Universal Grammar," were printed for the use of the students, but they were not published. Those on "Oratory and Criticism," I published when I was with Lord Shelburne; and those on "History and General Policy" are now printed, and about to be published. Finding no public exercises at Warrington, I introduced them there, so that, afterwards, every Saturday the tutors, all the students, and often strangers, were assembled to hear English and Latin compositions, and sometimes to hear the delivery of speeches, and the exhibition of scenes in plays. It was my province to teach elocution, and also logic and Hebrew. The first of these I retained; but after a year or two I exchanged the two last articles with Dr. Aikin for the civil law, and one year I gave a course of lectures in anatomy.

With a view to lead the students to a facility in writing English, I encouraged them to write in verse. This I did not with any design to make them poets, but to give them a greater facility in writing prose, and this method I would recommend to all tutors. I was myself far from having any pretension to the character of a poet, but in the early part of my life I was a great versifier; and this I believe, as well as my custom of writing after preachers, mentioned before, contributed to the ease with which I always wrote prose. Mrs. Barbauld has told me that it was the perusal of some verses of mine that first induced her to write any thing in verse, so that this country is in some measure indebted to me for one of the best poets it can boast of. Several of her first poems were written when she was in my house, on occasions that occurred while she was there. It was while I was at Warrington that I published my "Chart of Biography," though I had begun to construct it at Nantwich. Lord Willoughby, of Parham, who lived in Lancashire, being pleased with the idea of it, I, with his consent, inscribed it to him; but he died before the publication of it: the "Chart of History," corresponding to it, I drew up some time after at Leeds. I was in this situation, when going to London and being introduced to Dr. Price, Mr. Canton, Dr. Watson (the physician), and Dr. Franklin, I was led to attend to the subject of experimental philosophy more than I had done before; and having composed all the lectures I had occasion to deliver, and finding myself at liberty for any undertaking, I mentioned to Dr. Franklin an idea that had occurred to me of writing the history of discoveries in electricity, which had been his favourite study. This I told him might be an useful work, and that I would willingly undertake it, provided I could be furnished with the books necessary for the purpose. This he readily undertook, and my other friends assisting him in it, I set about the work without having the least idea of doing any thing more than writing a distinct and methodical account of all that had been done by others. Having, however, a pretty good machine, I was led, in the course of my writing the history, to endeavour to ascertain several facts which were disputed; and this led me by degrees into a large field of original experiments, in which I spared no expense that I could possibly furnish. These experiments employed a

great proportion of my leisure time; and yet before the complete expiration of the year in which I gave the plan of my work to Dr. Franklin, I sent him a copy of it in print. In the same year five hours of every day were employed in lectures, public or private, and one two months' vacation I spent chiefly at Bristol, on a visit to my father-in-law. This I do not mention as a subject of boasting, for many persons have done more in the same time, but as an answer to those who have objected to some of my later writings as hasty performances; for none of my publications were better received than this "History of Electricity," which was the most hasty of them all. However, whether my publications have taken up more or less time, I am confident that more would not have contributed to their perfection in any essential particular; and about any thing farther I have never been very solicitous. My object was not to acquire the character of a fine writer, but an useful one. I can also truly say, that gain was never the chief object of any of my publications. Several of them were written with the prospect of certain loss. During the course of my electrical experiments in this year, I kept up a constant correspondence with Dr. Franklin and the rest of my philosophical friends in London; and my letters circulated among them all, as also every part of my history as it was transcribed. This correspondence would have made a considerable volume, and it took up much time; but it was of great use with respect to the accuracy of my experiments and the perfection of my work. After the publication of my "Chart of Biography," Dr. Percival, of Manchester, then a student at Edinburgh, procured me the title of doctor of laws from that university; and not long after my new experiments in electricity were the means of introducing me into the royal society, with the recommendation of Dr. Franklin, Dr. Watson, Mr. Canton, and Dr. Price.

Dr. Priestley thus writes respecting his introduction to the royal society in a letter of March 8, 1766:—

"I ask pardon if I was guilty of any impropriety in desiring the recommendation of Lord Charles Cavendish. I thought that if his friends, Mr. Canton and Dr. Franklin, could not satisfy him from my letters, (which you are pleased to suppose would recommend me to the society,) that I was a person properly qualified to be a member, mere personal acquaintance had been of no moment at all. My recommendation to the university of Edinburgh was signed by Lord Willoughby. He also wrote to Dr. Robertson in my favour. A copy of this Dr. Robertson gave my friend Dr. Percival, who has sent it to Dr. Watson, as it may possibly be of some weight in this affair.

"I shall write out a full account of the new experiments I have mentioned to Dr. Franklin and Mr. Canton after a week or two, in which I shall have made other experiments which have a connexion with them. In the mean time my friends here think it will be best to mention them to some of the principal members, and to read the full account of them to the society about the time of election; but I beg of you, dear Sir, and Mr. Canton, not to have me proposed at all (if it be not done) unless you be morally certain it will be carried. I thankfully accept the offer of your name and Mr. Canton's, and desire you would act in concert with Dr. Watson."

Though all the tutors in my time lived in the most perfect harmony; though we all exerted ourselves to the utmost, and there was no complaint of want of



discipline, the academy did not flourish. There had been an unhappy difference between Dr. Taylor and the trustees, in consequence of which all his friends, who were numerous, were our enemies; and too many of the subscribers, being probably weary of the subscription, were willing to lay hold of any pretence for dropping it and of justifying their conduct afterwards. It is possible that in time we might have overcome the prejudices we laboured under, but there being no prospect of things being any better, and my wife having very bad health, on her account chiefly I wished for a removal, though nothing could be more agreeable to me at the time than the whole of my employment, and all the laborious part of it was over. The terms also on which we took boarders, viz. 15*l.* per annum, and my salary being only 100*l.* per annum, with a house, it was not possible, even living with the greatest frugality, to make any provision for a family. I was there six years, most laboriously employed, for nothing more than a bare subsistence. I therefore listened to an invitation to take the charge of the congregation of Mill Hill chapel, at Leeds, where I was pretty well known, and thither I removed in September 1767.

Though while I was at Warrington it was no part of my duty to preach, I had from choice continued the practice; and wishing to keep up the character of a dissenting minister, I chose to be ordained while I was there; and though I was far from having conquered my tendency to stammer, and probably never shall be able to do it effectually, I had, by taking much pains, improved my pronunciation some time before I left Nantwich, where for the first two years this impediment had increased so much that I once informed the people that I must give up the business of preaching and confine myself to my school.

At Leeds I continued six years very happy with a liberal, friendly, and harmonious congregation, to whom my services (of which I was not sparing) were very acceptable. Here I had no unreasonable prejudices to contend with, so that I had full scope for every kind of exertion; and I can truly say that I always considered the office of a Christian minister as the most honourable of any upon earth, and in the studies proper to it I always took the greatest pleasure.

On reading Mr. Mann's "Dissertation on the Times of the Birth and Death of Christ," I was convinced that he was right in his opinion of our Saviour's ministry having continued little more than one year, and on this plan I drew out "A Harmony of the Gospels," the outline of which I first published in the "Theological Repository," and afterwards separately and at large, both in Greek and English, with notes, and an occasional paraphrase. In the same work I published my "Essay on the Doctrine of Atonement," improved from the tract published by Dr. Lardner, and also my animadversions on the reasoning of the apostle Paul.

The plan of this Repository occurred to me on seeing some notes that Mr. Turner, of Wakefield, had drawn up on several passages of Scripture, which I was concerned to think should be lost. He very much approved of my proposal of an occasional publication, for the purpose of preserving such original observations as could otherwise probably never see the light. Of this work I published three volumes while I was at Leeds, and he never failed to give me an article for every number of which they were composed. Giving particular attention to the duties of

my office, I wrote several tracts for the use of my congregation, as two Catechisms, "An Address to Masters of Families on the subject of Family Prayer," "A Discourse on the Lord's Supper, and on Church Discipline," and "Institutes of Natural and Revealed Religion." Here I formed three classes of catechumens, and took great pleasure in instructing them in the principles of religion. In this respect I hope my example has been of use in other congregations. The first of my controversial treatises was written here in reply to some angry remarks on my discourse on the Lord's Supper, by Mr. Venn, a clergyman in the neighbourhood. I also wrote remarks on Dr. Balguy's sermon on church authority, on some paragraphs in Judge Blackstone's "Commentaries on the Laws of England," relating to the dissenters. To the two former no reply was made; but to the last the judge replied in a small pamphlet, on which I addressed a letter to him in the "St. James's Chronicle."

This controversy led me to print another pamphlet, entitled "A View of the Principles and Conduct of the Protestant Dissenters, with respect to the Civil and Ecclesiastical Constitution of England." With the encouragement of Dr. Price and Dr. Kippis, I also wrote "An Address to Protestant Dissenters, as such, by a Dissenter," but without my name. Several of these pamphlets having been animadverted upon by an anonymous acquaintance, who thought I had laid too much stress on the principles of the dissenters, I wrote a defence of my conduct in letters addressed to him. The methodists being very numerous in Leeds, and many of the lower sort of my own hearers listening to them, I wrote "An Appeal to the Serious and Candid Professors of Christianity," "An Illustration of Certain Passages of Scripture," and republished "The Trial of Elwall," all in the cheapest manner possible. Those small tracts had a great effect in establishing my hearers in liberal principles of religion, and in a short time had a far more extensive influence than I could have imagined. By this time (1787) more than thirty thousand copies of the Appeal have been dispersed. Besides these theoretical and controversial pieces, I wrote, while I was at Leeds, my "Essay on the First Principles of Government," mentioned before, my English Grammar enlarged, "Familiar Introduction to the Study of Electricity," "A Treatise on Perspective," and my "Chart of History," and also some anonymous pieces in favour of civil liberty during the persecution of Mr. Wilks, the principal of which was "An Address to Dissenters on the subject of the difference with America," which I wrote at the request of Dr. Franklin and Dr. Fothergil.

But nothing of a nature foreign to the duties of my profession engaged my attention while I was at Leeds so much as the prosecution of my experiments relating to electricity, and especially the doctrine of air. The last I was led into in consequence of inhabiting a house adjoining to a public brewery, where I at first amused myself with making experiments on the fixed air which I found ready made in the process of fermentation. When I removed from that house I was under the necessity of making the fixed air for myself; and one experiment led to another, as I have distinctly and faithfully noted in my various publications on the subject, I by degrees contrived a convenient apparatus for the purpose, but of the cheapest kind.

When I began these experiments I knew very little of chemistry, and had in a manner no idea on the subject before I attended a course of chemical lectures delivered in the academy at Warrington, by Dr. Turner of Liverpool. But I have often thought that upon the whole this circumstance was no disadvantage to me, as in this situation I was led to devise an apparatus and processes of my own, adapted to my peculiar views. Whereas, if I had been previously accustomed to the usual chemical processes, I should not have so easily thought of any other; and without new modes of operation I should hardly have discovered any thing materially new. My first publication on the subject of air was in 1772. It was a small pamphlet on the method of impregnating water with fixed air; which, being immediately translated into French, excited a great degree of attention to the subject, and this was much increased by the publication of my first paper of experiments in a large article of "The Philosophical Transactions" the year following, for which I received the gold medal of the society. My method of impregnating water with fixed air was considered at a meeting of the college of physicians, before whom I made the experiments, and by them it was recommended to the lords of the admiralty (by whom they had been summoned for the purpose) as likely to be of use in the sea scurvy.

Having succeeded so well in the history of electricity, I was induced to undertake the history of all the branches of experimental philosophy; and at Leeds I gave out proposals for that purpose, and published "The History of Discoveries relating to Vision, Light, and Colours." This work also, I believe, I executed to general satisfaction, and being an undertaking of great expense I was under the necessity of publishing it by subscription. The sale, however, was not such as to encourage me to proceed with a work of so much labour and expense; so that after purchasing a great number of books to enable me to finish my undertaking, I was obliged to abandon it, and to apply wholly to original experiments.

In writing "The History of Discoveries relating to Vision," I was much assisted by Mr. Mitchell, the discoverer of the method of making artificial magnets. Living at Thornhill, not very far from Leeds, I frequently visited him, and was very happy in his society, as I also was in that of Mr. Smeaton, who lived still nearer to me. He made me a present of his excellent air-pump, which I constantly use to this day. Having strongly recommended his construction of this instrument it is now generally used, whereas, before that hardly any had been made during the twenty years which had elapsed after the account that he had given of it in "The Philosophical Transactions."

I was also instrumental in reviving the use of large electrical machines and batteries in electricity, the generality of electrical machines being little more than play-things at the time that I began my experiments. The first very large electrical machine was made by Mr. Nairne, in consequence of a request made to me by the grand duke of Tuscany to get him the best machine that we could make in England. This, and another that he made for Mr. Vaughan, were constructed on a plan of my own. But afterwards Mr. Nairne made large machines on a more simple and improved construction; and in consideration of the service which I had rendered him he made me a present of a pretty large machine

of the same kind. The review of my "History of Electricity," by Mr. Bewley, who was acquainted with Mr. Mitchell, was the means of opening a correspondence between us, which was the source of much satisfaction to me as long as he lived. I instantly communicated to him an account of every new experiment that I made, and in return was favoured with his remarks upon them. All that he published of his own were articles in the appendices to my volumes on air, all of which are ingenious and valuable. Always publishing in this manner he used to call himself my satellite. There was a vein of pleasant wit and humour in all his correspondence, which added greatly to the value of it. His letters to me would have made several volumes, and mine to him still more. When he found himself dangerously ill he made a point of paying me a visit before he died; and he made a journey from Norfolk to Birmingham, accompanied by Mrs. Bewley, for that purpose; and after spending about a week with me he went to his friend, Dr. Burney, and at his house he died.

While I was at Leeds a proposal was made to me to accompany Captain Cook in his second voyage to the South Seas. As the terms were very advantageous, I consented to it, and the heads of my congregation had agreed to keep an assistant to supply my place during my absence. But Mr. Banks informed me that I was objected to by some clergymen in the board of longitude, who had the direction of this business, on account of my religious principles, and presently after I heard that Dr. Forster, a person far better qualified for the purpose, had got the appointment. As I had barely acquiesced in the proposal this was no disappointment to me, and I was much better employed at home, even with respect to my philosophical pursuits. My knowledge of natural history was not sufficient for the undertaking; but at that time I should by application have been able to supply my deficiency, though now I am sensible I could not do it.

I had two sons born to me at Leeds, Joseph and William, and though I was very happy there, I was tempted to leave it, after continuing there six years, to go into the family of the earl of Shelburne, now the marquis of Lansdowne, he stipulating to give me 250*l.* per annum, a house to live in, and a certainty for life in case of his death, or of my separation from him; whereas at Leeds my salary was only one hundred guineas per annum and a house, which was not quite sufficient for the subsistence of my family, without a possibility of making a provision for them after my death.

I had been recommended to Lord Shelburne by Dr. Price as a person qualified to be a literary companion to him. In this situation, my family being at Calne in Wiltshire, near to his lordship's seat at Bowood, I continued seven years, spending the summer with my family, and a great part of the winter in his lordship's house in London. My office was nominally that of librarian, but I had little employment as such, besides arranging his books, taking a catalogue of them and of his manuscripts, which were numerous, and making an index to his collection of private papers. In fact I was with him as a friend, and the second year made with him the tour of Flanders, Holland, and Germany, as far as Strasburgh, and after spending a month at Paris, returned to England. This was in the year 1774. This little



excursion made me more sensible than I should otherwise have been of the benefit of foreign travel, even without the advantage of much conversation with foreigners. The very sight of new countries, new buildings, new customs, &c., and the very hearing of an unintelligible new language, gives new ideas, and tends to enlarge the mind. To me this little time was extremely pleasing, especially as I saw every thing to the greatest advantage, and without any anxiety or trouble, and had an opportunity of seeing and conversing with every person of eminence wherever we came; the political characters by his lordship's connexion, and the literary ones by my own. I was soon, however, tired of Paris, and chose to spend my evenings at the hotel, in company with a few literary friends. Fortunately for me Mr. Magellan, being at Paris at the same time, spent most of the evenings with me; and, as I chose to return before his lordship, he accompanied me to London, and made the journey very pleasing to me, he being used to the country, the language, and the manners of it, which I was not. He had seen much of the world, and his conversation during our journey was particularly interesting to me. Indeed in London, both before and after this time, I always found him very friendly, especially in every thing that related to my philosophical pursuits.

Notwithstanding the attention that I gave to philosophy in this situation, I did not discontinue my other studies, especially in theology and metaphysics. Here I wrote my "Miscellaneous Observations relating to Education," and published my "Lectures on Oratory and Criticism," which I dedicated to Lord Fitzmaurice, Lord Shelburne's eldest son. Here also I published the third and last part of my "Institutes of Natural and Revealed Religion;" and having in the preface attacked the principles of Dr. Reid, Dr. Beattie, and Dr. Oswald, with respect to their doctrine of common sense, which they made to supersede all rational inquiry into the subject of religion, I was led to consider their system in a separate work, which, though written in a manner I do not entirely approve, has I hope, upon the whole, been of service to the cause of free inquiry and truth. In the preface I had expressed my belief of the doctrine of philosophical necessity, but without any design to pursue the subject, and also my great admiration of Dr. Hartley's theory of the human mind, as indeed I had taken many opportunities of doing before. This led me to publish that part of his "Observations on Man," which related to the doctrine of association of ideas, detached from the doctrine of vibrations, prefixing three dissertations explanatory of his general system.

Reflecting on the time that I spent with Lord Shelburne, being as a guest in the family, I can truly say that I was not at all fascinated with that mode of life. Instead of looking back upon it with regret, one of the greatest subjects of my present thankfulness is the change of that situation for the one in which I am now placed; and yet I was far from being unhappy there, much less so than those who are born to such a state, and pass all their lives in it. These are generally unhappy from the want of necessary employment; on which account chiefly there appears to be much more happiness in the middle classes of life, who are above the fear of want, and yet have a sufficient motive for a constant exertion of their faculties, and who have always some other

object besides amusement. I used to make no scruple of maintaining that there is not only most virtue and most happiness, but even most true politeness, in the middle classes of life. For in proportion as men pass more of their time in the society of their equals, they get a better established habit of governing their tempers; they attend more to the feelings of others, and are more disposed to accommodate themselves to them. On the other hand, the passions of persons in higher life, having been less controlled, are more apt to be inflamed; the idea of their rank and superiority to others seldom quits them; and though they are in the habit of concealing their feelings, and disguising their passions, it is not always so well done but that persons of ordinary discernment may perceive what they inwardly suffer. On this account they are really entitled to compassion, it being the almost unavoidable consequence of their education and mode of life. But when the mind is not hurt in such a situation, when a person born to affluence can lose sight of himself, and truly feel and act for others, the character is so godlike as shows that this inequality of condition is not without its use. Like the general discipline of life, it is for the present lost on the great mass, but on a few it produces what no other state of things could do.

The greatest part of the time that I spent with Lord Shelburne I passed with much satisfaction, his lordship always behaving to me with uniform politeness, and his guests with respect; but about two years before I left him I perceived evident marks of dissatisfaction, though I never understood the cause of it, and until that time he had been even lavish on all occasions in expressing his satisfaction in my society to our common friends. When I left him I asked him whether he had any fault to find with my conduct, and he said none. At length, however, he intimated to Dr. Price that he wished to give me an establishment in Ireland, where he had large property. This gave me an opportunity of acquainting him that if he chose to dissolve the connexion, it should be on the terms expressed in the writings which we mutually signed when it was formed, in consequence of which I should be entitled to an annuity of 150*l.*, and then I would provide for myself, and to this he readily acceded. He told Dr. Price that he wished our separation to be amicable, and I assured him that nothing should be wanting on my part to make it truly so.

Notwithstanding my allowance from Lord Shelburne was larger than that which I had at Leeds, yet my family growing up, and my expenses, on the and other accounts, increasing more than in proportion, I was barely able to support my removal. But my situation being intimated to Mrs. Rayner, besides smaller sums with which she occasionally assisted me, she gave me an hundred guineas to defray the expense of my removal, and deposited with Mrs. Lindsey, which she soon after gave up to me, 400 guineas, and to this day has never failed giving me, every year, marks of her friendship. Hers is indeed, I seriously think, one of the first Christian characters that I was ever acquainted with, having a cultivated, comprehensive mind, equal to any subject of theology or metaphysics, intrepid in the cause of truth, and most rationally pious.

My winter's residence in London was the means of improving my acquaintance with Dr. Franklin. I

was seldom many days without seeing him, and being members of the same club, we constantly returned together. The difference with America breaking out at this time, our conversation was chiefly of a political nature, and I can bear witness that he was so far from promoting it, as was generally supposed, that he took every method in his power to prevent a rupture between the two countries. He urged so much the doctrine of forbearance that for some time he was unpopular with the Americans on that account, as too much a friend to Great Britain. His advice to them was to bear every thing for the present, as they were sure in time to out-grow all their grievances, as it could not be in the power of the mother country to oppress them long. He dreaded the war, and often said that if the difference should come to an open rupture, it would be a war of ten years, and he should not live to see the end of it. In reality the war lasted nearly eight years, but he did live to see the happy termination of it. That the issue would be favourable to America he never doubted. The English, he used to say, may take all our great towns, but that will not give them possession of the country. The last day that he spent in England, having given out that he should leave London the day before, we passed together without any other company; and much of the time was employed in reading American newspapers, especially accounts of the reception which the Boston port bill met with in America, and as he read the addresses to the inhabitants of Boston, from the places in the neighbourhood, the tears trickled down his cheeks. It is much to be lamented that a man of Dr. Franklin's general good character and great influence should have been an unbeliever in Christianity, and also have done so much as he did to make others unbelievers. To me, however, he acknowledged that he had not given so much attention as he ought to have done to the evidences of Christianity, and desired me to recommend to him a few treatises on the subject, such as I thought most deserving of his notice, but not of great length, promising to read them, and give me his sentiments on them. Accordingly I recommended to him Hartley's evidences of Christianity in his "Observations on Man," and what I had then written on the subject in my "Institutes of Natural and Revealed Religion;" but the American war breaking out soon after, I do not believe that he ever found himself sufficiently at leisure for the discussion. I have kept up a correspondence with him occasionally ever since; and three of his letters to me were, with his consent, published in his miscellaneous works, in quarto. The first of them, written immediately on his landing in America, is very striking.

About three years before the dissolution of my connexion with Lord Shelburne, Dr. Fothergill, with whom I had always lived on terms of much intimacy, having observed, as he said, that many of my experiments had not been carried to their proper extent on account of the expence that would have attended them, proposed to me a subscription from himself and some of his friends, to supply me with whatever sums I should want for that purpose, and named 100*l.* per annum. This large subscription I declined, lest the discovery of it (by the use that I should of course make of it) should give umbrage to Lord Shelburne; but I consented to accept of 40*l.* per annum, which from that time he regularly

paid me from the contributions of himself, Sir Theodore Jansen, Mr. Constable, and Sir George Savile. On my leaving Lord Shelburne, which was attended with the loss of one half of my income, Dr. Fothergill proposed an enlargement of my allowance for my experiments, and likewise for my maintenance, without being under the necessity of giving my time to pupils, which I must otherwise have done. And, considering the generosity with which this voluntary offer was made by persons who could well afford it, and who thought me qualified to serve the interests of science, I thought it right to accept of it; and I preferred it to any pension from the court, offers of which were more than once made by persons who thought they could have procured one for me.

About this period Dr. Priestley made his very important discovery respecting the formation of noxious vapours in stagnant water, which has formed the basis for all our modern sanatory provisions in great towns. His experiments are models for those of future investigators. He describes his labours in the following letter to Sir John Pringle:—

"Dear Sir,—Having pursued my experiments on different kinds of air considerably farther in several respects than I had done when I presented the last account of them to the royal society, and being encouraged by the favourable notice which the society has been pleased to take of them, I shall continue my communications on this subject; but without waiting for the result of a variety of processes, which I have now going on, or of other experiments which I propose to make, I shall, from time to time, communicate such detached articles as I shall have given the most attention to, and with respect to which I shall have been the most successful in my inquiries.

"Since the publication of my papers, I have read two treatises, written by Dr. Alexander of Edinburgh, and am exceedingly pleased with the spirit of philosophical inquiry which they discover. They appear to me to contain many new, curious, and valuable observations; but one of the conclusions which he draws from his experiments I am satisfied, from my own observations, is ill-founded, and, from the nature of it, must be dangerous; I mean his maintaining that there is nothing to be apprehended from the neighbourhood of putrid marshes. I was particularly surprised to meet with such an opinion as this in a book inscribed to yourself, who have so clearly explained the great mischief of such a situation, in your excellent treatise on the diseases of the army. On this account I have thought it not improper to address to you the following observations and experiments, which I think clearly demonstrate the fallacy of Dr. Alexander's reasoning, indisputably establishes your doctrine, and indeed justifies the apprehensions of all mankind in this case. I think it probable enough that putrid matter, as Dr. Alexander has endeavoured to prove, will preserve other substances from putrefaction; because, being already saturated with the putrid effluvia, they cannot readily take any more; but Dr. Alexander was not aware that air that is loaded with putrid effluvia is exceedingly noxious when taken into the lungs. I have lately, however, had an opportunity of fully ascertaining how very noxious such air is.

"Happening to use at Calne a much larger trough of water for the purpose of my experiments than I had done at Leeds, and not having fresh water so near at hand as I had there, I neglected to change it



till it turned black, and became offensive, but by no means to such a degree as to deter me from making use of it. In this state of the water I observed bubbles of air to rise from it, and especially in one place, to which some shelves that I had in it directed them, and having set an inverted glass vessel to catch them, in a few days I collected a considerable quantity of this air, which issued spontaneously from the putrid water, and putting nitrous air to it, I found that no change of colour or diminution ensued, so that it must have been in the highest degree noxious. I repeated the same experiment several times afterwards, and always with the same result. After this I had the curiosity to try how wholesome air would be affected by agitation in this water; when to my real surprise I found that, after one minute only, a candle would not burn in it; and after three or four minutes, it was in the same state with the air which had issued spontaneously from the same water. I also found that common air, confined in a glass vessel, in contact only with this water, and without any agitation, would not admit a candle to burn in it after two days.

"These facts certainly demonstrate that air, which either arises from stagnant and putrid water, or which has been for some time in contact with it, must be very unfit for respiration; and yet Dr. Alexander's opinion is rendered so plausible by his experiments, that it is very possible that many persons may be rendered secure and thoughtless of danger in a situation in which they must necessarily breathe it. On this account I have thought it right to make this communication as early as I conveniently could; and as Dr. Alexander appears to be an ingenious and benevolent man, I doubt not but he will thank me for it.

"That air issuing from water, or rather from the soft earth or mud, at the bottom of pits containing water, is not always unwholesome, I have also had an opportunity of ascertaining. Taking a walk about two years ago in the neighbourhood of Wakefield, in Yorkshire, I observed bubbles of air to arise, in remarkably great plenty, from a small pool of water which, upon inquiry, I was informed, had been the place where some persons had been boring the ground in order to find coal. These bubbles of air having excited my curiosity, I presently returned with a bason and other vessels proper for my purpose, and having stirred the mud with a long stick, I soon got about a pint of this air; and, examining it, found it to be good common air; at least, a candle burned in it very well. I had not then discovered the method of ascertaining the goodness of common air by a mixture of nitrous air. Previous to the trial, I had suspected that this air would have been found to be inflammable.

"I shall conclude this letter with observing, that I have found a remarkable difference in different kinds of water with respect to their effect on common air agitated in them, and which I am not yet able to account for. If I agitate common air in the water of a deep well near my house in Calne, which is hard, but clear and sweet, a candle will not burn in it after three minutes. The same is the case with the rain water which I get from the roof of my house. But in distilled water, or the water of a spring well near the house, I must agitate the air about twenty minutes before it will be so much injured. It may be worth while to make farther experiments with respect

to this property of water. In consequence of using the rain water and the well water above-mentioned, I was very near concluding, contrary to what I have asserted in my printed papers, that common air suffers a decomposition by rarefaction; for when I had collected a considerable quantity of air which had been rarefied about 400 times by an excellent pump made for me by Mr. Smeaton, I always found that, when I filled my receivers with the water above-mentioned, though I did it so gradually as to occasion as little agitation as possible, a candle would not burn in the air that remained in them. But when I used distilled water, or fresh spring water, I undeceived myself."

One more letter illustrative of Dr. Priestley's critical style in epistolary composition, places him in a very striking point of view:—

"Dear Mrs. Barbauld,—As my wife informs me that you wish to know what I think of your late publication, I shall very freely tell you, though as you are well acquainted with my writings on similar subjects, you must be sensible that my sentiments and those which you now express are very different. But you know my natural freedom, and that it is not only consistent with, but arises from, my sincere friendship; and therefore I know you will excuse it. My notions on the subjects of your essay were always what are called old-fashioned; and I used to flatter myself that yours were nearly the same with mine: but I, whose religious sentiments have undergone what you call a total revolution, cannot be offended at another person on account of any change of a like nature. Sometimes people's sentiments and views of things of this nature change, in consequence of coming more into the world; but I do not find that this is the case with myself. I now see pretty much of what is called high life. If there be any such thing in this country, I may say that I live in it: but still my ideas with respect to devotion, "sects, and establishments," are just what they were before: and, I am sorry to say it, in almost every respect the very reverse of those in your essay. And really, Mrs. Barbauld, all my more serious and judicious acquaintance, who are among your best friends, are, without exception, of the same opinion, and declared themselves to be so without having had any communication with one another upon the subject. To discuss all the articles of your essay would be too much for a letter; but I shall just hint at what I think to be the most exceptionable in it.

"I cannot help considering the very title of your essay, viz., 'On the Devotional Taste,' to be a debasing of the subject. Agreeably to this you say, that devotion is 'an affair of sentiment and feeling, and has its source in that relish for the sublime, the vast, and the beautiful, by which we taste the charms of poetry, and other compositions that address our finer feelings.' You also say, that 'those who want this taste want a sense, a part of their nature.' Now if this be the case, all endeavours to acquire it must be in vain. But then, being a thing so vague and so rare as taste in works of genius, it may be thought that the want of it is not much to be regretted; for though, like other refined tastes, it might add to the elegant enjoyments of life, we may do very well without it. This may not be a strictly logical inference from your maxim, but it is an inference that will naturally be drawn from it, and is not far from being just. On the other hand, to consider devotion not

as an affair of taste, but, as it certainly is, an elevated passion or affection, adapted to a proper object, is not liable to any just objection. Whereas your placing it on the same footing with the taste 'for the fine arts,' has led you to treat of it in such a manner that it appears to some of my most judicious acquaintance that the tendency of your essay is in reality the very reverse of the professed object of it; for that, instead of promoting the true 'spirit of devotion,' it will contribute to damp it.

"Many serious persons are more especially offended, and I think justly, at your comparing devotion to the passion of love, thinking it to be a profanation of the subject; as when you compare the conduct of a devout person with that of one 'who loved with ardour and delicacy,' with respect to his mentioning 'the name of his mistress amongst mixed companies,' and especially when you say 'you can hardly address the greatest of all beings in a strain of more profound adoration than the lover uses to the object of his attachment.' Now if there be any persons who apply the language of 'profound adoration' to a human being, I consider it as a most abominable practice, as nothing less than direct impiety, and that the crime is the same in the person who hears such language, as in the person who uses it. As there is an infinite difference in the object of our attachment in these two cases, certainly both our feelings, and the expression of our feelings, ought to be very different, so as hardly to bear the most remote comparison. A much more proper comparison in this case would be that mixture of love and reverence that a child bears towards his parent.

"Your notion, that 'philosophy is unfavourable to piety,' I think altogether ill-founded, if by philosophy you mean true philosophy, founded on the most just and exalted conceptions of the Divine Being and his providence that we can attain to. For surely the more raised are our conceptions of God, the deeper will be our sense of humility and reverence, the more entire will be our confidence in his care and goodness, and the more unreserved our resignation to his will; and these are the sentiments that are the basis, I may say the essence, of true devotion. The firm belief of a providence, with respect to which nothing is either too great or too small, that every degree of happiness, and every measure of affliction, are appointed by the same wise and kind over-ruling power, cannot impress the mind in a manner unfavourable to the most lively feelings of gratitude, confidence, and joy. To have the mind habitually impressed with these sentiments, is to set God always before us, and to live as 'seeing him who is invisible.' It is this that raises the mind above the world, and keeps it fixed, 'stayed on God,' in all the varieties of prosperity and adversity, and enables us to 'rejoice evermore.' It is this that gives us a solid satisfaction in doing and bearing the will of God, as such, here below, and that fills the mind with 'joy unspeakable and full of glory,' in the prospect of death and a future life. Such language as this is equally that of the Scriptures, and that of the strictest philosophy, of which you say, that it 'must ever be cold and dry.' If you mean a spurious and false philosophy you should have specified it. At present, it will naturally be concluded, from what you say on the subject, that you have adopted the maxim ascribed to the papists, viz. that 'ignorance is the mother of devotion;' and what you say of establishments

in general, will be thought to favour that construction of your meaning. Indeed, I am much surprised that you should give so evident a preference to establishments, above every thing that comes under the denomination of a sect, and especially that you should say, that 'an establishment will preserve devotion from ever sinking into contempt.' I am persuaded you would not have used this language if you had seen what I lately saw upon the continent, where every thing relating to devotion is more absurd and contemptible than can well be expressed; and what you see of an establishment here is, in fact, no more than a sect, and has nothing of the venerable appearance of its mother church.

"It appears to me that the devotion of the church of Rome, and even, in a great measure, that of the church of England, as partaking of the same spirit, is so far from answering the most useful purposes of devotion, viz. that of being a security for the practice of virtue, that it is too often the substitute for the most substantial part of virtue, and in general has little or no connexion with the duties of social life. The feelings that are inspired by solemn processions, pictures, images, music, &c., are very improperly called devotion. What you say of establishments in general, that 'they affect the mind by splendid buildings, music, the mysterious pomp of ancient ceremonies, the sacredness of peculiar orders, habits, and titles,' &c., only applies to some establishments, and does not belong to them as such. There is nothing of this pomp in the Scotch establishment, which is as meagre in these respects as almost any sect, except that of the Quakers; and on the other hand, the Moravians, who never were any thing but a sect, make more use of music, pomp, and ceremony, than the church of England. You call establishments 'the womb and the grave' of sects; but though this is very prettily said, it is by no means true in fact. You expressly consider Christianity as a sect, and so did the apostle Paul himself. Mahometanism is also a sect, and the whole of the reformed religion is a sect; but none of these sects have yet sunk into the establishments from which they sprung. It depends entirely upon other circumstances than its being a sect, whether any separate mode of religion keeps its ground, and continues along with the establishment, whether it sinks into it, or whether it overturns the establishment; and there are instances in history of all these events.

"You say 'there is nothing more prejudicial to the feelings of a devout heart than a habit of disputing on religious subjects.' Now I am clearly of opinion that the contrary is universally true, and that it may be evinced both from the nature of the thing and from fact. No person can have practical religion much at heart, who has not a value for religious truth (which, indeed, is the necessary foundation of all religious practice); and if he really values it, he will, if occasion requires, contend for it, and with more or less earnestness, in proportion to its apprehended importance. Did not our Saviour dispute much, St Paul more, the primitive Christians without ceasing, the first reformers and the Puritans the same? If you only look into their writings you will find them to be, in general, half controversial and half practical, or devotional; as may be exemplified by the writings of Luther, Calvin, Owen, Howe, Baxter, &c. And who were more distinguished for their piety than Socinus and Biddle, whose writings are entirely con-



troversial? If I look among my own acquaintance I see all the reason in the world to conclude that those who are indifferent to religious truth have the least regard to religion under any description of it, and that they have the least of a devotional spirit. My own evidence, if that might be allowed to have any weight (and few persons now living have had more to do with religious controversy than myself), would decide clearly against you. It is, I am confident, the same fervour of mind, partly perhaps natural, and partly improved by education, that produces, I hope, in some measure, both those effects which you deem to be absolutely incompatible.

"Lastly, I would observe that common opinion, which, in this case, may be allowed to have some foundation, is entirely contrary to this maxim of yours. For the orthodox dissenters are always supposed to be the most pious and devout of us all, and yet it is notorious that they are the most disputatious of all dissenters. I therefore think that the direct reverse of your maxim is universally and necessarily true.

"I am exceedingly concerned to have occasion to say any thing to Mrs. Barbauld, whom I always have esteemed, and always shall esteem so much, that may give her pain; but I shall be greatly deceived if you do not think it well meant, and, believing it well meant, if you be displeased with me. To balance my opinion you have secured the applause of the high clergy (as I know in several instances), of the decent part of the polite world in general, and of those dissenters in particular who wish to have their defection from us made easier to them than it would otherwise have been. On this account I cannot help wishing that you had, at least, qualified what you have said on these subjects, with some intimation of the stress, which I am sure you cannot but lay, on religious truth and the rights of conscience; for, because you have said nothing about them when a tolerably fair opportunity presented, many will conclude, though unjustly, that you have little regard for them. I cannot say but that it gives me, as well as many others, much concern, that with respect to the important subjects of your essay, a person of your acknowledged genius, and a dissenter, should have given so much countenance to a turn of thinking which is very seducing, and, I think, very alarming and dangerous. It is the way to which the world and the temper of the times leads, and this so strongly, that all we can write, say, or do, is ineffectual to counteract it, except with a very few persons, in comparison, but whose judgments are, in my opinion, more solid, and whose minds are of a firmer, or, as you, perhaps, would say, of a harsher texture, more rigid, obstinate, and uncomplying. But though you and I, Mrs. Barbauld, take different roads, I shall always think that you act from the best principles, and write with the best intentions. Our difference of opinion and conduct, therefore, is merely a subject of regret, without the least shade of blame. If, upon reflection, you should think there may be something of weight in any of these remarks, I could wish that, for the sake of many serious persons who esteem and love you, and who are exceedingly hurt by your late publication, you would, in a second edition, qualify some of the expressions, as far as regard to your real persuasion will admit.

"I am, dear Mrs. Barbauld, yours very sincerely."

Having thus traced Dr. Priestley through the most interesting portion of his life by the aid of the un-

adorned biographical sketch written by himself, and published by that amiable philanthropist, Mr. Rutt, we must now proceed, briefly, to follow him through the remainder of his chequered course. Dr. Priestley's "Familiar Letter to the Inhabitants of Birmingham" was written in support of the claims of the dissenters for a repeal of the test act. The era of the French revolution added to the too frequent animosity of theological dispute, so that on the celebration of the anniversary of the capture of the Bastille a mob assembled at Birmingham; and, although Dr. Priestley was not present, proceeded to his house, which, with his library, manuscripts, and apparatus, fell a prey to the flames. The outrage was countenanced by too many exercising both lay and clerical influence, and the legal compensation which he obtained fell considerably short of his real losses. On quitting Birmingham he was chosen to succeed his friend, Dr. Price, at Hackney, where he remained some time in the cultivation of his scientific pursuits, until, finally, he was goaded by party enmity to seek an asylum in the United States of America, which he reached in 1794, and took up his residence at Northumberland, in Pennsylvania. In America he dedicated his whole time to his accustomed pursuits, until a severe illness laid the foundation of a debility in his digestive organs; and a gradual decay followed, which terminated his existence, February 6th, 1804, in his seventy-first year.

Dr. Priestley was an ardent controversialist, chiefly in consequence of extreme simplicity and openness of character, but no man felt less animosity towards his opponents than he did; and many who entertained the strongest antipathy to his opinions were converted into friends by his gentleness and urbanity in personal intercourse. As a man of science he stands high in the walk of invention and discovery; and to no one has pneumatic chemistry been so much indebted. As a metaphysician his elucidation of Hartley's theory of association, his works upon philosophical necessity, and upon materialism, will always ensure attention. As a theologian Dr. Priestley, who followed his convictions wherever they led him, passed through all the changes from Calvinism to a Unitarian system, in some measure his own; but, to the last, remained a zealous opposer of absolute infidelity. Of his theological and controversial productions those most generally esteemed are his "Institutes of Natural and Revealed Religion," and "Letters to a Philosophical Unbeliever." He also wrote many works of practical divinity.

PRINCE, JOHN, an English writer and divine, who was born in 1643 at Axminster, in Devonshire, and studied at Brasenose college, Oxford, where he took his degree of B. A. in 1664. After entering holy orders he received several church preferments: the last of them was Berry-Pomeroy. He died there in 1723. His principal work is entitled "Dammion Orientales Illustres; or, The Worthies of Devon."

PRINGLE, SIR JOHN, an eminent physician and natural philosopher, who was born on the 10th of April, 1707, in the county of Roxburgh, Scotland. He was educated at the university of St. Andrew's, from which he was removed to Edinburgh for the purpose of studying medical science. He remained in the Scottish metropolis only one year, as he was desirous of going to Leyden for further improvement, as that city then enjoyed the reputation of being the best medical school in Europe. While there

he became the pupil of the celebrated Boerhaave, and took his degree of M. D. in July 1730. On his return home he settled as a physician at Edinburgh; shortly after which he was appointed joint professor of pneumatics and moral philosophy with Mr. Scott, during that gentleman's life, and sole professor after his decease; and in consequence of this appointment Dr. Pringle was admitted, on the same day, a member of the university. In discharging the duties of this new employment, his text-book was "*Puffendorff de Officio Hominis et Civis*," agreeably to the method he pursued through life, of making fact and experiment the basis of science. Dr. Pringle continued in the practice of medicine at Edinburgh, and in performing the obligations of his professorship till 1742, when he was appointed physician to the earl of Stair, who then commanded the British army. By the interest of this nobleman Dr. Pringle was constituted physician to the military hospital in Flanders. The attention which Dr. Pringle paid to his duty as an army physician is apparent from his "*Treatise on the Diseases of the Army*." One thing, however, deserves particularly to be mentioned, as it is highly probable that it was owing to his suggestion that a considerable improvement was made in the hospital. It had hitherto been usual, for the security of the sick, when the enemy was near, to remove them a great way from the camp; the consequence of which was, that many were lost before they came under the care of the physicians. The earl of Stair proposed to the duke de Noailles, when the army was encamped at Aschaffenburg in 1743, that the hospitals on both sides should be considered as sanctuaries for the sick, and mutually protected. The French general, who was distinguished for his humanity, readily agreed to the proposal, and took the first opportunity of showing a proper regard to his engagement. Soon after this Dr. Pringle met with no small affliction in the retirement of his great friend, the earl of Stair, from the army. He offered to resign with his noble patron, but was not permitted. But though Dr. Pringle was thus deprived of the immediate protection of his patron, his conduct in the duties of his station procured him effectual support. He attended the army in Flanders through the campaign of 1744, and so powerfully recommended himself to the duke of Cumberland, that in the spring following he had a commission from his royal highness, appointing him physician-general to his majesty's forces in the Low Countries; and on the next day he received a second commission from the duke, by which he was constituted physician to the royal hospitals in the same countries: on which he resigned his professorship in consequence of these promotions. In 1745 he was with the army in Flanders, but was recalled from that country in the latter end of the year to attend the forces which were to be sent against the rebels in Scotland. At this time he was chosen fellow of the royal society. Dr. Pringle at the beginning of 1746, in his official capacity, accompanied the duke of Cumberland in his expedition against the rebels, and remained with the forces after the battle of Culloden, till their return to England in the middle of August. In 1747 and 1748 he again attended the army abroad; and in the autumn of 1748 he embarked with the forces for England, upon the conclusion of the treaty of Aix-la-Chapelle. From that time he principally resided in London. In April 1749 Dr. Pringle was appointed physician in ordinary to

his royal highness the duke of Cumberland; and in 1750 he published "*Observations on the Gaol or Hospital Fever*." In the same year Dr. Pringle communicated to the royal society his celebrated "*Experiments upon Septic and Antiseptic Substances, with Remarks relating to their Use in the Theory of Medicine*." These experiments, which comprehended several papers, were read at different meetings of the society. Only the three first numbers were printed in "*The Philosophical Transactions*," as Dr. Pringle had subjoined the whole appendix to his "*Observations on the Diseases of the Army*." In February 1753 he presented to the royal society "*An Account of Several Persons seized with the Gaol Fever by working in Newgate; and of the manner by which the Infection was communicated to one entire family*." Dr. Pringle's next communication was, "*A Remarkable Case of Fragility, Flexibility, and Dissolution of the Bones*." It would be extraneous to enumerate the various papers which, both before and after he became president of the royal society, were transmitted through his hands. Besides his communications in "*The Philosophical Transactions*," he wrote in the "*Edinburgh Medical Essays*," volume the fifth, "*An Account of the Success of the Vitrum Ceratum Antimonii*." About 1750 Dr. Pringle published the first edition of his "*Observations on the Diseases of the Army*." It was reprinted in the year following with some additions. To the third edition, which was much improved from the further experience the author had gained by attending the camps for three seasons in England, an appendix was annexed, in answer to some remarks that Professor De Haen, of Vienna, and M. Gaber, of Turin, had made on the work. A similar attention was paid to the improvement of the treatise in every subsequent edition. Scarcely any medical writer has mentioned it without some tribute of applause. Ludwig, in the second volume of his "*Commentarii de Rebus in Scientia Naturali et Medicina gestis*," speaks of it highly; and gives an account of it, which comprehends sixteen pages, as did also the celebrated Baron Haller in his "*Bibliotheca Anatomica*." It is allowed to be a classical book in the physical line, and has placed the writer of it in a rank with the celebrated Sydenham. The reputation that Dr. Pringle gained by his "*Observations on the Diseases of the Army*," was very great: the utility of it, however, was of still greater importance than its reputation. From the time that he was appointed a physician to the army, it seems to have been his grand object to lessen, as far as lay in his power, the calamities of war; nor was he without considerable success in his benevolent design. By the instructions received from this book the late General Melville, who united with his military abilities the spirit of philosophy and humanity, was enabled, when governor of the Neutral Islands, to be singularly useful. By taking care to have his men always lodged in large, open, and airy apartments, and by never letting his forces remain long enough in swampy places to be injured by the noxious air of such places, the general was the happy instrument of saving the lives of several hundred soldiers. In 1753 Dr. Pringle was chosen one of the council of the royal society. Though he had not for some years been called abroad, he still held his place of physician to the army; and in the war that began in 1755, attended the camps in England during three seasons. This enabled him, from further experience,



to correct some of his former observations, and to give additional perfection to the third edition of his great work. In 1758 he entirely quitted the service of the army; and being now determined to reside entirely in London, he was admitted a licentiate of the college of physicians in the same year. After the accession of George III. to the throne, Dr. Pringle was appointed physician to the queen's household; and this honour was succeeded by his being constituted, in 1763, physician extraordinary to her majesty. In April in the same year he had been chosen a member of the academy of sciences at Haarlem; and in June following he was elected a fellow of the royal college of physicians, London. In the succeeding November he was returned, on the ballot, a second time, one of the council of the royal society, and in 1764, on the decease of Dr. Wollaston, he was made physician in ordinary to the queen. In 1766 he was elected a foreign member, in physical science, of the royal society of sciences at Gottingen; and on the 5th of June in that year his majesty raised him to the dignity of a baronet of Great Britain. In July 1768 Sir John Pringle was appointed physician in ordinary to her royal highness the princess dowager of Wales, to which office a salary was annexed of 100*l.* a-year. In 1770 he was chosen a third time into the council of the royal society, and on the 30th of November, 1772, he was chosen president of that learned body. Ill health induced him to resign that office in 1778, and three years after he left London to settle at Edinburgh, where he died on the 18th of January, 1782.

PRINTZ, WOLFGANG CASPAR, a musical composer who was born in the Upper Palatinate of Hungary in 1664. His father was a magistrate and a receiver of the public revenues there, till on account of his religion he quitted his station and removed to Vohenstraus, a small town in the territory of Furstenburg. Young Printz very early in life displayed a strong taste for music, and was instructed in the principles of composition, and the practice of the harpsichord, violin, and other instruments; after which he was admitted a student in the university at Altdorff, where he continued three years; and from thence he was taken into the service of Count Promnitz, at Dresden, as director of his music and court-organist. With this nobleman he travelled through Silesia, Moravia, and Austria. On the decease of the count, Printz was invited to the office of chanter in the church of a town named Triebel, where he married; but after a year's continuance in that employment, being called to the same office in the church at Sarau, in Upper Saxony, he entered upon it in the year 1665.

Some years afterwards he was appointed to the direction of the choir in the same church; and, as it is supposed, continued in that station until the time of his death, which took place in the year 1717.

His works are numerous. Among them there is a history of vocal and instrumental music, which was published at Dresden in the year 1690, with the title of "*Historische Beschreibung der edelen Sing und Klingkunst.*" This is written in chronological order, and the author begins it with an account of the invention of the harp by Jubal. He has delineated the Hebrew instruments chiefly from the authority of Joannes Schutterus, the author of "*Collectanea Philologica.*" The Grecian and Hebrew music are treated at some length, and the history is continued through

all the later writers to his own time, concluding with an account of himself and his studies.

PRIOR, MATTHEW.—This talented English poet was born in London in 1664, and was brought up by his uncle, who kept a tavern at Charing Cross. He was sent to Westminster school by his relatives, and while there displayed so strong a love for classical literature as to attract the attention of the earl of Dorset, who sent him to St. John's college, Cambridge, where he was ultimately chosen fellow. At college he contracted an intimacy with Charles Montagu, afterwards earl of Halifax, in concert with whom, in 1688, he composed "*The Country Mouse and City Mouse,*" a parody on Dryden's "*Hind and Panther.*" In 1690 he was introduced at court by the earl of Dorset, at whose recommendation he was appointed secretary to the English plenipotentiaries at the Hague. With this post he also held the title of gentleman of the king's bed-chamber; and he presented an ode to King William in 1695 on the death of Queen Mary, and soon after displayed his humorous vein in a parody of Boileau's ode on the taking of Namur, when it was recaptured by William. In 1697 he was nominated secretary to the commissioners for the treaty of Ryswick, and on his return from that employment was made secretary to the lord-lieutenant of Ireland. He was afterwards secretary to the earls of Portland and Jersey, successively ambassadors to France. At length he was made under-secretary of state, and while holding that office was sent to France to assist in the partition treaty. In 1701 he succeeded Locke as a commissioner at the board of trade, but soon after deserted the Whigs and joined the Tories, for which no satisfactory reasons have been assigned.

At the beginning of the reign of Anne he published a volume of poems, and took some share in "*The Examiner.*" When the Tories again obtained the ascendancy, he was employed in secretly negotiating at Paris the terms of the treaty of Utrecht. He remained in France with the appointment of ambassador, and after the departure of the duke of Shrewsbury in 1713, publicly assumed that character. On the accession of George I. he was recalled, and examined before the privy council in respect to his share in negotiating the treaty of Utrecht, and treated with great rigour for some time, although ultimately discharged without trial. Being without any provision for his declining years except his fellowship, he again applied himself to poetry; and having finished his "*Solomon,*" he published his poems by subscription. The publication, being liberally encouraged by party zeal, produced a considerable sum, which was doubled by the earl of Oxford, at whose seat the author died, after a lingering illness, in 1721, in the fifty-eighth year of his age, and was buried in Westminster Abbey, under a monument, for which "*last piece of human vanity*" as he styles it in his will, he left the sum of 500*l.* Prior seems to have made his way by wit and social qualities, rather than by moral or political endowments of a superior order. As a poet, his reputation has much declined, the humour in which he principally excels being overlooked on account of the character of his serious performances, which although, as in his "*Solomon,*" and "*Henry and Emma,*" splendid and correct in diction, harmonious in versification, and copious in poetical imagery, fail in moving either the feelings or the fancy. The great art of Prior consists in telling

a story with a degree of poetical ease and vivacity, which, perhaps, setting aside La Fontaine, has never been excelled. His "Alma," a piece of philosophical pleasantry, exhibits a felicitous vein of humour, and for his lighter pieces he is now chiefly read. A history of his own times, compiled from his MSS., contains little from his pen, and is of small value. His poems were published in 1733, in three volumes, 8vo., and are also in all the collections.

**PROCOPIUS**, of Cæsarea, a Greek historian, who was a native of Cæsarea. He filled the offices of imperial counsellor of Anastasius, also of Justin and Justinian, and secretary to Belisarius, whom he attended in his expeditions, of which he wrote the history; and a senator and prefect of Constantinople, where he is supposed to have died about 560. His works are, a history of his own times in eight books, the first two relating to the Persian war, the two following to the wars with the Vandals, and the remaining four to the Gothic war; and a "History of the Edifices Built or Repaired by Justinian." A kind of scandalous chronicle of the court of Justinian, including a most degrading account of the personal history of the emperor, the empress Theodora, and many other individuals, and entitled "Anecdota," has been attributed to him by some writers.

**PROCRUSTES**, a celebrated robber of Attica, who had two bedsteads, one short and the other long. The monster placed his short guests in the long bed, and then, under pretence of fitting the bed to the occupant, stretched the latter till he died. If his guest was tall, Procrustes placed him in the short bed, and reduced him to the proper dimensions by cutting and clipping. He was finally served as he had served others.

**PRONY, GASPARD CLAIR FRANCOIS MARIE RICHE DE**, a French geometrician and mechanical philosopher, who was a member of the academy of sciences and of the legion of honour, and for some time professor in the polytechnic school, and first engineer of roads and bridges. He was the author of many valuable works. Among them are the "Nouvelle Architecture Hydraulique," "Recherches Physico-Mathématiques sur la Théorie des Eaux courantes," "Leçons de Mécanique," &c.

**PROPERTIUS, SEXTUS AURELIUS**, a Latin elegiac poet, who was born at Mevania, in Umbria. He was the son of a Roman knight who had been banished by Augustus on account of his attachment to Antony. He did not possess the natural ease and grace of Ovid and Tibullus, but is distinguished for his art and ingenuity and the brilliancy of his style. He is particularly happy in his descriptions of heroic scenes. We have four books of his elegies, the last of the fourth book is the most highly esteemed, and is often called the "queen of elegies;" yet it is not wholly free from the usual fault of the author, a straining after originality of expression. Love is the subject of many of his elegies, but not a noble spiritual love, which, indeed, we must not look for in any Roman poet of that age, although all were not so entirely abandoned as Propertius to licentious descriptions. There are also in the fourth book several poems, which although written in the elegiac measure, yet from their subjects belong to the class of didactic and narrative poems. He makes a display of his learning when he handles subjects of mythology, and therefore affects our feelings less. In general he imitates the Grecian elegiac poets, particularly Cal-

limachus the Alexandrian. We know nothing more of his life than that after the end of the civil war he found a patron at Rome in Mæcenas, through whom he obtained the favour of the emperor. He appears to have been the bosom friend of Ovid, to have lived mostly in Rome in the enjoyments of love and poetry, and to have died there in the prime of life about 12 B. C. The elegies of Propertius are usually published with the poems of Tibullus and Catullus.

**PROTA, IGNASIO**, a celebrated musician, who was born at Naples in 1699, and distinguished both as a teacher and composer. Prota first studied in the conservatory Dei Poveri di Gesu Cristo, and afterwards in that of La Pieta, under Alessandro Scarlatti; but from the rank of a pupil he soon rose to that of a master, and was named director of the latter of these establishments. Prota is amongst the last of those whose time was chiefly absorbed by instruction. We know of none of his compositions; but as his reputation is somewhat extended, it is probable that it is due both to his labours as a composer and a professor. His style is asserted to have been full of truth and expression.

**PROTOGENES**, a Greek painter contemporary with Apelles, according to some born in Rhodes, according to others in Caria. Several masterpieces of his are mentioned, particularly a picture of Jalyus, who is said to have been the founder of the city of Rhodes. In this picture a hound was represented panting, and with froth on his mouth. Pliny relates that for a long time the painter was unable to satisfy himself in the execution of the froth, but that at last, in a fit of anger, he threw the sponge, with which he used to wipe off the colours, on the painting, and thus accidentally produced a natural representation of it. This picture saved the city of Rhodes when it was besieged by Demetrius. In the time of Cicero it was still in that city, but Cassius carried it to Rome, and placed it in the temple of Peace, in which it was burnt during the reign of Commodus.

**PRYNNE, WILLIAM**, a learned lawyer and antiquary, who was born at Swanswick, in Somersetshire, in 1600, and was placed at Oriel college, Oxford, where he was graduated bachelor of arts in 1620. He then removed to Lincoln's Inn to study the law, and received several offices in that inn. His attendance upon the lectures of Dr. Preston, a distinguished puritan, strongly attached him to that sect, and he began to write as early as 1627, attacking the drinking of healths, love-locks, popery, and Arminianism, which he deemed the enormities of the age. In 1632 he published his work against theatrical exhibitions, entitled "Histrio-Mastix," which, although licensed by Archbishop Abbot's chaplain, yet, in consequence of some reflections upon female actors, that were construed to be levelled at the queen, who had acted in a pastoral before the publication of the work, brought a persecution upon the author in the star-chamber, which condemned him to a fine of 5000*l.*, to be expelled the university of Oxford and Lincoln's Inn, to be degraded from his profession of the law, to stand twice in the pillory, losing an ear each time, and to remain a prisoner for life. Prynne continued writing against prelacy in prison, until, for a virulent piece entitled "News from Ipswich," he was again sentenced by the star-chamber to a fine of 5000*l.*, to lose the remainder of his ears in the pillory, and to be branded in each



cheek with the letters S. L., seditious libeller. This sentence was also executed, and he was removed for imprisonment to Caernarvon castle, and afterwards to the island of Jersey. His spirit was not, however, to be subdued, and he continued to write until the meeting of parliament in 1640, when, being chosen representative for Newport in Cornwall, the house of commons issued an order for his release. He entered London with other sufferers in triumphant procession, and petitioned the commons for damages against his prosecutors. On the impeachment of Laud he was employed as chief manager of the prosecution, and when the parliament became victorious, was appointed one of the visitors to the university of Oxford, where he laboured strenuously to advance the cause of presbyterianism. He warmly opposed the independents when they acquired ascendancy, and used all his influence to produce an accommodation with the king, being one of the members who were excluded and imprisoned on that account. With the other excluded members he resumed his seat in 1659, and displayed so much zeal for the restoration that General Monk was obliged to check his impetuosity. He sat in the healing parliament as member for Bath, and on the restoration was appointed to the office of chief keeper of the records in the Tower. He occupied his later years in writings connected with his office in the Tower, and finished his life at his chambers in Lincoln's Inn in 1669. Prynne was a man of extensive learning and indefatigable industry, but wanted genius and judgment.

**PSALMANAZAR, GEORGE.**—This was the assumed name of a man of letters, who is chiefly known as a literary impostor. He was born of catholic parents in the south of France in 1679, and his mother, on being abandoned by her husband, sent her son to a school kept by Franciscan friars, and he was afterwards placed in a college of Jesuits. He then studied among the Dominicans, and, having finished his education, acted as a private tutor. Leaving his situation he engaged in several adventures; and at length, having stolen from a church where it had been dedicated, the habit of a pilgrim, he roved about in that character, subsisting on charity. He afterwards became a common vagrant, and then servant to the keeper of a tavern, whose house he left clandestinely, and renewing his wandering mode of life, he conceived the project of professing himself to be a Japanese convert to Christianity who had found his way to Europe. As he did not find this scheme very profitable he adopted the character of a heathen native of the island of Formosa, and in order to support his pretensions he contrived a new language, which he called the Formosan. At this time he became acquainted with a clergyman named Innes, who, conceiving he could turn the imposture to good account, persuaded the pretended Formosan to suffer himself to be converted to the church of England; and the clergyman and his new disciple went to London, where the latter was presented to Bishop Compton and others, and the former was rewarded for his zeal with church preferment. Psalmanazar had the effrontery to translate the "Church Catechism" into his newly-invented Formosan language, and he published "A History of Formosa." This work appeared in 1704, and passed through several editions. In the meantime he was sent to study at Oxford; and a controversy was carried on between his patrons and Dr. Halley, Dr. Mead, and

some other less credulous persons, who refused to admit his pretensions. The imposture at length became clearly manifest; and the culprit, deserted by those whom he had deceived, was obliged to rely on the exercise of his literary abilities for his support. He settled in London, where he resided many years, and was employed by the booksellers, particularly in the former part of the "Universal History," published in 1747. Towards the close of his life he drew up an autobiographical memoir, in which he expresses much contrition for the deceptions which he had allowed himself to practise. His death took place in 1763.

**PTOLEMY, CLAUDIUS.**—This celebrated geographer was born in Egypt, and commenced a series of observations about 120 A. D., which he ended only with his life, the exact duration of which is not known. Science is greatly indebted to this distinguished Egyptian, who has preserved and transmitted to us the observations and principal discoveries of the ancients, and at the same time augmented and enriched them with his own. He corrected Hipparchus's catalogue of the fixed stars, and formed tables by which the motions of the sun, moon, and planets might be calculated and regulated. He was indeed the first who collected the scattered and detached observations of the ancients, and digested them into a system. Ptolemy's "Geography" is also a very important work, and indeed the one by which he is best known. The Greek text was first published by itself at Basil in 1533, and afterwards, with a Latin version and notes, by Gerard Mercator at Amsterdam in 1605, which last edition was reprinted at the same place in 1618, folio, with geographical tables by Bertius.

There are other works of Ptolemy, though less considerable than these two, still extant; but the only one we need notice is entitled "Elementorum Harmonicorum Libri Tres," published in Greek and Latin, with a commentary by Porphyry the philosopher, by Dr. Wallis at Oxford in 1692, and afterwards reprinted there, and inserted in Wallis's works in 1699. Of this work Dr. Burney says, that "Ptolemy ranks as high amongst the great writers of antiquity for his 'Harmonics, or Theory of Sound,' as for his 'Almagestum' and 'Geography.'"

**PTOLEMY.**—The name of a long line of distinguished Egyptian monarchs. One of the most celebrated, and indeed the founder of the family, was a son of Philip of Macedonia and Arsinoe. He was educated in the court of the king of Macedonia, and became one of the friends and associates of Alexander, and when that monarch invaded Asia, the son of Arsinoe attended him as one of his generals. During the expedition he acted with great valour, and killed one of the Indian monarchs in single combat, and it was to his prudence and courage that Alexander was indebted for the reduction of the rock Aornus. After the conqueror's death, in the general division of the Macedonian empire Ptolemy obtained as his share the government of Egypt, with Lybia, and part of the neighbouring territories of Arabia. In this appointment the governor soon gained the esteem of the people by acts of kindness, benevolence, and clemency, and though he did not assume the title of independent monarch till nineteen years after, yet he was so firmly established that the attempts of Perdiccas to drive him away from his possession proved abortive; and Ptolemy, after the murder of

his rival by Grecian soldiers, might have added the kingdom of Macedonia to his Egyptian territories. He made himself master of Cœlosyria, Phœnicia, and the neighbouring coast of Syria, and when he had reduced Jerusalem he carried above 100,000 prisoners to Egypt to people the extensive city of Alexandria, which became the capital of his dominions.



After he had rendered these prisoners the most attached and faithful of his subjects by his liberality and the grant of privileges, Ptolemy assumed the title of king of Egypt, and soon after reduced Cyprus under his power. He made war with success against Demetrius and Antigonus, who disputed his right to the provinces of Syria; and from the assistance he gave to the people of Rhodes against their common enemies he received the name of Soter. While he extended his dominions Ptolemy was not negligent of the advantages of his people. The bay of Alexandria being dangerous of access, he built a tower to conduct the sailors in the obscurity of the night, and that his subjects might be acquainted with literature he laid the foundation of a library, which under the succeeding reigns became the most celebrated in the world. He also established in the capital of his dominions a society called Musœum, of which the members, maintained at the public expence, were employed in philosophical researches, and in the advancement of science and the liberal arts. Ptolemy died in the eighty-fourth year of his age, after a reign of thirty-nine years. He was succeeded by his son Ptolemy Philadelphus, who had been his partner on the throne the last ten years of his reign. Ptolemy Soter has been commended for his abilities, not only as a sovereign, but as a writer, and among the many valuable compositions which have been lost we are to lament an history of Alexander the Great, by the king of Egypt.

The son of Ptolemy the First succeeded his father on the Egyptian throne, and was called Philadelphus because he killed two of his brothers. He showed himself worthy in every respect to succeed his father, and conscious of the advantages which arise from an alliance with powerful nations, he sent ambassadors to Italy to solicit the friendship of the Romans, whose name and military reputation had become universally known. His ambassadors were received with marks

of great distinction, and immediately after four Roman senators came to Alexandria, where they gained the admiration of the monarch, and of his subjects, by refusing the crowns of gold and rich presents which were offered to them. But while Ptolemy strengthened himself by alliances with foreign powers, the internal peace of his kingdom was disturbed by the revolt of Magas his brother, king of Cyrene. The sedition, however, was stopped, though kindled by Antiochus, king of Syria, and the death of the rebellious prince re-established peace for some time in the family of Philadelphus. Antiochus, the Syrian king, married Berenice, the daughter of Ptolemy, and the father, though old and infirm, conducted his daughter to her husband's kingdom, and assisted at the nuptials. Philadelphus died in the sixty-fourth year of his age, 246 years before the Christian era. He left two sons and a daughter by Arsinoe, the daughter of Lysimachus. During the whole of his reign Philadelphus was employed in promoting industry, and in encouraging the liberal arts and useful knowledge among his subjects. He gave every possible encouragement to commerce, and by keeping two powerful fleets, one in the Mediterranean, and the other in the Red Sea, he made Egypt the mart of the world. With justice, therefore, he has been called the richest of all the princes and monarchs of his age, and indeed the remark is not false when it is observed, that at his death he left in his treasury 750,000 Egyptian talents, a sum equivalent to 200,000,000 sterling. His palace was the asylum of learned men, and by increasing the library which his father had founded, he showed his taste for learning and his wish to encourage genius. This celebrated library at his death contained 200,000 volumes of the best and choicest books, and it was afterwards increased to 700,000 volumes. Part of it was burnt by the flames of Cæsar's fleet when he set it on fire to save himself; a circumstance, however, not mentioned by the general, and the whole was again magnificently repaired by Cleopatra, who added to the Egyptian library that of the kings of Pergamus. It is said that the Old Testament was translated into Greek during his reign.

The third Ptolemy succeeded his father Philadelphus on the Egyptian throne. He early engaged in a war against Antiochus Theus for his unkindness to Berenice, the Egyptian king's sister, whom he had married with the consent of Philadelphus. With the most rapid success he conquered Syria and Cilicia, and advanced as far as the Tigris, but a sedition at home stopped his progress, and he returned to Egypt loaded with the spoils of conquered nations. Among the immense riches which he brought he had a great number of statues of the Egyptian gods, which Cambyses had carried away into Persia when he conquered Egypt. The last years of Ptolemy's reign were passed in peace, if we except the refusal of the Jews to pay the tribute of silver talents which their ancestors had always paid to the Egyptian monarchs. He also interested himself in the affairs of Greece, and assisted Cleomenes, the Spartan king, against the leaders of the Achæan league; but he had the mortification to see his ally defeated, and even a fugitive in Egypt. He died 221 years before Christ, after a reign of twenty-five years, and, like his two illustrious predecessors, he was the patron of learning, and gained great popularity among his subjects by clemency, moderation, and humanity.



Ptolemy the Fourth succeeded his father on the throne of Egypt, and received the surname of Philopater, because, according to some historians, he destroyed his father by poison. He began his reign with acts of the greatest cruelty, and he successively sacrificed to his avarice his own mother, his wife, his sister, and his brother. He received the name of Tiphon from his extravagance and debauchery, and that of Gallus because he appeared in the streets of Alexandria like one of the bacchanals, and with all the gestures of the priests of Cybele. In the midst of his pleasures Philopater was called to war against Antiochus king of Syria, and at the head of a powerful army he soon invaded his enemy's territories, and might have added the kingdom of Syria to Egypt, if he had made a prudent use of the victories which attended his arms. In the latter part of his reign the Romans, whom a dangerous war with Carthage had weakened, but at the same time roused to superior activity, renewed, for political reasons, the treaty of alliance which had been made with the Egyptian monarchs. Philopater at last, weakened and enervated by intemperance, died in the thirty-seventh year of his age, after a reign of seventeen years.

Ptolemy the Fifth succeeded his father Philopater as king of Egypt, though only in the fourth year of his age. During the years of his minority he was under the protection of Sosibius and of Aristomenes, by whose prudent administration Antiochus was dispossessed of the provinces of Cœlosyria and Palestine, which he had conquered by war. The Romans also renewed their alliance with him after their victories over Annibal, and the conclusion of the second Punic war. This flattering embassy induced Aristomenes to offer the care of the patronage of the young monarch to the Romans, but the regent was confirmed in his honourable office, and by making a treaty of alliance with the people of Achaia he convinced the Egyptians that he was qualified to wield the sceptre and to govern the nation. When Ptolemy had reached his fourteenth year, according to the laws and customs of Egypt, the years of his minority had expired. He received the surname of Epiphanes, or Illustrious, and was crowned at Alexandria with the greatest solemnity, and Aristomenes resigned into his hands an empire which he had governed with honour to himself, and with credit to his sovereign. Young Ptolemy was no sooner delivered from the shackles of a superior than he betrayed the same vices which had characterised his father, the counsels of Aristomenes were despised, and the minister, who for ten years had governed the kingdom with equity and moderation, was sacrificed to the caprice of the sovereign. His cruelties raised seditions among his subjects, but these were twice quelled by the prudence and the moderation of Polycrates, the most faithful of his corrupt ministers. In the midst of his extravagance Epiphanes did not forget his alliance with the Romans; above all others he showed himself eager to cultivate friendship with a nation from whom he could derive so many advantages, and during their war against Antiochus he offered to assist them with money against a monarch whose daughter Cleopatra he had married, but whom he disliked on account of the seditions he raised in the very heart of Egypt. After a reign of twenty-four years Ptolemy was poisoned by his ministers, whom he had threatened to rob of their possessions to carry on a war against Seleucus king of Syria.

Ptolemy the Sixth, succeeded his father Epiphanes on the Egyptian throne, and received the surname of Philometor. He was in the sixth year of his age when he ascended the throne, and during his minority the kingdom was governed by his mother, and at her death by an eunuch who was one of his favourites. He made war against Antiochus Epiphanes, king of Syria, to recover the provinces of Palestine and Cœlosyria, which were part of the Egyptian dominions, and after several successes he fell into the hands of his enemy, who detained him in confinement. During the captivity of Philometor, the Egyptians raised to the throne his younger brother Ptolemy Evergetes, or Physcon, also son of Epiphanes; but he was no sooner established in his power than Antiochus turned his arms against Egypt, conquered the usurper and restored Philometor to all his rights and privileges as king of Egypt. This apparently generous conduct of Antiochus was comprehended by Philometor, when he saw that Pelusium, the key of Egypt, had remained in the hands of his Syrian ally; he therefore recalled his brother Physcon, and made him partner on the throne, and concerted with him how to repel their common enemy. Antiochus entered Egypt with a large army, but the Romans checked his progress and obliged him to retire. No sooner were they delivered from the impending war than Philometor and Physcon, whom the fear of danger had united, began with mutual jealousy to oppose each other's views. Physcon was at last banished by the superior power of his brother, and as he could find no support in Egypt he immediately repaired to Rome. To excite more effectually the compassion of the Romans, and to gain their assistance, he appeared in the humblest dress, and took his residence in the most obscure corner of the city. He received an audience from the senate, and the Romans settled the dispute between the two royal brothers by making them independent of one another, and giving the government of Libya and Cyrene to Physcon, and confirming Philometor in the possession of Egypt and the island of Cyprus. These terms of accommodation were gladly accepted, but Physcon claimed the dominion of Cyprus, and in this he was supported by the Romans, who wished to aggrandize themselves by the diminution of the Egyptian power. Philometor refused to deliver up the island of Cyprus, and to call away his brother's attention he fomented the seeds of rebellion in Cyrene. But the death of Philometor left Physcon master of Egypt and all the dependent provinces.

Ptolemy the Seventh, surnamed Physcon, ascended the throne of Egypt after the death of his brother Philometor, and as he had reigned for some time conjointly with him, his succession was approved, though the wife and the son of the deceased monarch laid claim to the crown. Cleopatra was supported in her claims by the Jews, and it was at last agreed that Physcon should marry the queen, and that her son should succeed to the throne at his death. The nuptials were accordingly celebrated, but on that very day the tyrant murdered Cleopatra's son in her arms. He ordered himself to be called Evergetes, but the Alexandrians refused to confirm the title, and stigmatized him with the appellation of Kakergetes, or evil-doer. A series of cruelties rendered him so odious that the Alexandrians abandoned their habitations. Physcon endeavoured to re-people the city which his cruelty had laid desolate; but the fear of

sharing the fate of its former inhabitants prevailed more than the promise of riches, rights, and immunities. The king at last disgusted with Cleopatra, repudiated her, and married her daughter by Philometer. He still continued to exercise the greatest cruelty upon his subjects, and at last all Egypt revolted. Without friends or support in Egypt, he fled to Cyprus, and Cleopatra, the divorced queen, ascended the throne. In his banishment Physcon dreaded lest the Alexandrians should also place the crown on the head of his son, who was then governor of Cyrene; and under these apprehensions he sent for the young prince to Cyprus, and murdered him as soon as he reached the shore. To make the barbarity more complete, he sent the limbs of the young prince to Cleopatra, and they were received as the queen was going to celebrate her birth-day. Soon after this he invaded Egypt with an army, and obtained a victory over the forces of Cleopatra, who, being left without friends or assistance, fled to her eldest daughter Cleopatra, who had married Demetrius, king of Syria. This decisive blow restored Physcon to his throne, where he continued to reign for some time, hated by his subjects and feared by his enemies. He died at Alexandria in the sixty-seventh year of his age, after a reign of twenty-nine years.

Ptolemy the Eighth, surnamed Lathyrus, succeeded his father Physcon as king of Egypt. He had no sooner ascended the throne than his mother Cleopatra, who reigned conjointly with him, expelled him to Cyprus and placed the crown on the head of his brother Ptolemy Alexander, her favourite son. Lathyrus, banished from Egypt, became king of Cyprus, and soon after he appeared at the head of a large army to make war against Alexander Jannæus, king of Judea, through whose assistance he had been expelled by Cleopatra. The Jewish monarch was conquered, and 50,000 of his men were left on the field of battle. Lathyrus, after he had exercised the greatest cruelty upon the Jews, and made vain attempts to recover the kingdom of Egypt, retired to Cyprus till the death of his brother Alexander restored him to his native dominions. Some of the cities of Egypt refused to acknowledge him as their sovereign, and Thebes, for its obstinacy, was closely besieged for three successive years, and from a powerful and populous city it was reduced to ruins. In the latter part of his reign Lathyrus was called upon to assist the Romans with a navy for the conquest of Athens, but Lucullus, who had been sent to obtain the wanted supply, though received with kingly honours, was dismissed with evasive and unsatisfactory answers, and the monarch refused to part with troops which he deemed necessary to preserve the peace of his kingdom. Lathyrus died after a reign of thirty-six years. He was succeeded by his only daughter Cleopatra, whom Alexander, the son of Ptolemy Alexander, by means of the dictator Sylla, soon after married and murdered.

PUFFENDORF, SAMUEL, a learned German professor, who was born in Misnia in 1631, and studied at the universities of Jena and Leipsic, after which he became tutor in the family of the Swedish ambassador. In this situation, which continued for eight months, he employed himself in studying the works of Grotius and Hobbes on law and government. The result of his labours appeared at the Hague in 1660, in a work entitled "*Elementa Jurisprudentiæ Universalis*." The learned elector of the palatinate, Charles Louis, to whom it was dedicated,

was so much pleased with this work that he founded for the author in 1661 a professorship of the law of nature and nations, the first in Germany. Here he taught till 1670, when the king of Sweden, Charles XI., offered him the professorship of natural law in the new university at Lund. He there wrote his work on natural law entitled "*De Jure Naturæ et Gentium*, Lund, 1672," which superseded the former, and is characterized by perspicuity, method, and sound reasoning; soon after appeared the smaller compendium, or rather abstract of the above work, "*De Officio Hominis et Civis*," which passed through innumerable editions, and has been translated into several languages. Puffendorf, in these works, deviated still further than Grotius from the scholastic method of philosophizing, and consequently excited violent opposition.

However opinions may differ respecting these works of Puffendorf, it is not to be denied that he formed an epoch in the history of natural law. He had a more distinct conception than Grotius of a science which, independently of positive law or theology, should determine the rules of right solely by the laws of reason. His law of nature was a philosophical morality, settling the mutual relations of justice between men, and which still remained dependent on the Christian morality. With Grotius he laid the foundation of law in the social instinct, which is nearly allied to the Christian precept of love of our neighbour, and with Hobbes he derived law from the state of fallen nature. Puffendorf also made an epoch in the German public law. While professor in Heidelberg he wrote, at the suggestion of the elector, under the name of Severinus a Monzambano, the celebrated book "*De Statu Reipublicæ Germanicæ*," which he sent to his brother, then Swedish ambassador in Paris, to be printed. It represents Germany as a republican body, whose clumsily joined parts formed an anomalous whole. This book was violently attacked, and Puffendorf, who defended it with energy, did not think it advisable to avow himself as the author. He afterwards went to Stockholm, where he was appointed secretary of state, royal counsellor, and historiographer. There he wrote in Latin "*The History of Sweden, from the Campaign of Gustavus Adolphus in Germany, to the Abdication of Queen Christina*," and the "*History of Charles Gustavus*," and in German his "*Einleitung zur Geschichte der vornehmsten Reiche und Staaten*," subsequently continued by Oehlenschläger, and translated by Martinière into French. These works so much increased his reputation, that in 1686 he received from Frederic William, elector of Brandenburg, an invitation to Berlin as counsellor, historiographer, and judge of the supreme court of judicature, with the charge to write the life of that prince, which he finished under the reign of his son Frederic III. In 1690 he was made privy counsellor of the elector of Brandenburg, and in 1694 was created baron by Charles XI., king of Sweden. He died at Berlin in 1695.

PUGATSCHEFF, JEMELIAN.—This notorious individual was the son of a Cossack, and was born at Simoweisk, a village on the Don, in 1726. War and robbery were the employments of his youth, and he became the leader of a predatory band. He afterwards entered the Prussian service during the seven years' war, then joined the Austrians, served against the Turks, and was present at the siege of Bender in



1770. Returning to his native country he attempted to sow the seeds of rebellion among his countrymen, but was soon arrested and confined at Kasan. Having made his escape he was joined by some restless spirits, and was encouraged, by his personal resemblance to the lately deceased emperor Peter III., to attempt to pass himself off for that emperor. His adherents pretended that the corpse which had been exposed as Peter's was in fact that of a soldier resembling him, that the emperor had escaped in disguise, and had at last appeared in the midst of his faithful Cossacks, by whose support he expected to be restored to the throne. The insurrection began in the middle of August 1773, when a manifesto was issued in the name of the pseudo-Peter. The number of his followers, which was at first only nine, had increased in September to 300. He was every where joined by his countrymen and the peasantry, to whom he promised deliverance from their oppressions. His force was increased by 500 deserters from the garrison of Jaizkai and many Roskólnicks, and he took several fortresses, practising the most shocking cruelties. His army now amounted to 16,000 men, and was gaining strength by the concurrence of Bashkirs, Watiaks, Tartars, &c. He captured Kasan, the old capital of the empire, and passed the Volga. He was at length defeated, at the moment that Moscow was threatened, betrayed by his followers to Suwarroff, and on the 10th of June, 1775, was executed, together with the other rebel leaders, at Moscow—the only instance of capital punishment in the reign of Catherine. Thus ended this rebellion, which cost more than 100,000 lives.

PUGET, PIERRE, a celebrated French sculptor, architect, and painter, who was born at Marseilles in 1622, and was at an early age placed with a ship-builder, but soon after went to Italy, and displayed such marks of talents as to attract the notice of Cortona, who instructed him in painting. He returned to Marseilles in 1643; and there are several pictures from his pencil at Aix, Toulouse, and Marseilles, which are much admired. His design is correct, and his figures graceful, but his colouring is cold. In 1655, being obliged by his health to abandon painting, he thenceforward devoted himself to sculpture and architecture, in which he received no instruction. His success in these departments of art was complete. He lived some time at Genoa, where he executed numerous works in statuary and architecture, and in 1669 was recalled to France by Colbert, as director of the ornaments of ships of war, in which capacity he was employed in carving figures, bas-reliefs, &c. But he soon returned to labours more worthy of his genius, and produced a great number of works in marble, which have gained for him the appellation of the Michael Angelo of France. Puget died at Marseilles in 1694.

PUGIN, AUGUSTUS, a celebrated architectural draughtsman who was born in France, but spent the principal part of his life in England. Having completed his education he obtained employment of Mr. Nash, whose assistant he continued for many years. He was afterwards much employed by Mr. Ackermann of the Strand, particularly for "The Microcosm of London," and other books containing architectural views. His own elaborate works on the architecture of the middle ages were directed to elucidating the characteristics of the ancient styles, and the improvement of the public taste in modern imi-

tations; they present a careful delineation in detail from the finest ancient examples, and afford a profitable lesson to the artist, as well as to gentlemen who study the subject merely as an amusement. On the 2nd of February, 1802, Mons. Pugin married the daughter of William Welby, Esq., of Islington; and his first publication after was "A Series of Views in Islington and Pentonville, from original drawings, made in 1813, by Augustus Pugin; with descriptions by Mr. Brayley." In 1821 he began to issue in numbers his "Specimens of Gothic Architecture, selected from various ancient edifices in England, consisting of plans, elevations, sections, and parts at large; calculated to exemplify the various styles and the practical construction of this class of admired architecture." The descriptions were chiefly by Mr. Wilson of Lincoln, from which county a large proportion of the subjects was derived. The first volume was completed in sixty quarto plates, the second in 1823, with fifty-four plates.

In 1824 he undertook, in conjunction with John Britton, Esq., "Architectural Illustrations of the Public Buildings of London," which work was completed in two volumes. Mr. Britton also superintended the publication of the "Specimens of Architectural Antiquities of Normandy," measured and drawn by Mr. Pugin, and engraved by John and Henry Le Keux, and in 1829 he furnished the drawings for "Paris and its Environs Displayed," by Ventouillac. Mr. Pugin was under an engagement to make drawings of the fine old church and other monuments of antiquity at Sleaford and in its vicinity, as well as of the market-place and recently erected edifices in that town, with the view of publishing them by subscription; but his death, which took place on the 19th of December, 1832, prevented its completion at that period.

PULAWSKI, COUNT JOSEPH, a distinguished Pole, who, after attempting in vain to restore the independence of his own country, entered the American service. Pulawski had followed the profession of the law, and in 1768 was at the head of the patriots who formed the confederation of Bar. Eight noblemen only constituted the first assembly of that confederation, and of these three were the sons and one the nephew of Pulawski. In 1771, at the head of a few accomplices, he seized the person of the king; but the latter having procured his liberation, Pulawski was condemned to death, and obliged to save himself by flight. He soon after went to America, and offered his services to the United States against the mother country. Being appointed brigadier-general in the American service, he served both in the northern and southern army. On the 9th of October, 1779, he was mortally wounded in the attack on Savannah, and died two days afterwards.

PULCI, LUIGI, an Italian poet, who was born at Florence in 1431, and was the youngest of three brothers distinguished for their talents and learning. Of the circumstances of his life we know nothing but that he lived in terms of intimacy with Lorenzo de Medici and Politian. His epic poem, "Il Morgante Maggiore," in which he relates the adventures and exploits of Rinaldo and the giant Morgante, is said to have been written at the suggestion of Lorenzo's mother, and to have been read as an entertainment at table.

PULTENEY, WILLIAM, earl of Bath, a distinguished English statesman, who was the political

antagonist of Sir Robert Walpole. He was born in 1682, and became a student of Christ Church, Oxford, and after having travelled abroad, returned home to devote himself to politics. Being chosen a member of the house of commons, he joined the party of the Whigs in the latter years of the reign of Anne. Under George I. he was made secretary at war, but a dispute with Sir Robert Walpole caused his removal to the ranks of the opposition, when he joined Lord Bolingbroke in conducting an anti-ministerial journal, called "The Craftsman." In 1731 a duel with Lord Hervey gave offence to the king, who removed Mr. Pulteney from the office of privy counsellor, which he had hitherto held, and also from the commission of the peace. These and other marks of the displeasure of the court only served to increase the popularity of Pulteney, who at length succeeded in procuring the resignation of his rival, Walpole, in 1741. The party with which he had acted then came into power, and he was raised to the peerage by the title of earl of Bath. From that period, however, his popularity and influence entirely ceased. He died on the 8th of June, 1764.

**PUNTO, JOHANN WENZEL.**—This celebrated performer on the horn, whose name was properly Stich, was born at Tetschen in Bohemia, in 1755. His instructor on the horn was Hampel, of Dresden, under whose care he was placed by the Count Von Thun, of whom Punto was by birth a serf. From Dresden he returned to the count's service at Prague, but was so ill-used by his master as shortly after to decide on privately quitting that kingdom; which step he put in execution after encountering many difficulties. After passing the frontier he changed his name to Punto. He then travelled to various courts of Germany, where his powers on his instrument occasioned general astonishment and admiration. He died at Prague in 1803.

**PURCELL, HENRY.**—This celebrated composer was born in 1658. His father and uncle were both musicians and gentlemen of the chapel royal at the restoration. From whom Henry Purcell received his first instructions in music cannot be ascertained; but his father dying in 1664, when he was only six years old, it is probable that he was qualified for a chorister by Captain Cook, who was master of the children from the restoration till his death in 1672. As Purcell was appointed organist of Westminster Abbey at eighteen years of age, he must have learned the elements of his art at an early period of his life. He certainly was taught to sing at the king's chapel, and received lessons from Pelham Humphrey, Cook's successor, till his voice broke; an accident which usually happens to youth at sixteen or seventeen years of age.

Purcell is said to have profited so much from his first lessons and early application as to have composed, while a singing-boy in the chapel, many of his anthems, which have been constantly sung in our cathedrals ever since. Eighteen was a very early age for the appointment of organist of Westminster Abbey, one of the first cathedrals in the kingdom for choral compositions and performance. It was not likely he would stop here; the world is more partial to promising youth than to accomplished age. At twenty-four, in 1682, he was promoted to one of the three places of organist to the chapel royal on the death of Edward Low, the successor of Dr. Christopher Gibbons in the same station. After this he

produced so many admirable compositions for the church and chapel of which he was organist, and where he was certain of having them performed better than elsewhere, that his fame soon extended to the remotest parts of the kingdom. He was very early in life engaged to compose for the stage and chamber; in both which undertakings he was so decidedly superior to all his predecessors that his compositions seem to speak a new and more intelligible language. His songs contain whatever the ear could then wish, or heart feel. In fact, no other vocal music was listened to with pleasure for nearly thirty years after Purcell's death, when they gave way only to the favourite opera songs of Handel. The unlimited powers of this musician's genius embraced every species of composition that was then known with equal felicity. In writing for the church, whether he adhered to the elaborate and learned style of his great predecessors, Tallis, Bird, and Gibbons, in which no instrument is employed but the organ, and the several parts moving in fugue, imitation, or plain counterpoint; or, on the contrary, giving way to feeling and imagination, adopted the new and more expressive style, of which he was himself one of the principal inventors, accompanying the voice parts with instruments, to enrich the harmony, and enforce the melody and meaning of the words, he manifested equal abilities and resources. In compositions for the theatre, though the colouring and effects of an orchestra were then but little known, yet, as he employed them more than his predecessors, and gave to the voice a melody more interesting and impassioned than during that century had been heard in this country, or even, perhaps, in Italy. And in the several species of chamber music which he attempted, whether sonatas for instruments, or odes, cantatas, songs, ballads, and catches for the voice, he far surpassed whatever had been produced before.

To enter into a critical examination of Purcell's numerous compositions would exceed the limits of this work. We cannot, however, avoid a few remarks on his "Te Deum" and "Jubilate." It has been erroneously imagined that these were originally composed for the feast of the sons of the clergy; and Dr. Tudway says positively that the "Te Deum" and "Jubilate" of Mr. Henry Purcell were intended for the opening of the new church of St. Paul, and though he did not live to see it finished, they were afterwards performed three several times, when Queen Anne went thither in state. The following title to a printed copy in the library of Christ Church, Oxford, incontestibly confutes both these opinions, "Te Deum and Jubilate, for Voices and Instruments, made for St. Cecilia's Day, 1694, by Henry Purcell." The custom, since Purcell's time, of opening this magnificent and venerable hymn with an overture or symphony, which Handel and Graun have done so powerfully, renders the beginning of our countryman's composition somewhat abrupt, and inferior in dignity to the subject. There is, however, a stock of genius, boldness, and effect in the four last bars of the first line, where the discords are struck by the trumpets, and resolved by the violins, which marks the great musician. There is likewise a grandeur in the movement, and richness in the harmony of the chorus "All, all the earth doth worship Thee;" and the distribution of the parts in ascending after each other by the harmonic intervals of the perfect chord, has a beautiful effect.



The opening of the "Jubilate" is well calculated to display a fine performer, and, therefore, the military cast which is given to the whole air may be proper; it does not, however, appear to us to be exactly appropriate. Yet Purcell and his contemporaries in England were of a different opinion, as it prevails too generally in all their works.

His admirable compositions were constantly performed at St. Paul's on the feast of the sons of the clergy, from the decease of the author in 1695, till the year 1713, when Handel's "Te Deum" for the peace of Utrecht was produced by command of Queen Anne. From which period, till 1743, when Handel's second "Te Deum" for the battle of Dettingen was composed, they seem to have been alternately performed. Since that time Purcell's "Te Deum" and "Jubilate" have been but seldom executed, even at the triennial meetings of the three choirs of Hereford, Worcester, and Gloucester. Handel's superior knowledge and use of instruments, and more polished melody, added to the novelty of his productions, took such entire possession of the national favour, that Purcell's "Te Deum" is now only performed occasionally as an antique curiosity.

Of his detached and incidental songs, dialogues, and scenes, which were performed at our national theatre, those whose merits are prominent will be mentioned in speaking of the "Orpheus Britannicus," or posthumous collection of his miscellaneous compositions. But before we enter on an examination of this work, it is necessary to acquaint the reader that the chief part of his instrumental music for the playhouse is included in a publication that appeared two years after his decease, under the title of "A Collection of Ayres, composed for the Theatre, and on other Occasions, by the late Mr. Henry Purcell."

The following is Dr. Burney's critique on the music in the "Orpheus Britannicus:—" 'Ye twice ten hundred Deities' opens with, perhaps, the best piece of recitative in our language. The words are admirably expressed throughout this song by modulation as well as melody; and there is a propriety in the changes of movement, which does as much honour to Purcell's judgment as the whole composition to his genius. If ever it should be said of a composer that he had *devancé son siècle*, Purcell is entitled to that praise. The music in 'King Arthur' is well known, and frequently performed; in this there are movements, particularly in the duet, 'Two daughters of this aged stream,' and 'Fairest Isle all isles excelling,' which the lapse of a century has not injured. These do not, perhaps, contain a single passage which the best of modern composers would reject. 'From rosy bowers,' is said to have 'been set in his last sickness,' at which time he seems to have realized the poetical fable of the 'Swan,' and to have sung more sweetly as he approached his dissolution. The variety of movement, the artful, yet pathetic modulation, and, above all, the exquisite expression of the words, render it the most affecting composition extant, to every Englishman who regards music, not merely as an agreeable arrangement and combination of sounds, but as the vehicle of sentiment, and the voice of passion. To those who understand the full power of our language, and feel the force, spirit, and shade of meaning which every word bears according to its place in a sentence, may we not venture to repeat, that this unrivalled com-

position will have charms and effects, which, perhaps, Purcell's music only can produce." This distinguished composer died in 1695.



PURCHAS, SAMUEL, an English divine, who was born in 1577, at Thaxted in Essex, and educated at St. John's College, Cambridge. His principal work was entitled "Purchas his Pilgrimages, or Relations of the World;" which, with Hakluyt's Voyages, led the way to other collections of the same kind, and have been much valued and esteemed. The first volume was published in 1614, but the fourth edition of it, in 1626, contains numerous important additions. The four last volumes appeared in 1625. He also wrote "Microcosmos, or the History of Man," "The King's Tower and Triumphal Arch of London." Mr. Purchas was rector of St. Martin's in Ludgate, and chaplain to Abbot, archbishop of Canterbury. He died at London in 1625, and his works now fetch a high price.

PURVER, ANTHONY, a self-educated mechanic, who by dint of industry acquired a good knowledge of the Greek and Latin languages. He died in 1777, after having completed and published a new translation of the Old and New Testaments into English.

PUTNAM, ISRAEL, a distinguished American soldier in the French and English wars, and subsequently in that of the revolution. He was born of English parents at Salem, in the then province of Massachusetts, on the 7th of January, 1718, and being intended for a farmer he received only a common education. He had a strong mind, vigorous constitution, great bodily strength, enterprise, and activity; excelled in athletic exercises, and while a stripling, was ambitious of performing the full labour of manhood. He married very young, and removed in 1739 to Pomfret, in Connecticut, where he had purchased a tract of land. During his residence there his flocks and those of his neighbours being terribly thinned by a monstrous wolf, Putnam, with a few associates, traced the ferocious animal to a deep cavern in a rock. Into this he crept alone, with a torch in one hand and a musket in the other, and at the utmost personal risk destroyed the creature. When the war of 1755 broke out between France and England, he was appointed, at the age of thirty-seven, commander of a company, enlisted the necessary number of recruits

from the young men in his vicinity, and joined the army then commencing the campaign near Crown Point. His services as a partisan officer were unremitting and great, and caused him to be promoted, in 1757, to the rank of major, by the legislature of Connecticut. In 1758 he fell into an Indian ambuscade, and was taken prisoner, when returning to Fort Edward from an expedition to watch the enemy's movements near Ticonderoga. The Indians were about to burn him to death, having already tied him to a tree and set fire to a circle of combustibles around him, when he was rescued by the interposition of their leader, Molang, a famous French partisan officer. He was then carried to Ticonderoga, where he underwent an examination before the marquis de Montcalm, who ordered him to Montreal. There he found several fellow prisoners, among whom was Colonel Peter Schuyler, who he immediately visited and found almost destitute of clothing, and dreadfully wounded and bruised. The colonel supplied him with money, and having clothed himself in a decent garb, he was immediately treated with the respect due to his rank. An exchange of prisoners procured Putnam his liberty. He resumed his military duties, and having previously been appointed a lieutenant-colonel, rendered especial service at the siege of Montreal by the British in 1760.

In 1762, after war had been declared between England and Spain, he accompanied the expedition under Lord Albemarle, against the Havana. In 1764, having been appointed colonel, he marched at the head of a regiment, with General Bradstreet, against the savages of the western frontier. On his return from this expedition, which resulted in a treaty between the contending parties, he betook himself once more to a country life, filled several offices in his native town, and represented it in the general assembly. In 1770 he went with General Lyman and some others, to explore a grant of land on the Mississippi. General Lyman formed an establishment and died there; but Putnam returned after having made some improvements on his tract. When hostilities commenced between England and the colonies, in April 1775, Putnam received the intelligence as he was ploughing in the middle of a field; he left his plough there, unyoked his team, and, without changing his clothes, set off for the scene of action. Finding the British shut up and closely invested with a sufficient force in Boston, he returned to Connecticut, levied a regiment under colonial authority, and marched to Cambridge. His colony now appointed him a major-general on the provincial staff, and congress soon after confirmed to him the same rank on the continental. About this time the British offered him the rank of a major-general in his majesty's army, with a pecuniary remuneration for his treason; but the temptation could not influence him. In the several preparatory operations for the battle of Bunker's Hill, he took an active part. After the commencement of the retreat at the battle of Bunker's Hill, Putnam arrived on the field with a reinforcement, and performed every thing to be expected from a brave and experienced officer: the enemy pursued the retreating Americans to Winter Hill, but Putnam halted there and drove them back under cover of their ships. On the evacuation of Boston on the 17th of March, 1776, the greater part of the forces were despatched to New York, and Putnam was some time after sent thither to take upon him the command.

After the disastrous action on Long Island, and General Washington's masterly retreat from thence, Putnam was nominated to the command of the right grand division of the army. He served some time in the vicinity of New York, and was sent to the western side of the Hudson, and shortly after to superintend the fortifications of Philadelphia. After the battles of Trenton and Princeton, he was posted at Princeton, where he continued till the ensuing spring with a very inferior force, guarding a considerable extent of frontier, curtailing and harassing the enemy without sustaining the least disaster. During his stay at Princeton, by attacking the foraging parties of the enemy and assemblages of the disaffected who invested his vicinity, he captured nearly 1,000 prisoners. In the spring of 1777 he was appointed to the command of a separate army in the highlands of New York. There was no regular enemy in this neighbourhood, but the country round was filled with royalists and a species of banditti called Cow-boys, who committed shocking depredations. Many of the latter clandestinely traversed the country with messages from one British army to another, and even on recruiting expeditions for the royal service. A lieutenant in the new British levies was detected in the American camp, and reclaimed by Governor Tryon, his commander, with threats of vengeance in case of his punishment. He received this laconic answer from General Putnam:—"Sir, Nathan Palmer, a lieutenant in your king's service, was taken in my camp as a spy; he was tried as a spy; he was condemned as a spy; and you may rest assured, sir, he shall be hanged as a spy.—P. S. Afternoon. He is hanged."

After the capture of Fort Montgomery, Putnam selected West Point as the best calculated site for a fortress to protect the river. The reputation it afterwards attained evinced the judiciousness of this selection. After the battle of Monmouth, Putnam was posted for the winter at Reading, in Connecticut, that he might protect the country adjoining to the Sound, and the garrison at West Point. While he was on a visit to one of his out-posts, Governor Tryon advanced upon him with 1500 men. Putnam had with him but 150 men and two field-pieces, with which he kept the enemy at bay some time. At length, seeing the enemy preparing to charge, he ordered his men to retire to a swamp, while he plunged down a precipice so steep as to have artificial steps, nearly one hundred in number, for the use of foot passengers. The enemy's dragoons stopped short, afraid to venture, although within a sword's length of him. While they went round the brow of the hill to gain the valley, he raised a force sufficiently strong to pursue Tryon on his retreat. In the campaign of 1779 he commanded the Maryland line stationed near West Point. In the autumn of this year the American army retired into winter quarters, at Morristown, and Putnam accompanied his family into Connecticut for a few weeks. At the commencement of his journey from thence to Morristown, while on the road between Pomfret and Hartford, he was seized with an extraordinary numbness of his right hand and foot, which crept gradually upon him until his right side became in a considerable degree paralyzed. This severe affliction produced a transient depression of his mind, but he conquered his dejection and resumed his naturally cheerful temper. He was still able to walk and ride moderately, and the faculties of his mind



were unimpaired. In this situation he lived to see his country enjoying that independence of which he had been so able a champion, and died at Brookline, in Connecticut, on the 29th of May, 1790, aged seventy-two years.

**PUTTER, JOHN STEPHEN**, a German scholar who was born at Iserlohn, in 1725, and made such rapid progress in his studies that he was ready to enter the university in his thirteenth year. After studying at Marburg, Halle, and Jena, he became professor extraordinary of law at Göttingen in 1747, and soon became distinguished as a lecturer. In 1757 he was named Professor Juris Publici. Although employed in various public capacities, he still continued to reside in Göttingen till the time of his death in 1807. His works have lost much of their importance by the dissolution of the German empire, but his "*Historische Entwicklung der Verfassung der Deutschen Staaten*" is still valuable.

**PYE, HENRY JAMES**, a clever English poet who was born in 1745. He was educated at Oxford, and after writing a variety of miscellaneous poems, was in 1790 appointed poet-laureat. Mr. Pye died in 1813.

**PYLE, THOMAS**, an English ecclesiastic, who was born in 1674. He was educated at Cambridge, and ultimately presented to a prebendal stall by Bishop Hoadly. He was the author of several valuable Scripture paraphrases, on which he was engaged till his death in 1755.

**PYM, JOHN**, a parliamentarian in the reign of Charles I., was descended of a good family in Somersetshire, where he was born in 1584. He was educated at Pembroke college, Oxford, whence he removed to one of the inns of court, and was called to the bar and placed as a clerk in the office of the exchequer. He was early elected member of parliament for Tavistock in the reign of James I., and in 1626 was one of the managers of the impeachment of the duke of Buckingham. He was also a great opposer of Arminianism, being attached to Calvinistic principles. In 1639, with several other commoners and lords, he held a close correspondence with the commissioners sent to London by the Scottish covenanters; and in the parliament of 1640 was one of the most active and leading members. On the meeting of the long parliament he made an able speech on grievances, and impeached the earl of Strafford, at whose trial he was one of the managers of the house of commons. It was the zeal and earnestness of Pym which led Charles into the imprudent measure of going to the parliament in person to seize him and four other members. Some time before his death he drew up a defence of his conduct, which leaves it doubtful what part he would have taken had he lived until hostilities commenced. In November 1643 he was appointed lieutenant of the ordnance, and died on the 8th of December, 1643.

**PYRRHO**, a Grecian philosopher, who was the founder of the Pyrrhonian or ancient sceptical school. He flourished about 340 B. C., and was probably born about the 101st Olympiad. In his youth he studied the art of painting, but was early led to apply himself to philosophy by the writings of Democritus. He accompanied his master, Anaxarchus, to India, in the train of Alexander the Great. During this journey he became acquainted with the doctrines of the Brahmins, Gymnosophists, Magi, and other eastern philosophers. His doubts concerning positive know-

ledge were strengthened as he proceeded in his studies, until at length he came to hold all knowledge useless, and considered virtue alone as valuable. In all his disputes his answer to his opponents was, "What you say may or may not be true, I cannot decide;" and he taught in his school that truth could not be attained, but we must be content to suspend our judgment on all subjects. He spent a great part of his life in solitude, and by abstaining from all decided opinions concerning moral and physical phenomena, he endeavoured to attain a state of tranquillity not to be affected by fear, joy, and sorrow. He bore corporal pains with great fortitude, and no danger could disturb his equanimity. In disputation he was distinguished for acuteness of argument and clearness of language. His countrymen made him high priest, and exempted all philosophers from the payment of taxes. Pyrrho died in the ninetieth year of his age. The Athenians erected a statue in honour of him, and his countrymen raised a monument to his memory. His scepticism is easily accounted for; he early became acquainted with the system of Democritus, who held that, except the immediate elements of bodies, or atoms, nothing was real, and that all perception was subjective. He was confirmed in these views by the doctrines of Socrates, to whom in his character he bore a great resemblance. Cicero mentions him expressly among the disciples of Socrates, and his scepticism is allied to the irony of that philosopher. Led by his temperament and his manner of life to esteem an interrupted tranquillity the great object of all philosophy, believing that nothing tended so much to destroy this quiet as the interminable disputes of the schools of the Dogmatists, and that uncertainty was increased by their contentions; he determined to seek, in some other way, the peace which he despaired of finding in dogmatical philosophy. This made him a sceptic. Pyrrho left no writings. His friend and scholar, Timon, first wrote on the subjects of scepticism, but his writings are lost. It is only from the works of his later followers, particularly Sextus Empiricus, that we learn the principles of his school, or rather their mode of thinking, by which they strove rather to overthrow other philosophical structures than to build up one of their own.

**PYRRHUS II.**, a celebrated king of Epirus, who was one of the greatest generals of his age. He ascended the throne of his father when but twelve years old; being driven from it five years afterwards by Neoptolemus, he soon regained it, and increased his power by the conquest of Macedonia. Being called by the Tarentines to aid them against the Romans, he twice defeated the latter by means of his elephants, to which the Romans were unaccustomed; but his confession, "Such another victory and I must go home alone," proved the cost of his triumph. In the mean time the disturbances in Syracuse tempted him into Sicily. But he returned to Italy without having accomplished his vain scheme of conquest, and being here defeated by the Romans, who had now become acquainted with this mode of fighting, he was obliged to return to Greece without having succeeded in his designs. A tile at the siege of Argos ended his restless life, 272 B. C. From this king the Romans learned most of their art of war, which afterwards made them so formidable to their enemies.

**PYTHAGORAS**, a celebrated Grecian philosopher, who was the founder of the Italian school. Accord-

ing to the most received opinion, he was a native of Samos. His father, Mnesarchus, was a merchant, probably of Tyre or some other Phœnician city, who traded to Samos, where he received the rights of citizenship, and settled with his family. The year of Pythagoras's birth is uncertain, but is believed to have taken place about 584 or 586 B. C. He received his first instruction from Creophilus in his native city. He then went to the island of Scyros, and was a scholar of Pherecydes till the death of the latter; others make him also a scholar of Thales. Jamblichus says that Pythagoras, during his journey to Egypt, spent some time in Phœnicia in intercourse with the successors of Moschus and other priests of the country, by whom he was initiated into their mysteries, and that he travelled through various parts of Syria, in order to become acquainted with the most important religious usages and doctrines. But this account is blended with many fabulous circumstances. Pythagoras is said to have been recommended by Polycrates, king of Samos, to the Egyptian king Amasis. In Egypt he was probably initiated into the mysteries of the priests, and became acquainted with the whole range of Egyptian learning. From Egypt he is said to have journeyed to the East, and visited the Persian and Chaldean Magi, as well as the Indian Gymnosophists. After his return he opened a school at Samos, in which he taught his doctrines in a symbolic form in imitation of the Egyptians. Tradition, moreover, relates that he went to Delos, and received from the priestess moral maxims, which he communicated to his disciples under the name of divine precepts. He also visited Crete, where the priests of Cybele took him to the caverns of Ida, in which Jupiter had been cradled. Here he met Epimenides, who boasted of having intercourse with gods and the gift of prophecy, and whom he initiated into the sacred mysteries of the Greeks. From Crete he is said to have gone to Sparta and Elis, and from thence to Phlius, where, being asked by King Leon what was his profession, he replied that he was a philosopher, or friend of wisdom, declaring that the name of sage belonged solely to the Divinity.

With augmented knowledge he returned home, where he now founded a philosophical school with great success. His doctrines seemed divine oracles, and the sacred obscurity in which he had the art of veiling them attracted a great number of disciples. He resolved, nevertheless, to leave Samos, either to avoid the public offices conferred upon him, or the tyranny of Polycrates, and went to Magna Græcia. He landed at Crotona, whose inhabitants were notorious for the looseness of their manners. From all traditions it may be concluded that he laid claim to supernatural powers, and his extraordinary qualities collected around him persons of all classes. The good effects of his influence were soon visible. Sobriety and temperance succeeded to the prevailing luxury and licentiousness; 600 of the inhabitants of Crotona are said to have submitted to the strictest precepts of his doctrine, and united their property in one common stock, for the benefit of the whole community or society which Pythagoras founded. The object of the society was to aid each other in promoting intellectual cultivation. From all quarters Pythagoras found numerous pupils, who paid him almost divine honours. But as he taught the nobles who joined him, his society became suspected by

the popular party. At the head of his enemies in Crotona was Cylon, a rich and respectable citizen, whose enmity he had excited by refusing to receive him among his scholars. In revenge, Cylon once attacked the house of Milo where a number of Pythagoreans were assembled, surrounded it with his partisans, and set it on fire. Forty persons perished and but few escaped. Pythagoras was not in the house, he had fled to the Locrians, and, when these refused to admit him, to Metapontum. Finding enemies here also who meditated his ruin, he sought an asylum in the temple of the Muses, where, according to tradition, he perished from want of sustenance, eighty years of age, about 506 B. C.

His scholars are said to have paid him divine honours after his death. He is said to have asserted that his soul had already lived in several bodies. In public he appeared in the oriental costume, in a long white robe, with a flowing beard, and, as some say, with a crown of gold on his head; and his exterior was grave, commanding, and dignified. He abstained, it is related, from all animal food, and limited himself to vegetables. These circumstances contributed to give him the appearance of an extraordinary being. To show his respect for marriage he took a wife at Crotona, by whom, among several children, he had two sons, Telanges and Mnesarchus, who were his scholars and successors. That Pythagoras left any works, is improbable on the testimony of the ancients. The golden sentences extant under his name, which may be considered as a short abridgment of his popular doctrines, appear to have been composed by later hands. Like those of the Egyptian priests, his doctrines were of two kinds, public and secret. His public instruction consisted of practical discourses, in which he recommended virtue and dissuaded from vice, with a particular reference to the various relations of mankind, such as those of husbands and wives, parents and children, citizens and magistrates, &c. His hearers at these lectures must not be confounded with the members of his society, whom he subjected to a separate discipline, and, not till after long instruction and severe examination, admitted to all the mysteries of his secret doctrines. These scholars were required to practise the greatest purity and simplicity of manners. He imposed upon them a silence of two to five years, according to circumstances. For a time the disciples were only hearers; the well-known "He said so" was sufficient authority without any proof. He alone who had passed through the appointed series of severe trials was allowed to hear the word of the master in his immediate presence. Whoever was terrified by the difficulties might withdraw without opposition, and his contributions to the common stock were repaid, a tomb was erected to him as if he were dead, and he was no more thought of. To the members of the secret society, the doctrines were not delivered as to others, under the mask of images and symbols, but unveiled.

These secrets probably related to religious and political subjects. It was requisite, however, to take an oath of secrecy, and the pupils could then interrogate and make objections. They were called, by way of distinction, Pythagoreans. As soon as his disciples had made sufficient progress in geometry, they were introduced to the study of nature, to the investigation of fundamental principles, and to the knowledge of God. Others, according to their inclinations and



capacities, were instructed in morals, economics, or politics, and afterwards employed either in managing the affairs of the society, or sent abroad to inculcate and bring into practice the principles of philosophy and government in the other Grecian cities. According to the accounts of later writers, the mode of living at the Pythagorean school at Crotona was the following:—"The Pythagoreans, with their wives and children, lived together in a public building in perfect harmony, as if one family. Each morning it was decided how the day should be spent, and every evening a review was made of all that had been done. They rose before the sun in order to worship it; verses from Homer and other poets were then recited, or music was introduced, to arouse the mental powers, and fit them for the duties of the day. Several hours were then spent in serious study. A pause followed for recreation, in which a solitary walk was usually taken to indulge in contemplation; a conversation then took place. Before dinner various gymnastic exercises were performed. The common meal consisted principally of bread, honey, and water. The remainder of the day was devoted to public and domestic affairs, conversation, bathing, and religious performances."

After the destruction of the association, and the flight of his scholars from Lower Italy, Lysis and Archippus deemed it necessary to collect the doctrines of their master in a systematic treatise, and preserve them from oblivion; but the greatest secrecy was nevertheless recommended. Thus Plato purchased from Philolaus a writing on the philosophy of Pythagoras, and received from Archytas his commentaries on the verses and tenets of his master. The accounts that we possess of the doctrines of Pythagoras are very scanty, and, with the exception of what we learn from Aristotle, and from some fragments of the Pythagoreans, very uncertain. Neither can we accurately discriminate between his doctrines and those of his scholars. Later writers represent him as making it the object of all philosophy to exalt the mind to the contemplation of immutable truth, to the knowledge of divine and spiritual objects. This can only be affected by degrees, on account of familiarity with sensual things. The first step to wisdom is the study of mathematics, the foundation of which appeared to him to be the doctrine of numbers. Numbers are, in his view, the first and most essential of things. They are, as it were, the model, according to which the world is formed in all parts. The odd numbers are limited and perfect; the even, unlimited and imperfect. The *monad*, or unity, is the source of all numbers. The *dyad* is, according to the later Pythagorean doctrines, imperfect and passive, and the cause of increase and division. The *triad*, compounded of the *monad* and *dyad*, partakes of the nature of both. The *tetras*, or number four, is in the highest degree perfect. The *decad*, which contains the sum of the four prime numbers, and is therefore called *tetractys*, comprehends all musical and arithmetical proportions, and denotes the system of the world.

The real meaning of the Pythagorean doctrine of numbers is not well understood; numbers were probably, in this system, the symbolical or allegorical representations of the first principles or forms of nature. As Pythagoras could not express abstract ideas in simple language, he seems to have made use of numbers, as geometers do of a diagram, to assist the

comprehension of his scholars. He perceived some analogies between numbers and the attributes of the divine understanding, and made the former the symbols of the latter. As the numbers proceed from the *monad*, or unity, undergo various combinations, and in their progress assume new properties, so he regarded the pure and simple essence of the Deity as the common source of all the forms of nature, which, according to their various modifications, possess different properties. Pythagoras is also said to have invented the multiplication table, thence called the Pythagorean Table. Next to numbers, music belongs to the preparatory exercises of the Pythagorean school, by which the mind was elevated above the dominion of passion, and fitted for contemplation. Pythagoras considered music not only as an art to be judged of by the ear, but as a science to be reduced to mathematical maxims and relations, and allied to astronomy. Tradition makes him the inventor of a musical instrument called the *octochordum Pythagoræ*, which, after his death, was engraved in brass, and preserved in the temple of Juno at Samos. The invention of the harmonic canon, or monochord—an instrument of a single string—which served for the measurement of musical intervals, has also been ascribed to him by ancient and modern writers. He believed that the heavenly spheres, in which the planets move, dividing the ether in their course, produced tones, and that the tones must be different according to their size, velocity, and distance. That these relations were in concord, that these tones produced the most perfect harmony or music of the spheres, he necessarily believed, in consequence of his notions of the supreme perfection of the universe. The real meaning of this doctrine was, that he regarded the world as an harmonically arranged whole, in which the relations of numbers were realized. His followers, on account of this doctrine, said of their master, that he was the only mortal whom the gods had permitted to hear the harmony of the spheres.

Geometry, which he had learned in Egypt, he reduced, more than any of his predecessors and contemporaries, to the form of a regular science. According to his notion, the geometrical point was simple, the line double, the area threefold, and solids quadruple; and in this way also he applied the doctrine of numbers. Of the geometrical theorems which are ascribed to him, the following are the most important:—The three angles of a triangle are together equal to two right angles; and in a right-angled triangle, the square of the hypotenuse is equal to the sum of the squares of the two sides. This last is still called the Pythagorean theorem (also *magister matheseos*), although it is doubtful whether Pythagoras invented it. In astronomy he taught the following:—The word heaven denotes either the spheres of the fixed stars, or the whole space between the fixed stars and the moon, or the whole world, including both the heavenly spheres and the earth. Agreeably to the arithmetical hypothesis, there are ten heavenly spheres, of which nine are visible to us, viz., the sphere of the fixed stars, the seven spheres of the seven planets (including the sun and moon), and the sphere of the earth. The tenth earth, called by him *Antichthon* (anti-earth), is invisible, but necessary to the perfection of the harmony of nature, since the *decad* is the perfection of the numerical harmony. By this anti-earth he explains the eclipses of the moon. In the middle of the universe is the

central fire, which is the principle of warmth and life. The earth is one of the planets, moving around the sphere of fire. The atmosphere of the earth is a gross, immovable mass, but the ether is pure, clear, always in motion, and the region of all divine and immortal natures. The distances of the various heavenly spheres from the earth correspond to the proportions of the musical scale. His moon and stars are gods, or inhabited by gods.

Pythagoras rendered important services to the mathematical sciences, and first established a mathematical philosophy. His disciples, Philolaus, Archytas, Ecphantus, Ocellus, and Timæus, carried it farther. Philolaus in particular, whose fragments are the most valuable relics of the Pythagorean school, distinguished himself by his astronomical system; and with mathematics were also connected the natural sciences. With respect to philosophy, Pythagoras taught that true knowledge embraced those subjects which are in their nature immutable, eternal, and indestructible, and of which alone it can be properly predicated that they exist. He who devotes himself to this study is a philosopher. The object of philosophy is, by contemplation, to render the human mind similar to the divine, and make it fit to enter the assembly of the gods. For this purpose it is necessary to invoke, in prayer, the assistance of the Divinity and good demons. Contemplative wisdom cannot be fully attained without entire abstraction from common things, without entire tranquillity, and freedom of mind. Hence the necessity of founding a society separate from the world for contemplation and study. The theoretical philosophy of Pythagoras, which treats of nature and its origin, was enveloped in the most profound obscurity, and we know nothing of it but what may be conjectured from single intimations of the ancients. In the opinion of Pythagoras, God is the universal spirit, diffused in all directions from the centre, the source of all animal life, the actual and inward cause of all motion, in substance similar to light, the first principle of the universe, incapable of suffering, invisible, indestructible, and to be comprehended by the mind alone. To the Divinity there were subordinate, according to the notions of the Pythagoreans, three kinds of intelligences, gods, demons, and heroes, emanations of the supreme God, varying in dignity and perfection, in proportion as they were more or less removed from their source. The heroes he believed to be clothed with a body of subtle matter. Besides these three kinds, there was a fourth—the human mind; likewise, an emanation of the Divinity. As God is one, and the origin of all variety, he was represented as a monad, and the subordinate spirits as numbers derived from and contained in unity. Thus the numbers of Pythagoras resembled the ideas of Plato, excepting that they are contained in the things themselves. The regions of the air the Pythagoreans thought filled with spirits, demons, and heroes, who were the cause of health or sickness to man and animals, and, by means of dreams and other kinds of divinations, imparted the knowledge of future events. The soul, according to him, was likewise a number, and by numbers it first has perception, as Philolaus says, of the world; it is an emanation of the central fire, and, consequently, always in motion, and indestructible.

Of man, the Pythagoreans believed, at least the later, that, since he consisted of an elementary nature, of a divine or rational principle, he was a microcosm;

that his soul was a self-moving principle, and consisted of two parts, the rational, which was a portion of the universal soul, an emanation of the central fire, and had its seat in the brain, and the irrational, which comprised the passions and lived in the heart; that in both man had something in common with the brutes, who, on account of their bodily structure and the want of language, are incapable of acting reasonably; that the sensitive soul perishes, but that the rational mind is immortal, because it has its origin in an immortal source; that the latter, when freed from the fetters of the body, assumes an ethereal vehicle, and passes to the habitations of the dead, where it remains till it returns to the world, to dwell in some other human or animal body, and that at last, when sufficiently purified, it returns to the source from which it proceeded. This doctrine of the transmigration of souls (metempsychosis), which was originally Egyptian, and connected with the idea of the reward and punishment of human actions, was the chief cause why the Pythagoreans killed no animals. His morality Pythagoras taught in symbolic maxims and ascetic precepts, in connexion with his contemplative views. "The powers of the mind are reason and passion; where the latter is obedient to the former, virtue reigns. The mind possesses unity, harmony, and a resemblance to God. Right consists in retribution." The following maxims are also ascribed to him:—"Youth should be habituated to obedience, for it will then find it easy to obey the authority of reason. It should be trained in the best course of life; habit will soon make it the most pleasant." "Silence is better than unmeaning words." "The wise man should be prepared for every thing that does not lie within his controul." "Do what you consider right; whatever the people think of you, despise its censure and its praise." "It is cowardly to quit the post assigned us by God before he permits us." "Strength of mind rests on sobriety, for this keeps the reason unclouded by passion." "No one is to be deemed free who has not perfect self-command." "Intoxication is a temporary madness." "The desire for the superfluous is folly, for it has no bounds," &c. The Pythagoreans recommended, especially, the virtue of friendship. In it Pythagoras requires the absence of all dissension, perfect confidence, aid under all circumstances, and a mutual endeavour to make each other perfect. "To true friends every thing is common. True friendship is imperishable. In performing the usages of religion he required piety of soul. The gods are to be worshipped by symbols corresponding to their nature, by simple purifications and offerings, and with purity of heart. An oath should never be violated. The dead must not be burned. Next to the gods and demons, the highest respect belongs to parents and lawgivers. The laws and customs of our country are to be sacredly observed."

QUADRATUS.—The name of an early Christian writer who lived during the reigns of the emperors Trajan and Adrian. His celebrated work, entitled "An Apology for the Christian Religion," was written with much ability; a fragment of it, however, only now remains. The time of his death is not known with any degree of certainty.

QUANTZ, JOHN JOACHIM, a celebrated flute-player, who is best known as a teacher of the flute to Frederic the Great. He was born in Hanover in 1697. His father was a smith. After holding several appointments he was invited, in 1741, by the king



of Prussia, to Berlin, and remained with that monarch until his death in 1773. He did much to improve his instrument, and is said to have composed 299 concertos and 200 solos for his royal pupil, of which few came before the public. Frederic was very fond of him, and caused a monument to be erected to him after his death.

QUARLES, FRANCIS, an English poet, who was born in 1592 near Romford in Essex, and received his education at Cambridge, and entered at Lincoln's Inn. He was under-secretary to Archbishop Usher in Ireland, from which country he was driven, with the loss of his property, by the rebellion of 1641, and was appointed chronologer to the city of London. At the commencement of the civil wars he wrote a work entitled "The Loyal Convert," which gave offence to the parliament; and, when he afterwards joined the king at Oxford, his property was sequestered, and his books and MSS. plundered. He was so much affected by his losses that grief is supposed to have hastened his death in 1644. Of the works of Quarles, in prose and verse, the most celebrated is his "Embleins," a set of designs in prints, illustrated by verses. A great part of them are borrowed from the "Emblems" of Hermannus Hugo, but the verses are his own, and, in the midst of much false taste and conceit, contain frequent bursts of fancy and strokes of pathos.

QUATREMERRE-DE-QUINCY, ANTOINE CHRYSOSTOME, a distinguished French *savant*, who was distinguished for his literary taste and talents before the commencement of the revolution. He embraced the cause of moderate reform, and in 1791 was chosen deputy for Paris to the legislative assembly, where he was the advocate of the constitutional monarchy. His firmness and moderation could not fail to displease the violent; and he was among the deputies who, on the 8th of August, were insulted on coming out of the assembly. After the dissolution of the legislative assembly, Quatremere was thirteen months in prison, and, after the proscriptions of 1793, his horror of the terrorists was such that he became one of the leaders of the insurrection of the 5th of October, 1795. The party of the Jacobins having triumphed, he was condemned to death for contumacy, in not appearing to a charge of having excited a revolt against the convention. He escaped; and a jury having, in July 1796, declared that no revolt had existed on that occasion, he came forward, took his trial, and pronounced a discourse on his acquittal, which was distinguished for its boldness and strength. The department of the Seine named him, in 1797, deputy to the council of five hundred; but his opposition to the revolutionists of that day involved him in the sentence of banishment of the 5th of September, 1797. He again escaped, and was recalled in December 1799 by the consuls. In 1800, having been named member of the general council of the department of the Seine, he was appointed secretary to that body, and was afterwards called to the national institute, in the class of history and ancient literature. In 1814 he was made officer of the legion of honour, censor royal, and intendant of arts and public monuments. In 1815 he was named member of the council of public instruction. He was appointed editor of the "Journal des Savants," for the department of the fine arts, in 1816, and knight of St. Michael in 1817. His funeral discourses on many of his departed fellow academi-

cians were distinguished for their rich and powerful eloquence.

QUESNAY, FRANCIS, a French physician who was principally celebrated as a writer on political economy. He was born in 1694, and died at Paris in 1774. His father was a farmer, and he acquired the rudiments of his profession under a country surgeon; after which, on going to the metropolis, he became secretary to a society established for the improvement of surgery. At length he took the degree of M. D., and obtained the situation of physician to Madame de Pompadour, the mistress of Louis XV., and through her interest became physician to the king. Amid the intrigues of a licentious court, he observed a simplicity of manners and apparent disinterestedness, which formed a strong contrast with the characters of those around him. Towards the latter part of his life he became the founder of the political sect of the economists. He was the author of various surgical and medical works, several articles in the "Encyclopédie," and tracts on politics, including "A Treatise on Physiocracy, or the Government Most Advantageous to the Human Race."

QUEVEDO-VILLEGAS, DON FRANCISCO DE, a Spanish poet, who was born at Madrid in 1580, and studied at Alcala de Henares. Besides the ancient languages, his course of studies comprised theology, medicine, and philosophy, as he was unwilling to devote himself to any professional pursuit. He combined extensive learning with much wit and great originality. In consequence of a duel, in which his adversary fell, he fled to Italy, where his services gained him the confidence and friendship of the duke of Ossuna. After having visited Germany and France, Quevedo returned to Spain; and on account of his connexions with the duke, then in disgrace, he was arrested and confined to his estate, La Torre de Juan, for three years. To restore his health, impaired by his confinement, he travelled through Spain, and afterwards lived in retirement on his estate, where he probably wrote his poems, published under the title of "The Bachelor of La Torre." Philip IV. conferred on him the place of secretary, and in 1634 Quevedo married the sister of the archbishop of Narazán. But at the age of sixty-eight years he was imprisoned for a libel on the duke of Olivarez, which was imputed to him without any proofs. He was released after two years' confinement, but his health had suffered much from his imprisonment. Being banished from court, he retired to his estate, which had been repeatedly plundered while he was in prison, and died at Villa Nueva de los Infantes in 1645. His works are various in their character. His humorous productions are distinguished for playfulness, wit, and invention. His prose works are mostly effusions of humour and satire. His "Visions" have been translated into most European languages; his "Vida del Gran Tacano" is a comic romance of the sort called by the Spaniards a "picaresco." He also translated the "Enchiridion" of Epictetus into Spanish. His works were published at Brussels, in three volumes quarto, in 1660 and in 1670, and have since been repeatedly reprinted.

QUICK, JOHN, an eminent nonconformist divine, who was born at Plymouth in 1636, and studied at Exeter college, Oxford. After taking his degree of B. A. he returned to his native county, and was ordained according to the forms then in use. He first officiated at Ermington, in Devonshire, whence he

was invited to be minister of Kingsbridge and Churchstow, in the same county; but afterwards removed to Brixton, whence he was ejected in 1662. He had some valuable preferments offered to him if he would conform, but his opinions were fixed; for, besides having been educated in the principles of the non-conformists, he had this additional difficulty, that he was one of those whom the law required to be re-ordained before admission into the church, their previous ordination being accounted invalid. He continued for some time after his ejection to preach to his people, but was repeatedly prosecuted and imprisoned. He accepted an offer made in 1679 to be pastor of the English church at Middleburgh, in Zealand. Here, however, were some dissensions which rendered his situation uncomfortable, and induced him to return to England in 1681, where he preached privately during the remainder of King Charles II.'s reign, and afterwards taking advantage of King James's indulgence, formed a congregation in Bartholomew Close. He died in April 1706, in the seventieth year of his age. Besides three funeral sermons, he published two tracts, the one, "The Young Man's Claim to the Sacrament of the Lord's Supper," the other, "An Answer to that Case of Conscience, Whether it be Lawful for a Man to Marry his deceased Wife's Sister?" But his most valuable work is his "Synodicon in Gallia Reformata; or the Acts, Decisions, Decrees, and Laws of the famous National Councils of the Reformed Churches in France, &c." This work is composed of very interesting and authentic memorials, collected probably while he was in Zealand. It comprises a history of the rise and progress of the reformation in France, down to the revocation of the edict of Nantes in 1685.

QUICK, JOHN, a highly gifted English actor, who was born in 1748 in London, where his father was an opulent brewer. He early in life displayed a strong predilection for the stage. After playing in several parts of the country, he was engaged by Foote at the Haymarket, where he did not remain long, but procured an engagement at Covent Garden. Quick may be considered as the last of the Garrick school, and deservedly enjoyed for thirty-six years the favour of the public. In 1798 he retired from the stage; but he subsequently played a few nights at the Lyceum, after the destruction of Covent Garden by fire. His death took place at Islington, on the 4th of April, 1831. Mr. Davenport, the son-in-law of this gentleman, is well known in the literary world by the extent and variety of his publications.

QUIN, JAMES, an eminent English actor, who was born in London in 1693, but was educated in Dublin. His father had married a supposed widow, whose husband, after a long absence, returned and claimed her; on which account Quin, who was the offspring of the connexion, was deemed illegitimate, and upon his father's death in 1710, was left without a fortune. This interruption of his prospects prevented him from being adequately educated for a profession, and he had recourse to the Dublin stage in 1715, and in a year after secured an engagement at Drury Lane theatre. In 1717 he quitted Drury Lane for the theatre in Lincoln's Inn Fields, where he remained seventeen years, and gradually acquired celebrity in characters of grave, dignified, and sententious tragedy, as in *Cato*, *Zanga*, and *Coriolanus*, and in those of strong sarcastic comic humour, as *Falstaff*, *Volpone*, and *Sir John Brute*. In 1732 he

removed with the same company to Covent Garden, but in 1735 was induced to join that of Fleetwood at Drury Lane, on such terms as no actor had previously received; and he retained the pre-eminence until the appearance of Garrick in 1741. In 1747 he was engaged at Covent Garden with Garrick; but the new actor obtained so great a share of attention as to have gradually induced Quin to retire. His last performance was *Falstaff*, in which character he is supposed never to have been exceeded. He survived his retreat several years, which he spent chiefly at Bath, where his fund of anecdote and pointed sense made him much sought after. Quin, who was convivial, and too fond of the bottle, was often coarse and quarrelsome on these occasions, which led to two or three hostile encounters, one of which proved fatal to his antagonist. He was otherwise manly, sensible, and generous; and his deliverance of Thomson, although then unknown to him, from an arrest by a present of 100*l.*, is much to his honour. He died at Bath in 1766, aged seventy-three. Garrick, once his rival and afterwards his friend, wrote the epitaph for his monument in Bath cathedral.

QUINAULT, PHILIPPE, a distinguished French opera writer, who was born in 1635. He was the son of a baker, and had no advantages of education. Excepting some instruction in regard to versification by Tristan L'Hermite, he owed every thing to his own industry and talent. Even before the twentieth year of his age he brought out some plays, and for several years continued to write with success for the stage. His success, however, only rendered him a mark for the satire of Boileau, who attacked him with so much bitterness as to have injured his own fame. Quinault then abandoned tragedy, which he felt not to be his province; and connecting himself with Lully, laboured for the opera. In this lyric department of poetry he displayed such talents as to be placed above all his competitors, and to be ranked by the best judges among the most distinguished men of the age of Louis XIV. There is nothing in the French language more delicate, tender, and ingenious, than the turn of his songs and love dialogues. Boileau, and the other censurers of Quinault, attributed the success of his pieces solely to the merit of Lully's music; which, however, is now forgotten, while Quinault's verse is always read with pleasure. His "*Armide*," which appeared in 1686, and his "*Atys*," are masterpieces in their kind. Quinault, who was not without experience in affairs of business, married the widow of a rich merchant, whose estate he had settled, and purchased the post of auditor in the chamber of accounts. He was soon after received into the French academy, and in the name of that body congratulated the king on his return from the campaigns of 1675 and 1677. The flattery which he employed in his prologues obtained him a pension. A melancholy, produced probably by the decline of his health, disturbed the happiness of his last years. He was filled with regret for having devoted his talents to theatrical productions, and determined to apply what remained of his powers to the honour of God and the king. He began a poem upon the extirpation of protestantism in France, which, however, would only have diminished his reputation. He died in 1688. In society Quinault was polite, amiable, and kind; and, besides his theatrical pieces, he was the author of several occasional poems.

QUINCY, JOHN, an eminent physician who was



also distinguished as a medical writer. He practised his profession and delivered lectures in London for many years with great success, and died in the metropolis in 1723. His principal works are, "The Dispensatory of the Royal College of Physicians, translated with Notes and Remarks," and his "Lexicon Physico-Medicum, or a New Physical Dictionary."

QUINCY, JOSIAH, an eminent American patriot, who was born in Boston in 1744. He acquired the rudiments of a classical education at Braintree, and in 1759 entered Harvard college, where he became conspicuous for industry, zeal, and talent. In 1763 he graduated, and three years afterwards he received the degree of master of arts. Immediately after he entered the office of Oxenbridge Thatcher, a distinguished lawyer of Boston, who was subsequently associated with James Otis against the famous writs of assistance. He had not been long admitted to the bar before he obtained an extensive practice and high professional rank. He made himself equally conspicuous by the ardour with which he wrote and spoke against the encroachments of the mother country. In October 1769 he married the eldest daughter of William Phillips, Esq., and in the following year he was called upon to perform a duty which it required all his strength of mind to discharge. On the 5th of March in that year occurred, what is called the "Boston massacre." A party of British soldiers, under the command of Captain Preston, having fired upon and killed a number of persons in a mob, by whom they had been attacked with stones and other missiles, Captain Preston and the accused soldiers selected John Adams and Mr. Quincy for their defenders, notwithstanding the intense hostility which those gentlemen had always evinced towards the proceedings of England. It was a trying moment for both of those patriots. The soldiery had acted in self-defence, and were entitled to the best means of obtaining justice; but the public feeling was so bitter against them, that the advocates they had chosen saw inevitable odium in undertaking their cause. They nevertheless did what duty demanded, and the soldiers were acquitted with the exception of two, who received a slight punishment. For a time the well-earned popularity of their defenders remained under a cloud, but only to shine afterwards with greater brightness. Until 1772 Mr. Quincy continued actively engaged in his profession, at the same time constantly disseminating his patriotic sentiments by writing; but in that year his naturally delicate constitution became so much exhausted by unremitted occupation, that he was obliged to abandon all business. His complaint assumed a pulmonary character, and in February 1773 it was decided that his only hope of life depended upon an immediate change to a more southern climate. Accordingly, on the 8th of that month, he embarked for Charleston, South Carolina. He returned to Boston by land in the ensuing May, so much improved in health as to be able to resume his professional and political labours.

In May 1774 he published his chief political work, entitled "Observations on the Act of Parliament, commonly called the Boston Port Bill, with Thoughts on Civil Society and Standing Armies," which is affixed to the interesting memoir of him written in 1825 by his son Josiah Quincy, then president of Harvard college. Soon after this work was advertised as being in the press, he received a communication signed "Your well-wisher," in which he

was warned of the imminent danger the writer considered him in, "of the loss of life and confiscation of his estate," and at the same time was conjured to abandon his "treasonable and rebellious" course, and devote his "rare talents" to reconciling the people with the English government, instead of "keeping up their frenzy." To this he published a reply in the "Massachusetts Gazette," in which is this passage:—"The danger and the wrongs of my country are to me equally apparent. In all my public exertions I feel a sense of right and duty, that not only satisfies my conscience, but inspires my zeal. While I have this sentiment, I shall persevere till my understanding is convinced of its error—a conviction that will not be wrought by the arm of power, or the hand of an assassin." In September 1774 Mr. Quincy sailed for England, at the urgent solicitation of his political friends, who supposed that he might be of great service to his country in London. He landed at Falmouth, and proceeded thence to the metropolis. In London he became intimately acquainted with the principal Whigs, and was unremitting in his labours to promote his country's interests in every way that was in his power. He maintained a constant correspondence with many of the patriotic leaders in America, which, together with his interesting journal, is contained in the volume of his son, to which we have referred. After remaining in London until March 1775 he embarked for America, because his intimate friends in that city thought that his return there would be of great advantage to the cause for which he was toiling, though his health had been for some time in such a state that his physician had strongly advised his remaining in England, and trying the Bristol air and water, and he himself was convinced that his recovery depended upon following the advice. He never reached his native shores. He grew worse and worse during the voyage, and on the 20th of April, when in sight of land, breathed his last, at the early age of thirty-one years, a martyr to his love of country.

QUINTILIANUS, or QUINCTILIANUS, MARCUS FABIVS, an eminent writer, who flourished in the first century of the Christian era, and at an early age left Calaguris, now Calahorra, in Spain, the place of his birth, for Rome, where he first distinguished himself as an advocate, and afterwards as a rhetorician and writer. Some of the most eminent Romans were his pupils, and the emperor Domitian bestowed on him the consular dignity. During the reign of that emperor Quintilian wrote his excellent work, "De Institutione Oratoria," which contains a system of rhetoric; it exhibits him as a practised master, a man of taste and talents, and a worthy imitator of Cicero. The tenth book, which contains his opinions of Greek and Roman writers, is particularly interesting and important for the history of literature, and is characterized no less by acuteness than cogency of reasoning. There are also a considerable number of rhetorical speeches or declamations attributed to him, but they are not considered genuine. A treatise, "De Oratoribus sive de Causis Corruptæ Eloquentiæ," is often published with his works, but is also ascribed to Tacitus and to other writers.

QUINTUS CALABER, or SMYRNÆUS, a Greek poet, the time and place of whose birth are uncertain. His surnames are derived from the discovery of his poem in Calabria, and his mention of Smyrna as the place of his residence. He probably flourished in the

fourth century, A. D. His "Supplement to Homer," is a continuation of the Iliad, in which Homer is indeed imitated, but by no means equalled in grace and simplicity. One of the best critical editions of this work is by Tychsen, with remarks by Heyne.

QUIROGA, ANTONIO, a celebrated leader of the Spanish troops, who, in January 1820, declared themselves in favour of the constitution of the cortes of 1812. He was born in Galicia in 1784, of a very respectable family. After having served in the navy, he entered the army in 1808 and distinguished himself under Morillo in the war of Spanish independence. In 1814 he was made lieutenant-colonel, and a few years after, colonel in the forces designed for America. Perceiving the discontent of the troops, Quiroga, in 1819, placed himself at the head of the conspiracy got up under the influence of the general, Count Del Abisbal; the latter, however, having divulged the fact of the conspiracy, Quiroga and several other officers were thrown into prison, from which they were released by the insurrection of the troops under Riego in January 1820. Quiroga was now promoted to a major-generalcy, and chosen by the province of Galicia member of the extraordinary cortes of 1820. In this body he was distinguished no less for his moderation and prudence than for his zeal, opposing with equal firmness and eloquence the encroachments of power and popular licentiousness. In 1821 he was appointed commander-in-chief of the second military province, Galicia, and the cortes voted him an estate as a mark of the national gratitude; but he declined to accept it as he considered the burdens of the nation already too great. In March 1822 a duel took place between him and the deputy, Morena Guerra, in consequence of the latter having insulted him in several letters. It was arranged that only one pistol should be loaded, and that lots should be drawn for it. Chance put it into the hands of Quiroga, and he immediately fired it into the air. In the campaign of 1823 he commanded the fourth division under Morillo, and when the latter entered into a kind of convention of neutrality with the enemy, Quiroga separated from him, and attempted to defend Corunna against the French; but his means were insufficient, and after further ineffectual attempts in defence of the constitution, he retired to England. In 1830 he was one of the patriots who endeavoured to organize a new insurrection in Spain by an invasion from the Pyrenees, but the attempt was without success.

RABANUS, MAURUS MAGNENTIUS, a learned German prelate, who was born in 785 at Mayence, received his first instruction at Fulda, and afterwards became the disciple of Alcuin at Tours. In 822 he was made abbot of Fulda. In 839 the monks expelled him, alleging that in consequence of his devoting so much time to his studies the affairs of the monastery were neglected. They afterwards wished him to resume the government, but he declined and remained in retirement until 847, when he was made bishop of Mayence. One of his first acts was to summon a council, in which he procured the condemnation of Godeschalc, for maintaining the doctrine of St. Augustine respecting predestination and grace. Rabanus died in 856. He was a man of great learning, which he displayed in several treatises and commentaries which were published in 1627 at Cologne, in three volumes folio.

RABAUT DE ST. ETIENNE, JOHN PAUL,

a French protestant clergyman and advocate, who was born in 1741 at Nismes, for which city he was chosen a deputy to the constituent assembly in 1789. He had previously obtained some reputation by his writings, and possessing eloquence and address he appeared with advantage as a public speaker. He distinguished himself at first as one of the warmest advocates for innovation; but on being elected a member of the national convention, his ardour in some degree subsided. He had the courage to speak against the right of the convention to sit in judgment on Louis XVI.; but his sentiments and his connexions with the Girondists proved his destruction. He was arrested June 2, 1793, but made his escape, and was declared an outlaw on the 28th of July. He returned to Paris and found an asylum in the house of his brother. Being discovered by accident, he was guillotined, December 5, 1793. He published several historical and political works, among which are "*Lettres sur l'Histoire Primitive de la Grèce*," and "*Précis de l'Histoire de la Révolution de France*."

RABELAIS, FRANCOIS, a clever French writer and satirist, who was born in Touraine about 1483, and spent many of his early years in the convent of the Franciscans at Fontenay le Compté. He subsequently entered the order of the Benedictines, but soon after went to Montpellier as a secular priest, and afterwards studied medicine, received the degree of doctor, and taught and practised the medical profession. Remorse or fear induced him to procure from Paul III. absolution for the violation of his monastic vows, and he spent some time as canon in the abbey of Saint Maur des Fossés, where he was placed by the interest of his patron, the cardinal du Bellay, and where he is supposed to have written a considerable part of his "*Pantagruel*." He was afterwards transferred to Meudon as parish priest. He died at Paris in 1553. Voltaire censures the "*Gargantua*" and "*Pantagruel*," in which the taste of the age for the wonderful and the ignorance of the monks are severely satirized; but the buffoonery which it contains must be attributed to the spirit of the age and not to the taste of Rabelais, who is, however, much below Servantes in humour. He was one of the first to give flexibility and finish to the yet rude and harsh language of his country. Boileau calls him "*la raison en masque*," and Rousseau, "*le gentil maître François*." Rabelais was a conscientious teacher of his people, and it was his pleasure to instruct the children of his parish in sacred music. His house was the resort of the learned, his purse was always open to the needy, and his medical skill was employed in the service of his parish. His work cannot now be easily understood without glossaries and commentaries, the best of which is in the edition of Le Duchat, with engravings by Picart.

RABENER, GOTTLIEB WILLIAM, a German satirist, who was born in 1714, near Leipsic, and was comptroller of the taxes for the circle of Leipsic until his death in 1771. His works were re-published several times, but the latest edition appeared at Leipsic in 1771. His life, by Weisse, appeared in 1772. He never allowed himself to indulge in personalities, but chastised folly in general. His satire would be considered rather tame in this country, where the party contentions incident to a free government give rise to violent abuse and biting ridicule unheard of in arbitrary governments. His works have been translated into French and Dutch. A report of his death be-



came current long before his actual decease; so that he had the pleasure of learning what people said about him.

**RACINE, JOHN.**—This distinguished dramatist who shares with Corneille the honours of French tragedy, was born at La Ferte Milon in 1639, and received his education at Port Royal, where he made great progress in scholastic knowledge. He afterwards removed to the college at Harcourt, where he went through a course of philosophy. He was first known as an author by a poem composed on the marriage of Louis XIV., called the "Nymph of the Seine," for which he received a pension. The success of this little piece induced him to devote his talents to the service of the theatre, and he successively produced "Andromache," "Berenice," "Iphigenia," and "Phedra," which were received with great applause, notwithstanding the opposition which envy and cabal are ever ready to raise against superior genius, and although Corneille was then in his highest reputation.

After the publication of "Phedra," Racine formed the resolution of quitting the theatre for ever, although he was only thirty-eight years of age, and his talents in full vigour. From his infancy he had entertained a deep sense of religion, and though these pious sentiments had been smothered by his connexions with the theatre, it now triumphed over all other considerations. Not only did he resolve to write no more plays, but likewise to perform a rigorous penance for those he had already written, and had actually formed the design of becoming a Carthusian friar. But his religious director counteracted this intention, and advised him to marry, and he complied with this advice. Although Racine had made it a point of religion to renounce poetry, he could not resist the entreaty of Madame de Maintenon to compose a tragedy for her young ladies at the convent of St. Cyr, and to take the subject from the Bible. Racine composed "Esther," which was received with universal applause; this was followed two years after by "Athalie," which did not then meet with the success it deserved, and which it has since received from the impartial judgment of posterity.

Disappointed with the unfavourable reception of this piece, Racine became more disgusted than ever with poetry, which he now totally renounced. He passed the latter years of his life in composing a "History of the House of Port Royal," where he was educated. Racine possessed great sensibility and delicacy of mind, which contributed to shorten his life. For though he had been much at court, his simplicity of character had not learned the art of disguising his sentiments. Having drawn up a memorial upon the miseries of the people, and the means of relieving them, he lent it to Madame de Maintenon to read. It came to the knowledge of the king, who commended the zeal of Racine, but disapproved his interfering with political affairs, and said, with an angry tone, "Because he knows how to write good verses, does he think he knows every thing? And would he be a minister of state because he is a great poet." These words so sensibly affected Racine, that it brought on a fever, of which he died on the 22nd of April, 1699.

The king, who appreciated his talents, often sent to him during his illness, and finding after his death that his fame was greater than his riches, settled a handsome pension upon his family. Tenderness and delicacy, united to an elegant and correct style, con-

stitute the merit of his immortal tragedies. Corneille might surpass him in heroic sentiments and the epic character of his personages, but the great art of moving the passions, and interesting the heart, was the peculiar talent of Racine. We subjoin his autograph.

Racine (

**RADCLIFFE, ANNE.**—This eminent English authoress was born in London on the 9th of July, 1704, and having received a good education was married at Bath, where her parents then resided, to Mr. Radcliffe, who subsequently became proprietor and editor of "The English Chronicle." The following description of her person and habits is from the pen of a contemporary:—

"This admirable writer, whom I remember from about the time of her twentieth year, was, in her youth, of a figure exquisitely proportioned, while she resembled her father, and his brother and sister, in being low of stature. Her complexion was beautiful, as was her whole countenance, especially her eyes, eyebrows, and mouth. Of the faculties of her mind let her works speak. Her tastes were such as might be expected from those works. To contemplate the glories of creation, but more particularly the grander features of their display, was one of her chief delights; to listen to fine music was another. She had also a gratification in listening to any good verbal sounds, and would desire to hear passages repeated from the Latin and Greek classics, requiring, at intervals, the most literal translations that could be given, with all that was possible of their idiom, howmuchsoever the version might be embarrassed by that aim at exactness. Though her fancy was prompt, and she was, as will readily be supposed, qualified in many respects for conversation, she had not the confidence and presence of mind, without which a person conscious of being observed can scarcely be at ease, except in long-tried society. Yet she had not been without some good examples of what must have been ready conversation in more extensive circles. Besides that a great part of her youth had been passed in the residences of her superior relatives, she had the advantage of being much loved, when a child, by the late Mr. Bentley, to whom, on the establishment of the fabric known by the name of Wedgwood and Bentley's, was appropriated the superintendence of all that related to form and design. Mr. Wedgwood was the intelligent man of commerce and the able chemist; Mr. Bentley the man of more general literature and of taste in the arts. One of her mother's sisters was married to Mr. Bentley, and, during the life of her aunt, who was accomplished 'according to the moderation,'—may I say, the wise moderation?—of that day, the little niece was a favourite guest at Chelsea, and afterwards at Turnham Green, where Mr. and Mrs. Bentley resided. At their house she saw several persons of distinction for literature, and others, who, without having been so distinguished, were beneficial objects of attention for their minds and their manners. Of the former class the late Mrs. Montague, and once, I think, Mrs. Piozzi; of the latter, Mrs. Ord. The gentleman called Athenian Stuart was also a visitor there."

Thus connected, in a manner which must have in-

duced her to cherish her literary powers, Mrs. Radcliffe first came before the public as a novelist in 1789, only two years after her marriage, and when she was twenty-four years old. A romance, entitled "*The Castles of Athlin and Dunbayoe*," which she then produced, gave but moderate intimation of the authoress's peculiar powers. The scene is laid in Scotland during the dark ages, but without any attempt to trace either the peculiar manners or scenery of the country; and although, in reading the work with that express purpose, we can now trace some germs of that taste and talent for the wild, romantic, and mysterious, which the authoress afterwards employed with such effect, we cannot consider the work, on the whole, as by any means worthy of her pen. It is always, however, of consequence to the history of human genius to preserve its earlier efforts, that we may trace, if possible, how the oak at length germinates from the unmarked acorn. Mrs. Radcliffe's genius was more advantageously displayed in the "*Sicilian Romance*," which appeared in 1790. This work displays the exuberance and fertility of imagination which was the authoress's principal characteristic. Adventures heaped on adventures in quick and brilliant succession, with all the hair-breadth charms of escape or capture, hurry the reader along with them, and the imagery and scenery by which the action is relieved are like those of a splendid oriental tale. Still this work had marked traces of the defects natural to an unpractised authoress. The scenes were inartificially connected, and the characters hastily sketched, without any attempt at individual distinctions, being cast in the usual mould of ardent lovers, tyrannical parents, with domestic ruffians, guards, and others, who had wept or stormed through the chapters of romance without much alteration in their family habits or features for a quarter of a century before Mrs. Radcliffe's time. Nevertheless, the "*Sicilian Romance*" attracted much notice among the novel readers of the day, as far excelling the ordinary meagreness of stale and uninteresting incident with which they were at that time regaled from the Leadenhall press. Indeed the praise may be claimed for Mrs. Radcliffe of having been the first to introduce into her prose fictions a tone of fanciful description and impressive narrative, which had hitherto been exclusively applied to poetry.

"*The Romance of the Forest*," which appeared in 1791, placed the authoress at once in that rank of pre-eminence in her own particular style of composition in which her works have ever since maintained her. Her fancy in this new effort was more regulated, and subjected to the fetters of a regular story. The persons, too, although perhaps there is nothing very original in the conception, were depicted with skill far superior to that which the authoress had hitherto displayed, and the work attracted the public attention in proportion. That of *La Motte*, indeed, is sketched with particular talent, and most part of the interest of the piece depends upon the vacillations of a character who, though upon the whole we may rather term him weak and vicious than villainous, is, nevertheless, at every moment on the point of becoming an agent in atrocities which his heart disapproves of. He is the exact picture of "the needy man who has known better days," and who spited at the world from which he had been expelled with contempt, and condemned by circumstances to seek an asylum in a desolate castle full of mysteries and horrors, avenges himself

by playing the gloomy despot within his own family, and tyrannizing over those who were subjected to him only by their strong sense of duty. A more powerful agent appears in the scene—obtains the mastery over this dark but irresolute spirit, and, by alternate exertion of seduction and terror, compels him to be his agent in schemes against the virtue and even the life of an orphan, whom he was bound in gratitude, as well as in honour and hospitality, to cherish and protect. The heroine, too, wearing the usual costume of innocence, purity, and simplicity, as proper to heroines as white gowns are to the sex in general, has some pleasing touches of originality. Her grateful affection for the *La Motte* family—her reliance on their truth and honour when the wife had become unkind, and the father treacherous towards her, is an interesting and individual trait in her character.

Passing some minor works we come to "*The Mysteries of Udolpho*." The very name was fascinating, and the public, who rushed upon it with all the eagerness of curiosity, rose from it with unsated appetite. When a family was numerous the volumes flew, and were sometimes torn from hand to hand, and the complaints of those whose studies were thus interrupted were a general tribute to the genius of the authoress. One might still be found of a different and higher description in the dwelling of the lonely invalid, or neglected votary of celibacy, who was bewitched away from a sense of solitude, of indisposition, of the neglect of the world, or of secret sorrow, by the potent charm of this mighty enchantress. Perhaps the perusal of such works may, without injustice, be compared with the use of opiates, baneful when habitually and constantly resorted to, but of most blessed power in those moments of pain and of languor, when the whole head is sore, and the whole heart is sick.

In general "*The Mysteries of Udolpho*" was, at its first appearance, considered as a step beyond Mrs. Radcliffe's former work, high as that had justly advanced her. Yet there were persons of no mean judgment to whom the simplicity of "*The Romance of the Forest*" seemed preferable to the more highly coloured and broader style of "*The Mysteries of Udolpho*;" and it must remain matter of opinion, whether their preference be better founded than in the partialities of a first love, which, in literature as in life, are often unduly predominant. With the majority of the public, the superior magnificence of landscape, and dignity of conception of character, secured the palm for the more recent work.

"*The Italian*" appeared in 1790, and obtained a share of public favour equal to any of its predecessors. Here, too, the authoress had with much judgment taken such a difference, that while employing her own peculiar talent and painting in the style of which she may be considered the inventress, she cannot be charged with repeating or copying herself. She selected the new and powerful machinery afforded her by the Popish religion, when established in its paramount superiority, and thereby had at her disposal monks, spies, dungeons, the mute obedience of the bigot, the dark and denominating spirit of the crafty priest,—all the thunders of the Vatican, and all the terrors of the inquisition. This fortunate adoption placed in the hands of the authoress a powerful set of agents, who were at once supplied with means and motives for bringing forward scenes of horror; and thus a tinge of probability was thrown



over even those parts of the story which are most inconsistent with the ordinary train of human events. Most writers of romance have been desirous to introduce their narrative to the reader in some manner which might at once excite interest, and prepare his mind for the species of excitation which it was the authoress's object to produce. In "The Italian" this has been achieved by Mrs. Radcliffe with an uncommon degree of felicity, nor is there any part of the romance itself which is more striking than its impressive commencement.

The plan of the last-mentioned work, "The Italian," is as follows:—A youth of high birth and noble fortune becomes enamoured of a damsel of low fortunes, unknown race, and all that portion of beauty and talents which belongs to a heroine of romance. This union is opposed by his family, and chiefly by the pride of his mother, who calls to her aid the real hero of the tale, her confessor Father Schedoni, a strongly drawn character as ever stalked through the regions of romance, equally detestable for the crimes he has formerly perpetrated, and those which he is willing to commit; formidable from his talents and energy; at once a hypocrite and a profligate, unfeeling, unrelenting, and implacable. With the aid of this agent, Vivaldi, the lover, is thrown into the dungeons of the inquisition, while Ellena, his bride, is carried by the pitiless monk to an obscure den, where, finding the services of an associate likely to foil his expectation, he resolves to murder her with his own hand. Hitherto the story, or, at least the situation, is not altogether dissimilar from "The Mysteries of Udolpho;" but the fine scene, where the monk, in the act of raising his arm to murder his sleeping victim, discovers her to be his own child, is of a new, grand, and powerful character; and the horrors of the wretch, who, on the brink of murder, has but just escaped from committing a crime of yet more exaggerated horror, constitute the strongest painting which has been under Mrs. Radcliffe's pencil, and are well fitted to be actually embodied on canvass by some great master. In the prisons of the inquisition the terrific Schedoni is met, counterplotted, and at length convicted, by the agency of a being as wicked as himself, who had once enjoyed his confidence. Several of these pauses of breathless suspense are thrown in during the detail of these intrigues, by which Mrs. Radcliffe knew so well how to give interest to the work.

The following extract will serve to display Mrs. Radcliffe's powers of description:—"These excursions sometimes led to Puzzuoli, Baia, or the woody cliffs of Pausilippo; and as, on their return, they glided along the moonlight bay, the melodies of Italian strains seemed to give enchantment to the scenery of its shore. At this cool hour the voices of the vine-dressers were frequently heard in trio, as they reposed after the labour of the day on some pleasant promontory, under the shade of poplars; or the brisk music of the dance from fishermen on the margin of the waves below. The boatmen rested on their oars, while their company listened to voices modulated by sensibility to finer eloquence than it is in the power of art to display; and at others, while they observed the airy natural grace which distinguishes the dance of the fishermen and peasant girls of Naples. Frequently as they glided round a promontory, whose shaggy masses impended far over the sea, such magic scenes of beauty unfolded,

adorned by these dancing groups on the bay beyond, as no pencil could do justice to. The deep clear waters reflected every image of the landscape; the cliffs, branching into wild forms, crowned with groves, whose rough foliage often spread down their steep in picturesque luxuriance; the ruined villa on some bold point peeping through the trees; peasants' cabins hanging on the precipices, and the dancing figures on the strand—all touched with the silvery tint and soft shadows of moonlight."

One specimen of Mrs. Radcliffe's poetical productions is all that our space admits of. It is an "Address to Melancholy," and breathes a spirit of the tenderest and best regulated feeling:—

"Spirit of love and sorrow—hail!  
Thy solemn voice from far I hear,  
Mingling with evening's dying gale:  
Hail, with this sadly-pleasing tear!

"O! at this still, this lonely hour,  
Thine own sweet hour of closing day,  
Awake thy lute, whose charmed power  
Shall call up Fancy to obey;

"To paint the wild romantic dream,  
That meets the poet's musing eye,  
As on the bank of shadowy stream  
He breathes to her the fervid sigh.

"O lonely spirit! let thy song  
Lead me thro' all thy sacred haunt;  
The minster moonlight aiales along,  
Where spectres raise the midnight chant!

"I hear their dirges faintly swell!  
Then, sink at once in silence drear,  
While, from the pillar'd cloister's cell,  
Dimly their gliding forms appear!

"Lead where the pine-woods wave on high,  
Whose pathless sod is darkly seen,  
As the cold moon, with trembling eye,  
Darts her long beams the leaves between.

"Lead to the mountain's dusky head,  
Where, far below, in shades profound,  
Wide forests, plains, and hamlets spread,  
And sad the chimes of vesper sound.

"Or guide me where the dashing oar,  
Just breaks the stillness of the vale,  
As slow it tracks the winding shore,  
To meet the ocean's distant sail:

"To pebbly banks, that Neptune laves,  
With measured surges, loud and deep,  
Where the dark cliff bends o'er the waves,  
And wild the winds of autumn sweep.

"There pause at midnight's spect'ring hour,  
And list the long resounding gale;  
And catch the fleeting moonlight's power,  
O'er foaming seas and distant sail."

Mrs. Radcliffe suffered much in the latter years of her life from the attacks of asthma, of which she died in London in 1823.

RADCLIFFE, DR. JOHN, a celebrated medical practitioner, who was born in Yorkshire in 1650, and received the early part of his education in the town of Wakefield. He was subsequently sent to Oxford to continue his studies, and in 1672 took his degree of 'M. A., after which he directed his attention to the study of medicine. He commenced practice in 1679.

Radcliffe appeared to have many enemies in the university, and, among others, Dr. Marshall, the rector of Lincoln college, who could not forgive him for some satirical remarks he had made on him; he therefore showed his enmity to him, by opposing Radcliffe's application for a "faculty-place" in the college; which would have been a dispensation from entering into holy orders, which the statutes required, if he kept his fellowship; and he therefore was obliged to quit his fellowship in the year 1677. How-

ever, after his resignation, he was desirous of keeping his old chambers, and residing in them as a commoner; but meeting with some ill-will on that account also from Dr. Marshall, he thought fit to quit Lincoln college, and to reside elsewhere in the university.

In 1686 the princess Anne of Denmark appointed Dr. Radcliffe her principal physician, and in 1688, when matters were hastening on towards the introduction of the catholic religion, and all the court influence was employed to gain new converts, one of the court chaplains and a Dominican were commanded by King James II. to use their endeavours to bring Dr. Radcliffe over to their communion. They accordingly waited on him, and pressed him to embrace the catholic religion. Radcliffe heard what they had to say for some time, and then told them, "that he held himself obliged to his majesty for his charitable dispositions to him in sending them to him on so good an account as the saving his soul, which he would endeavour to show his acknowledgments of by his duty and loyalty; but, if the king would be graciously pleased to let him jog on in the way he had been bred up in during this life, he would run the risk of incurring the penalties they threatened him with in that which was to come." Some other attempts were made to induce him to change his religion; but these proving equally unsuccessful, his catholic friends gave up the point. In 1689 he paid his first tribute of gratitude to University college, into which he was first admitted, by making them a present of a window of painted glass, which he had put up over the altar of the chapel at his own expence.

At the revolution, Dr. Bidloo, the celebrated Dutch anatomist, came over with King William as his chief physician; and it was supposed that this would have caused Dr. Radcliffe to lose much of his practice among the great. But this was not the case, for his patients increased considerably. In 1691 William duke of Gloucester being taken violently ill with fainting fits, Dr. Radcliffe, who was then at Epsom, being sent for, came up to town, and attended his highness, whom he so perfectly restored that Queen Mary ordered her chamberlain on that account to make Mr. Radcliffe a present of 1000 guineas. In 1692 Dr. Radcliffe met with a very considerable loss. He had formed an acquaintance with Betterton, the eminent tragedian, who by the solicitation of a friend had deposited 2000*l.*, or, as others say, 8000*l.*, as a venture in an interloper that was about to set sail for the East Indies; and having a prospect of a very good return, he communicated the affair to Dr. Radcliffe, who, agreeably to his proposal, very readily invested 5000*l.* The ship was successful in the outward-bound passage; but having, to avoid the French privateers in her return home, first put into Ireland, and then finding no convoy ready, set out for England without one, she was taken by the Marquis de Nesmond, with all her rich cargo, which amounted to more than 120,000*l.*

In 1694 Queen Mary was seized with the small pox, which the court physicians not being able to raise, Dr. Radcliffe was sent for by the council. Upon perusing the recipes he told them, without seeing her majesty, that "she was a dead woman; for it was impossible to do any good in her case, where remedies had been given that were so contrary to the nature of the distemper; yet he would endeavour to do all that lay in him to give her some ease." Accordingly

the pustules began to fill by a cordial julap he prescribed for her majesty, which gave some faint hopes of her recovery; but these soon vanished, for Queen Mary died on the 28th of December, 1694.

Some time after Dr. Radcliffe, who had always stood high in the opinion of the princess of Denmark, afterwards Queen Anne, lost her favour by the uncourtliness of his behaviour. Her highness, being indisposed, had given orders that he should be sent for; in answer to which, he made a promise of coming to St. James's soon after; but as he did not make his appearance there, that message was backed by another, importing that she was extremely ill. At which Radcliffe swore "that her highness's distemper was nothing but the vapours, and that she was in as good a state of health as any woman breathing, could she but give into the belief of it." But on his going to wait on the princess not long after, he found that his freedom with her highness had been highly resented; for, offering to go into the presence, he was stopt by an officer in the antichamber, and told "that the princess had no further occasion for the services of a physician who would not obey her orders, and that she had selected Dr. Gibbons to succeed him in the care of her health." But though Dr. Radcliffe lost the favour of the princess Anne he still continued to retain that of King William.

In 1697, after King William's return from Loo, where he had ratified the treaty of peace made at Ryswick, his majesty found himself very much indisposed at his palace at Kensington, and after his physicians in ordinary had given their opinions, sent for Dr. Radcliffe's advice. When he was admitted, the king was reading Sir Roger L'Estrange's new version of "*Æsop's Fables*;" and told him that he had once more sent for him to try the effects of his skill, though he had been told by his body-physicians, who were not sensible of his inward decay, that he might yet live many years, and would very speedily recover. Upon which the doctor, having put some interrogatories to him, Dr. Radcliffe asked leave of his majesty to turn to a fable in the book before him, which would let him know how he had been treated by his physicians. Accordingly he read it to the king as follows: "'Pray Sir, how do you find yourself?' says the doctor to his patient. 'Why truly,' says the patient, 'I have had a most violent sweat.' 'O! the best sign in the world,' quoth the doctor. And then in a little while he is at it again: 'Pray how do you find your body?' 'Alas!' says the other, 'I have just now a terrible fit of horror and shaking upon me.' 'Why this is all as it should be,' says the physician; 'it shows a mighty strength of nature;' and then he comes over him with the same question again. 'Why I am swelled,' says the other, 'as if I had a dropsy.' 'Best of all,' quoth the doctor, and goes his way. Soon after this comes one of the sick man's friends to him, with the same question, how he found himself; 'Why, truly, so well (said he) that I am even ready to die, of I do not know how many good signs and tokens.'"— "May it please your majesty, (said Radcliffe) your's and the sick man's case in the fable is the very same; you are buoyed up with hopes that your malady will soon be driven away, by persons that are not apprized of means to do it, and know not the true cause of your ailment. But I must be plain with you, and tell you, that in all probability, if your majesty will adhere to my prescriptions, it may be in my power to lengthen out your life for three or four years, but



beyond that time nothing in physic can protract it; for the juices of your stomach are all vitiated, your whole mass of blood is corrupted, and your nutriment, for the most part, turns to water. However, if your majesty will forbear making long visits to the earl of Bradford's (where it is said the king was apt to drink freely), I'll try what can be done to make you live easily; though I cannot venture to say I can make you live longer than I have told you."

In 1699, while King William was abroad, the duke of Gloucester was taken ill on his birth-day at Windsor, where he had over-heated himself with dancing. Whatever was really his highness's distemper, the physicians who attended him are said to have judged it to be the small pox, and to have prescribed accordingly, but without success. The whole court was alarmed, and the princess of Denmark, notwithstanding her resentment to Dr. Radcliffe, was prevailed upon to send for him. Upon the first sight of the royal youth, Radcliffe gave it as his opinion, that there was no possibility of recovering him; and it is even said, that he mentioned the very hour on which he would die next day, and that he died at that time accordingly.

Upon the accession of Queen Anne to the throne, the earl of Godolphin endeavoured to get Dr. Radcliffe appointed principal physician to the queen; but her majesty could not be prevailed upon to consent to that arrangement. However, in all cases of emergency, he was continually consulted, and was paid large sums for his private prescriptions for the queen. In 1703 the marquis of Blandford, only son of the duke of Marlborough, was taken ill of the small pox at Cambridge. Radcliffe was desired to go to the university to attend him; but as he had the marchioness of Worcester, and several other persons then under his care, he declined going to Cambridge, but sent down prescriptions for the young marquis and directions how he should be treated. It was his practice to give his patients who were ill of that disease, as much air as could be well allowed them, and to set open their windows in the summer season; and also to set down strong broths and rich cordials in his regimen, that the pustules might be forced out, and filled the sooner, contrary to the methods then practised by the physicians of the day. The medical men acted in direct opposition to the wishes of Dr. Radcliffe, and the young marquis in consequence lost his life.

In 1704 a general collection being made for propagating the gospel in foreign countries, Dr. Radcliffe, unknown to any of the society, settled 50*l.* per annum, payable for ever to them under a concealed name. In the same year he also made a present of 500*l.* to the deprived bishop of Norwich, to be distributed among the poor non-juring clergy; but he desired this also to be kept secret; and it was not known till after the bishop's death whence the benefaction came, but it was then discovered by Radcliffe's letter upon the subject being found among the prelate's papers. A few days before the death of Prince George of Denmark, husband to Queen Anne, application was made to Dr. Radcliffe to attend him. The prince had for some years before been troubled with an asthma and a dropsy; for the cure of which, he was persuaded by her majesty and his own physicians to go to Bath. Accordingly he went there, accompanied by the queen, the year before he died; and as he thought himself much better after, the

queen and the court expressed their admiration of the healing virtues of the waters of Bath. But Radcliffe then said, "that the ensuing year would let them all know their mistakes in following such preposterous and unadvised counsels; since the very nature of a dropsy might have led those, whose duty it was to have prescribed proper medicines for the cure of it, into other precautions for the safety of so illustrious a patient, than the choice of means that must unavoidably feed it." And indeed the prince soon relapsed, and died in October 1708.

In 1713 Dr. Radcliffe was elected member of parliament for the town of Buckingham; and when the malt tax bill was introduced, the doctor made the following short speech in the house of commons in favour of the bill:—

"Mr. Speaker,—

"I am sensible that, though I am an old man, I am but a young member, and therefore should decline speaking till my betters have delivered their sentiments; but young and old are obliged to show their duty to their country, which I look upon with the eyes of a son to his parent. Cræsus's son, that was tongue-tied, spoke when his father was in danger; and I, who otherwise should have no relish for speech-making, do the same upon much the same motive. The North British member that spoke last says, their nation has had hardships enough put upon them in other matters, relating to the union, not to have an addition made to them in this article of the malt tax. But by that worthy gentleman's leave, I must beg the favour to say, that all the hardships, if any, lay on the side of England. For, as I take it, to give on the one part, and to receive on the other, are two different cases: therefore, it is but fitting they should refund the equivalent we, who are such great gainers by it, made them a present of, or acquiesce in this duty upon malt, which will not come to the twentieth part of it. Since it is very reasonable that we who have given them money to come and incorporate with us, ought to have it returned us again, if they refuse to be upon equal terms with us. This is my sense of the matter; therefore I am for reading the bill a second time." The doctor also made a speech in favour of the bill to prevent the growth of schism.

On the 1st of August, 1714, Queen Anne died; and a report was soon after propagated, that not only the privy council, but the queen herself, had given orders for Dr. Radcliffe to be present at a consultation with the other physicians, and that he excused himself from coming under pretence of an indisposition. The rumour caused a considerable part of the nation to be much incensed against Dr. Radcliffe; but the truth is said to be, that his name was never mentioned, either by the queen or any one lord of the council; and that he was only sent to by Lady Masham, two hours before her majesty's death, without their knowledge. Radcliffe was then down at his seat at Casehalton, or Carshalton, much afflicted with the gout, which had seized his head and stomach. However, he sent word by the messenger, "that his duty to her majesty would oblige him to attend her, had he proper orders for so doing; but he judged, as matters at that juncture stood between him and the queen, that his presence would be of more disservice to her majesty than use; and that since her majesty's case was desperate, and her distemper incurable, he could not at all think it proper to give her any disturbance in her last moments,

which were so very near at hand; but rather an act of duty and compassion, to let her majesty die as easily as was possible."

Many persons, however, continued to be much exasperated against him for his supposed neglect of the late queen; so one of his friends, with whom he had always voted on the Tory side, made a motion in the house of commons, that Dr. Radcliffe might be summoned to attend in his place, in order to be censured for not waiting upon the queen in her last moments. This is referred to in the following letter which the doctor wrote to another of his friends:—

"Casehalton, August 1714.

"Dear Sir,—I could not have thought so old an acquaintance, and so good a friend as Sir John always professed himself, would have made such a motion against me. God knows my will to do her majesty any service has ever got the start of my ability; and I have nothing that gives me greater anxiety and trouble than the death of that great and glorious princess. I must do that justice to the physicians that attended her in her illness, from a sight of the method that was taken for her preservation, transmitted me by Dr. Mead, as to declare nothing was omitted for her preservation; but the people about her (the plagues of Egypt fall on them!) put it out of the power of physic to be of any benefit to her. I know the nature of attending crowned heads in their last moments too well to be fond of waiting upon them, without being sent for by a proper authority. You have heard of pardons being signed for physicians before a sovereign's demise. However, as ill as I was, I would have went to the queen in a horse-litter had either her majesty, or those in commission next to her, commanded me so to do. You may tell Sir John as much, and assure him from me that his zeal for her majesty will not excuse his ill usage of a friend, who has drank many a hundred bottles with him, and cannot even after this breach of a good understanding that ever was preserved between us, but have a very good esteem for him. I must also desire you to thank Tom Chapman for his speech in my behalf; since I hear it is the first he ever made, which is taken the more kindly; and to acquaint him that I shall be glad to see him at Casehalton, since I fear (for so the gout tells me) that we shall never sit any more in the house of commons together.

"I am, dear Sir,

"Your's, with the greatest friendship

"and observance,

"JOHN RADCLIFFE."

There is reason to believe that the doctor's chagrin at his having incurred so much odium as rendered it unsafe for him to go abroad, and his confinement at home on that account, contributed towards shortening his life. Indeed he asserts this himself in a letter he wrote to the earl of Denbigh, which is dated the 15th of October, 1714. "Your lordship," says he, "is too well acquainted with my temper to imagine that I could bear the reproaches of my friends, and threats of my enemies, without laying them deeply at heart; especially since there are no grounds for the one nor foundation for the other; and you will give me credit when I say these considerations alone have shortened my days. I dare persuade myself that the reports which have been raised of me, relating to my non-attendance on the queen in her last moments, are received by you, as by others of my constant and assured friends, with an air of contempt and disbelief;

and could wish they made as little impression on me. But I find them to be insupportable, and have experienced, that though there are repellent medicines for diseases of the body, those of the mind are too strong and impetuous for the feeble resistance of the most powerful artist." In this letter Radcliffe also regrets that he had indulged himself in such liberties with his bottle companions, and advises Lord Denbigh, who was one of them, to adopt a more regular course of life. "Your lordship knows how far an air of jollity has obtained amongst you and your acquaintance, and how many of them in a few years have died martyrs to excess. Let me conjure you, therefore, for the good of your soul, the preservation of your health, and the benefit of the public, to deny yourself the destructive liberties you have hitherto taken; and which I must confess, with a heart full of sorrow, I have been too great a partaker of in your company."

Dr. Radcliffe died on the 1st of November, 1714, and his body lay in state at the house where he died till the 27th of that month. It was then removed to the house of an undertaker in the Strand, from which it was conveyed to Oxford, where it was interred on Friday the 3rd of December following, on the south-east side of the organ-gallery in St. Mary's church, in that university to which he had left by his will the greatest part of his estate. All the colleges and halls in the university were directed to toll a bell on the day on which the doctor was buried; as had also been done two days before, when an oration was made in honour of his memory by the university-orator. His funeral was attended by the vice-chancellor, the regius professor of physic, and all of that faculty; by the noblemen of the university, the doctors and bachelors of divinity and law, and the masters of arts.

The following is a brief summary of the character of Dr. Radcliffe from the pen of an able writer:—

"Dr. Radcliffe was the most celebrated physician of his time, and was generally considered as superior to all others as a successful practitioner. His greatest excellence seems to have been an happy sagacity in finding out the causes of diseases, which the better enabled him to apply the proper remedies. As he was apt to speak contemptuously of other physicians and of their modes of practice, so the gentlemen of the faculty in his own time, as well as since, have spoken very slightly of him in their turn. It is probable that people in general entertained too high an opinion of him, to the prejudice of other physicians of real merit; but, on the other hand, there seems reason to believe, that those of the same profession have not done justice to the medical abilities of Radcliffe. Sir Hans Sloane had an high opinion of Radcliffe's merit; and in order to express more emphatically his contempt of such persons as spent the best part of their time in niceties of language and verbal criticisms, he observes in the introduction to the second volume of his 'Natural History of Jamaica,' that one of this turn would needs persuade him that Dr. Radcliffe could not cure a disease, because he had seen a recipe of his wherein the word *Pilula* was spelt with *ll*. Radcliffe was not a hard student, but he certainly had a liberal education, and was unquestionably a man of wit and strong natural understanding; and the uncommon extensiveness of his practice must have greatly contributed towards increasing his skill and abilities as a physician."

By his will Dr. Radcliffe left the principal part of his estate to the university of Oxford, to which he



was a very munificent benefactor. He left "all his estates in Yorkshire in trust to pay 600*l.* per annum to two persons, to be chosen out of the university of Oxford, when they are master of arts, and entered into the practice of medicine. They are to receive this sum for their maintenance for the space of ten years and no longer; the half of which time, at least, they are to travel in parts beyond sea for their better improvement. And the yearly overplus of his Yorkshire estates he left to University college in Oxford, for buying perpetual advowsons for the members of that college. He also left 5,000*l.* for building the front of University college down to Logic Lane, answerable to the front that was already built; and for building the master's lodgings therein and chambers for his two travelling fellows. He likewise left 40,000*l.* for building a library in Oxford, and purchasing the lands on which it was to be built: and gave 150*l.* per annum for ever, as a salary for the library keeper; 100*l.* per annum, for ever, for purchasing books for the said library, and 100*l.* per annum for keeping it in repair."

The Radcliffean library was finished in the year 1747; Gibbs was the architect by whom it was erected. It stands in the centre of a magnificent square, formed by St. Mary's church, the public schools, and Brazenose and All Soule's colleges. It is a sumptuous pile of building, standing upon arcades, which, circularly disposed, inclose a spacious dome, in the centre of which is the library itself, and into which there is an ascent by a flight of spiral steps. As Dr. Radcliffe's estates produced more than was sufficient for the particular purposes for which he bequeathed them, his trustees erected and completely furnished the public infirmary at the north side of the city of Oxford, and which is denominated "The Radcliffe Infirmary, for the relief of the Sick and Lame Poor, from whatever county recommended."

RÆBURN, SIR HENRY, a distinguished Scottish portrait painter, who was born on the 4th of March, 1756, and received his education from his brother, William Ræburn. The circumstances of young Ræburn rendering it urgent that he should as early as possible be enabled to provide for his own support, he was accordingly, at the age of fifteen, apprenticed to an eminent goldsmith in Edinburgh. It was soon after this that he began to paint miniatures. In what manner this taste first showed itself is not exactly known; but it certainly was altogether spontaneous, without lesson or example, and without even having ever seen a picture. His miniatures were executed, however, in such a manner as drew immediate attention among his acquaintances. His master then took him to see Martin's pictures, the view of which altogether astonished and delighted him, and made an impression which was never effaced. He continued to paint miniatures; they were much admired, and were soon in general demand. His time was fully occupied, and he generally painted two in the week. In the course of his apprenticeship young Ræburn began to paint in oil, and on a large scale, and he soon after adopted that style in preference to miniature painting. At the expiration of his apprenticeship Mr. Ræburn became professionally a portrait-painter. At the age of twenty-two he married a daughter of Peter Edgar, Esq., of Bridgelands, with whom he received some fortune. Ambitious still farther to improve his art, he repaired to London, where he introduced himself

and his works to the notice of Sir Joshua Reynolds. That great man instantly saw all that the young Scotman was capable of, gave him the kindest reception, and earnestly advised him to enlarge his ideas by a visit to Italy. He even offered, had it been necessary, to supply him with money. Mr. Ræburn accordingly set out for Rome, well furnished with introductions from Sir Joshua to the most eminent artists and men of science in that capital. He spent two years in Italy, assiduously employed in studying those great works of art with which that country abounds. His powers now fully matured, Mr. Ræburn returned in 1787 to his native country, and immediately established himself at Edinburgh. Having taken apartments in George Street, he came at once into full employment as a portrait-painter.

In 1795, finding his apartments not sufficiently spacious for the operations to be there carried on, he built a large house in York Place, the upper part of which was lighted from the roof, and fitted up as a gallery for exhibition, while the lower was divided into convenient painting rooms. Mr. Ræburn had always his domestic residence at St. Bernard's, near Stockbridge, in a house beautifully situated on the waters of Leith.

Sir Henry Ræburn painted portraits of many of the most celebrated individuals by whom Scotland has for the last half century been graced. Among the works executed during the latter part of his life, were the portraits of Sir Walter Scott, of Dugald Stewart, the late Professor Playfair, Lord Frederick Campbell, Mac Donnell of Glengarry, &c.

We give the following estimate of the general merits of Sir Henry Ræburn's pictures from the pen of an eminent artist:—

"Of Sir Henry Ræburn's pictures, it may be said, that few, perhaps none of them, exhibit that attention to finishing which invites close and minute inspection. At an early period of his career he began to paint for effect; and he seems to have judged that labour unnecessary which was not to tell in the general result of his works, as viewed at a certain distance from the spectator. In the works of Vandyke this minuteness of finish, and delicate expression of all the smaller parts, has been happily combined with a mastery and power over the general effect, which, while it takes nothing away from their vigour as seen on the walls of the gallery, renders them interesting and delightful as subjects of near inspection and careful analysis. To those who are curious to know how far this latter quality may be sacrificed without prejudice to the former, the pictures of Sir Henry will afford a school of very interesting instruction; nor is that discernment and dexterity to be ranked of ordinary attainment, which can at once see, and at once express, all that is effective and essential, so as to exhibit, at the distance from which it is intended to be seen, the full result of the highest and most careful finishing. All who are conversant with the practice of art, must have observed how often the spirit which gave life and vigour to a first sketch has gradually evaporated as the picture advanced to its more finished state. To preserve this spirit, combined with the evanescent delicacies and blendings which nature on minute inspection exhibits, constitutes a perfection in art to which few have attained. And if the works of Sir Henry fail to exhibit this rare combination in that degree, to this distinction they will always have a just claim, that they possess a freedom, a vigour and spirit of effect, conveying an

impression of grace, and life, and reality, which we look for in vain amidst thousands of pictures, both ancient and modern, of more elaborate execution, and pains-taking finish."

When George the Fourth visited Scotland he conferred on Mr. Raeburn the dignity of knighthood, and, it is said, that so far was this from having been the result of any application, that Mr. Raeburn had not the remotest idea of it till the evening before, when he received a letter from Mr. Peel, announcing the royal intention, and requesting him to meet his majesty next day at Hopetoun House. The ceremony was performed in the great saloon, amid a numerous assemblage of company, and with the sword of Sir Alexander Hope.

Sir Henry received afterwards the appointment of portrait-painter to his majesty for Scotland; a nomination, however, which was not announced to him till the very day when he was seized with his last illness. The king, when conferring the dignity of knighthood, had expressed a wish to have a portrait of himself painted by this great artist; but Sir Henry's numerous engagements prevented him from visiting the metropolis for that purpose.

Although Sir Henry had now reached the decline of life, yet his vigorous constitution, fortified by habitual temperance, gave a reasonable hope of his living to an advanced period of life. He appeared to enjoy the most perfect health, and was just returned from an excursion into Fifeshire with Sir Walter Scott, the Chief Baron Shepherd, and a small party of friends, united under the auspices of Lord Chief Commissioner Adam, who have for some years past interposed a parenthesis into the chapter of public business, for the purpose of visiting objects of historical curiosity and interest. None of the party on this occasion seemed more to enjoy the party or its objects than Sir Henry Raeburn. He showed on all occasions his usual vigour, both of body and of intellect, and visited with enthusiasm the ancient ruins of St. Andrew's of Pittenweem.

When he returned to Edinburgh, Sir Walter Scott sate to him, in order that Sir Henry might finish two portraits; one, already mentioned, for the artist himself, and one for Lord Montague. These were the last pictures which the pencil of this great master ever touched—a subject of affectionate regret to the person represented, who had been long a friend of Sir Henry Raeburn. Within a day or two afterwards this amiable and excellent man was suddenly affected with a general decay and debility, not accompanied by any visible complaint. This state of illness, after continuing for about a week to baffle all the efforts of medical skill, terminated fatally on the 8th of July, 1823, when he had reached the age of sixty-seven.

**RAFFLES, SIR STAMFORD.**—This learned naturalist and enterprising traveller ranks higher from his personal character and the extent of his knowledge than any other of his contemporaries in the same walk of life. He was born at sea on the 5th of July, 1781, and was the only surviving son of Benjamin Raffles, one of the oldest captains in the West Indian trade out of the port of London. His paternal grandfather held a situation in the prerogative office, Doctors' Commons; but little beyond this is known of his family. In his childhood and in early youth he is said to have displayed a thoughtfulness and a closeness of application above his years. The

chief part of the education he received was at an academy at Hammersmith, from whence, at the early age of fourteen, he was removed to the situation of an extra clerk in the East India house. Many years after this he thus writes to his cousin, the Rev. Dr. Raffles:—"The deficiency of my early education has never been fully supplied, and I have never ceased to deplore the necessity which withdrew me so early from school. I had hardly been two years at a boarding-school when I was withdrawn, and forced to enter on the busy scenes of public life, then a mere boy. My leisure hours, however, still continued to be devoted to favourite studies, and with the little aid my allowances afforded, I contrived to make myself master of the French language and to prosecute inquiries into some of the branches of literature and science; this was, however, in stolen moments, either before the office hours in the morning or after them in the evening. I look back to those days of difficulty and application with some degree of pleasure. I feel that I did all that I could, and I have nothing to reproach myself with.

"This statement will account for my deficiencies in education: all I ever presumed to consider myself was—a lover and admirer of all that I could reach in literature and science. The varied, important, and incessant duties of my public life have always deprived me of that calm and retirement which I have desired, and to which alone I look as the ultimate end of my ambition on earth. To qualify myself for the enjoyment of such a state I omit no opportunity. The high stations which I have held have enabled me to foster and encourage the pursuits of others, and if I have any merit it has rather been as the patron of science than in any other capacity."

Chained down to the desk at the above-mentioned early age, and doomed as it then appeared to obscurity and drudgery—without friends to aid him and without the hope of promotion—the natural bias of his mind and the talents which he must have been conscious of possessing had but little scope. His attention to the dull routine of copying was, however, most patient and unremitting; he worked early and late, and by his extra labour earned a small addition to his salary. His parents were in difficulties and all his little gains were carried home for their relief. "His affection to his mother," says Lady Raffles, "was always one of the strongest feelings of his heart. At this time, with that self-denying devotion to the happiness of others, which was his distinguishing quality through life, he deprived himself of every indulgence that he might devote to her his hard-earned pittance; and in after days of comparative affluence he delighted in surrounding her with every comfort." His youth appears to have been strongly characterized by innocence and simplicity. Lady Raffles observes, that—

"As a school-boy his garden was his delight: to this was added a love of animals, which was perhaps unequalled. It has been observed that it is one of the characteristic properties of a great mind, that it can contract as well as dilate itself, and the mind which cannot do both is not great in its full extent: this observation was forcibly realised in him; he spent hours in fondling and domesticating those objects of his care and attention. He entered with the most child-like simplicity into occupations and pleasures which many would consider beneath their notice. A mountain scene would bring tears into his



eyes; a flower would call forth a burst of favourite poetry; it was perhaps peculiar to himself to be able to remark on his last return to England, that he had never seen a horse-race, never fired a gun."

Mr. Raffles possessed through life an extraordinary facility of acquiring languages, and the "further East" afforded him abundant scope for the exercise of this talent. His studies at home were desultory, but he was always acquiring something which he had the happy faculty of retaining in his memory. His abilities were taken notice of in the office and mentioned to those who had the power to reward them; and, on a vacancy occurring, he was put upon the establishment over the heads of several others. In 1805 the court of directors determined to form an establishment on Penang, or Prince of Wales's Island. India was the field for which the ambition of Raffles most panted, and Mr. Ramsay, the secretary, aware of his peculiar fitness for that sphere, recommended him to the notice of the late Sir Hugh Inglis, who gave him the appointment of assistant secretary to the new government, and ever afterwards watched his progress with an almost paternal interest.

In September 1805 Mr. Raffles arrived at Penang. The progress he had made in the Malay language on the passage, gave him an immediate and decided advantage over the rest of the establishment. By intense application he speedily acquired a general knowledge of the history, government, and local interests of the neighbouring states and islands. "He conversed freely with the natives who were constantly visiting Penang, many of whom were found to be sensible intelligent men, and greatly pleased to find a person holding Mr. Raffles's situation, able and anxious to converse with them in their own language." On the elevation in 1806 of Mr. Pearson to the council he was appointed secretary, and about the same time registrar to the new court of judicature. But the fatigue and responsibility of organizing a new government, in a climate which in a very short period proved fatal to two governors, the whole of the council and many of the new settlers, brought on an alarming illness, which made it advisable he should proceed to Malacca for the recovery of his health. Here he had an opportunity of observing and mingling with the varied population congregated from all parts of the Archipelago, and from the more distant countries of Asia—from Java, Amboyna, Celebes, the Moluccas, Borneo, Papua, China, Cochin-China, &c.; and the knowledge he obtained from these strangers of the nature and extent of their several resources, of their trade, their customs, manners, and feelings, became of infinite service to him in the high and responsible situations he was shortly destined to fill.

Happy for Malacca that this visit was made! Orders had been issued for demolishing the fortifications, and destroying the public buildings, with the view of deterring Europeans from establishing themselves there, and of transferring the trade and population to Penang. This Dutch kind of policy accorded so ill with Raffles's feeling, that he made a strong remonstrance against so cruel a proceeding. He represented that the population far exceeded 20,000 souls—Dutch, Portuguese, and their half-caste Chinese, Arabs, Javanese, &c., of whom more than three-fourths were born in Malacca, where their families had been settled for centuries. Here they felt they were at home; their peculiarities were attended

to, their rank respected, and their wants supplied. Many were proprietors of the soil, or attached to those who were so; their gardens produced pepper, vegetable, and all kinds of fruit in abundance; and from these and the fisheries they derived comfort and independence. That they were strongly bound to the soil was proved by their not accepting the offers made of a free passage to Penang, in one single instance. On these representations the orders were countermanded, and the government thus escaped a heavy and needless load of obloquy and indignation. Shortly after his arrival at Penang, Mr. Raffles made an acquaintance with that extraordinary young man, the late Dr. Leyden, on whose return to Calcutta, where he was established in the household of Lord Minto, a correspondence ensued on Malayan language and literature, and other subjects connected with the eastern Archipelago. The letters of Raffles were shown to the governor-general, who was so much pleased with the talent and intelligence they displayed that he commissioned Leyden to say to his friend, that he should be gratified in receiving directly from himself any communications respecting the eastern parts of the Indian seas. This led to a regular correspondence, and so satisfied was his lordship of the superior knowledge possessed by Raffles, that he hinted at placing him in the government of the Moluccas, which in the year 1810 had fallen into our hands. This suggestion determined Mr. Raffles to proceed to Calcutta, where he was received with great kindness and marked attention by Lord Minto, who from this moment appears to have reposed in him the most unreserved confidence. About this time the annexation of Holland to France had placed at the disposal of Bonaparte all the valuable and extensive possessions of the Dutch in the eastern seas, of which Java was the great central point, and from which operations were likely to be most successfully directed against the political ascendancy and the commercial interests of England. "I at once," says Raffles, in a letter to his cousin, "drew his lordship's attention to Java, by observing that there were other islands worthy of his consideration besides the Moluccas—Java, for instance. On the mention of Java, his lordship cast a look of such scrutiny, anticipation, and kindness, upon me, as I shall never forget. 'Yes,' said he, 'Java is an interesting island; I shall be happy to receive any information you can give me concerning it.' This was quite enough, the information had already been collected, and the result was, his lordship's determination to undertake without delay, and on his own responsibility, the reduction of Java and its dependencies." Mr. Raffles was despatched forthwith to Malacca in the capacity of agent to the governor-general. Here he was instructed to prepare the necessary arrangements; to open communications with the several native chieftains of the Archipelago, with the view of obtaining information as to their feelings with regard to the Dutch; and to facilitate the extension of the British influence in the eastern seas. On the 9th of May, Lord Minto arrived at Malacca, when Mr. Raffles put into his hands a minute of all the information he had collected, and which is certainly one of the most wonderful specimens of what assiduity, energy, and talent, are capable of accomplishing. It occupies nearly sixty pages of the memoir, is full of information respecting every part of the Archipelago, and takes a most statesmanlike view

of the whole subject. A difficulty had been started as to the choice of a passage for the expedition among the islands and through the narrow straits. The alternative of two routes presented itself; the direct route along the south-west coast of Borneo, which was represented as very difficult and uncertain, if not altogether impracticable; the other round the north and east coasts of Borneo and through the straits of Macassar, which, though considered practicable, was stated to be imminently dangerous as well as tedious. But Raffles had solved the problem; he had sent a vessel to examine the supposed difficulties, and to perform the passage; he, therefore, stated boldly that "he did not hesitate to stake his reputation on the success which would attend the expedition, if the route he pointed out should be followed." The naval authorities were all opposed to the attempt of a new passage with so many transports; but Lord Minto, in full confidence in the judgment of Raffles, embarked with him in his majesty's ship *Modeste*, commanded by his own son; and in less than six weeks after quitting Malacca, the fleet, consisting of upwards of ninety sail, was in sight of Batavia without accident to a single vessel. Lord Minto observes—"If I had yielded to the predicted difficulties of the passage, the expedition must have been abandoned for the present year." The result of this expedition is well known. On the reduction of this grand island, or as Lord Minto announces it to the authorities at home, "an empire which for two centuries had contributed greatly to the power, prosperity, and grandeur, of one of the principal and most respected states in Europe." Its government, though partly pledged to another, Lord Minto declared "he could not conscientiously withhold from him who had won it;" and therefore, "as an acknowledgment of the services he had rendered, and in consideration of his peculiar fitness for the office," his lordship performed a noble act of justice, equally honourable to the giver and receiver, by immediately appointing Mr. Raffles to the situation under the title of "lieutenant-governor of Java and its dependencies." Lady Raffles here observes,—

"An event occurred at this time to interrupt the satisfaction, and humble the heart that might have been too much elated at the success which had crowned the expedition. Dr. Leyden was seized with a fever a few days after he had reached those shores, on which he hoped to slake his ardent thirst for knowledge, and expired in the arms of his friend. This loss was deeply mourned by Mr. Raffles, who had anticipated the happiness of having as an inmate of his family, one with whom he could take counsel both in public and private; whose judgment would aid, whose affection would cheer, and whose society would brighten the care and troubles of the responsible situation he was about to undertake." We are now to contemplate the young extra clerk of the India house in his capacity of governor over some five or six millions of people. His first care was to ascertain the quantity and quality of the materials he had to work upon. For this purpose he sent English residents to the native courts to institute statistical enquiries in every district; to cause a survey to be made of the whole island; to obtain detailed information of the lands attached to each village, and the tenure by which they were held; to discontinue many expensive and useless establishments; to reform the departments of revenue, commerce, and

judicature; and, in short, to collect such a body of materials as might enable him to carry into effect that thorough change of a vicious system which he considered indispensable, no less for the interests and honour of the British government than for the happiness and prosperity of the island itself. It is highly creditable to the skill and judgment of Mr. Raffles, that in totally subverting the establishments by means of the very persons who had fattened on the abuses which beset them all, he seems to have incurred no personal animosities. So judiciously, indeed, was the change introduced, that not a single individual, high or low, felt aggrieved by it; the native population, chiefs, subordinates, and people, with one accord hailed the new order of things as a boon conferred upon them by British philanthropy, and entered on the enjoyment of its advantages with confidence and increased industry. "His mild, conciliatory, and unassuming manners, obtained for him the respect and confidence of the Dutch; whilst the natives, who had been led to form the highest possible opinion of his character, looked with anxious hope for that amelioration in their condition which they afterwards experienced, and which will make his memory adored on the island of Java for ages to come." It should be observed, that the British government succeeded to Java at a moment of the greatest public distress, when the Dutch had been unable to pay even their lowest establishments, when the funds of the public charities had been appropriated to the necessities of the state, and the finances of the colony were in a condition of bankruptcy. A depreciated paper currency inundated the whole island. The revenues were paid in this paper that could not be re-issued. There was, therefore, no option left but to withdraw this paper from circulation, and the only means of doing so was by the sale of the public lands, which Lord Minto approved of as an able expedient in a case of great emergency, though the directors of the East India company thought fit to disapprove it. The change of system was, however, universally felt as a blessing by the people of Java.

"If I look forward," observes Mr. Raffles, "to its effects as it may contribute to the happiness of the people, the improvement of the country, and the consequent increase of the public revenue, the result is incalculable. Let the present wretched state of the Dutch metropolis of the east be contrasted with the flourishing state of the British establishments wherever they have been formed, and it will speak a volume in favour of the change. Desolation and ruin would seem to have tracked the steps of the Dutch power wherever it has extended; individual prosperity and national riches have accumulated under the English. The principles of their governments are radically different, and with such experience before us can it be a question on which side we shall rely? The mass of the population, snatched as they are at a favourable moment from the destructive grasp of Mahomedan despotism and indefinite exaction, and established in the possession of property, to be secured by impartial justice and administered to them in a simple and a prompt mode, adapted to their peculiar sentiments and institutions, afford a wide scope to the philosopher as well as to the statesman. A new people, still advancing in civilization even under the former restraints, with what accelerated progress will they not proceed when their natural energies have fair play?"



The measures which Mr. Raffles carried into effect were, extensive revenue and judicial arrangements; reforms of the courts of justice, and the establishment of a magistracy; the institution of trial by jury, and of laws for the abolition of slavery; the prosecution of the statistical surveys by a committee; the establishment of a benevolent society, and of schools for the natives;—the revival of the Batavian society, and the holding out of great encouragement for researches and making collections of natural history. But that which raised the condition of the great agricultural population was, the abolition of forced deliveries of produce and conferring the privilege of bringing it to a free and open market. By these judicious measures, the revenue, "which at no time under the Dutch exceeded four millions of rupees, was not less, in the year he left it, than thirty millions." Mr. Raffles appears, from the first moment, to have been anxious to abolish that dreadful scourge, slavery, throughout the Dutch possessions, and he had the satisfaction to find that the leading inhabitants expressed their concurrence in his views; but the Bengal authorities refused their sanction under the plea of its not being known whether the government was permanently to be administered by the king or by the company. When it was proposed that all the slaves on the island should be registered, a native chief, the Penambahan of Samunap, proudly declared, "I will not register my slaves; hitherto they have been kept such because it was the custom, and the Dutch liked to be attended by slaves when we visited the palace; but as that is not the case with the English, they shall cease to be slaves. For long have I felt shame, and my blood has run cold when I reflected on what I once saw at Batavia and Samarang, where human beings were exposed for public sale, placed on a table and examined like sheep and oxen." When Raffles mentioned this noble trait to Mr. Wilberforce, on his first return to England, he was commissioned to carry out a seal, to be presented to this chief, as an acknowledgment of his liberal act; and the latter, in return, requested Mr. Wilberforce's acceptance of a handsome crees. The blessings which Mr. Raffles had conferred on the inhabitants of Java were not attained without difficulties, and the occasional occurrence of events of a disagreeable nature. The public tranquillity was speedily disturbed by some of the native powers of Java, particularly the sultan of Djojocarta, who vainly imagined he could succeed in driving the Europeans from the island; but Raffles was aware of the confederacy he was endeavouring to establish, and, by a force under Colonel Gillespie, crushed the whole of the malcontents in detail. The proceedings of the sultan of Palembang, a dependency situated in the island of Sumatra, next required his prompt attention. A commission being sent to this sultan to have the right of British dominion acknowledged, he not only disdainfully refused to hear of such a claim, but formed the diabolical plan of murdering the commissioners, and all the Dutch inhabitants of the place. Such atrocities determined Mr. Raffles to take immediate and decisive measures, and for this purpose Colonel Gillespie was sent with a commanding force; but bad weather and the currents of the river retarded his progress. As he proceeded, intelligence was brought that the sultan had fled,—that confusion, plunder, and murder prevailed, not only within the interior of the fort and palace, but in many parts of the city; and that

a massacre by the sultan's adherents was meditated the very next night on the wealthy Chinese and other inhabitants, whose property was to become the prize of the assassins. Gillespie, on hearing this, proceeded with the Arab chief who had brought the intelligence, in his canoe, accompanied only by Capt. Meares and a Spanish gentleman; in it and another small canoe were distributed seven grenadiers of the 59th regiment, and they were followed by two men of war's boats.

The canoes, in one of which the colonel was, had gained much on the other two boats, and were now completely out of sight, when the report of a signal-gun fired by the enemy not a little alarmed them and increased the anxiety for the rest of the party; the more so as every thing around tended to excite suspicion of some treacherous design being in agitation. A dreadful yell and shrieking in all directions was next heard, and lights and conflagrations were seen throughout the whole extent of this large tract of population, which stretched along both banks of the river for upwards of seven miles. By the redoubled exertions of the crews the boats in the rear were soon brought up to the support of the little band, and thus happily formed in time an important junction.

To paint the horrors of the scene that presented itself in their true colours or to attempt an expression of the sensations it was calculated to excite, would be a difficult task, and the undaunted act which gained the possession of the fort, the palace, and its batteries may be credited when the name of the leader is recollected. Undismayed, in the face of numerous bodies of armed men, Colonel Gillespie boldly stepped on shore at eight o'clock at night, and with those who had accompanied him in the canoe and the seven grenadiers, he marched with a firm step through a multitude of Arabs and treacherous Malays, whose missile weapons, steeped in poison, glimmered by the light of torches.

Huge battlements with immense gates leading from one area to another presented the frightful spectacle of human blood still reeking and flowing on the pavement. The massive gates closed upon the rear, and the blood-stained court-yards through which the party were conducted appeared as if they were the passage to a slaughter-house.

A Malay, who had pressed through the crowd, approached the colonel and was walking by his side, when a large double-edged knife was secretly put into his hands by one of his countrymen. It was a dark stormy night, and a ray of lightning at the very instant when the man was pushing the knife up his long loose sleeve to conceal it, discovered the weapon. The colonel's eye caught the object, and instantly turning round, he had the fellow seized, totally regardless of the crowd: thus fortunately frustrating by his firmness the murderous design. The weapon was found as described, but the man contrived to steal away in the crowd and escaped.

The palace exhibited a melancholy picture of devastation and cruelty. Murder had been succeeded by rapine, and while the palace was completely ransacked, the pavements and floors were clotted with blood. In every direction spectacles of woe caught the sight and were rendered peculiarly awful by the glare of the surrounding conflagration, accompanied by vivid flashes of lightning and loud peals of thunder.

The flames which continued to spread destruction, notwithstanding the rain that poured down in torrents, had reached the outer buildings of the palace and threatened the part where the colonel with his party had taken up their temporary abode. The cracking of bamboos resembling the discharge of musketry; the tumbling in of burning roofs with a tremendous crash; the near approach of the fire in the midst of an immense hostile multitude and assassins; altogether gave to their situation a most appalling prospect.

The little band consisting only of seventeen British grenadiers, with the officers, naval and military, already mentioned, and a few seamen belonging to the gig and barge, had to secure possession of the fort and to provide for their safety, in the determined resolution of selling their lives dearly should any attack be made before the arrival of reinforcements. Having carefully reconnoitred by the light of torches the interior of the palace court, and ordered all the entrances except one to be shut and barricaded, Colonel Gillespie stationed the grenadiers at the principal entrance, and the strictest guard was kept up. Soon after midnight they had the satisfaction of hailing the welcome arrival of Major Trench with about sixty men of the 89th regiment, and the remaining part of the ordered advance under Lieutenant-Colonel McLeod joined the little garrison early the next morning. Thus an act of daring enterprise, conceived with judgment and executed with intrepidity, gained possession of the fort and batteries defended by 242 pieces of cannon, without the loss of a man. This formidable position could not have been carried under any other circumstances of attack but by the sacrifice of many lives, and by hazarding altogether the safety of the little armament.

Alluding to the previous massacre, Colonel Gillespie observes in his report to the lieutenant-governor, that "the unwary and confiding Dutchmen, unsuspecting of evil intentions, were speedily surrounded, without the hope of escape; the guns were all seized by parties on the ramparts, and the unfortunate garrison were dragged to a scene of cold-blooded cruelty, which can never be contemplated but with sentiments of horror and abhorrence.

"There was one European woman among the unhappy victims thus sacrificed by the sultan. She was embarked on the boats; and after suffering every violence her abandoned murderers were capable of offering her, she was inhumanly butchered and thrown into the river with the rest of the garrison. The remaining women were sent as slaves up the country, and the relation of distress, starvation, and misery, they encountered in their bondage, is calculated to excite such sentiments of horror and indignation against the whole race, that at times I can with difficulty hold intercourse with people allied to such monsters of barbarity. There was no punishment too severe, no persecution too considerable, no degradation too humiliating for these unhappy women."

On deposing the monster who had fled, the brother was placed on the throne, to the great joy and satisfaction of the people. Yet, incredible as it may seem, the Dutch had no sooner resumed possession of Batavia, than they rejected our treaty made with the new sultan, commenced machinations against him, seized and sent him a prisoner to Batavia, recalled the old villain who had so inhumanly butchered their own countrymen, and replaced him on the throne, in

consideration of the payment of 400,000 dollars! On this point Mr. Raffles says,—

"The instructions to Lord Minto, which authorized the conquest, directed that after dismantling the fortifications the country should be given up in independence to the native chiefs. Holland at that time did not exist as a nation, and the prospect of transferring Java to France was not to be contemplated. The humane and benevolent mind of Lord Minto revolted at the idea of suddenly transferring back to the natives a colony which had been in possession of the European authority for two centuries. If such a policy were to be pursued, he conceived that it ought to be gradual; and while he took upon himself the responsibility of suspending, pending the reference to Europe, the rigid enforcement of the orders he had received, he did not hesitate to say that he had done so, and publicly to assure the natives that they would, in the meantime, be allowed every degree of rational liberty and independence consistent with the safety of the provisional government he had established. On this principle was my government regulated; and you may judge with what surprise we received a copy of the convention for the unconditional transfer of the country to the Dutch, as the first and only communication from Europe. The Dutch no sooner obtained possession than it became an object with them to lower the character of the British provisional administration, to displace those in whom we had confidence, and to obliterate, as far as possible, all recollection of our rule. Of this I do not complain; if our ministers, in the zenith of their magnanimity, chose to sacrifice the interests of 5,000,000 of people, and to cast them aside without notice or remembrance, it was not, perhaps, to be expected from the Dutch that they should be very nice. Gratitude is not among the list of national virtues; it is, perhaps, inconsistent with them: at least it is at variance with national pride and vanity. I am willing to leave the Dutch to the full enjoyment of all the improvements they are inclined to make in Java and the Moluccas; to give them the full advantage of all they can fairly claim, and to put up patiently with all the ingratitude, rivalry, and even hostility, that is naturally to be expected; but I wish them to be confined to their proper ground. I wish them to leave us in possession of the advantages of that trade which we enjoyed in the year 1803, previous to the last war. Not satisfied, however, with the possession of those places which at that date were occupied by the European power, we find them grasping at the sovereignty of the whole of the Archipelago, taking a mean advantage of our generosity and forbearance; and, profiting by the reduction of our naval establishment, they have sent out to Batavia a force, both military and naval, of an alarming extent. The European troops in Java alone exceed 10,000 men, besides what are at the Moluccas and other out-stations. A large colonial army is raised; while a navy, consisting at present of one ninety-gun ship, one seventy-four, three frigates, eight corvettes, and innumerable smaller vessels, manned with upwards of 1700 Europeans, strikes terror through all the adjacent countries."

The instructions to Lord Minto, which, previously to the capture, he communicated in confidence to Mr. Dr. Raffles, were, "the expulsion or reduction of the Dutch power, the destruction of their fortifications, the distribution of their arms and stores to the natives, and the evacuation of the island by our own



troops." But his lordship adds, in a spirit of philanthropy which is honourable to his memory, "I conclude, however, that the destructive and calamitous consequences of this plan to so ancient and populous an European colony, the property and lives of which must have fallen a sacrifice to the vindictive sway of the Malay chiefs, if transferred suddenly and defenceless to their dominion, have not been fully contemplated; and I have already stated my reasons for considering a modification of their orders as indispensable."

Unjustifiable it certainly would have been to pursue this line of conduct on the conquest of the island, and leave the European settlers to the mercy of a race whom they had injured and exasperated; but we cannot but consider that, instead of surrendering six millions of people to the Dutch after giving them liberty and freedom of trade, and improved their morals and condition, we should have better served the interests of humanity at the conclusion of the war by removing the Dutch population altogether, or such as might choose it, destroying all the fortifications, and leaving the island to be governed by the native princes, than by surrendering it to a power who had not the sense to follow up the system that had been proved to work so well. And what has been the result?—their line-of-battle ships, frigates, and corvettes, with their ten thousand men, have long since disappeared, and many thousands more, both Europeans and natives, have been swept from the face of the earth.

Lord Minto had foreseen that the island of Java was likely to be given up, and, anxious to secure to Mr. Raffles an honourable retreat, appointed him provisionally to the residency of Fort Marlborough, in Bencoolen, if Java should pass into other hands, notwithstanding the orders he had received to place a civil servant of the Bengal establishment in that office. When the time appointed for surrendering the island to the Dutch arrived, Mr. Fendall was appointed to make the transfer. Mr. Raffles, before he took leave, made a strong appeal in behalf of those for whose welfare he had so anxiously laboured. When it became generally known that he was to proceed to England, the European and native inhabitants united in expressing their deep regret at his departure, and in acknowledging, in the warmest terms, their gratitude for the benefits which he had conferred upon them during his administration. A magnificent service of plate was given to him, and "on the morning of his embarkation the Roads of Batavia were filled with boats crowded with people of various nations, all anxious to pay the last tribute of respect within their power to one for whom they entertained the most lively affection. On reaching the vessel he found the decks filled with offerings of every description—fruits, flowers, poultry, whatever they thought would promote his comfort on the voyage. It is impossible to describe the scene which took place when the order was given to weigh the anchor; the people felt that they had lost the greatest friend whom Java ever possessed; and perhaps they anticipated, as too near, their re-delivery to the Dutch power, and the consequently too probable revival of the scenes of misgovernment from which, under the administration of Mr. Raffles, they had been relieved for five years, and ought to have been relieved for ever."

On his arrival in England Mr. Raffles soon discovered that much ignorance prevailed, where it ought not, as to the value of Java and the Dutch posses-

sions, which determined him to write the history of that splendid island, a work full of information, which he completed, with his usual rapidity, in a few months. In the early part of 1817 he married Sophia, daughter of T. W. Hull, Esq., of the county of Down; and about the same time he was presented to the prince regent, and received the honour of knighthood. During the fifteen months he remained in England, Sir Stamford Raffles, by his superior intelligence, made a host of friends, and was a welcome guest in the very best society; among others, he became acquainted with Princess Charlotte and Prince Leopold, who honoured him with proofs of sincere regard; and on his taking leave on returning to India, the princess bestowed on him a ring as a mark of her esteem. It deserves to be mentioned, as an instance of that active benevolence for which his character was distinguished, that, before his departure for his new government of Fort Marlborough, Sir Stamford resolved to proceed to Holland to demand an audience of the king of the Netherlands, to lay before him some representations in behalf of the native inhabitants of Java, and some of the Dutch whom he conceived to have claims on his attention. The king, whose personal character all who know any thing of it must venerate, received him with marked civility, and invited him to dine with him; but he found, that though the leading ministers seemed to mean well, "they had too great a liking for immediate profit for any liberal system to thrive under them." The king himself promised that the new system should be continued, but kings are not always permitted to make good their promises.

In October 1817 Sir Stamford with his family embarked for Sumatra, the court of directors having conferred on him the title of lieutenant-governor of Bencoolen. On his arrival at Bencoolen, he thus writes to his friend, Mr. Marsden:—

"This is, without exception, the most wretched place I ever beheld. I cannot convey to you an adequate idea of the state of ruin and dilapidation which surrounds me. What with natural impediments, bad government, and the awful visitations of Providence which we have recently experienced, in repeated earthquakes, we have scarcely a dwelling in which to lay our heads, or wherewithal to satisfy the cravings of nature. The roads are impassable; the highways in the town overrun with rank grass; the government-house a den of ravenous dogs and polecats. The natives say that Bencoolen is now a *tana mati* (dead land). In truth, I could never have conceived any thing half so bad. We will try and make it better; and if I am well supported from home, the west coast may yet be turned to account. You must, however, be prepared for the abolition of slavery; the emancipation of the country people from the forced cultivation of pepper; the discontinuance of the gaming and cock-fighting farms; and a thousand other practices equally disgraceful and repugnant to the British character and government. A complete and thorough reform is indispensable, and reductions must be made throughout." To this miserable establishment he found from two to three hundred slaves attached, the children of African negroes originally purchased by the East India Company; and he was assured they were much happier than free men. He soon discovered, however, that they were a most dissolute and depraved set of beings. The following extract is from his letter to the court of directors—

"It has been but too common an opinion, and, I regret to say, the authorities which sanction it are most respectable, that the Malayan character is too despicable to be entrusted with personal freedom, and that the degree of restraint exercised over them on this coast is not only wholesome, but necessary. That indolence and vice prevail among the Malays on this coast, and to a considerable extent, I am not prepared to deny; but I apprehend they are rather to be attributed to the effects of the system hitherto prescribed, than to any original defect of character.

"My own experience of twelve years, in different parts of the Archipelago, enables me to assert that there is no radical defect in the character of the common people, however bad their Mahometan government may be. They are alive to the same incentives, have the same feelings, and, if once allowed, would as rapidly advance in civilization as their fellow-men; once relieved from the oppression and disabilities under which they labour, and placed under an honourable protection, there would be no want of energy or enterprise; the temptations to vice by which they are surrounded once removed, they would be amiable and trustworthy. Of some of the oppressions and disabilities under which they labour I have already spoken; of the temptations to vice by which they are surrounded I need only observe, that the principal local revenues of government, both at Bencoolen and at the different residences, are in the gaming and cock-fighting farms. Of the first I shall not at present speak, as it is connected with the revenues of Bengal; but of the latter, which are entirely local, it is incumbent on me, as chief magistrate, to point out that the continuance of the farms is destructive of every principle of good government, of social order, and the morals of the people.

"The forced services, and forced deliveries at inadequate rates, must be abolished. The labourer must be allowed to cultivate pepper or not, at pleasure, and such radical changes made throughout, as will enable the people to distinguish the political influence of the British government from the commercial speculations of the company and their agents. I am aware that the task is difficult, if not invidious; but under the confidence placed in me, and having at heart the honour and character of the nation, and of the East India Company, I shall not hesitate to undertake it.

"My first public act must be the emancipation of the unfortunate Caffre slaves: when I have done this, and abolished the gaming and cock-fighting farms, I may, with some conscience, call upon the chiefs to assist me in the general work of reform, amelioration, and improvement."

Too zealous to carry into effect the reform he contemplated, without waiting orders from home, which would occasion the loss of a year, and conscious that no improvement could take place until he had cleared away the rubbish at Fort Marlborough, he commenced at once by liberating all the slaves. He then classified about 500 convicts, which had been sent hither from Bengal, into three divisions, according to their character; and he states that, in a very short time, "a large body of people, who had been living in the lowest state of degradation, became useful labourers, and happy members of society." He next assembled the native chiefs, and, finding them reasonable on all points connected with their privileges, he made with them a provisional treaty, by which,

1st, All former treaties were annulled; 2nd, It was provided, that in the name of the company he should administer the government of the country according to equity, justice, and good policy; and 3d, That the cultivation of pepper should be declared free, the people being at liberty to cultivate that article or not, as they might think fit. They were particularly anxious, however, to be freed from the disgrace which had been attached to their character by a prohibition against wearing their crees, according to an ancient custom of the country, which Sir Stamford immediately and without hesitation granted. The prohibition had originated in the murder of Mr. Parr, in 1801, who, as governor, had made himself obnoxious by endeavouring to force upon the people the culture of coffee in addition to that of pepper; besides which, an arbitrary interference with the native courts of justice, without the concurrence or advice of the chiefs, had excited their fears for their ancient customs and institutions. The measures taken on this catastrophe were highly impolitic: several of the natives were blown from the mouths of guns; an order was issued to burn and destroy every village within a certain distance, and the work of devastation was carried on as if the future security of the settlement depended on surrounding it with a desert. "The fruit-trees, venerable by their age, that surround a Malay village, are the protecting deities of the place, and are regarded with reverence; their destruction is looked upon as little less than sacrilege—yet the axe was laid to their roots; and whatever could afford shelter or protection was levelled with the ground, and the whole population of the suspected villages turned loose upon the country." On Sir Stamford's first arrival, no one thought of living out of the settlement, and no servant could be induced to venture three miles after sunset, such was the desolate state of the country by which Fort Marlborough was surrounded. Sir Stamford conceived the best way to repeople the country was, to set them an example, by building a house twelve miles out of the town. In a letter to the late duchess of Somerset, he says,—

"I ascended the first range of hills, and, having taken up a position on the Hill of Mists (Bukit Kabut), which commands a most extensive view of the surrounding country, and on which no European had before set foot, I determined to make it our country residence, and accordingly gave orders for clearing the forest, &c. In this I have already made considerable progress; a comfortable cottage is erected, and, as far as we can yet judge, the thermometer is at least six degrees lower than at Bencoolen. The only inconvenience will arise from the tigers and elephants, which abound in the vicinity; one of the villagers told me, that his father and grandfather were carried off by tigers, and there is scarcely a family that has not lost some of its members by them. In many parts the people would seem to have resigned the empire to these animals, taking but few precautions against them, and regarding them as sacred; they believe in transmigration, and call them their *nene* or grandfather. On the banks of one of the rivers of this coast upwards of a hundred people were carried off by tigers during the last year. When a tiger enters a village the foolish people frequently prepare rice and fruits, and placing them at the entrance as an offering to the animal, conceive that, by giving him this hospitable reception, he will be



pleased with their attention, and pass on without doing them harm. They do the same on the approach of the small-pox, and thus endeavour to lay the evil spirit by kind and hospitable treatment. I am doing all I can to resume the empire of man; and, having made open war against the whole race of wild and ferocious animals, I hope we shall be able to reside on the Hill of Mists without danger from their attacks."

In five years from the building of his house on the Hill of Mists, the whole intermediate space was chequered with villas and surrounded with plantations. At this time out of 100,000 nutmeg-trees which had been planted by Sir Stamford, one-fourth were in full bearing. The "clove-trees," says Lady Raffles, "as an avenue to a residence, are perhaps unrivalled; their noble height, the beauty of their form, the luxuriance of their foliage, and, above all, the spicy fragrance with which they perfume the air, produce, in driving through a long line of them, a degree of exquisite pleasure only to be enjoyed in the clear light atmosphere of these latitudes."

In another place she observes, that at this time "the appearance of the settlement was greatly changed. On Sir Stamford's first arrival in 1818 he found that every tree and shrub had been cut down (from fear of the natives) around the residence of the chief authority, which had in consequence a most desolate appearance: he immediately formed a garden and surrounded the government-house with plantations. As a proof of the luxuriance of vegetation in these islands, it may be stated that, during his absence of eleven months, the casuarina-trees had grown to the height of thirty and forty feet; and he had the pleasure on his return to see the house encircled by a shrubbery of nutmeg, clove, cocoa, and cassia trees, and of driving through an approach of alternate nutmeg and clove-trees; the place seemed to have been converted almost by magic from a wilderness into a garden. The nutmeg-tree is exceedingly beautiful; it bears in profusion, spreads its branches in a wide circle, and the fruit is perhaps the most beautiful in the world; the outside covering, or shell, is of a rich cream colour, and resembles a peach; this bursts and shows the dark nut, encircled and chequered with mace of the brightest crimson; and, when contrasted with the deep emerald green leaf, is delightfully grateful to the eye."

The same system of excluding respectable natives from the society of Europeans had been pursued in this settlement as is but too much the case in most other parts of India. Sir Stamford at once broke down this barrier, and opened his house to the chiefs and higher class of natives on all occasions; and this practice he continued during the whole period of his residence in Sumatra. His house was rarely without some of them; in short, he had constant opportunity of studying their feelings, sentiments, and manners; and such was the confidence they placed in him that in his measures for the good of the community they were at all times ready to give their cordial co-operation. Both chiefs and people were soon brought to consider him their best friend and adviser, yielded to his opinion upon all occasions, and harmony and good-will prevailed throughout the settlement.

Having procured from Bengal a young man, brought up in the principles and practice of our national schools, with a fount of types in the Roman and native characters, he appointed a committee and

established a plan of schools for educating the whole of the native population. In a letter to Mr. Wilberforce, detailing the progress made in these and other institutions, he thus expresses himself:—

"I must now carry you to a more extensive field, and endeavour to obtain all the aid of your powerful patronage and support for an institution which is to operate on a more enlarged and still more important scale, and which is intended to complete the design I had in view: it is the key-stone to the arch, and when once this is constructed and well cemented, bolder and better men may raise upon it such a superstructure as their duty to God may require. All that I attempt is to pave the way for better things; and although I am far from lukewarm towards higher ends, I am content to confine all my views to the enlargement of the human mind, and the general spread of moral principles. In the present state of these countries, these are the first to be attended to: to prepare the mind for religious truth and Christian discipline. It is true the people of these islands are distinguished by the absence of that spirit of intolerance and bigotry which prevails on the continent of India, and that they place the fullest confidence in the benevolence and liberality of our government and institutions; but we as yet only see them as the sea in a calm. I write these remarks to you, my dear Sir, without reserve, knowing that in your kindness and liberality they will meet with every indulgence. I am far from opposing missionaries, and the more that come out the better; but let them be enlightened men, and placed in connexion with the schools, and under due control.

"I must, however, return to my institution, which is intended to be a native college for the education of the higher orders of the natives, and to afford the means of instruction to ourselves in the native languages, and of prosecuting our researches into the history, literature, and resources of the further East. When I tell you that the effect of this institution is intended to be felt among a population of not less than thirty millions, and that its influence may eventually, and perhaps at no very distant date, extend over ten times that number, it is not necessary to say more on the extent and importance of the field; of its nature and interest I need only refer you to the map of the world, and request you to consider all those countries lying to the east and south of the Ganges as included within our range."

Sir Stamford was here as indefatigable as he had been in Java in his exertions for making a complete collection of specimens of natural history, particularly in the animal and vegetable creation; and in this he was most cheerfully assisted by the natives. He had, besides, the able assistance of Doctors Wallich and Horsfield, and of two French naturalists, one a nephew of Cuvier, whom he engaged to collect specimens exclusively for the East India Company's museum. He thus writes to the duke of Somerset:—

"Your grace would, I think, be amused were you to overlook our present occupations. Were it not for the Dutch, I should have little in politics to interest me; and as it is, I should have much leisure if I did not devote my time to natural history, in which we are daily making very important discoveries. The lower part of our house, at this moment, is more like the menagerie at Exeter 'Change than the residence of a gentleman. Fish, flesh, and fowl, alike contribute to the collection, and above stairs the rooms are

variously ornamented with branches and flowers, rendering them so many arbours. There are no less than five draftsmen constantly employed, and with all our diligence we can hardly keep pace with the new acquisitions which are daily made. I can assure your grace, that while directing these various departments we often think of the days that are to come, when quietly in Park Lane, or in the country, I may attempt to display to your domestic circle some of the riches and beauties with which nature has adorned these islands; but when will that day come? A year has nearly elapsed since we landed on Indian ground; that year has not been spent in idleness; but yet I must look through three or four more still longer years before I think of home; would that they were past too!"

In another letter he observes, "I have thrown politics far away; and since I must have nothing more to do with men, have taken to the wilder but less sophisticated animals of our woods. Our house is on one side a perfect menagerie; on another a perfect Flora; here a pile of stones, there a collection of seaweeds, shells, &c." To the duchess of Somerset he says:—

"Your grace will, I doubt not, be happy to hear that our prospects, even at Bencoolen, are improving; the place no longer has that gloomy and desolate appearance of which I first complained. Population and industry are increasing; the inland merchants begin to bring down the gold and cassia from the interior, and a stranger would hardly know the place again, so much is it changed from what it was two years ago. We have a good many comforts about us, and shall really regret any political necessity which obliges us to remove from what has now become our second home. We have a delightful garden, and so many living pets,—children, tame and wild; monkeys, dogs, birds, &c.,—that we have a perfect *regne animale* within our own walls, to say nothing of the surrounding forests now under contribution. I have one of the most beautiful little men of the woods that can be conceived; he is not much above two feet high, wears a beautiful surtout of fine white woollen, and in his disposition and habits the kindest and most correct creature imaginable; his face is jet black and his features most expressive; he has not the slightest rudiments of a tail, always walks erect, and would, I am sure, become a favourite in Park Lane."

Another letter, written about the same time, shows the happy state of mind enjoyed by this good man in contemplating the progressive improvement, moral and physical, of all around him:—

"Nothing very particular has occurred since my last, except the birth of another boy. My dear little Charlotte is of all creatures the most angelic I ever beheld. She has those inborn graces which, as she expands, must attract the admiration of every one; but she has a soft heart, and is so full of mildness and gentleness that I fear she will have many trials to go through in this unfeeling world. Her brother Leopold, however, will take her part, for he has the spirit of a lion, and is absolutely beautiful; but I will not tire you with any more family details: it will be sufficient to add that we are all well, and as happy as absence from dear relatives and friends will admit. My life is at present rather monotonous; not, however, unpleasantly so, for I have all the regular and substantial enjoyment of domestic comfort in the bosom of a happy and thriving family; and in the

daily pursuits of agriculture and magisterial duty I find abundance to interest and amuse; but I am no longer striding from one side of India to another, overleaping mountains, or forming new countries; I am trying to do the best I can with a very old and nearly worn-out one, in which I hope, by infusing a new spirit and encouraging habits of industry and motives of enterprise, much may be done. I am busily engaged in taking a census of the population, and enquiring into the processes of husbandry and the village institutions; and I think you would be amused to see me amid my rude and untutored mountaineers collecting the details, and entering into all the particulars, as if they were the peasants of my own estate. I am becoming so attached to these pursuits, and find them so much more satisfactory than political discussion, that I believe I shall be sorry to change this mode of life. Allow me, therefore, to indulge my whim for a short time longer, and then I shall be able to carry home such a weight of experience as may perhaps bring all your barren lands into cultivation. If I am not rich enough to have a farm of my own, I shall wish to become a farmer on your lands, and then . . . ."

We cannot resist the beautiful picture which Lady Raffles has sketched of their mode of life at this happy period, when every want and every wish appear to have been gratified.

"Perhaps this was one of the most happy periods in Sir Stamford's life; politically he had attained the object which he felt so necessary for the good of his country (the establishment of Singapore). He was beloved by all those under his immediate control, who united in showing him every mark of respect and attachment; and many were bound to him by ties of gratitude for offices of kindness, for private acts of benevolence and assistance, which he delighted to exercise towards them. The settlement, like many other small societies, was divided into almost as many parties as there were families on his first arrival; but these differences were soon healed and quieted, and a general interchange of good offices had succeeded. The natives and chiefs appreciated the interest which he took in their improvement, and placed implicit reliance upon his opinion and counsel.

"The consciousness of being beloved is a delightful happy feeling, and Sir Stamford acknowledged with thankfulness at this time that every wish of his heart was gratified. Uninterrupted health had prevailed in his family, his children were his pride and delight, and they had already imbibed from him those tastes it was his pleasure to cultivate: this will not be wondered at, even at their early age, when it is added, that two young tigers and a bear were for some time in the children's apartments, under the charge of their attendant, without being confined in cages; and it was rather a curious scene to see the children, the bear, the tigers, a blue mountain-bird, and a favourite cat, all playing together; the parrot's beak being the only object of awe to all the party.

"Perhaps few people in a public station led so simple a life; his mode of passing his time in the country has been already described. When he was in Bencoolen he rose early, and delighted in driving into the villages, inspecting the plantations, and encouraging the industry of the people; at nine a party assembled at breakfast, which separated immediately afterwards; and he wrote, read, studied natural history, chemistry, and geology, superintended the drafts-



men, of whom he had constantly five or six employed in a verandah, and always had his children with him as he went from one pursuit to another, visiting his beautiful and extensive aviary, as well as the extraordinary collection of animals which were always domesticating in the house. At four he dined, and seldom alone, as he considered the settlement but as a family of which he was the head; immediately after dinner all the party drove out, and the evening was spent in reading, and music, and conversation. He never had any game of amusement in his house. After the party had dispersed he was fond of walking out with the editor, and enjoying the delicious coolness of the night land-wind, and a moon whose beauty those only who have been in tropical climates can judge of; so clear and penetrating are its rays that many fear them as much as the glare of the sun. Though scarcely a day passed without reptiles of all kinds being brought in, and the cobra de capello in numbers, the editor never remembers these pleasures being interrupted by any alarm.

"Amidst these numerous sources of enjoyment, however, Sir Stamford never forgot that the scene was too bright to continue unclouded, and often gently warned the editor not to expect to retain all the blessings God in his bounty had heaped upon them at this time, but to feel that such happiness, once enjoyed, ought to shed a bright ray over the future, however dark and trying it might become."

Sir Stamford having made his arrangements for the conduct of his government, determined on making a journey into the interior to examine the state of the country and the condition of the people; and at the same time to add to his collection of subjects of natural history. Lady Raffles accompanied him, being the first European lady that had ever been seen beyond the confines of Bencoolen. An interesting account is given of this journey: in the course of which was discovered the largest and most extraordinary flower perhaps that exists in the whole creation—the *Rafflesia Arnoldi*, called by the natives the "devil's betel-box," and of which Sir Stamford says,—

"The most important discovery throughout our journey was a gigantic flower, of which I can hardly attempt to give any thing like a just description. It is perhaps the largest and most magnificent flower in the world, and is so distinct from every other that I know not to what I can compare it; its dimensions will astonish you; it measures across from the extremity of the petals rather more than a yard; the nectarium was nine inches wide, and as deep, estimated to contain a gallon and a half of water; and the weight of the whole flower fifteen pounds." But the whole vegetable part of the creation is here on a magnificent scale. "There is nothing more striking in the Malayan forests than the grandeur of the vegetation; the magnitude of the flowers, creepers, and trees, contrasts strikingly with the stunted, and I had almost said, pigmy vegetation of England. Compared with our forest-trees your largest oak is a mere dwarf. Here we have creepers and vines entwining larger trees, and hanging suspended for more than a hundred feet, in girth not less than a man's body, and many much thicker; the trees seldom under a hundred, and generally approaching a hundred and sixty to two hundred, feet in height. One tree that we measured was, in circumference, nine yards; and this is nothing to one I measured in Java." An occurrence is related which, while it shows the simplicity

of the natives, was rather of a vexatious nature, though quite pardonable, and even amusing. At a place where felspar, granite, quartz, and other minerals of primitive formation were found, mixed with a variety of volcanic productions:—"Dr. Horsfield got specimens of these, which he gave in charge to some coolies who attended him. After the day's journey he wished to examine this collection; the men produced their baskets full of stones; but on the doctor's exclaiming they were not what he had given them, and expressing some anger on the occasion, they simply observed, they thought he only wanted stones, and they preferred carrying their baskets empty; so they threw away what he gave them and filled them up at the end of the day's journey, and they were sure they gave him more than he collected."

Sir Stamford had been told that the people of the Passuma country were a savage, ungovernable race; he found them every thing the reverse; an agricultural people, reasonable and industrious, more sinned against than sinning. The villages were large, many of them having more than five hundred inhabitants. At one of these villages he says,—"The utmost good humour and affection seemed to exist among the people; they were as one family, the men walking about holding each other by the hand, and playing tricks with each other like children. They were as fine a race as I ever beheld; in general about six feet high, and proportionably stout, clear and clean skins, and an open, ingenuous countenance. They seemed to have abundance of every thing; rice, the staple food of the country, being five times as cheap as at Bencoolen, and every other article of produce in proportion. The women and children were decorated with a profusion of silver ornaments, and particularly with strings of dollars, and other coins, hanging two or three deep round the neck. It was not uncommon to see a child with a hundred dollars round her neck. Every one seemed anxious for medicine, and they cheerfully agreed to be vaccinated. The small-pox had latterly committed great ravages, and the population of whole villages had fled into the woods to avoid the contagion."

He also made another and a longer journey to the capital of Menangkabu, from whence all the Malayan governments acknowledge themselves to have derived their power. The account he gives of this journey, of the extensive population and the high state of cultivation in this distant and retired portion of Sumatra, the innumerable towns and villages that succeed each other, and shaded by the cocoa-nut and other fruit-trees; the remains of buildings and inscriptions, that proved a remote antiquity; the beautiful and majestic scenery, which, Sir Stamford says, more than equalled any thing he ever saw in Java, while the population is equally dense, and the cultivation equally rich, will be read with great interest. He estimates the population within a range of fifty miles round Pagerayong at not less than 1,000,000, spread over a fine undulating surface, with a lake in the centre, surrounded with towns and villages, and shut in by volcanic mountains, one of which is stated to be 15,000 feet above the level of the sea. Our limits will not permit us to give any details of this highly interesting tour; we must content ourselves with extracting the following passage, contained in a letter to Sir Robert Inglis:—

"We here found the wreck of a great empire, hardly known to us but by name, and the evident

source whence all the Malayan colonies now scattered along the coasts of the Archipelago first sprung,—a population of between one and two millions, a cultivation highly advanced, and manners, customs, and productions in a great degree new and undescribed. I can hardly describe to you the delight with which I first entered the rich and populous country of Menangkabu, and discovered, after four days' journey through the mountains and forests, this great source of interest and wealth. To me it was quite classical ground, and had I found nothing more than the ruins of an ancient city, I should have felt repaid for the journey; but when, in addition to this, I found so extensive a population, so fertile a country, and so admirable a post whence to commence and effect the civilization of Sumatra, the sensation was of a nature that does not admit of description. Instead of jealousy and distrust on the part of the natives, they received us with the utmost hospitality; and though their manners were rude, and sometimes annoying, it was impossible to misunderstand their intentions, which were most friendly. They had but one request, namely, that I would not allow the Dutch to come to Padang—for in the twenty-three years that the place had been in our possession, great changes had taken place, new interests had arisen, children then unborn had become men, and those who had been friends to the Dutch were now no more.' I pacified them by receiving an address, which they wrote in public to the king of England, soliciting his attention to their interests; and as I found, on subsequent inquiry, that the Dutch influence had never extended inland beyond the mountains, but had been expressly limited to the western side of them, I did not hesitate to enter into a conditional treaty of friendship and alliance with the sultan of Menangkabu, as the lord-paramount of all the Malay countries, subject, of course, to the approval of Lord Hastings."

Among the variety of people who inhabit the different portions of Sumatra must be mentioned one, the Battas, among whom the horrible custom of cannibalism unquestionably prevails.

"Now do not be surprised," says Sir Stamford to the duchess of Somerset, "at what I shall tell you regarding them, for I tell the truth, and nothing but the truth. To prepare you a little, I must premise that the Battas are an extensive and populous nation of Sumatra, occupying the whole of that part of the island lying between Acheen and Menangkabu, reaching to both the shores. The coast is but thinly inhabited, but in the interior the people are said to be 'as thick as the leaves of the forest;' perhaps the whole nation may amount to between one and two millions of souls. They have a regular government, deliberate assemblies, and are great orators: nearly the whole of them write, and they possess a language and written character peculiar to themselves. In their language and terms, as well as in some of their laws and usages, the influence of Hinduism may be traced; but they have also a religion peculiar to themselves; they acknowledge the one and only great God, under the title of *Dibata Assi Assi*, and they have a trinity of great gods, supposed to have been created by him. They are warlike, extremely fair and honourable in all their dealings, most deliberate in all their proceedings; their country is highly cultivated, and crimes are few."

The island of Sumatra, large as it is, was far too confined a sphere for the eager mind of Sir Stamford

Raffles, especially whenever an object presented itself where the interests of his country or of humanity were concerned. The island of Nias, opposite the settlement of Tappanooly, was considered to be an object of this description. He had learned what dreadful ravages this little island was exposed to from the operation of an active slave trade. A commission of inquiry was sent to collect information. From this mission he learnt that the population was not less than 230,000 souls; that they could export 12,000 bags of rice annually; and that the number of slaves sent from the island in each year exceeded 1500. The following is a brief description of this interesting island:—

"The island is in sight of Sumatra, and seen by most ships passing. I find, on a surface of about 1500 square miles, a population of about 153 to the square mile; the country most highly cultivated, the soil rich, and the people the finest without exception that I have yet met with in the East. They are fair, and a strong, athletic, active race; industrious, ingenious, and intelligent, and forming a striking contrast to their neighbours on the opposite coast of Sumatra. What has most astonished me is the high degree (comparatively) of civilization to which they have attained, without communication from without. We have no trace—no idea, whence or how the island became peopled. The people themselves say, a man and woman were first sent from heaven, from whom they are all descended. Their language, their habits, their character, and institutions, are strikingly different from all others with which we are acquainted. Hinduism never found its way to their shores; and only a few Mahometans, traders, are here and there to be found on the coast, but the religion itself has made no way. They dwell in excellent and commodious houses, the interiors of which are laid out with neatness, not devoid of elegance; streets are regularly formed and paved, with avenues of trees, and stone stairs to the pinnacles of the different hills on which their villages are mostly situated, embosomed in the richest foliage imaginable. The slopes of the hills and the valleys are covered with one continued sheet of the richest cultivation; and there is not a forest tree standing on the island, all have disappeared before the force of industry. To each village are attached stone baths appropriated to the different sexes, which remind us of Roman luxuries. They wear a profusion of gold and other ornaments, than which nothing can be conceived more original. We have discovered an excellent harbour, and made two military stations, merely on account of the flag; and hereafter I hope to have much satisfactory employment."

Eager to protect and encourage the people in habits of industry, Sir Stamford took effective measures to put a stop to the slave trade as the first step to the further civilization of the island. He had never doubted that this humane measure would be approved of by the authorities at home; but here he was disappointed; the court of directors "had no hesitation in declaring that his proceedings in regard to Pulo Nias were deserving of their decided reprehension, they were inclined to visit him with some severe mark of their displeasure for the steps he had taken," and they even threatened to remove him from his government.

The fact of the Dutch having possessed themselves of the only passes through which ships could sail



into the great Archipelago and the China seas, viz. the Straits of Sunda and Malacca; and such was the situation of Great Britain, that she had not left herself an inch of ground to stand upon in the whole track between the Cape of Good Hope and China, nor a single friendly port at which her ships could water, or obtain refreshment, was much regretted by Sir Stamford, who conceived that a personal communication with the governor-general might be useful, and with his usual decision and zeal immediately set out for Calcutta. Here it was arranged that, as the Straits of Sunda were completely in possession of the Dutch, Sir Stamford, as an authorized agent of the governor-general, should endeavour to find out some central station for the benefit of commerce within the Archipelago, so as to secure a free and uninterrupted passage with China through the Straits of Malacca. This was quite enough to stimulate his enterprising spirit. Sir Stamford had, in fact, already fixed in his own mind the position that would answer every purpose. In his own words, "he neither wanted people nor territory; all he asked was permission to anchor a line-of-battle ship, and hoist the English flag at the mouth either of the Straits of Malacca or of Sunda, and the trade of England would be secured." Singapore, at the mouth of the Straits of Malacca, was the spot to accomplish this, and there he accordingly, in February 1819, hoisted the British flag. In June of the same year he says, "My new colony thrives most rapidly. We have not been established four months, and it has received an accession of population exceeding 5000, principally Chinese, and their number is daily increasing. You may take my word for it, this is by far the most important station in the East; and as far as naval superiority and commercial interests are concerned, of much higher value than whole continents of territory." In 1822 he says, "My settlement of Singapore continues to prosper. The total tonnage in two years and a half has been upwards of 161,000 tons, and the estimated value of imports and exports 2,000,000*l.* sterling. At Bencoolen the public expenses in one month are more than they are at Singapore in twelve. The capital turned at Bencoolen never exceeds 400,000 dollars in a year, and nearly the whole of this is in company's bills on Bengal, the only returns that can be made. At Singapore, the capital turned in a year exceeds eight millions, without any government bills or civil establishment whatever." To his relation, the Rev. Dr. Raffles, he thus writes:—

"The progress of my new settlement is in every way most satisfactory, and it would gladden your heart to witness the activity and cheerfulness which prevail throughout; every day brings us new settlers, and Singapore has already become a great emporium. Houses and warehouses are springing up in every direction, and the inland forests are fast giving way before the industrious cultivator. I am now engaged in marking out the towns and roads, and in establishing laws and regulations for the protection of person and property. We have no less than nine mercantile houses (European), and there is abundant employment for capital as fast as it accumulates."

For this flourishing settlement Sir Stamford framed a code of laws and regulations, grounded on the simplest principles of equity and justice. He sets out with this declaration—"That the port of Singapore is a free port, and the trade thereat open to ships

and vessels of every nation, free of duty, equal and alike to all." Here also, as at Bencoolen, he immediately prohibited all gambling and cock-fighting; and persons found to have conducted a gaming-table or cock-pit were liable to the confiscation of their property and banishment from the settlement. He provided that no gaming debts could be recognised by the magistrates, but the winners were to be compelled to restore the amount to the losers. And the concluding enactment does him immortal honour:—"As the condition of slavery, under any denomination whatever, cannot be recognised within the jurisdiction of the British authority, all persons who may have been so imported, transferred, or sold as slaves or slave-debtors, since the 29th day of February, 1819, are entitled to claim their freedom on application to the registrar, as hereafter provided; and it is hereby declared that no individual can hereafter be imported for sale, transferred, or sold as a slave or slave-debtor, or, having his or her fixed residence under the protection of the British authorities at Singapore, can hereafter be considered or treated as a slave, under any denomination, condition, colour, or pretence whatever."

The Bengal government highly approved of Sir Stamford's regulations in the government of Singapore, and more particularly of his suppression of gaming and cock-fighting. Mr. Crawford, however, whom he had placed in charge of the settlement, anxious to raise a revenue at any cost, broke in upon the regulations, in so far as to license indulgences in both these pernicious vices, which were in consequence farmed out to the highest bidder. But the grand jury, highly to their honour, presented them as nuisances, stated them to be so at common law, and indictable as such; in consequence of which this demoralizing system, fostered by one of the noisiest of our Indian reformers, has been given up, and Sir Stamford's original regulations strictly enforced.

The interest which Sir Stamford Raffles took in promoting the welfare and the moral and intellectual improvement of this "child of his own," as he calls it, will appear from the following letter to his accomplished friend, Dr. Wallich:—

"I have just established an institution which will, I am sure, give you satisfaction. The particulars I shall hereafter communicate, not having time at present. The object is, the cultivation of Chinese and Malayan literature, with the improvement of the moral and intellectual condition of the people. The Anglo-Chinese college at Malacca is to be removed here, and united with a Malay college, and both form parts of the institution, which has a scientific department, and places for professors in natural philosophy, &c. &c. We have about 20,000 dollars in funds, and have voted 15,000 for the buildings; the site is fixed upon near the beach, and the plan and appearance will be very respectable.

"I trust in God this institution may be the means of civilizing and bettering the condition of millions; it has not been hastily entered into, nor have its possible advantages been overrated. Our field is India beyond the Ganges, including the Malayan Archipelago, Australasia, China, Japan, and the islands in the Pacific Ocean—by far the most populous half of the world! Do not, my dear friend, think that I am led to it by a vain ambition of raising a name,—it is an act of duty and gratitude only. In these coun-

tries has my little independence been gained; in these countries have I passed the most valuable, if not, perhaps, the whole period of my public life. I am linked to them by many a bitter, many a pleasant tie. It is here that I think I may have done some little good; and instead of frittering away the stock of zeal and means that may yet be left me in objects for which I may not be fitted, I am anxious to do all the good I can here, where experience has proved to me that my labours will not be thrown away. Ill health forces me to leave Singapore before even the material arrangements are made for its prosperity; but in providing for its moral improvement I look to its more certain and permanent advance. Would that I could infuse into the institution a portion of that spirit and soul by which I would have it animated, as easily as I endow it with lands, &c. It will long be in its infancy, and to arrive at maturity will require all the aid of friends and constant support. It is my last public act, and, rise or fall, it will always be a satisfactory reflection that I have done my best towards it. I pray you befriend it."

Having thus established this "child of his own" on the firm basis of freedom and equal rights, he now took his final departure, amidst the deep regrets of the whole settlement. Thus was established this most important commercial station, which, in spite of its being shackled in the same government with Penang on one side and Malacca on the other, not only continues to maintain its ground, but to advance in population, commerce, intelligence, and prosperity.

It is not to be supposed that such incessant activity of body and mind, in a latitude within a few degrees of the equator, could long be continued with unimpaired health. Three years had scarcely expired when Sir Stamford began at intervals to experience serious attacks of fever. Lady Raffles, too, suffered much from illness, and these continuing for two years more, a much longer residence in such an enervating climate could not be advisable, and his thoughts naturally began to turn towards home. Blessed with three lovely children, a most affectionate wife, and a moderate competency, he ventured to look forward to years of that domestic happiness in his native country, the blessings of which, with every drawback of climate, fatigue, and responsibility, he had so fully experienced here. But how uncertain are all human affairs,—how soon are sometimes clouded the brightest prospects,—how vain the most sanguine hopes,—and how often the moments of supreme felicity are changed into those of the deepest affliction! So fared it with this family. "Upwards of three years," says Lady Raffles, "had passed in uninterrupted health and happiness, but a sad reverse took place at this period; the blessings most prized were withdrawn; the child most dear to the father's heart, whose brightness and beauty were his pride and happiness, expired in all the bloom of infancy after a few hours' illness; and from this time until his return to England, sickness and death prevailed throughout the settlement, and in his own family." Sir Stamford thus writes to a friend:—

"My heart has been nigh broken and my spirit is gone; I have lost almost all that I prided myself upon in this world, and the affliction came upon us at a moment when we least expected such a calamity. Had this dear boy been such as we usually meet with in this world, time would ere this have reconciled us

to the loss—but such a child! Had you but seen him and known him you must have doted,—his beauty and intelligence were so far above those of other children of the same age, that he shone among them as a sun, enlivening and enlightening every thing around him. I had vainly formed such notions of future happiness when he should have become a man, and be all his father wished him, that I find nothing left but what is 'stale, flat, and unprofitable.' My remaining children are, I thank God, rather superior to the ordinary run; and Charlotte is every thing we could wish her. How is it that I feel less interest in them than in the one that is gone? Perhaps it is in our nature."

Within a few months this loss was followed by the death of two other children.

"You will, I am sure, grieve to learn what has befallen us. My last letter announced to your grace the loss of my dear Leopold. I have now to add, that during the last month and within a few days of each other, we have been successively deprived of my only remaining boy, and of Charlotte your goddaughter. We have now only one left, an infant, the little Ella; and that we may not run the risk of a tropical climate we send her home by the present opportunity, under the charge of our good old nurse. Such severe trials, in a climate by no means congenial to an European constitution, and broken down as we were by former afflictions, have had their effect in producing severe illnesses. I have had two of the most severe attacks I ever suffered; the last a fever, which fell on the brain, and I was almost mad. I am still an invalid, and confined to my room. How different are these communications to those I was so happy as to make during our first three years' residence! We were then, perhaps, too happy, and prided ourselves too highly on future prospects. It has pleased God to blight our hopes; and we must now lower our expectations more to the standard of the ordinary lot of human nature. God's will be done!"

"In a day or two," he adds, "we shall be left without a single child! What a change! We who had recently such a round and happy circle! All our fears were once that we should have too many; all our cares are now to preserve one—our only one. I cannot say any more; my heart is sick, and nigh broken."

An interesting anecdote is mentioned by Lady Raffles on the occasion of the death of their first child.

"Whilst the editor was almost overwhelmed with grief for the loss of this favourite child—unable to bear the sight of her other children—unable to bear even the light of day—humbled upon her couch with a feeling of misery—she was addressed by a poor, ignorant, uninstructed native woman of the lowest class (who had been employed about the nursery) in terms of reproach not to be forgotten. 'I am come because you have been here many days shut up in a dark room and no one dares to come near you. Are you not ashamed to grieve in this manner when you ought to be thanking God for having given you the most beautiful child that ever was seen? Were you not the envy of every body? Did any one ever see him or speak of him without admiring? and instead of letting this child continue in this world, till he should be worn out with trouble and sorrow, has not God taken him to heaven in all his beauty? What



would you have more? For shame! leave off weeping and let me open a window.' "

Broken down by sickness and affliction, all their friends day after day dying around them, Sir Stamford resolved at once to embark for England, and took his passage in the *Fame*. The fate of this ship will be seen from the following letter, dated Bencoolen, 4th February, 1824 :—

" We embarked on the 2nd instant and sailed at daylight for England, with a fair wind and every prospect of a quick and comfortable passage. The ship was every thing we could wish, and having closed my charge here much to my satisfaction, it was one of the happiest days of my life. We were perhaps too happy, for in the evening it was a sad reverse. Sophia had just gone to bed, and I had thrown off all my clothes, when a cry of 'Fire, fire!' roused us from our calm content, and in five minutes the whole ship was in flames! I ran to examine whence the flames principally issued, and found that the fire had its origin immediately under our cabin. 'Down with the boats. Where is Sophia?—Here. The children?—Here. A rope to the aide. Lower Lady Raffles. Give her to me (says one); I'll take her, says the captain. Throw the gunpowder overboard. It cannot be got at; it is in the magazine, close to the fire. Stand clear of the powder. Skuttle the water-casks. Water! water! Where's Sir Stamford? Come in the boat, Nilson! Nilson, come into the boat. Push off, push off. Stand clear of the after part of the ship.'

" All this passed much quicker than I can write it. We pushed off, and as we did so the flames burst out of our cabin-window and the whole of the after part of the ship was in flames. The masts and sails now taking fire, we moved to a distance sufficient to avoid the immediate explosion, but the flames were now coming out of the main hatchway; and seeing the rest of the crew with the captain still on board, we pulled back to her under the bows so as to be more distant from the powder. As we approached we perceived that the people on board were getting into another boat on the opposite side. She pushed off; we hailed her: 'Have you all on board?—Yes, all save one. Who is he?—Johnson, sick in his cot. Can we save him?—No, impossible.' The flames were issuing from the hatchway. At this moment the poor fellow, scorched I imagine by the flames, roared out most lustily, having run upon the deck. 'I will go for him,' says the captain. The two boats then came together, and we took out some of the persons from the captain's boat which was overladen. He then pulled under the bowsprit of the ship and picked the poor fellow up. 'Are you all safe?—Yes, we have got the man: all lives safe. Thank God! Pull off from the ship. Keep your eye on a star, Sir Stamford.—There's one scarcely visible.'

" We then hauled close to each other, and found the captain fortunately had a compass, but we had no light except from the ship. Our distance from Bencoolen we estimated to be about fifty miles in a south-west direction. There being no landing place to the southward of Bencoolen, our only chance was to regain that port. The captain then undertook to lead and we to follow in a N.N.E. course as well as we could: no chance, no possibility being left, that we could again approach the ship, for she was now one splendid flame, fore and aft and aloft, her masts

and sails in a blaze, and rocking to and fro, threatening to fall in an instant. 'There goes her mizen-mast: pull away, my boys: there goes the gunpowder. Thank God! thank God!'

" You may judge of our situation without further particulars. The alarm was given at about twenty minutes past eight, and in less than ten minutes she was in flames. There was not a soul on board at half-past eight, and in less than ten minutes afterwards she was one grand mass of fire.

" My only apprehension was the want of boats to hold the people, as there was not time to have got out the long-boat or to make a raft. All we had to rely upon were two small quarter-boats, which fortunately were lowered without accident; and in these two small open boats, without a drop of water or grain of food, or a rag of covering except what we happened at the moment to have on our backs, we embarked on the ocean, thankful to God for his mercies! Poor Sophia, having been taken out of her bed, had nothing on but a wrapper; neither shoes nor stockings. The children were just as taken out of bed, whence one had been snatched after the flames had attacked it. In short, there was not time for any one to think of more than two things. Can the ship be saved?—No. Let us save ourselves then. All else was swallowed up in one grand ruin.

" To make the best of our misfortune we availed ourselves of the light from the ship to steer a tolerably good course towards the shore. She continued to burn till about midnight, when the saltpetre which she had on board took fire, and sent up one of the most splendid and brilliant flames that ever was seen, illuminating the horizon in every direction to an extent of not less than fifty miles, and casting that kind of blue light over us which is of all others most horrible. She burnt and continued to flame in this style for about an hour or two, when we lost sight of the object in a cloud of smoke.

" Neither Nilson nor Mr. Bell, our medical friend who had accompanied us, had saved their coats; but the tail of mine with a pocket-handkerchief served to keep Sophia's feet warm, and we made coverings for the children with their neckcloths. Rain now came on, but fortunately it was not of long continuance, and we got dry again. The night became serene and star-light. We were now certain of our course, and the men behaved manfully: they rowed incessantly, and with good heart and spirit, and never did poor mortals look out more for day-light and for land than we did. Not that our sufferings or grounds of complaint were any thing to what has often befallen others, but from Sophia's delicate health as well as of my own, and the stormy nature of our coast, I felt perfectly convinced we were unable to undergo starvation and exposure to sun and weather many days; and aware of the rapidity of the currents, I feared we might fall to the southward of the port.

" At day-light we recognised the coast and Raffles Island, which gave us great spirits; and though we found ourselves much to the southward of the port, we considered ourselves almost at home. Sophia had gone through the night better than could have been expected, and we continued to pull on with all our strength. About eight or nine we saw a ship standing to us from the Roads. They had seen the flames on shore and sent out vessels to our relief: and here certainly came a minister of providence in

the character of a minister of the gospel, for the first person I recognised was one of our missionaries. They gave us a bucket of water, and we took the captain on board as a pilot. The wind, however, was adverse, and we could not reach the shore, and took to the ship, where we got some refreshment and shelter from the sun. By this time Sophia was quite exhausted, fainting continually. About two o'clock we landed safe and sound, and no words of mine can do justice to the expressions of feeling, sympathy, and kindness with which we were hailed by every one. If any proof had been wanting that my administration had been satisfactory here, we had it unequivocally from all. There was not a dry eye, and as we drove back to our former home, loud was the cry of 'God be praised!'

"But enough; and I will only add, that we are now greatly recovered, in good spirits, and busy at work, getting ready-made clothes for present use. We went to bed at three in the afternoon, and I did not awake till six this morning. Sophia had nearly as sound a sleep, and, with the exception of a bruise or two and a little pain in the bones from fatigue, we have nothing to complain of.

"The loss I have to regret beyond all is my papers and drawings, all my notes and observations, with memoirs and collections sufficient for a full and ample history, not only of Sumatra, but of Borneo, and almost every other island of note in the seas—my intended account of the establishment of Singapore—the history of my own administration—eastern grammars, dictionaries, and vocabularies—and last, not least, a grand map of Sumatra, on which I had been employed since my arrival here, and on which for the last six months I had bestowed almost my whole undivided attention. This, however, was not all: all my collections in natural history—all my splendid collection of drawings, upwards of 2000 in number—with all the valuable papers and notes of my friends, Arnold and Jack; and, to conclude, I will merely notice that there was scarce an unknown animal, bird, beast, or fish, or an interesting plant, which we had not on board;—a living tapir, a new species of tiger, splendid pheasants, &c., domesticated for the voyage: we were, in short, in this respect, a perfect Noah's ark.

"All, all has perished! but, thank God, our lives have been spared, and we do not repine."

In stating his misfortunes to the court of directors in a firm and manly tone, free from all murmuring or complaint, he thus continues, after describing the loss of the ship:—

"It however pleased the Almighty Disposer of events to temper his judgments with mercy, and to allay the storms and currents which so constantly prevail in these seas during the present monsoon; and through the steady and great exertions of the men in the boats, we had the satisfaction to make the land in the morning, within about fifteen miles from Bencoolen. The flames from the ship, which had served to assist us in keeping a direct course to the land, had likewise been seen on shore, illumining a circumference of not less than fifty miles, and boats had been sent out in every direction to our assistance. By the aid of one of these we reached Bencoolen about four o'clock in the afternoon of the next day, after having had to contend with an unfavourable current, and latterly a turbulent sea and adverse wind for upwards of sixteen hours, every moment of which,

under our destitute circumstances and the boisterous nature of this coast, was pregnant with a degree of anxiety and apprehension not to be described. The state both of Lady Raffles and myself, already worn down by illness and affliction to the last stage of existence, was ill calculated to support the privations and exposure to which we were subjected; and long before we reached the harbour she had fallen into a succession of fainting fits from which we with difficulty recovered her.

"It may, however, be satisfactory to state, in concluding this melancholy account, that no lives have been lost, and that the whole of the ship's company and passengers have reached this port in safety, thankful to the Almighty for his mercies.

"Submitting, as it is my duty to do, with patient resignation to this awful dispensation of providence, I make the following statement, not in the spirit of complaint, for I repine not, but simply as illustrative of my personal circumstances and prospects as they stand affected by this dire and unlooked-for calamity.

"After a service of nearly thirty years, and the exercise of supreme authority as a governor for nearly twelve years of that period, over the finest and most interesting, but perhaps least known, countries in creation, I had, as I vainly thought, closed my Indian life, with benefit to my country and satisfaction to myself; carrying with me such testimonials and information as I trusted would have proved that I had not been an unprofitable servant, or a dilatory labourer in this fruitful and extensive vineyard.

"This lovely and highly interesting portion of the globe had, politically speaking, long sunk into insignificance, from the withering effects of that baneful policy with which the Hollanders were permitted to visit these regions, when it fell to my lot to direct the course of the British arms to the island of Java; and there, on the ruins of monopoly, torture, and oppression, in all its shapes, to re-establish man in his native rights and prerogatives, and re-open the channel of an extensive commerce. Political events required our secession from that quarter; but the establishment of Singapore and the reforms introduced on this coast have no less afforded opportunities for the application and extension of the same principles.

"In the course of those measures, numerous and weighty responsibilities became necessary. The European world—the Indian world—(the continental part of it at least)—were wholly uninformed of the nature of these countries, their character, and resources. I did not hesitate to take these responsibilities as the occasion required them; and though, from imperfect information, many of my measures in Java were at first condemned, I had the satisfaction to find them, in the end, not only approved, but applauded, far beyond my humble pretensions, and even by those who at first had been most opposed to me. I need refer to no stronger case than that of the marquis of Hastings.

"During the last six years of my administration, and since I have ceased to have any concern in the affairs of Java, the situations in which I have been placed, and the responsibilities which I have been compelled to take in support of the interests of my country and of my employers, have been, if possible, still greater than during my former career; I allude to the struggle which I have felt it my duty to make against Dutch rapacity and power, and to the diffi-



culties that I had to contend with in the establishment of Singapore, and the reforms which have been effected on this coast.

"In addition to the opposition of avowed enemies to British power and Christian principles, I had to contend with deep-rooted prejudices and the secret machinations of those who dared not to act openly; and, standing alone, the envy of some and the fear of many, distant authorities were unable to form a correct estimate of my proceedings. Without local explanation, some appeared objectionable; while party spirit and Dutch intrigue have never been wanting to discolour transactions and misrepresent facts.

"It was at the close of such an administration that I embarked with my family in the *Fame*, carrying with me endless volumes and papers of information on the civil and natural history of nearly every island within the Malayan Archipelago, collected at great expense and labour, under the most favourable circumstances, during a life of constant and active research, and in an especial manner calculated to throw light, not only on the commercial and other resources of these islands, but to advance the state of natural knowledge and science, and finally to extend the civilization of mankind.

"These, with all my books, manuscripts, drawings, correspondence, records, and other documents, including tokens of regard from the absent, and memorials from the dead, have been all lost for ever in this dreadful conflagration; and I am left single and unaided, without the help of one voucher to tell my story and uphold my proceedings when I appear before your honourable court."

† And, never forgetful of those who were at any time placed under his care, he adds:—

"In expressing my deep-felt gratitude to the inhabitants of this settlement for their sympathy in our sufferings, and genuine hospitality, I can only say, that having been thrown back on their shores most unexpectedly,—we were naked, and they clothed us—hungry and athirst, and they fed us—wearied and exhausted, and they comforted and consoled us;—and I pray to God that your honourable court, as the immediate guardians of their interests, will bless this land of Sumatra in return, even for their sakes."

So heavy a misfortune was enough to have overwhelmed in deep despondency any ordinary man; but Sir Stamford rose superior to all such calamities. Lady Raffles observes that neither murmur nor lamentation ever escaped his lips; and on the ensuing Sabbath he publicly returned thanks to Almighty God for having preserved the lives of all present, under circumstances from which there appeared no human probability of escaping. His active mind was neither depressed nor damped, but instantly resumed its wonted ardour. After this irreparable loss of all he had been collecting for so many years, and which, we are told, filled 122 cases, the very next morning he re-commenced sketching out the map of Sumatra; set all his draftsmen to work in making new drawings of the most interesting specimens of natural history; despatched a number of people into the woods to collect animals; and though by death or absence he was deprived of all his scientific assistants, in the course of two months he succeeded in getting together a very respectable collection, part of which now forms the most valuable portion of the Zoological Museum. Indeed it was he who first suggested, and in co-operation with another star of our country

still more recently lost to our view, Sir Humphry Davy, planned and established that society as it now exists.

On the 8th April he embarked in the *Mariner*, and arrived at Plymouth on the 22nd August. It was not till April 1826 that Sir Stamford could obtain from the court of directors an opinion of his services, which at length they gave under the three heads of Java, Sumatra, and Singapore, cautious and qualified enough. They thus conclude with regard to his general services:—

"The government of Sir Stamford Raffles appears, with sufficient evidence, to have conciliated the good feelings of, at least, the great majority of the European and native population; his exertions for the interests of literature and science are highly honourable to him, and have been attended with distinguished success; and although his precipitate and unauthorized emancipation of the company's slaves, and his formation of a settlement at Pulo Nias, chiefly with a view to the suppression of a slave traffic, are justly censured by the court, his motives in those proceedings, and his unwearied zeal for the abolition of slavery, ought not to be passed over without an expression of approbation." Sir Stamford had vainly indulged in the hope of passing a few years in the tranquillity of domestic life, and with this view purchased a small estate at Hendon; but a sudden attack, which his friends fondly hoped was not apoplectic, had evidently shattered him. "My attack," he says, "was sudden and unexpected, but fortunately was not apoplectic, as was at first feared." He felt, however, that (as he says in one of his letters) "it had shaken his confidence and nerves," and that his "head was not quite what it should be." A very few weeks more and the final blow came. His lady thus concludes this interesting and instructive memoir:—

"The few letters which have been introduced in the last pages, are sufficient to prove that the death-blow had been struck—the silver cord was broken at the wheel. His sense of enjoyment, indeed, was as keen as ever, his spirit as gay, his heart as warm, his imagination still brighter, though his hopes in this world were less. He was contented with the happiness of the present moment, and only prayed for its continuance. That his prayer was not granted is his everlasting gain. Yet even here, and after so many trials and privations, he enjoyed no common pleasures: the delight of being united to friends from whom he had been so long separated; the charms of society; the interests of literature and science; the general improvement of man; and above all, the nearer charities of domestic life, all combined to engage and occupy his mind. His heart was full of enjoyment; and in the retirement for which he had so long sighed, and surrounded by all the ties which it had pleased God to spare to him, he indulged his happy spirit. In the midst of all these best of worldly treasures, in the bosom of his family, that spirit which had won its way through a greatly chequered course, was suddenly summoned to the throne of God, on the day previous to the completion of his forty-fifth year, the 5th of July, 1826."

RAIKES, ROBERT, a philanthropist, who was born at Gloucester in 1735. His father was the proprietor of the "*Gloucester Journal*," and young Raikes succeeded him in a good printing business. Having realized a handsome fortune, he employed it

and his pen in the service of his fellow-creatures. He is, however, best known for his institution of those admirable places, Sunday-schools, which he planned, conjointly with the Rev. Mr. Stoke, in 1781. Mr. Raikes closed his useful and benevolent life at Gloucester in 1811, deeply regretted by his friends.

RAINOLDS, JOHN, an English divine, who was born at Pinho, in Devonshire, and studied at Corpus Christi college, Oxford, where he took his degree of D.D. in 1585. The year after he was appointed reader of the Theological Lectures, founded by Sir Francis Walsingham. He subsequently became president of his college, and distinguished himself greatly at the Hampton Court conference in 1603, being considered as the head of the puritan party. At that meeting he suggested the necessity of that new translation of the Bible which is now the standard one, and in which he himself actively engaged. His death took place in 1607. Anthony Wood gives the following estimate of his personal character. He says, "It must not be forgotten that this year died Dr. John Rainolds, president of Corpus Christi college; one of so prodigious a memory that he might have been called a walking library; of so virtuous and holy life and conversation (as writers say), that he very well deserved to be red-lettered; so eminent and conspicuous, that, as Nazianzen speaketh of Athanasius, it might be said of him 'to name Rainolds is to commend virtue itself.' He had turned over (as I conceive) all writers, profane, ecclesiastical, and divine; all the councils, fathers, and histories of the church. He was most excellent in all tongues which might be any way of use or serve for ornament to a divine. He was of a sharp and nimble wit, of a grave and mature judgment, of indefatigable industry, exceeding therein Origen, surnamed Adamantius. He was so well versed in all arts and sciences as if he had spent his whole time in each of them. Eminent also was he accounted for his conference had with King James and others at Hampton Court, though wronged by the publisher thereof, as he was often heard to say; a person also so much respected by the generality of the academicians for his learning and piety, that happy and honoured did they account themselves that could have discourse with him. At times of leisure he delighted much to talk with young towardly scholars, communicating his wisdom to the encouraging them in their studies, even to the last. A little before his death, when he could not do such good offices, he ordered his executors to have his books (except those he gave to his college and certain great persons) to be dispersed among them. There was no house of learning then in Oxford, but certain scholars of each (some to the number of twenty, some less) received of his bounty in that kind, as a catalogue of them (with the names of the said scholars) which I have lying by me sheweth." This catalogue Wood prints in a note. It records the dispersion of a very considerable library among the students of the different colleges, to the number of 280, many of whom became afterwards men of great eminence in the church. He also bequeathed some books to the Bodleian, and some to his relations. He was interred with great solemnity in the chapel of Corpus Christi college, where a monument was erected to his memory by his successor in the presidentship, Dr. Spencer, with the following inscription: "Virtuti sacrum. Jo. Rainoldo S. Theol. D. eruditione, pietate, integritate incomparabile, hujus Coll. Præses,

qui obiit, &c. Jo. Spencer auditor, successor, virtutum et sanctitatis admirator H. M. amoris erga posuit." Dr. Rainolds wrote some controversial works published in his life-time, enumerated by Wood, and sermons on the prophecies of Obadiah and Haggai, which with some other works appeared after his death; that on Haggai was published during the rebellion, to enlist him on the side of those who were enemies to the church establishment, to which he ever appears to have been attached; although he may be ranked among doctrinal puritans.

His brother, William Rainolds, was educated in Winchester school, and became fellow of New College in 1562. The story of his turning Roman catholic, in consequence of a dispute with his brother John, seems discredited by Wood; and Dodd gives farther reason to question it on the authority of Father Parsons, who was told by Rainolds himself that his first doubts on the subject were occasioned by perusing Jewell's works, and examining the authors quoted by that learned prelate. It is certain, however, that he left a benefice he had in Northamptonshire and went to Rheims, where he could have the free exercise of his adopted religion, and was made professor of divinity and Hebrew. At last he returned to Antwerp, where he died in 1594. He wrote against Whitaker, and other works in the catholic controversy. Two letters to him are printed with his brother John's "Orationes."

RALEIGH, SIR WALTER, a distinguished writer, statesman, and soldier, who was born, in 1552, of an ancient family in Devonshire. Having completed the rudiments of his education, he was sent to Oriel college, Oxford, where he distinguished himself by his attention and proficiency in his academical studies. Having completed his studies, he was selected to form one of a troop of a hundred gentlemen, whom Queen Elizabeth permitted Henry Champernoun to transport to France to assist the persecuted protestants. Sir Walter appears to have been engaged for some years in military affairs, of which, however, we do not know the particulars. In 1575 or 1576 he was in London, exercising his poetical talents; for there is a commendatory poem by him prefixed, among others, to a satire called "The Steel Glass," published by George Gascoigne, a poet of that age. This is dated from the Middle Temple, at which he then resided, but with no view of studying the law; for he declared expressly at his trial that he had never studied it. On the contrary, his mind was still bent on military glory; and accordingly, in 1578, he went to the Netherlands with the forces which were sent against the Spaniards, commanded by Sir John Norris, and it is supposed he was at the battle of Rimenant. The following year, when Sir Humphrey Gilbert, who was his brother by his mother's side, had obtained a patent of the queen to plant and inhabit some northern parts of America, he engaged in that adventure; but returned soon after, the attempt proving unsuccessful. In 1580, on the breaking out of the Irish rebellion, he had a captain's commission under the lord deputy of Ireland, Arthur Grey, Lord Grey de Wilton. Here he distinguished himself by his skill and bravery. In 1581 the earl of Ormond departing for England, his government of Munster was given to Captain Raleigh, in commission with Sir William Morgan; and Captain Piers Raleigh resided chiefly at Lismore, and spent all this summer in the woods and country adjacent in continual action with the rebels. At his

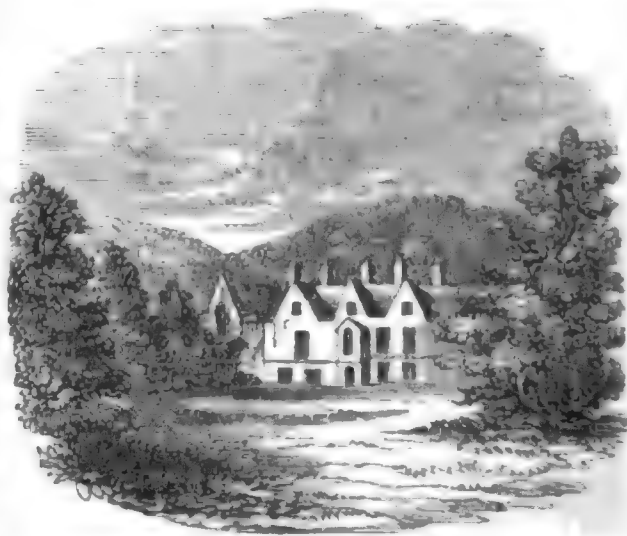


return home he was introduced to court; and, as Fuller relates, upon the following occasion,—“Her majesty, taking the air in a walk, stopped at a splashy place, in doubt whether to go on; when Raleigh, dressed in a gay and genteel habit of those times, immediately cast off and spread his new plush cloak on the ground, on which her majesty gently treading, was conducted over clean and dry.” The truth is, Raleigh always possessed a commanding figure and a handsome person; a strong natural wit, and a better judgment; and that kind of courtly address which pleased Elizabeth and led to her favour. Such encouragement, however, did not reconcile him to an indolent life. In 1583 he set out with his brother Sir H. Gilbert in his expedition to Newfoundland; but within a few days was obliged to return to Plymouth, his ship's company being seized with an infectious distemper; and Sir H. Gilbert was drowned in coming home, after he had taken possession of that country. These expeditions, however, being much to Raleigh's taste, he in 1584 obtained letters patent for discovering unknown countries; he set sail to America, and took possession of a place to which Queen Elizabeth gave the name of Virginia.

Upon his return he was elected member of parliament for Devonshire, and soon after knighted; an honour which, from the sparing hand of that monarch, was considered as high distinction. About this period, also, he was favoured by a license to sell wines throughout the kingdom. In 1585 he appears several ways engaged in the laudable improvements of navigation; for he was one of the colleagues of the fellowship for the discovery of the north-west passage. The same year he sent his own fleet upon a second voyage to Virginia, and afterwards upon a third. It was this colony of Virginia which first brought tobacco to England, and Sir Walter Raleigh, who first introduced it into use. Queen Elizabeth had no objection to it as a valuable article of commerce; but her successor, James I., held it in such abhorrence as to use his utmost endeavours to prevent the use of it. About the same time Sir Walter was made seneschal of Cornwall and lord warden of the Stannaries. On the suppression of the rebellion in Munster, when the forfeited lands were divided in signories among those who had been active in its reduction, he obtained a grant of 12,000 acres in the counties of Cork and Waterford; which he planted at his own expense; and at the end of this reign sold to Richard Boyle, afterwards the great earl of Cork, who owned this purchase to have been the first step to his future vast fortune.

His favourite residence, a view of which is given in the annexed engraving, was originally the college or residence of the warden, fellows, &c., of the collegiate church of Youghal, and was founded in the year 1464. But its present appearance exhibits more of the ordinary style of the old English manor-house of the age of Elizabeth and the first James, having been repaired by Sir George Carew, lord president of Munster, in 1602, and again in a few years after, at considerable expense, by Sir Richard Boyle, afterwards earl of Cork, being reduced almost to ruins during the Desmond rebellion. It was successively used as a residence by Sir Richard Norris and Sir George Carew, lords presidents of Munster, and by Sir Richard Boyle, which was made one of the articles of complaint against the latter by the Lord Strafford. It subsequently became the property and residence, when at

Youghal, of Lord Cork's descendant, the duke of Devonshire. Since its restoration in the commencement of the seventeenth century, the college house has un-



dergone but little other change than the alteration of some of the windows; the walls are nearly five feet in thickness. The interior is in its original state; waincotted throughout with fine old Irish oak, in excellent preservation. The pannels in some of the rooms are richly carved, especially in the drawing-room, the chimney piece of which presents an exquisite specimen of the elaborate work of the day, being enriched with various grotesque figures and emblems. The roof, being also of Irish oak, has remained untouched, having apparently suffered nothing from the hand of time.

This interesting place derives its present name of Myrtle Grove from the many beautiful myrtle trees which still flourish luxuriantly here; some of them having attained a height of nearly twenty feet. The strawberry-arbutus also, and many other delicate shrubs, afford abundant evidence of the extreme mildness of the climate. These remind one strongly of the refined taste and feeling exhibited by Raleigh in the cultivation and adornment of this, for some time his favourite retreat from the turmoil and storms of court life. In these gardens we are told he first propagated the potatoe, which he brought from America. Tradition says that the person to whom he entrusted the care of those first planted, “imagining that the apple which grows on the stalk was the part to be used, gathered it; but not liking the taste, neglected the roots, till the ground being dug afterwards to sow some other grain, the potatoes were discovered therein, and, to the great surprise of the planter, vastly increased; and from those few Ireland was furnished with seed.”

It does not appear that Raleigh resided long here: a life of calm and unchequered repose seems to have been quite unsuited to his temperament. The following beautiful lines would almost induce one to think otherwise; but in truth nothing can be less indicative of the real tone of his enterprising mind, ever restless, ever bent on forming new projects. If, however, he wrote as he felt—and indeed every line seems convincingly to show that he did so—we have only here an additional proof of the manner in which men, for a while, can cheat themselves into an utterly illu-

sive estimate of their own dispositions and inclinations:—

" Heart-tearing cares and quiv'ring fears, :  
Anxious sighs, untimely tears,  
Fly, fly to courts,  
Fly to fond worldings' sports ;  
Where strain'd sardonic smiles are glowing still,  
And grief is forced to laugh against her will ;  
Where mirth's but mummery,  
And sorrows only real be."

Sir Walter was now become such a favourite with the queen that they who had at first been his friends at court began to be alarmed and to intrigue against him, particularly the earl of Leicester, his former patron, who is said to have grown jealous of his influence with her majesty, and to have set up, in opposition to him, Robert Devereux, the young earl of Essex. To this he appears to have paid little attention, but constantly attended his public charge and employments, whether in town or country, as occasion required. He was in 1586 a member of that parliament which decided the fate of Mary queen of Scots, in which he probably concurred. But still speculating on the consequences of the discovery of Virginia, he sent three ships upon a fourth voyage there in 1587. In 1588 he sent another fleet upon a fifth voyage to Virginia, and the same year took a brave part in the destruction of the Spanish armada sent to invade England. About this time he made an assignment to a company of London merchants of all his rights in the colony of Virginia. In April 1589 he accompanied Don Antonio, the expelled king of Portugal, then in London, to his dominions, when an armament was sent to restore him ; and, for his conduct on this occasion, was honoured by the queen with a gold chain. On his return to England the same year he touched upon Ireland, where he visited Spenser the poet, whom he brought to England, introduced into the queen's favour, and encouraged by his own patronage, himself being no inconsiderable poet. Spenser has described the circumstances of Sir Walter's visit to him in a pastoral, which about two years after he dedicated to him, and entitled "Collin Clout's Come Home Again." In 1592 he was appointed general of an expedition against the Spaniards at Panama ; and soon after this we find him again in the house of commons.

About 1593 Raleigh formed a strong attachment for the beautiful daughter of Sir Nicholas Throgmorton, an able statesman and ambassador, which so offended the queen that they were both confined for several months, and when set at liberty, forbidden the court. Sir Walter afterwards married the object of his affection, and always lived with her in the strictest conjugal harmony. The next year he was so entirely restored to the queen's favour that he obtained a grant from her majesty of the manor of Sherborne in Dorsetshire, which had been alienated from the see of Salisbury by Bishop Caldwell. During his disgrace he projected the discovery and conquest of the rich and beautiful empire of Guiana, in South America, and reached the Orinoco ; but was obliged by sickness and contrary winds to return, after having done little more than take a formal possession of the country in the name of Elizabeth. In 1596 he had so far regained favour that he had a naval command under the earl of Essex, with whom a difference ensued that laid the foundation of a lasting enmity between them. He witnessed the ruin of his antagonist the earl of Essex, whose execution he urged

and personally viewed from a window in the armoury. The speedy death of the queen, which this very catastrophe hastened, put a period to his prosperity. James I., whom, with some other courtiers, he sought to limit in his power of introducing the Scots into England, resented that attempt, and disliked him as the enemy of his friend the earl of Essex. Although received with external civility at court, he was deprived of his post of captain of the guards, and evidently discountenanced. This treatment preyed upon his high spirit, and a conspiracy having been formed for the purpose of placing upon the throne the lady Arabella Stuart, Sir Walter was accused of participating in it by Lord Cobham, to whose idle proposals he had given ear without approving them. By the base subservience of the jury he was brought in guilty of high treason, even to the surprise of the attorney-general Coke himself, who declared that he had only charged him with misprision of treason. Raleigh was reprieved and committed to the Tower, where his wife, at her earnest solicitation, was allowed to reside with him, and where his youngest son was born.

Though his estates in general were preserved to him, the rapacity of the king's minion, the infamous Car, seized on his manor of Sherborne upon a flaw found in his prior conveyance of it to his son. It was not until after twelve years' confinement that he obtained his liberation, during which interval he composed the greater part of his works, and especially his "History of the World." He was only released at last by the advance of a large sum of money to the new favourite, Villiers ; and to retrieve his broken fortunes he planned another expedition to America. He obtained a patent under the great seal for making a settlement in Guiana ; but, in order to retain a power over him, the king did not grant him a pardon for the sentence passed upon him for his alleged treason. How far Raleigh knowingly deceived the court by his representations of rich discoveries and gold mines, it is impossible now to ascertain ; but, having reached the Orinoco, he despatched a portion of his force to attack the new Spanish settlement of St. Thomas, which was captured, with the loss of his eldest son. The expected plunder, however, proved of little value ; and Sir Walter, after having in vain attempted to induce his captains to attack other Spanish settlements, arrived at Plymouth in July 1618. In the mean time the Spanish ambassador had produced such an effect upon James, who was seeking the hand of the infanta for his son Charles, that Raleigh was arrested and committed to the Tower. James had reason to be offended with the conduct of Raleigh against a power in amity with himself, and might have tried him for this new offence ; but, with his usual meanness and pusillanimity, determined to execute him on his former sentence. Being brought before the court of king's bench, his plea of an implied pardon by his subsequent command was overruled ; and the doom of death being pronounced against him, it was carried into execution on the 29th of October, 1618, in Old Palace Yard. His conduct on the scaffold was calm ; and, after addressing the people at some length in his own justification, he received the stroke of death with perfect composure. Thus fell Sir Walter Raleigh, in the sixty-sixth year of his age, by one of the most odious acts of the reign of James I.

As a politician and public character Sir Walter Raleigh is open to much animadversion ; but in extent



of capacity and vigour of mind he had few equals, even in an age of great men. His writings are on a variety of topics, poetical, military, maritime, geographical, political, and historical. Most of his miscellaneous pieces have ceased to be interesting, but his "History of the World" is one of the best specimens of the English writing of his day, being at once the style of the statesman and the scholar. The compass of the work did not admit fulness of narrative, but he is often an acute and eloquent reasoner on historical events.

RALPH, JAMES, a literary character, who was a native of Philadelphia, in North America, and came to England in 1725 in company with Benjamin Franklin. In 1728 Ralph published a poem, entitled "Night," to which Pope thus alludes in the "Dunciad":—

"Silence, ye wolves, while Ralph to Cynthia howls,  
Making night hideous,—answer him, ye owls!"

He afterwards attempted the drama, but without success; and having produced a tragedy, a comedy, an opera, and a farce, he took up the employment of a party writer. In 1742 he published an answer to the memoirs of Sarah, duchess of Marlborough; and in 1744 appeared his history of England during the reigns of Charles II., James II., William III., &c., which, as a work of research, is by no means destitute of merit. He was at length connected with the politicians and literary men who were attached to the service of Frederic, prince of Wales; in consequence of which, Ralph is said to have become possessed of a manuscript written by the prince, or under his direction, to which so much importance was attributed that a gratuity or a pension was bestowed on the holder as a compensation for surrendering it. He obtained a pension after the accession of George III., but he did not long enjoy it, as his death took place in 1762. Besides the works mentioned, he published a treatise on the use and abuse of parliaments, the case of authors by profession, and a number of political pamphlets.

RAMBERG, JOHN HENRY, an artist distinguished for his paintings and etchings, who was born in 1667 in Hanover. He first showed his talent by drawings of scenes in the Hartz mountains. These drawings became known to the king of England, his sovereign as elector of Hanover, who induced him to come to London, where he provided for him. He remained nine years in the capital, and perfected himself under Reynolds. Murphy, Bartolozzi, and other engravers of the first rank in this country, engraved drawings of his. In 1748 the king sent him to Italy, whence he returned to Hanover, where he was appointed painter to the court. Few painters and designers have produced so many works as he has; but this rapidity prevented the full development of his talent. Ramberg distinguished himself particularly in the humorous caricature. The drawings to the magnificent edition of Wieland's works are all by him: some he etched himself.

RAMLER, CHARLES WILLIAM, a German lyric poet, translator, and critic, who was born at Colberg in 1725, studied at Halle, and was a professor in the royal military school for young noblemen in Berlin in 1748. In 1790 he became co-director of the theatre of Berlin. He died in 1798. Ramler appeared at a period poor in poets, and attached his fame to that of Frederic the Great, whom he celebrated as Horace did Augustus. From this circumstance, and from his occasional imitations of Horace, he has been called

the German Horace, but is greatly below his model. Ramler had little poetical genius, but he did much to polish German versification. His ideas respecting German prosody were, however, very deficient. He translated many of the classics. His poetical works appeared in two volumes. Ramler wrote also in prose.

RAMEAU, JEAN PHILIPPE, an able French theorist in the science of music, who was a native of Dijon, and born in 1683. Having at an early age acquired some skill in music, he joined a strolling company of performers, by whose assistance a musical entertainment of his composition was represented at Avignon in the eighteenth year of his age. He was afterwards appointed organist in Clermont cathedral, applied himself to the study of the principles of his profession, and in 1722 printed the first fruits of his investigation in a treatise entitled "Traité de l'Harmonie." Four years after appeared his "Nouveau Système de Musique Théorique," which was followed by his "Génération Harmonique." In 1750 he published his celebrated "Dissertation sur le Principe de l'Harmonie," in which he reduces harmony to one single principle—the fundamental bass, on which he proves all the rest to depend. This work procured him an invitation from the court to superintend the opera at Paris. He possessed a great facility in adapting words to music, and piqued himself so much upon this talent, that he is said to have declared he would set a Dutch gazette if it was required of him. His remaining theoretical works are, "Remarks on the Demonstration of the Principles of Harmony," "Reply to a Letter of M. Euler on the Instinctive Love of Music in Man," "On the Mistakes of the Encyclopædia with Respect to Music," and "A Practical Code of Music." He was also the author of six operas, "Hippolyte et Aricie," "Castor et Pollux," "Dardanus," "Samson," "Pygmalion," and "Zoroaster," besides a great variety of ballets and other minor pieces. Louis XV. acknowledged his merits by the grant of a patent of nobility and the order of St. Michael. Rameau died at Paris in 1764.

RAMMOHUN ROY, RAJAH.—This celebrated Hindoo became a convert to Christianity and obtained distinction both by his writings and his diplomatic talents. The following details of the life of this extraordinary individual are abridged from a work by the celebrated Dr. Carpenter of Bristol. It was published under the title of "A Review of the Labours, Opinions, and Character of Rajah Rammohun Roy," and had a very extensive sale. He commences by saying, "Rammohun Roy was the son of Ram Kanth Roy. His grandfather resided at Moorshebad and for some time filled several very important offices under the Moguls; but, being ill-treated by them towards the end of his life, the son took up his abode in the district of Bordouan, where he had landed property. There Rammohun Roy was born, most probably about 1774. Under his father's roof he received the elements of native education, and also acquired the Persian language. He was afterwards sent to Patna to learn Arabic; and, lastly, to Benares, to obtain a knowledge of the Sanscrit, the sacred language of the Hindoos. His masters at Patna set him to study Arabic translations of some of the writings of Aristotle and Euclid; and it is probable that the training thus given his mind in acuteness and close reasoning, and the knowledge which he acquired of the Mahometan religion from Mussulmen whom he esteemed, contributed to cause that searching examination of the faith in

which he was educated, which led him eventually to the important efforts he made to restore it to its early simplicity.

His family was Brahminical, of high respectability; and, of course, he was a Brahmin by birth. After his death the thread of his caste was seen round him, passing over his left shoulder and under his right. His father trained him in the doctrine of his sect; but he very early observed the diversities of opinion existing even among the idolaters; and that while some exalted Brahma, the creator, others gave the ascendancy to Vishnu, the preserver; and others, again, to Siva, the destroyer. It is scarcely possible, too, but that his mind must have been struck by the simplicity of the Mahometan faith and worship; and, at any rate, it early revolted from the frivolous or disgusting rites and ceremonies of Hindoo idolatry. Without disputing the authority of his father, he often sought from him information as to the reasons of his faith: he obtained no satisfaction; and he at last determined, at the early age of fifteen, to leave the paternal home, and sojourn for a time in Thibet, that he might see another form of religious faith. He spent two or three years in that country, and often excited the anger of the worshippers of the Lama by his rejection of their doctrine, that this pretended deity—a living man—was the creator and preserver of the world. In these circumstances he experienced the soothing kindness of the female part of the family; and his gentle, feeling heart dwelt, with deep interest, at the distance of more than forty years, on the recollections of that period, which, he said, had made him always feel respect and gratitude towards the female sex, and which, doubtless, contributed to that unvarying and refined courtesy which marked his intercourse with them in this country. When he returned to Hindoostan, he was met by a deputation from his father, and received by him with great consideration. He appears, from that time, to have devoted himself to the study of Sanscrit and other languages, and of the ancient books of the Hindoos. He had frequent discussions with his father: through awe of him, however, he never avowed the scepticism which he entertained as to the present forms of their religion; but, from some indirect reproaches he received, he imagined that he had fallen under his father's suspicions.

His father had given him, for that country, a very superior education; but, having been brought up himself in the midst of the Mussulman court, he appears to have thought principally of those qualifications which would recommend his son to the ancient conquerors of India; and, till manhood, Rammohun Roy knew very little of the English language, and that little he taught himself. "At the age of twenty-two," says the editor of the English edition of the abridgment of the "Vedant" and the "Cena Upanishad," "he commenced the study of the English language; which, not pursuing with application, he, five years afterwards, when I became acquainted with him, could merely speak it well enough to be understood upon the most common topics of discourse, but could not write it with any degree of correctness. He was afterwards employed as dewan, or principal native officer, in the collection of the revenues, in the district of which I was for five years collector in the East India Company's civil service. By perusing all my public correspondence with dili-

gence and attention, as well as by corresponding and conversing with European gentlemen, he acquired so correct a knowledge of the English language as to be enabled to write and speak it with considerable accuracy." His father, Ram Kanth Roy, died in the year 1210 of the Bengal era, A. D. 1803, leaving three sons. Rammohun Roy was disinherited by his father on the ground of his having renounced the superstition of his forefathers. Nevertheless, as he some time after possessed considerable property, it is probable either that, though the sacrifice of his patrimonial rights was tendered at the shrine of truth and conscience, it was not eventually exacted from him, or that he received the property of his brothers on their decease. From this period he appears to have commenced his plans of reforming the religion of his countrymen; and, in the progress of his efforts to enlighten them, he must have expended large sums of money; for he gratuitously distributed most of the works which he published for the purpose. He now quitted Bordouan and removed to Moorshedabad; where he published, in Persian, with an Arabic preface, a work entitled "Against the Idolatry of all Religions." No one undertook to refute this book; but it raised up against him a host of enemies; and in 1814 he retired to Calcutta, where he again applied himself to the study of the English language, both by reading and by conversation; and he also acquired some knowledge of Latin, and paid much attention to the mathematics. At this time he purchased a garden, with a house, constructed in the European mode, in the circular road, at the eastern extremity of the city; and he gradually gathered round him enquiring intelligent Hindoos, of rank and opulence, some of whom united, as early as 1818, in a species of monotheistic worship.

The body of Hindoo theology is comprised in the "Veds," which are writings of very high antiquity, very copious, but obscure in style; and, about two thousand years ago, Vyas drew up a compendious abstract of the whole, accompanied with explanations of the more difficult passages. This digest Vyas called the "Vedant; or, the Resolution of all the Veds;" one portion of this respects the ritual, and another the principles, of religion. It is written in the Sanscrit language. Rammohun Roy translated it into the Bengalee and Hindoostanee languages, for the benefit of his countrymen; and afterwards published an abridgment of it, for gratuitous and extensive distribution. Of this abridgment he published an English translation in 1816, the title of which represents the "Vedant" as "the most celebrated and revered work of Brahminical theology, establishing the unity of the Supreme Being, and that he alone is the object of propitiation and worship." Towards the close of his preface, he thus writes:—"My constant reflections on the inconvenient, or rather, injurious rites introduced by the peculiar practice of Hindoo idolatry, which, more than any other pagan worship, destroys the texture of society,—together with compassion for my countrymen,—have compelled me to use every possible effort to awaken them from their dream of error; and, by making them acquainted with the (their) scriptures, enable them to contemplate, with true devotion, the unity and omnipresence of nature's God. By taking the path which conscience and sincerity direct, I, born a Brahmin, have exposed myself to the complainings and reproaches even of some of my rela-



tions, whose prejudices are strong, and whose temporal advantage depends on the present system. But these, however accumulated, I can tranquilly bear; trusting that a day will arrive when my humble endeavours will be viewed with justice—perhaps acknowledged with gratitude. At any rate, whatever men may say, I cannot be deprived of this consolation—my motives are acceptable to that Being who beholds in secret and compensates openly.”

After the publication of the “Vedant,” Rammohun Roy printed, in Bengalee and in English, some of the principal chapters of the Veds. The first of the series was published in 1816, and is entitled “A Translation of the ‘Cena Upanishad,’ one of the chapters of the Sama Veda, according to the Gloss of the celebrated Shancaracharya; establishing the Unity and sole Omnipotence of the Supreme Being, and that He alone is the Object of Worship.” This was prefixed to a reprint of the abridgment of the “Vedant,” published in London, in 1817, by some one who had enjoyed personal intimacy with him. The English preface contains a letter from Rammohun Roy to this gentleman, which shows how well he had, even at that time, overcome the difficulties of the English language. “The consequence of my long and uninterrupted researches into religious truth (he says in this letter) has been, that I have found the doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings, than any other which have come to my knowledge; and have also found Hindoos, in general, more superstitious and miserable, both in performance of their religious rites, and in their domestic concerns, than the rest of the known nations of the earth.” He then proceeds to state what he had done in order to render them “more happy and comfortable both here and hereafter;” and adds, “I, however, in the beginning of my pursuits, met with the greatest opposition from their self-interested leaders, the Brahmins, and was deserted by my nearest relations; and I, consequently, felt extremely melancholy. In that critical situation, the only comfort that I had was the consoling and rational conversation of my European friends, especially those of Scotland and England.” In that same letter he expresses his full expectation of speedily setting off for England; but says that he had been prevented from proceeding so soon as he could wish by the spread of his views, and the inclination manifested by many to seek for truth. It is not surprising that the interested advocates for heathen worship should endeavour to uphold it by imputations on the character of the reformer: and some one did publicly charge him with “rashness, self-conceit, arrogance, and impiety.” Every member of his own family opposed him; and he experienced even the bitter alienation of his mother, through the influence of the interested persons around her. He stated, however, that before her death she expressed her great sorrow for what had passed, and declared her conviction in the unity of God, and the futility of Hindoo superstition. D’Acosta, the editor of a journal at Calcutta, transmitted to the abbé Grégoire, in 1818, the various publications of this extraordinary man, with some account of his history; and through Grégoire, Rammohun Roy became extensively known and highly appreciated in France. D’Acosta says, that he carefully avoided every thing that could afford a pretext for excluding him from

his caste, since, as a Brahmin, it was his acknowledged duty to instruct his countrymen in the sense and real commands of their sacred books. He speaks of him as distinguished in his controversy more by his logical mode of reasoning than by his general views, though far from deficient in philosophy or information. He says that all his conversation, his actions, and his manners evince a powerful sentiment of individual dignity; while, in general, meanness and feebleness of mind are characteristic of the Hindoo; and that his ingenuous conversation often shows, in a strain half serious and half sportive, all that he wished to be able to do for his country. As to his personal exterior, at that period, D’Acosta says,—“He is tall and robust; his regular features, and habitually grave countenance, assume a most pleasing appearance when he is animated: he appears to have a slight disposition to melancholy.” “The moderation,” adds Abbé Grégoire, “with which he repels the attacks on his writings, the force of his arguments, and his profound knowledge of the sacred books of the Hindoos, are proofs of his fitness for the work he has undertaken; and the pecuniary sacrifices he has made, show a disinterestedness which cannot be encouraged or admired too warmly.”

It was about this period that Lieutenant-Colonel Fitzclarence (now the earl of Munster) became acquainted with Rammohun Roy. He speaks highly of this “most extraordinary” Brahmin, of his talents and learning; his intimate knowledge of our language, and eloquence in the use of it; his extensive acquaintance with our literature, as well as with the Arabic and Sanscrit; his clear intelligence of the politics of Europe, and especially of England; of his fine person, and most courtly manners. The representations of the earl indicate the amazing extent, tenaciousness, and accuracy of his memory; and in this and other respects fully accord with what we learn of him from other sources: the author was, however, mistaken in supposing that he had been “declared to have lost caste.” Rammohun Roy recently stated that every effort had been made for the purpose; and that he had been at an enormous expense to defend himself against a series of legal proceedings, instituted for the purpose of depriving him of caste, and thereby of his patrimonial inheritance. Through his profound acquaintance, however, with the Hindoo law, he baffled the efforts of his interested enemies, and proved in the courts of justice that he had not forfeited his rights. A part of his plan for correcting the errors of his countrymen, and disseminating the doctrine he had adopted, was the establishment of schools, at his own expense, with the aid of a few liberal and philanthropic individuals. The pupils of Rammohun’s school at Calcutta are likely to swell the sect of seceders from Brahminism, which now comprehends a considerable number of the rising generation. Another auxiliary part of his scheme was availing himself of the periodical press, the efficacy of which, in the propagation of truth, he could well appreciate. He was, at different times, the proprietor or publisher of newspapers in the native languages, one of which, the “Caumoodi” (set up by him in opposition to the Brahminical “Chundrika”), is now edited by his son, Radhaprasad Roy. In 1829 he became, in conjunction with Dwarkanath Tagore and Neel Rutton Holdar, a proprietor of an English newspaper, the

"Bengal Herald;" and was obliged, as such, to plead guilty in the supreme court of Calcutta to a libel on an attorney. This paper was soon after discontinued.

One of the great practical abuses against which Rammohun Roy early directed his assault was the practice of suttees. Prior to the death of his father he openly denounced this barbarous rite; and in 1810 he published, in Bengalee, for general circulation, a little tract, entitled "Conference between an Advocate for, and an Opponent of, the Practice of Burning Widows alive," and two years after a second Conference. The irresistible arguments contained in these little works silently prepared the way for the safe prohibition, by government, of this disgraceful custom. It is worthy of remark, however, that Rammohun Roy was long averse to the authoritative abolition of suttees. In the minute of Lord William Bentinck, proposing the regulation for that purpose, after referring to the opinion of Mr. H. H. Wilson, that the attempt to put down the practice would inspire extensive dissatisfaction, his lordship observes,—"I must acknowledge that a similar opinion, as to the probable excitation of a deep distrust of our future intentions, was mentioned to me in conversation by that enlightened native, Rammohun Roy, a warm advocate for the abolition of suttees, and of all other superstitions and corruptions engrafted on the Hindoo religion, which he considers originally to have been a pure deism. It was his opinion that the practice might be suppressed quietly and unobservedly, by increasing the difficulties, and by the indirect agency of the police. He apprehended that any public enactment would give rise to general apprehension; that the reasoning would be, 'While the English were contending for power they deemed it politic to allow universal toleration, and to respect our religion; but, having obtained the supremacy, their first act is a violation of their professions, and the next will probably be, like the Mahometan conquerors, to force upon us their own religion.'" When the resolution, however, was taken, and a remonstrance was got up by the anti-abolitionists, Rammohun Roy, in spite of threatened privation of caste, and even personal outrage, was one of the deputation who presented an address to Lord William Bentinck, expressive of native gratitude for this "everlasting obligation" conferred on the Hindoo community.

To the indefatigable endeavours of Rammohun to extinguish this and other deformities of the Brahminical system must be partly ascribed, amongst other effects, the hostility of the late rajah of Burdwan, one of his father's intimate friends, a powerful zemindar, distinguished for his bigotry as well as his immense wealth. Rammohun's daughter's son, Gooroodas Mookerjee, was dewan to Purtab Chunder, only son of the rajah of Burdwan: the young rajah died; and Rammohun's grandson acted as vakeel on behalf of the ranees, the wives of the deceased, against his father, in vindicating their rights in the courts. Tej Chund, the rajah of Burdwan, it would appear, attributed this proceeding to the advice of Rammohun, on account of the religious differences subsisting between them; and a suit which was instituted by the rajah in 1823, to recover the pretended balance of a bond given by the father of Rammohun, is expressly ascribed by the latter to personal resentment.

It has already been shown that as early as 1817 Rammohun Roy had directed his attention to the Christian religion; but he found himself greatly perplexed by the various doctrines which he saw insisted upon as essential to Christianity in the writings of Christian authors, and in conversation with those Christian teachers with whom he had communication; he resolved, therefore, to study the original Scriptures for himself, and for this purpose he acquired the knowledge of the Hebrew and Greek languages. Becoming strongly impressed with the excellence and importance of the Christian system of morality, he published in 1820, in English, Sanscrit, and Bengalee, a series of selections, principally from the first three gospels, which he entitled "The Precepts of Jesus, the Guide to Peace and Happiness." He passed by those portions of the evangelists which have been made the basis of distinctive doctrines; and also, except where closely interwoven with the discourses of Christ, the narratives of miracles—believing these to be less fitted to affect the convictions of his countrymen; while the preceptive part he deemed most likely "to produce the desirable effect of improving the hearts and minds of men of different persuasions and degrees of understanding." "This simple code of religion and morality," he says, at the close of his preface, "is so admirably calculated to elevate men's ideas to high and liberal notions of one God, who has equally subjected all living creatures, without distinction of caste, rank, or wealth, to change, disappointment, pain, and death, and has equally admitted all to be partakers of the bountiful mercies which he has lavished over nature; and is also so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves, and to society, that I cannot but hope the best effects from its promulgation in the present form."

This work was published anonymously, but without concealment of the source. It brought upon him some severe and unexpected animadversions in "The Friend of India," the writer of which uncourteously, as well as most unjustly, spoke of the compiler as a heathen. Under the designation of "A Friend to Truth," Rammohun Roy published "An Appeal to the Christian Public in Defence of the Precepts of Jesus," in which he declares that the expressions employed in the preface should have shown the opponent "that the compiler believed not only in one God, whose nature and essence is beyond human comprehension, but in the truths revealed in the Christian system." He further maintains, that the "precepts of Jesus contain not only the essence of all that is necessary to instruct mankind in their civil duties, but also the best and only means of obtaining the forgiveness of our sins, the favour of God, and strength to overcome our passions, and keep his commandments." He defends the system which the compiler had adopted to introduce Christianity to the native inhabitants, by appealing to the fact that nearly three-fifths are Hindoos and two-fifths Mussulmans,—the latter devoted from their infancy to the belief in one God; and declares that, from his own experience in religious controversy with them, he is satisfied that he was rendering them most service by making them acquainted with those precepts (by which he appears to have meant, more generally, instructions), "the obedience to which he believed most peculiarly required of a Christian, and such as



could by no means tend in doctrine to excite the religious horror of the Mahometans or the scoffs of the Hindoos." "Such dogmas, or doctrinal and other passages," he afterwards says, "as are not exposed to those objections, and are not unfamiliar to the minds of those for whose benefit the compilation was intended, are generally included, in conformity with the avowed plan of the work; particularly such as seem calculated to direct our love and obedience to the beneficent Author of the universe, and to him whom he graciously sent to deliver those precepts of religion and morality, whose tendency is to promote universal peace and harmony." When replying to the objections of the reviewer, that the precepts of Christ do not show how to obtain the forgiveness of sins and the favour of God, the Friend of Truth extracts from the compilation "a few passages of that greatest of all prophets who was sent to call sinners to repentance;" and adds, "Numerous passages of the Old and New Testaments to the same effect, which might fill a volume, distinctly promise us that the forgiveness of God, and the favour of his Divine Majesty, may be obtained by sincere repentance, as required of sinners by the Redeemer."

On these anonymous publications Dr. Marsham, of Serampore college, published a series of animadversions, which led to a very remarkable reply from Rammohun Roy—the "Second Appeal"—with his name prefixed; which is distinguished by the closeness of his reasonings, the extent and critical accuracy of his scriptural knowledge, the comprehensiveness of his investigations, the judiciousness of his arrangement, the lucid statement of his own opinions, and the acuteness and skill with which he controverts the positions of his opponents. All the publications of this controversy were soon reprinted in London.

The "Second Appeal" called forth another work from Dr. Marsham, to which Rammohun Roy published a reply in 1823, under the title of the "Final Appeal." His preceding works had been printed at the Baptist missionary press; but the acting proprietor declined, "although in the politest manner possible," to print the "Final Appeal; and Rammohun Roy purchased type, and commenced an independent printing press for this and other similar publications.

This enlightened Hindoo had long wished to visit England, and in consequence of this predilection he, on the 15th of November, 1830, accompanied by his youngest son, Ram Roy, and two native servants, one of them a Brahmin, left Calcutta in the Albion, bound for Liverpool. The vessel touched at the Cape in January, and arrived on the 8th of April, 1831, at Liverpool, where Rammohun Roy landed, and soon after proceeded to London. His arrival excited much interest. It was at a period when the whole nation was in a state of intense excitement in connexion with parliamentary reform; and, being well versed in our national history, and intimately acquainted with our political institutions and parties, he saw at once the bearings of the great measure, which, he wrote, would "in its consequences promote the welfare of England and her dependencies, nay, of the whole world." His official character brought him immediately into communication with the ministers, who recognised his embassy and his title; and by this means, as well as by the intrinsic recommendations of his fame and character,

he mixed with the highest circles. The court of directors of the East India company, though they did not recede from their determination, treated him with honour. He was entertained at a dinner, on the 6th of July, in the name of the company, at the City of London tavern. In September he was presented to the king by the president of the board of control, and had a place assigned to him at the coronation among the ambassadors. He appears indeed to have had no reason for dissatisfaction with our government, either in his individual or in his official capacity.

Mr. Hare, an English gentleman residing at Calcutta, of well-known and great respectability, from his earnest attachment to the rajah, had urged his brothers to do every thing in their power for him. With great difficulty they at last prevailed upon him, some months after his arrival, to accept a home in their house; and when he went to France for a few weeks, one of them accompanied him to Paris, where he was more than once at the table of Louis Philip. He continued to reside with Mr. John and Mr. Joseph Hare till he left London for Bristol, to spend a few weeks at Stapleton Grove, where his son had been passing his vacation, and continued waiting the often delayed arrival of his father. It was the intention of the rajah to proceed thence to winter in Devonshire, visiting on his way, or on his return, an old and attached friend near Taunton.

He had, however, scarcely been ten days in Bristol when he was attacked by illness. A gentleman who had enjoyed much intercourse with the rajah during the preceding week, and had occasionally corresponded with him before he left India, called accidentally at Stapleton, where he then resided, and was informed that he had been indisposed since the preceding day, but had thought medical advice unnecessary as he had taken some of his usual remedies. He found the rajah so ill, with feverish symptoms, as to occasion him considerable alarm. Medicines were prescribed, and followed by some relief; but an extremely dry and glazed tongue, frequent pulse, and incessant restlessness (though without much increase of heat or local pain), indicated the continuance of serious disorder. On the following Saturday Dr. Prichard visited him; and Dr. Carrick attended in consultation on Monday the 23rd. Some of the symptoms in the progress of his illness led to the conclusion that his head was considerably affected, though no pain was felt there, the stomach being the part of which he most complained. "His indisposition experienced but a temporary check from the remedies: severe spasms, with paralysis of the left arm and leg, came on during Thursday last, and he fell into a state of stupor during the afternoon of that day, from which he never revived; but breathed his last, at twenty-five minutes after two, on Friday morning, the 27th inst." His son, Rajah Ram Roy, and two Hindoo servants, with several attached friends who had watched over him from the first day of his illness, were with him when he expired.

A short time before the rajah expired, his Brahmin servant was told that if there were any observances which were required by his master's caste, or which would be satisfactory to his own mind, or to his Indian friends, he might now perform them; and Ram Rotun accordingly uttered a prayer in his master's ear, in which the frequent repetition of the word "Om" was alone distinguished. He also placed

iron under his bolster. Rammohun Roy says, that "Om, when considered as one letter, uttered by the help of one articulation, is the symbol of the Supreme Spirit." "Om implies the Being on whom all objects, either visible or invisible, depend, in their formation, continuance, and change." What was the precise import of Rumi Rotun's prayer, we have no present means of ascertaining; but those who peruse the "Prescript for Offering Supreme Worship," from which the above interpretations are extracted, will not deem it improbable that the prayer was purely monotheistical; if it had been employed by the direction or even permission of the rajah himself, no doubt could have existed as to the object of it. Following some requirements of caste, he had been accustomed to employ, at stated times, prescribed forms of prayer derived from his ancient faith; and this was in no way inconsistent with his reception of the Saviour as the specially-appointed revealer of the will of God.

RAMSAY, DAVID, M. D., an eminent American physician and popular historian, who was born in April 1749, in Lancaster county, Pennsylvania. His father was an Irish emigrant and a respectable farmer. In 1765 he graduated at Princeton college, and for two years subsequently was tutor to the children of a wealthy gentleman of Maryland. He then studied medicine at Philadelphia till early in the year 1772. He commenced the practice of his profession in Maryland, and after a year removed to Charleston, South Carolina, where he soon acquired celebrity. He laboured zealously with his pen to promote the independence of his country. For some time he attended the army in the capacity of a surgeon, and was at the siege of Savannah. He was a leading member of the legislature of South Carolina from 1776 to the conclusion of the war, and he was a member of the privy council part of the time, and, with many of the most respectable citizens of Charleston, suffered banishment by the enemy to St. Augustine. He was released after an absence of eleven months, and resumed the legislature of the state, where he distinguished himself by opposing the acts confiscating the estates of those who adhered to Great Britain, many of whom he thought acted from feelings of duty. In 1782 he was elected a member of the continental congress, and continued in that body till the close of the war. In 1785 he was elected to represent the Charleston district in congress, and in consequence of the absence of Mr. Hancock he was chosen its president, *pro tempore*, and filled the station for a year with great credit. In the following year he again returned to his profession and literary pursuits. He died on the 8th of May, 1815, in consequence of wounds received two days previous from the pistol of a maniac in open day within a few paces of his dwelling. As a politician Dr. Ramsay was disinterested and patriotic, and always endeavoured to allay invidious passions and inculcate unanimity. Dr. Ramsay's character as an author is well known. In 1785 he published a history of the revolution in South Carolina, which was translated and published in France. In 1790 he published "The History of the American Revolution," which passed through two large editions; in 1801, "The Life of Washington;" in 1808, "The History of South Carolina," being an extension of a work entitled "A Sketch of the Soil, Climate, Weather, and Diseases of South Carolina," published in 1796. These are his most important publications.

Besides his published works, Dr. Ramsay left, among his manuscripts, a history of the United States from their first settlement as English colonies to the end of the year 1808, and a series of historical volumes, entitled "Universal History Americanized, or an Historical View of the World from the Earliest Records to the Nineteenth Century, with a Particular Reference to the State of Society, Literature, Religion, and Form of Government of the United States of America." The first was published early in 1817, with a continuation to the treaty of Ghent by the Rev. Samuel Stanhope Smith, and other literary gentlemen. The latter, which had occupied Dr. Ramsay's leisure during more than forty years, was published in 1819. In private life Dr. Ramsay was remarkable for all the virtues by which it is adorned. He never allowed himself any intermissions of study that were not indispensable for the preservation of health, and gave but four hours in the night to sleep.

RAMSAY, ANDREW MICHAEL, a clever Scottish writer who was born at Ayr in 1686. Having completed his studies he became a tutor to the son of Lord Wemys, and subsequently went to Holland, where, after wavering for some time, he became a convert to the catholic faith in 1709. He was employed to educate the children of the pretender to the British throne, but lost his post and returned to England, where he was admitted fellow of the royal society, and the honour of a doctor's degree was conferred on him at Oxford. Returning to France he became intendant to the prince de Turenne, and died at St. Germain-en-Laye, on the 8th of May, 1743. He was the author of several works of considerable merit, the principal of which is his "History of Marshal Turenne."

RAMSAY, ALLAN.—This highly gifted Scottish poet was born in 1685, in a little village in the south of Scotland, and was the son of a peasant. He went to Edinburgh at the beginning of the last century, as apprentice to a hair-dresser. Having obtained notice for his social disposition, and his talent for the composition of verses in the Scottish idiom, and having changed his occupation for that of a bookseller, he became intimate with many of the literary characters of his time. He published, in 1721, a volume of his own poetical compositions, which was favourably received, and undertook to make a collection of ancient Scottish poems, under the title of "The Evergreen." He was afterwards encouraged to present to the world a collection of Scottish songs. From what source he procured the latter is uncertain; but as, in "The Evergreen," he made attempts to improve on the originals of his ancient poems, he probably used still greater freedom with the songs and ballads. To several tunes, words were adapted worthy of the delightful melodies they accompanied. In the execution of this part of his undertaking Ramsay associated with himself several men of talent; but the respective shares of the editor of the Scottish songs and his coadjutors, in the original compositions, cannot now be ascertained. Ramsay's principal productions are, "The Gentle Shepherd," and two additional cantos of "Christie Kirk of the Grene," a tale, the first part of which is attributed to James I. of Scotland. The latter, though objectionable in point of delicacy, has been regarded as the happiest of the author's effusions. His chief excellence, indeed, lay in the description of rural characters, incidents, and scenery; and he was well ac-



quainted with the peasantry of Scotland, their lives, and opinions.

In his "Gentle Shepherd," which is a rural drama, the characters are delineations from nature; the descriptive parts are in a style of beautiful simplicity, and the passions and affections of rural life are finely delineated. Throughout the whole there is an air of reality which cannot but strike the most careless reader; and no poem, perhaps, ever acquired so high a reputation, in which truth received so little embellishment from the imagination. When he attempts descriptions of high life, and aims at pure English composition, he fails entirely, becoming feeble and uninteresting; neither are his familiar epistles and elegies in the Scottish dialect entitled to much approbation. He died in 1758.

RAMSDEN, JESSE, an eminent mechanist and optician, who was born at Halifax, in Yorkshire, in 1738. He applied himself to engraving, and, in the course of his employment, having to engrave several mathematical instruments, finally constructed them himself. He married a daughter of Mr. Dolland, the celebrated optician, and opened a shop in the Haymarket, whence he removed to Piccadilly, where he remained until his death in 1800. Ramsden obtained a premium from the board of longitude for the invention of a machine for the division of mathematical instruments; he also improved the construction of the theodolite, the pyrometer for measuring the dilatation of bodies by heat, the barometer for measuring the height of mountains, &c.; also the refracting micrometer and transit instrument and quadrant. He made great improvements in Hadley's quadrant and sextant, and procured a patent for an amended equatorial. Mr. Ramsden, who was chosen a fellow of the royal society in 1786, was distinguished during the whole of his life by an enthusiastic attention to his own profession, which formed his amusement as well as his occupation; and such was his reputation that his instruments were bespoken from every part of Europe; and, ultimately, to obtain the fulfilment of an order was deemed a high favour.

RAMUS, PETER, a philosopher of the sixteenth century who was a native of France. He went to Paris about 1523, when he was but eight years old, and became a lackey in the college of Navarre. Such was his strong inclination for learning, that he not only devoted to study all the time he could spare in the day, but also a part of the night. After attending a course of philosophy he was admitted to the degree of M. A., on which occasion he contested the infallibility of Aristotle. His opinions excited violent opposition, and the partisans of the Aristotelian philosophy had recourse to the civil power in order to silence their adversary. His publications were prohibited, and ordered to be burnt before the royal college of Cambray, and he was commanded to abstain from teaching his doctrines in 1543. Having obtained the patronage of the cardinal De Lorraine, the prohibition of lecturing was withdrawn in 1547; and in 1551 he was appointed royal professor of rhetoric and philosophy at Paris. His spirit of free inquiry ultimately led him to become a protestant. This change obliged him to flee from Paris, but in 1563 he was restored to his chair. In the massacre of St. Bartholomew's in 1571, Ramus was one of the victims. His works relating to grammar, logic, mathematics, &c., are numerous.

RANDOLPH, THOMAS, an English divine, who was born in 1523, and educated at Christ Church college, Oxford. He never rose to eminence in the church, but during the reign of Queen Elizabeth he was employed in several diplomatic missions to Paris, Edinburgh, and Moscow. He was rewarded by his royal mistress with the honour of knighthood, and died in 1590. Sir Thomas Randolph was the author of several works, the principal of which was an account of his embassy to Russia.

RANDOLPH, THOMAS, a celebrated English poet, who was born at Newnham in Northamptonshire. He was educated at Westminster school, from which foundation he was sent to Trinity college, Cambridge, in 1623, where he obtained a fellowship, and afterwards took his degree of master of arts. Very early in life he gave proofs of considerable talents, and was not only admired by the learned at the university, but was in equal favour with the wits and poets of the metropolis. His learning, gaiety of humour, and readiness of repartee, gained him admirers, procured him admission in society, and especially recommended him to Ben Jonson. As a dramatic writer his talents were entirely confined to comedy; and Baker pronounces his language elegant, and his sentiments just and forcible; his characters strongly drawn, and his satire well chosen and poignant; and this critic also recommended the altering his pieces so as to render them fit for the present stage, or, at the least, giving the world a correct and critical edition of them.

The dramas which he composed appeared in 1638, edited by his brother, Mr. Thomas Randolph, of Christ Church college, Oxford, along with his poems, some of which have considerable merit. Of his dramatic works, "The Muses' Looking Glass" is the most generally admired; in it there is great variety of characters of the passions and vices, drawn with much truth, and interspersed with many strokes of natural humour.

RANDOLPH, PEYTON, a celebrated American, who was descended from one of the most ancient and respectable families of Virginia. After passing with credit through the college of William and Mary, he came to England to pursue a course of legal study at the Temple. On his return to Virginia he entered at once into practice. In 1748, when he was about twenty-five years of age, he was the king's attorney-general for the colony, and the same year he was elected a member of the house of burgesses for the city of Williamsburg, and during the session was placed at the head of a committee appointed to prepare a general revisal of the laws of the colony. From this period he continued to be a conspicuous and useful member of the legislature. Lieutenant-governor Dinwiddie, soon after his arrival in 1752, attempted to impose an exorbitant charge for his signature to every patent for land. This being unauthorized by any law, the house of burgesses chose Mr. Randolph to oppose it before the king and council. He accordingly came to England and urged the suit, but without success. In 1755, when the defeat of General Braddock, and the retreat of Colonel Dunbar, had laid the frontiers of Pennsylvania, Maryland, and Virginia completely open to the inroads of the savages, Mr. Randolph, and various other gentlemen, formed themselves into a regiment, and marched to the frontier to join the colonial force under Colonel Washington, but the enemy retreated

to Fort Du Quesne without any engagement taking place. In 1764 he drew up an address from the house of burgesses to the king of Great Britain against the passage of the stamp act. In April 1766 he was chosen speaker of the house, and about the same time resigned the office of attorney-general. In all the measures of opposition to the English government he took a prominent part. He was chairman of the committee of correspondence, appointed by the legislature to obtain early and authentic information of all such acts of the British government as might bear upon the interests of the colonies, and to maintain a constant communication on these subjects with the legislatures of the other colonies, and which, by its recommendations, brought about the meeting of the first general congress at Philadelphia. To that assembly he was sent as a delegate from his native province, and was immediately elected its president. In consequence, however, of indisposition he retained it only for five or six weeks. On the 20th of the ensuing March he presided at the convention of deputies assembled at Richmond, and was again chosen a delegate to the congress which was to be held at Philadelphia on the 10th of May. A few days after the meeting of congress in May 1775, Lord North's conciliatory proposition having arrived in America, Mr. Randolph returned to Williamsburg, to be present at the assembling of the house of burgesses of Virginia, which the governor had summoned in order to lay before them the proposition. He resumed his situation as speaker of the house, and consigned to Jefferson the task of drawing up the answer to the British minister. After the adjournment of the house of burgesses he returned to congress, but his services there were of short continuance. A stroke of apoplexy put an end to his patriotic career on the 21st of October, 1775, in the fifty-third year of his age.

**RANDOLPH, THOMAS**, a celebrated English divine, who was born at Canterbury about the beginning of the last century, and after completing the rudiments of his education, was sent to Corpus Christi college, Oxford. In 1748 he was made president of the college in which he was educated, and also received several valuable church preferments, the last of which was being made archdeacon of Oxford. He died in 1783, leaving two sons, both of whom rose to eminence in the church. As a writer Dr. Randolph was principally distinguished for his controversial works; among them we may mention his celebrated "Vindication of the Trinity," and "A View of the Ministry of our Saviour Jesus Christ."

**RAPHAEL, RAFFAELLO, SANZIO DA URBINO**.—This distinguished modern painter was born at Urbino in 1483, and was the son of an artist, who placed him for improvement under Pietro Perugino for three years. At the end of that period he went with him to Sienna and Florence, where he remained for a considerable period of time. Among his earliest works we may mention his *Mater Dolorosa*, over which he delineated, in a second picture, God the Father, with some other easel-pieces, and a Christ, with God the Father surrounded by several Saints, for the small Camaldulian convent, which was his first painting in fresco. All these works partake somewhat of the style of his master, and do not exhibit the grandeur, dignity, and power of his later performances, but are distinguished for the sensibility and feeling belonging to the earlier school. His de-

sire for further improvement drew him a second time to Florence, where he zealously pursued his study of the old masters above mentioned, and where his acquaintance with Fra Bartolomeo gave him a more correct knowledge of colouring. He seems to have spent the whole time of his residence in that city in his studies, at least it is known that he executed there nothing but a few portraits, and the cartoon for his *Entombing of Christ*. This picture itself he painted in Perugia, whence it was afterwards transferred to the Borghese palace at Rome. It is a miracle of composition, design, and expression, and was surpassed in these respects by few of his subsequent performances. After finishing it Raphael returned for the third time to Florence, where his studies became again his chief employment; at least we are able to point out with certainty, as having been executed at this time, only the excellent *Madonna called La Bella Giardiniera*, and another *Madonna*, with the *Fathers of the Church*, neither of which was entirely finished by Raphael.



His repeated residence in Florence had the greatest influence, not only on himself, but on the whole of the modern school of art. He found that Cimabue, Giotto, Fiesole, and the Florentine artists of the time, could not only compete with his teacher, Perugino, in all the departments of art, but that some of them—Masaccio, Fra Filippo Lippi, Mariotto Albertinelli, Ghirlandaio, and Fra Bartolomeo—surpassed him in excellence of composition, correctness of design, and liveliness of colouring. In the works of Ghirlandaio, and above all of Masaccio, he found, what he most desired, a grander style in forms, drapery, and outline. As Raphael had already acquired the excellencies of the greatest masters of his time in Romagna, he now possessed himself of those of the Florentine school, for which he ever entertained a great esteem. A striking proof of this was his copying in his loggie, without the least alteration, two figures by Masaccio, which may still be seen in the Carmelite monastery at Florence, viz., Adam and Eve driven from Paradise by the Angel. Pope Julius II. had employed Bramante in rebuilding St. Peter's and in the embellishment of the Vatican. At Bramante's suggestion Raphael was in 1508 in-



vited to Rome. The pope received him with distinguished favour, and the artists of Rome with the greatest respect. Here he executed the *Disputa*, or *Dispute of the Fathers of the Church*, on the wall of the second chamber, called the *stanza della Segnatura*, next to the great hall of Constantine. Between this painting and his *Entombing of Christ* there is a similarity, which is not the case with his later performances. In the grouping, also, he has adhered to the style of his earlier predecessors, but the *Disputa* is by far the more perfect of the two. All is life, motion, action: the variety of the characters is admirable; every stroke is full of meaning.

If we divide Raphael's works into several periods, the first comprising his earliest performances executed in the manner of Perugino, the second comprising those which he executed in Urbino, Florence, &c., we recognise in the *Disputa* the transition to the third manner, which is still more clearly manifested in the *School of Athens*, the second grand painting in this chamber. This painting (which was probably preceded by the *Parnassus*, the third great painting of the room) displays far more freedom of handling, and more manliness and energy. By it Raphael gained so completely the favour of the pope, that he caused almost all the frescoes of other artists in the Vatican to be effaced, that the rooms might be adorned by him. Raphael painted in their stead, in the above-mentioned stanza, the allegorical figures of *Theology*, *Philosophy*, *Justice*, and *Poetry*, in the corners of the ceiling; the *Fall of Adam*, *Astronomy*, *Apollo and Marsyas*, and *Solomon's Judgment*; all having reference to the four principal figures of the apartment; and, lastly, on the fourth wall, over the windows, *Prudence*, *Temperance*, and *Fortitude*; below them the emperor *Justinian*, delivering the Roman law to *Tribonian*, and *Gregory the Tenth* giving the *Decretals* to an *Advocate*, and under them *Moses*, and an armed allegorical figure. In 1511 all the pieces of the first stanza or hall were finished. According to Vasari's account he now executed several less important but excellent frescoes, viz., *Isaiah in St. Augustine's*, the *Prophets and Sibyls in St. Maria della Pace*, and the celebrated *Madonna di Foligno in the Vatican*. The progress which Raphael made in his peculiar style is shown by his next painting in the stanza, the *Expulsion of Heliodorus from the Temple*. Here the style is far more earnest, grand, bold, and energetic, the execution far more spirited and masterly. This was followed in 1514, after the accession of the new pope, *Leo X.*, by his *Leo the Great* stopping the *Progress of Attila*, the *Deliverance of Peter from Prison*, and, on the ceiling of this stanza, *Moses viewing the burning Bush*, the *Building of the Ark*, the *Sacrifice of Isaac*, and *Jacob's Dream*. Nearly contemporary with them are the following easel paintings, the celebrated *Madonna del Pesce* in the *Escorial*, which was transferred in Paris from wood to canvass; his equally beautiful *Cecilia*, which is said to have been finished by *Giulio Romano*; a *Holy Family* called *La Perla*, in the *Escorial*; *Ezekiel's Dream*; among several *Madonnas* that called *Dell' Impaunato*; *Christ bearing the Cross*, known by the name of *Lo Spasimo di Sicilia*, now in *Madrid*; *Christ in Glory*, surrounded by *Saints*; *I cinque Santi*; his own portrait; the portrait of *Leo X.*, &c.

Albert Dürer, induced by Raphael's reputation, is

said to have made him an offer of his friendship, and to have sent him several of his own etchings, with his portrait, and to have received in return a number of drawings by Raphael's hand. With the *Conflagration of the Borgo*, extinguished by the *Prayers of Leo*, Raphael began the third stanza of the Vatican. This work is a master-piece for strength and truth of expression, beauty of forms, excellence of grouping, and variety. It was followed by the *Coronation of Charlemagne*, *Leo III.'s Vindication of Himself before Charlemagne*, and the *Victory of Leo IV. over the Saracens at Ostia*. He next completed the galleries of the Vatican palace, by which the rooms communicate, and which had been left unfinished by Bramante, and furnished designs for the paintings and stucco-work with which they were to be adorned. The execution of the paintings, excepting four done by himself, Raphael entrusted to *Giulio Romano* and some of his other pupils, and the stucco-work to *John of Udine*. In this way was formed a complete series of works of art, which have exalted the palace of the Vatican into a temple of the arts. The pope, charmed with the excellence of these performances, committed to Raphael the decoration of another stanza of the Vatican, with images of the saints and apostles, appointed him superintendent of all the embellishments of this palace, and loaded him with marks of honour. During this time Raphael produced many other excellent paintings, prepared designs for several palaces in Rome and other cities of Italy, and finished the *Madonna for the church of St. Sixtus in Piacenza*, unquestionably one of the master-works of his pencil. The loftiness, dignity, and sublimity, combined with sweetness, grace, and beauty which reign in this picture render it inimitable. Other works of this period are, *St. Michael*, the portraits of *Beatrice*, of *Ferrara*, of his beloved *Fornarina*, of *Carondelet*, of *Count Castiglione*, and of the beautiful *Joanna of Arragon*. Of the last there are two excellent copies, which are often represented as the work of the artist himself, one in the possession of *Count Fries at Vienna*, the other of *Woher at Basle*.

To this time, also, belong the frescoes in the *Farnesina*, representing the life of *Psyche* in twelve pictures, and *Galatea*, all, except the last, executed by his scholars; also the designs from the fable of *Psyche*, altogether different from the former, thirty-eight in number, and the *Madonna della Seggiola*. It was probably at a later period that Raphael prepared for *Augustino Ghigi* designs for the building and decoration of a chapel in *Sta Maria del Popolo*, and for *Leo X.* the celebrated cartoons for the tapestry of one of the chambers of the Vatican. These tapestries were afterwards annually exhibited in the Vatican, on the festival of *Corpus Christi*, but have lately been dispersed. This is the more to be lamented, since they have often been preferred to the stanza of Raphael, in point of composition, loftiness of character, variety of expression, grouping, attitudes, &c. For painting the fourth stanza—the hall of Constantine, in oil—Raphael left only a few sketches, especially of the battle between *Constantine and Maxentius*, which were used by *Giulio Romano* and his other scholars, to whom the labor was eventually entrusted. The pictures, however, of *Justice* and *Benignity*, in this hall, were probably executed by his own hand. Several easel-paintings, also, seem to have been executed by him about this period; among others, *John in the Desert*, of which

there exist several copies, viz. in Florence, in London, in the gallery of the king of the French, in Vienna, and in Darmstadt: the copies are so good, and so much alike, that the original cannot be distinguished, and is not known; his Madonna and Child, on whom an angel is strewing flowers, and a St. Margaret. Raphael's last and unfinished painting—the Transfiguration of Christ—is in the Vatican. Although critics have objected to this painting that it contains two subjects, and consists of two pictures, every one must concede that it is the most perfect masterpiece which modern art has produced. The composition is so noble, and the design so perfect, the expression so elevated and sublime, the characters so various, the colouring (as far as it proceeds from Raphael) so true and vigorous, that it surpasses all his other works in these points. The head of Christ, in which this combination is most admired, is said to have been his last labour. Attacked by a violent fever, which was increased by improper treatment, this great artist died at the age of thirty-seven years. His body was laid out in state in his study, before his Transfiguration, and consigned, with great pomp, to the church of Sta Maria Rotonda, which was formerly the Pantheon, where his bones still rest, with the exception of his skull, which was afterwards placed in the academy of St. Luke. His tomb is indicated by his bust, executed by Naldini, and placed there by Carlo Maratti, and by the epitaph of Cardinal Bembo:—

"Ille hic est Raphael, timuit quo sospite vinci  
Magna rerum parens, et moriente mori."

All contemporary authors describe Raphael as kind, obliging, modest, and amiable, equally respected and beloved by high and low. The beauty of his figure, and his noble countenance, which inspired confidence, prepossessed the beholder in his favour at first sight. He died unmarried, though by no means averse to women. In accordance with his last will, his property went to his favourite scholars, Giulio Romano and Francesco Penni. When we consider the number of Raphael's paintings, however severe we may be in judging of their genuineness, it seems hardly credible that the entire compass of a human life could be sufficient for their execution. They prove the wonderful fecundity of his genius, and the facility with which he executed. It is, moreover, to be considered that Raphael furnished the designs for a great number of pieces executed by his scholars; devoted much study to his most important paintings (as is shown by the numerous sketches of Madonnas, of the School of Athens, of the Dispute of the Fathers, &c.); and, in many cases, first drew all his figures naked, in order the better to adapt the drapery and its folds to their respective attitudes. And if we further reflect that the supervision of the building of St. Peter's church, and the preparation of designs for the erection of other churches and palaces, with several other collateral tasks, were imposed on him, we must be struck with the highest admiration of his genius. At first, his design, conformably with the taste of the times, and the instruction which he had received, was somewhat stiff and dry. After studying with assiduity nature and the antiques, he formed for himself an ideal, which, by its harmony with nature, touches the feelings, while the Greek ideal rather overpowers by its loftiness. In his manhood, his pencil acquired greater freedom, and his figures became full of life and motion. His

drapery, always simple and light, in his latest pieces generally forms large masses, and is excellently arranged, so as not to conceal the parts intended to be shown. In foreshortening, and in perspective, he was imperfect. In colouring, he was at first dry; till, taught by Fra Bartolomeo, he consulted nature alone. Although in this department of the art he never reached the excellence of Correggio or Titian, his colours always appearing too heavy and dull, yet his St. John in Florence, and Fornarina, and his Transfiguration, show how far he had advanced; and only from these pictures can we form a judgment; for his other works, of the best period, were generally executed by his scholars, or, at most, retouched by him. The distribution of light and shade Raphael understood very well; but, with respect to the *chiaro scuro*, he is by no means to be compared with the above-mentioned great colourists. On the other hand, composition and expression must almost be considered Raphael's exclusive property; and, in these respects, he has never found a rival. He always selected the moment of action which expressed most clearly the dispositions of the actors. Avoiding all unnecessary exertion of strength, all excess, occupied solely with the object to be represented, he endeavoured to give to his persons just so much motion as was requisite. Thence it is that we frequently find in his works straight, simple attitudes, which are, nevertheless, so beautiful in their place, and leave so much room for the expression of feeling. Unlike other artists, he first meditated on the whole of the scene to be represented, and the general character of the expression; next proceeded to the figures, and lastly to the single parts of them. In this way, his figures possess a harmony at which many other artists have aimed in vain. The most distinguished of his scholars were, Giulio Pippi Romano, Francesco Penni il Fattore, Polidoro Caldara di Caravaggio, Benvenuto Garofalo, John of Udine, Bartolomeo Ramenghi il Bagnacavallo. These, with their followers, and later imitators, constitute the Roman school, founded by Raphael, which has ever been distinguished above others for the excellences which belonged to its founder.

RAPIN DE THOYRAS, PAUL, an historian, born at Castres, in Languedoc, in 1661, and studied law under his father, who was an advocate, until the revocation of the edict of Nantes drove him to England, and subsequently to Holland, where he entered a company of French cadets. In 1689 he followed the prince of Orange into England, and distinguished himself at the battle of the Boyne. In 1707 he settled at Wesel, in the duchy of Cleves, and devoted himself to the composition of his celebrated "History of England." He died at Wesel in 1725. His great work, "L'Histoire d'Angleterre," has been twice translated into our own language, and Tindal continued it up to 1760. It is prolix and unanimated, but impartial, and contains much solid information.

RAVENSCROFT, THOMAS, an English musician, who was principally celebrated from being the author of a work entitled "A Brief Discourse of the True but Neglected Use of Characterizing the Degrees by their Perfection, Imperfection, and Diminution, in Measureable Musick, against the Common Practice and Custom of the Times." He died in 1640.

RAWLEY, WILLIAM.—This learned chaplain of the celebrated Sir Francis Bacon, and editor of his



works, was born at Norwich about the year 1588. He studied at Benet college, Cambridge; took a bachelor of arts degree in 1604, a master's in 1608, a bachelor of divinity's in 1615, and a doctor's in 1621. After he was chosen fellow of his college, he took holy orders, and was shortly after promoted to the rectory of Landbeach, near Cambridge. He held this living till his death, which took place on the 18th of June, 1667; nor does it appear that he had any other preferment, which may seem somewhat marvellous when it is considered that he was not only domestic chaplain to Lord Verulam, who had the highest opinion of his abilities, as well as the most affectionate regard for his person, but chaplain also to the kings, Charles I. and II.

**RAWLINSON, THOMAS**, a learned bibliomaniac or book collector of the last century. He was the son of Sir Thomas Rawlinson, who at one period was lord mayor of London. His father had him educated for the profession of the law. So strong, however, was his passion for collecting books, that while he resided in Lincoln's Inn he devoted four rooms to his library, and himself slept in a small closet adjoining. He subsequently removed his library to a large house in Aldersgate Street, where he made extensive additions to it; however, it was at last sold by auction. Mr. Rawlinson died in 1725, three years after the sale of his library.

**RAUCH, CHRISTIAN**, a celebrated professor of sculpture in the academy of fine arts in Berlin, who was born, in 1777, in Waldeck. After having spent some time in Berlin, he went in 1805 to Rome. In 1811 the king of Prussia invited him to Berlin to execute a mausoleum for the late queen in Charlottenburg. In 1814 this monument was erected, and forms one of the finest works of modern art. In 1815 he was charged by the king to execute the statues of Scharnhorst and Bülow, which are now standing in Berlin, nearly opposite the king's palace. He also made a model of a bronze statue of Blucher for the city of Breslau. Another statue of Blucher, made by him, eleven feet high, on a pedestal sixteen feet high, entirely of bronze, stands in Berlin. He also produced several other fine works.

**RAUCOURT, SOPHIA**, a French actress of eminence, whose proper name was Saucerote. She was born at Nancy in 1756, and was the daughter of a theatrical performer. She first appeared on the stage at Paris in 1772, in the character of Dido, and soon acquired great professional reputation, which she enjoyed till 1776, when she suddenly fled from France to avoid her creditors. Having returned to the Paris stage in 1779, she continued to be one of its principal ornaments till her imprisonment during the reign of terror in 1793. She was discharged after six months' confinement, but experienced other persecutions till she obtained the protection of Napoleon. Madame Raucourt died in January 1815.

**RAY, JOHN**, a distinguished English naturalist and philosopher, who was born at Black Notley, in Essex, on the 29th of November, 1628. Having completed the rudiments of his education he was sent to Cambridge, and entered at Catherine Hall; but subsequently removed to Trinity college, where he took his degree of B. A. In 1651 he was chosen Greek lecturer of the college, and two years after was appointed mathematical lecturer to the same foundation. In 1660 he published "A Catalogue of the Cambridge Plants," in order to promote the study of botany, which was

then much neglected, and the encouragement this work met with encouraged him to proceed further in his studies and observations. He extended his pursuits throughout the principal part of England, Wales, and Scotland; and in these journeys, though he sometimes went alone, yet he had generally the company of Mr. Willoughby, his pupil Sir Philip Skipton, &c. At the restoration of the king he resolved to enter holy orders, and was ordained by the bishop of Lincoln.



In April 1663 Mr. Ray, accompanied by several scientific gentlemen, went over to Calais, and thence through different parts of Europe; an account of which Mr. Ray, in 1673, published. He arrived in England in March 1665, and immediately recommenced his philosophical studies with his usual attention, and shortly after was made fellow of the royal society.

In the spring of 1669 Mr. Ray and Mr. Willoughby commenced experiments relative to the tapping of trees, and the ascent and descent of the sap; which are published in "The Philosophical Transactions." About this time Mr. Ray published his "Collection of English Proverbs." This book, though sent to Cambridge to be printed in 1669, was not published till 1672. He also prepared his "Catalogue of English Plants" for the press, which came out in 1670.

In 1672 he lost his friend Mr. Willoughby, who died in his thirty-seventh year at Middleton Hall, his seat in Yorkshire; "to the infinite and unspeakable loss and grief," says Mr. Ray, "of myself, his friends, and all good men." Mr. Willoughby made Mr. Ray one of the executors of his will, and charged him with the education of his sons. The eldest of these young gentlemen not being four years of age, Mr. Ray for their use composed his "Nomenclator Classicus." Francis, the eldest, dying before he was of age, the younger became Lord Middleton. Shortly after the death of Mr. Willoughby, Mr. Ray lost another of his friends, Bishop Wilkins.

About the end of 1673 he published his "Observations, Topographical, Moral, &c." made in foreign countries; to which was added his "Catalogus Scriptorum in Exteris Regionibus Observatarum;" and about the same time, his "Collection of Unusual or Local English Words." In 1674 Mr. Oldenburgh, the secretary of the royal society, renewed his cor-

respondence with Mr. Ray, which had been some time intermitted. Mr. Ray sent him "A Discourse concerning Seeds, and the Specific Differences of Plants;" which Oldenburg tells him, was so well received by the president and fellows of the royal society that they returned him their thanks.

The year 1674 he spent in preparing Mr. Willoughby's "Observations about Birds" for the press; which, however, was not published till 1678. About 1676 he quitted Middleton Hall, and retired with his wife to Sutton Cofield, about four miles from Middleton. Some time after he went into Essex to Faldorne Hall, where he continued till June 1679, and then removed to Black Notley, his native place. Being settled here and free from interruptions, he resumed his wonted labours, particularly in botany; and one of the first works he finished was his "*Methodus Plantarum Nova*," which was published in 1682. This was preparatory to his "*Historia Plantarum Generalis*;" the first volume of which was published in 1686, the second in 1687, and the third some years after. To the compiling of this history many learned contemporaries assisted. He had published his "Observations upon Birds" in 1678, and in 1685 he published his "History of Fishes."

Mr. Ray's health now began to be impaired by years and study; yet he continued his labours from time to time. He published, in 1688, "*Fasciculus Stirpium Britannicarum*;" and in 1690, "*Synopsis Methodica Stirpium Britannicarum*," which was republished, with great amendments and additions, in 1696. Shortly after he commenced his celebrated work, entitled "The Wisdom of God manifested in the Work of the Creation." It was followed by "Three Physico Theological Discourses concerning the Chaos, Deluge, and Dissolution of the World." Both these works have been reprinted with large additions.

Soon after these theological works came out, his "*Synopsis Methodica Animalium Quadrupedum*" was ready for the press, and published in June 1697, and soon after finished "A Synopsis of Birds and Fishes." He made a catalogue of Grecian, Syrian, Egyptian, and Cretan plants, which was printed with Rauwolf's travels; and the year after published his "*Sylloge Stirpium Europæarum extra Britanniam*." He lived, however, some years after the publication of these works; for his death did not take place till the 17th of January, 1705.

Almost the last letter which he wrote was addressed to Sir Hans Sloane, as follows:—

"Black-Notley, January 1, 1704.

"Dear Sir,—The best of friends: these are to take a final leave of you as to this world. I look upon myself as a dying man. God requite your kindness expressed any ways towards me an hundred fold: bless you with a confluence of all good things in this world, and eternal life and happiness hereafter. Grant us an happy meeting in heaven.

"I am, Sir, eternally yours,

"JOHN RAY."

"P. S. When you happen to write to my singular friend, Dr. Hotton, I pray tell him I received his most obliging and affectionate letter, for which I return thanks; and acquaint him that I was not able to answer it, or—"

The following account of Mr. Ray's dying words, is from a MS. of the Rev. Mr. Pyke, prebendary of Norwich, and at that time rector of Black Notley: "I am a priest of the church of England, ordained

by Dr. Sanderson, then bishop of Lincoln. That I did not follow the peculiar duties of my function more is now the greatest concern and trouble to me. I do here profess, that as I have lived so I desire, and by the grace of God resolve, to die in the communion of the catholic church of Christ, and a true though unworthy son of the church by law established in this kingdom. I do think, from the bottom of my heart, that its doctrine is pure, its worship decent and agreeable to the church and word of God, and in the most material point of both conformable to the faith and practice of the godly churches of Christ in the primitive and pure time. I am not led to this persuasion so much from force of custom and education as upon the clear evidence of truth and reason; and after a serious and impartial examination of the grounds thereof, I am fully persuaded that the scruples men raise against joining in communion with it are unreasonable and groundless; and that the separation which is made may very justly be charged upon the dissenters themselves as the blame-worthy authors of it."

RAYMOND, ROBERT BARON, a celebrated English lawyer, who lived about the time of the Hanover succession. At that period his father, Sir Thomas Raymond, was a judge in the king's bench, and in the reign of Queen Anne his son, the subject of the present memoir, was raised to the peerage, and was a commissioner of the great seal under two of her successors. He was the author of a folio volume of "Rubrics," in addition to which he compiled two volumes of "Reports."

REAUMUR, RENE ANTOINE DE, a celebrated French philosopher, who was born at Rochelle in 1683, and became distinguished for his knowledge in almost every branch of science. Among his most useful productions we may mention his work entitled "*Traite sur l'Art de Convertir le Fer en Acier et d'adoucir le Fer poudu*," but his most celebrated work was his "*Memoires pour servir à l'Histoire des Insectes*." The last named work placed him in the first rank of modern naturalists. His death took place on the 18th of October, 1757.

REED, JOSEPH, a distinguished American, who was born in New Jersey on the 27th of August, 1741. At the age of sixteen he graduated at Princeton college, and after studying law in that place he came to England, where he prosecuted his studies until the disturbances produced in the colonies by the stamp act. On his return he commenced the practice of his profession in Philadelphia, and met with distinguished success. He embarked actively in the political struggle of the day on the side of independence, and in 1774 was appointed one of the committee of correspondence of Philadelphia. He was in the same year also president of the first provincial convention held in Pennsylvania, and a delegate to the continental congress. On the formation of the army he resigned a lucrative practice, and, at the solicitation of General Washington, repaired to the camp at Cambridge, where he was appointed aide-de-camp and secretary to the commander-in-chief. Throughout this campaign, though acting merely as a volunteer, he displayed great courage and military ability. In the beginning of 1776 he was made adjutant-general, and contributed materially by his local knowledge to the success of the affairs at Trenton and Princeton. During the week which elapsed between the two actions, he proposed to six Philadelphian gentlemen,



members of the city troop, to accompany him on an excursion to obtain information. They advanced into the vicinity of Princeton where the enemy was stationed, and surprised twelve British dragoons in a farm-house, who surrendered to this party of half their number and were conducted by them to the American camp. At the end of the year he resigned the office of adjutant-general. In 1777, within a period of less than two months, he was appointed chief-justice of Pennsylvania, and named by congress a brigadier-general. He declined both offices, however, but continued to serve as a volunteer until the close of the campaign. He was present at almost every engagement in the northern and eastern section of the union; and, although at each of the battles of Brandywine, White Marsh, and Monmouth he had a horse killed under him, he had the good fortune never to receive a wound.

In 1778 he was elected a member of congress and signed the articles of confederation. About this time the British commissioners, Governor Johnstone, Lord Carlisle, and Mr. Eden, invested with power to treat concerning peace, arrived in America; the former of whom addressed private letters to Mr. Laurens, Mr. Dana, Mr. Morris, and Mr. Reed, offering them various inducements to lend themselves to his views. He caused information to be secretly communicated to General Reed that if he would exert his abilities to promote a reconciliation, 10,000*l.* sterling, and the most valuable office in the colonies, should be at his disposal. The answer of Reed was "I am not worth purchasing, but such as I am, the king of Great Britain is not rich enough to do it." In the same year he was unanimously elected president of the supreme executive council of Pennsylvania, and continued in that office for the constitutional period of three years. At the time there were violent parties in the state, and several serious commotions occurred, particularly a large armed insurrection in Philadelphia, which he suppressed, while he rescued a number of distinguished citizens from the most imminent danger of their lives at the risk of his own, for which he received a vote of thanks from the legislature of the state. The revolt of the Pennsylvania line also, in 1781, was suppressed through his instrumentality; and he was deputed with General Potter, by the council of the state, with ample powers, to redress the grievances complained of. To him likewise belongs the honour of having been the original detector and exposé of the character of Arnold, whom he brought to trial for malpractices while in command at Philadelphia, notwithstanding a violent opposition and the exertions of a powerful party in Pennsylvania. Amidst the most difficult and trying scenes the administration of Mr. Reed exhibited the most disinterested zeal and the greatest firmness and energy. His knowledge of law was very useful in a new and unsettled government; so that, although he found it in no small weakness and confusion, he left it at the expiration of his term of office, in 1781, in as much tranquillity and stability as could be expected from the time and circumstances of the war. He then returned to his profession. In 1784 he again visited England for the sake of his health, but his voyage was attended with but little good effect. On the 5th of March, in the following year, he died, in his forty-third year.

REES, ABRAHAM, a dissenting clergyman, who was born in Wales in 1743. Being intended for the

ministry he was placed at the Hoxton academy, where his progress was so rapid that in his nineteenth year he was appointed mathematical tutor to the institution, and soon after resident tutor, in which capacity he continued upwards of twenty-two years. In 1768 he became pastor to the presbyterian congregation of St. Thomas's, Southwark, and continued in that situation till 1783, when he accepted an invitation to become minister of a congregation in the Old Jewry, whose spiritual concerns he superintended till his death. On the establishment of the dissenting seminary at Hackney in 1786, Dr. Rees was elected resident tutor in the natural sciences, which place he held till the dissolution of the academy on the death of Dr. Kippis. In 1776 he was applied to by the proprietors of Chambers's Cyclopædia to superintend an enlarged edition of that compilation, which after nine years' incessant labour he completed in four folio volumes. The success of this work led to a new undertaking, similar in its nature but more comprehensive in its plan, projected and carried on by him under the title of the "New Cyclopædia." Dr. Rees obtained his degree from the university of Edinburgh, and he was also a fellow of the royal and Linnæan societies. His death took place in June 1825.

REEVE, CLARA.—This clever literary lady was born at Ipswich in 1738. Her father was a clergyman, who took great pains in the education of his children. After his death his widow resided at Colchester, and it was there that Miss Reeve first became an authoress by translating, from the Latin language, Barclay's fine old romance entitled "*Argenis*," published in 1762 under the title of "*The Phoenix*." It was in 1767 that she produced her first and most distinguished work. It was published by Mr. Dilly, of the Poultry (who gave 10*l.* for the copyright), under the title of "*The Champion of Virtue, a Gothic Story*." The work came to a second edition in the succeeding year, and was then first called "*The Old English Baron*." The cause of the change we do not pretend to guess; for if Fitzowen be considered as the old English baron, we do not see wherefore a character, passive in himself, from beginning to end, and only acted upon by others, should be selected to give a name to the story. The success of "*The Old English Baron*" encouraged Miss Reeve to devote more of her leisure hours to literary composition, and she published in succession the following works:—"The two Mentors, a Modern Story;" "*The Progress of Romance through Times, Countries, and Manners*;" "*The Exile, or Memoirs of Count de Cronstadt*," the principal incidents of which are borrowed from a novel by M. D'Arnaud; "*The School for Widows, a Novel*;" "*Plans of Education, with Remarks on the System of other Writers*," in a duodecimo volume; and "*The Memoirs of Sir Roger de Clarendon, a Natural Son of Edward the Black Prince, with Anecdotes of many other eminent Persons of the Fourteenth Century*."

The various novels of Clara Reeve are all marked by excellent good sense, pure morality, and a competent command of those qualities which constitute a good romance. They were, generally speaking, favourably received at the time, but none of them took the same strong possession of the public mind as "*The Old English Baron*," upon which the fame of the authoress may be considered as now exclusively rested. Miss Reeve led a retired life, and died on the 3rd of December, 1803, at Ipswich, her native

city, at the advanced age of seventy-eight years. She was buried in the church-yard of St. Stephen, according to her particular direction, near to the grave of her friend the Rev. Mr. Derby.

The authoress herself stated that "The Old English Baron" is the literary offspring of "The Castle of Otranto." She condemns Horace Walpole for the extravagance of several of his conceptions; for the gigantic size of his sword and helmet; and for the violent fictions of a walking picture, and a ghost in a hermit's cowl. A ghost, she contends, to be admitted as an ingredient in romance, must behave himself like ghosts of sober demeanour, and subject himself to the common rules still preserved in grange and hall, as circumscribing beings of his description.

Where, then, may the reader ask, is the line to be drawn? On this principle, we reply, solely that the author himself, being in fact the magician, shall evoke no spirits whom he is not capable of endowing with manners and language corresponding to their supernatural character. Thus Shakspeare, drawing such characters as Caliban and Ariel, gave them reality, not by appealing to actual opinions which his audience might entertain respecting the possibility or impossibility of their existence, but by investing them with such attributes as all readers and spectators recognised as those which must have corresponded to such extraordinary beings, had their existence been possible.

In this point of view our authoress has, with equal judgment and accuracy, confined her flight within those limits on which her pinions could support her, and though we are disposed to contest her general principle, we are willing to admit it as a wise and prudent one, so far as applied to regulate her own composition. In no part of "The Old English Baron," or of any other of her works, does Miss Reeve show the possession of a rich or powerful imagination. Her dialogue is sensible, easy, and agreeable, but neither marked by high flights of fancy nor strong bursts of passion.

REGIOMONTANUS.—This learned scholar, whose real name was John Müller, and who, according to the custom of his time, assumed that of Regiomontanus in allusion to the place of his birth, Königsberg, or king's mountain, in Franconia, was born in 1436. He exhibited great precocity of talent, and having received a classical education at Leipsic, placed himself under Purbachius, the professor of mathematics at Vienna. Under so able an instructor he made the greatest proficiency, and became one of the first astronomers as well as mechanics of that age. Regiomontanus, together with Purbachius, accompanied Cardinal Bessarion to Rome in 1461, where Beza gave him further instructions in Greek literature, which enabled him to complete a new abridgment in Latin of the *Almagest* of Ptolemy, and to correct many errors in the former translation made by George of Trebizond. In 1471 he built an observatory at Nuremberg, and established a press; but after a stay of little more than three years, returned to Rome on the invitation of Sixtus IV., who employed him in the reformation of the calendar, and rewarded his services by raising him to the bishopric of Ratisbon. He died in 1476, according to some, of the plague, according to others, by poison administered by the son of George of Trebizond out of revenge for his having exposed the errors of his father. Regiomontanus was the first in Germany to apply

himself to the cultivation of the neglected science of algebra. He made great improvements in trigonometry, into which he introduced the use of tangents. His refutation of a supposed discovery of the quadrature of the circle, and his numerous writings on various subjects of natural philosophy, display extensive learning and great acuteness. His astronomical observations, published under the title of "*Ephemerides*," are very accurate. Of his works, the most valuable are his "*Calendarium*," "*De Reformatione Calendarii*," "*Tabula Magna Primi Mobilis*," "*De Cometæ Magnitudine Longitudineque*," "*De Triangulis*."

REGNARD, JOHN FRANCIS, a comic poet, who was born at Paris in 1655. Having received a good education, and being set free from restraint by the death of his father, he went to Italy in 1676. He was fond of play, and being very fortunate, was returning home with a considerable addition of property, when he was captured by an Algerine corsair, and being sold for a slave, was carried to Constantinople. His skill in the art of cookery rendered him a favourite with his master; but at length he was ransomed, and returned home. He did not, however, remain there long; for in April 1681 he set off, in company with others, on a journey to Lapland, and after going as far north as Torneo, he returned through Sweden, Poland, and Germany. Regnard then retired to an estate near Dourdan, eleven leagues from Paris, where he died in September 1709. He wrote an account of his northern tour, a number of dramatic works, the best of which are, the "*Joueur*," "*Légataire Universel*," "*Distrain*," and "*Retour Imprévu*," poems, and other works, which have been often published.

REGNIER, MATHURIN, a satirical writer, who was born at Chartres in 1573, and early showed an irresistible inclination to satire. His poetical talents gained him powerful friends, and the cardinal François de Joyeuse took him to Rome, whither he also afterwards accompanied the French ambassador Philippe de Béthune. Some valuable benefices, which were conferred upon him, enabled him to lead a life of ease and pleasure. His works consist of satires, epistles, elegies, odes, epigrams, &c.; but his satires, sixteen in number, are the principal basis of his reputation. Persius and Juvenal are his models, which he surpasses in the licentiousness of his pictures. His colouring is vigorous, but his style is incorrect, and his jests are often low and indecent; yet he is not destitute of true poetical turns, delicate wit, and a pleasing humour. He died at Rouen in 1613.

REGNIER, DESMARAIS FRANÇOIS SERAPHIN, a French writer, who was born in Paris in 1632. While yet at college he translated the "*Batrachomyomachia*," and after travelling in the train of several men of distinction, he became secretary of legation to the duke de Créquy, French ambassador at Rome. Such was his knowledge of Italian that an ode written by him in that language was believed to be by Petrarch, and the academy della Crusca chose him a member of their body. He was equally well acquainted with the Spanish. In 1670 he was admitted into the French academy, of which in 1684 he became perpetual secretary. His labours in the compilation of the "*Dictionnaire de l'Académie*" were of the greatest value, and he was the author of the grammar which appeared under the name of the academy in 1676. In his eightieth year he collected



his poems under the title of "Poésies Françaises, Latines, Italiennes, et Espagnoles." His historical works are of less value. His death took place in 1713.

**REGULUS, MARCUS ATTILIUS**, a Roman general, celebrated for his patriotism and devotion in the service of his country. He was made consul a second time about 256 B. C., and with his colleague, Manlius Vulso, commanded in the first war against Carthage. Notwithstanding the little experience which the Romans then had in naval warfare, the consuls defeated a superior Carthaginian fleet, and effected a landing in Africa. Here Regulus followed up his victories so successfully that in a short time he presented himself before the capital of the enemy. Carthage, deprived of its fleet, and not accustomed to military operations by land, sued for peace. Regulus, more of a soldier than a politician, persisted, with the Roman haughtiness, in his demand of unconditional submission. The Carthaginians preferred to die rather than to accept such terms, and at this juncture were joined by a small body of Spartan volunteers under Xanthippus. The Grecian general gave battle to Regulus under the walls of Carthage, where 30,000 Romans fell, and Regulus was made prisoner.

Carthage could now hope to obtain a peace upon better terms. An embassy was, therefore, sent to Rome, accompanied by Regulus, who was obliged to bind himself by an oath to return to Carthage, if Rome should refuse the terms proposed. Regulus, however, considered it his duty, in opposition to the wishes of the Carthaginians, to advise the continuance of the war; and neither the prayers and tears of his wife and children, nor the entreaties of the senate and people, who were ready to save the liberty and life of such a citizen by any sacrifice, could bend him from his purpose. The prosecution of the war was, therefore, decided upon, and the Carthaginian ambassadors returned home astonished and irritated, and with them Regulus in obedience to his oath. The cruel revenge which the Carthaginians are said to have taken on Regulus is doubted by many modern inquirers, and the silence of Polybius and Diodorus Siculus upon this subject is certainly remarkable; however this may be, his firmness in refusing to purchase his life by the sacrifice of the public good is worthy of admiration.

**REICHARDT, JOHN FREDERIC**, a musical composer and author, who was a corresponding member of the French institute. He was born at Königsberg in 1751, studied in the university of Königsberg under Kant, travelled much, was appointed in 1775 master of the chapel for the Italian opera in Berlin, did a great deal for music under the reign of Frederic William II., was appointed in 1807, by the king of Westphalia, director of the French and German theatre, and died in 1814. His compositions are very numerous, among which are, the "Tamerlane" of Morel, and the "Panthea" of Berquin. Some of his lighter productions are very fine. His literary productions are, "Familiar Letters written during a Journey in France in 1792;" "New Familiar Letters during a Journey in France in 1803 and 1804;" "Familiar Letters on Napoleon Bonaparte and the French People under his Consulate." In 1804 and 1805 he was conductor of the "Musical Gazette" of Berlin. Reichardt was not a great musical genius, but had formed himself by study and an excellent taste.

**REICHENBACH, GEORGE OF**, a distinguished mechanical artist, who was born in August 1772 at Mannheim, and died at Munich in May 1826. In the establishments for the manufacture of optical instruments, which he founded at Munich and Benedictbeurn in 1805, in conjunction with Utzschneider and Fraunhofer, all the instruments necessary for astronomical and geodetical operations were made in great perfection. The great meridian circles of three feet diameter, the twelve-inch repeating circles, theodolites, &c., which proceeded from these manufactories, are unsurpassed in simplicity and convenience of construction, in the fineness and delicacy of their divisions, and in their whole arrangement. The telescopes from the optical manufactory of Fraunhofer at Benedictbeurn are distinguished for the excellence of their flint glass, and, in fact, their whole construction. The great equatorial instrument of Reichenbach and the heliometers of Fraunhofer have satisfied the highest expectations of astronomers. Reichenbach constructed a peculiar instrument for Baron Zach in 1812, which may be called a portable observatory, as it unites in itself the two principal instruments of an observatory—a perfect meridian telescope joined to a repeating circle, together with a repeating theodolite for the measurement of azimuths. He likewise distinguished himself by his ingenious constructions at the Bavarian salt works, and by his invention of iron bridges according to a new method, to which he devoted a particular treatise.

**REICHSTADT, DUKE DE.**—We have already briefly adverted to this young prince in the life of his father, Napoleon Bonaparte; but the interest naturally excited by his brief but unfortunate career has induced us to give a more lengthened account of his life. He was born on the 20th of March, 1811, and was named Napoleon Francis Charles Joseph, king of Rome. The latter title had for ages slumbered in the sepulchre of the Ostrogoths, and was then revived to give *éclat* to the son of the emperor of France. All Paris was acquainted with the state of the empress Maria Louisa, and as early as six in the morning of the 11th the garden of the Tuileries was crowded by persons of all ranks and conditions. It had been made known that there would be twenty-one discharges of cannon in the event of a girl being born, but that a hundred would announce the birth of a prince. No sooner had the first discharge taken place than the most profound silence reigned throughout a multitude previously beyond measure clamorous; but no sooner had the twenty-second report sounded than bursts of enthusiasm were heard in every direction. During that critical juncture, Napoleon, stationed behind one of the window-curtains of the apartment, enjoyed the scene of this universal intoxication of pleasure, which most sensibly affected him. The public regarded the child just born as a hostage of peace and tranquillity for France, trusting that the emperor would never sacrifice, at the shrine of his belligerent ambition, his personal glory, the repose of the country, and the welfare of his son. Such were the precise facts attending the birth of the king of Rome, who received an adulation surpassing any thing that had been witnessed for centuries. A day or two after the prince was held out in the arms of his imperial parent to receive the deafening plaudits of the multitude. Splendid medals were struck in honour of the event, among which, one in particular, representing Napoleon in the act above de-

scribed, is ranked among the *chefs-d'œuvres* of the medallic art.

Nothing could surpass the emperor's fondness for his boy, as a proof of which, during the disastrous campaigns that speedily followed his infancy his father never travelled without a beautiful small bust in bronze of his child, which the ungrateful Roustan, the Mameluke, had orders at night to place on a small table beside his iron camp bedstead, the image being by day deposited on his writing table. The bronze in question was supported by a pedestal of pure gold, and, on the emperor's first abdication and departure for the isle of Elba, Roustan purloined the image, and after divesting it of its valuable basement, sold the bust for 50*l*. The bust was exquisitely modelled, and deemed a perfect resemblance of the original. The following interesting anecdote is recorded of Napoleon, which, as applying to his son, deserves a place in the present sketch. A female one day presented herself at the entrance of the Tuileries, stating that she had a petition to deliver to the young king of Rome; it was in vain that the officers in attendance endeavoured to dissuade her from tendering the address—her importunities only increased, and at length the circumstance gained the ears of the emperor, who immediately ordered that the applicant should be admitted. On her appearance she was proceeding to the cradle, when Napoleon desired she would deliver the paper into his hands, with which having complied, he proceeded to the cradle of his child, reading the contents aloud, which were to entreat that the son of the applicant might not be sent to the army, having been drawn by the conscription law; as in such case the petitioning widow would be left without the means of support. The emperor, on concluding, demanded three times, in an audible voice, whether the young king of Rome complied with the prayer of the petitioner, to which, of course, receiving no answer, the emperor, turning to the female, informed her, that as no reply had been given, silence, of course, augured consent, and the youth was therefore freed from the obligation of serving. This circumstance is the more remarkable as there is scarcely an instance recorded of a person once drawn to serve, be his rank in life what it might, having escaped the peremptory ordinance of the conscription law.

On the attainment of his second year the young king of Rome uniformly attended the breakfast meals of his father, at which the empress was also present. Until the time of her confinement they had been accustomed to take breakfast at one o'clock precisely; but after the above period the emperor adopted his former habits, eating when he felt hungry, or when his occupations would so permit; but he had exacted that the empress should continue to take her morning meal at the accustomed hour. As soon as young Napoleon was able to speak, he, as is usually the case with children, became fond of asking questions. He was particularly pleased at seeing the company promenade in the garden of the Tuileries, who were in the habit of assembling in groups under the windows to see the child. It was not long ere he observed that crowds of persons entered the palace with large packets of papers in their hands, and he enquired of his governess what it meant. She informed the child that they were distressed persons who presented themselves to solicit favours of his father. From that time, as often as he saw a petitioner pass,

he screamed out, wept, and would not be quieted until the papers were brought to him, which he uniformly presented to his father the following morning while at breakfast. It is but natural to suppose that, as soon as this trait of the boy was made public, the child was inundated with petitions.

It is false that the rod was ever resorted to in the education of young Napoleon. Madame de Montesquieu, on the contrary, having recourse to more wise and useful means of correcting his faults. He was, on most occasions, good-natured and tractable, and would listen to reason, but he nevertheless partook of the nature of his father, being restless and impetuous in his temper at times, when he would give way to paroxysms of fury. One day, as he was rolling himself on the carpet, and uttering the most vehement cries, without paying the least attention to the remonstrances of his governess, the latter proceeded to close the windows and shut to the blinds, when the boy astonished, immediately rose, and forgetting the circumstance that had excited his rage, desired to know why Madame de Montesquieu had shut the windows, and enveloped the chamber in darkness. "It is under an apprehension that you would be heard," was the reply. "Do you imagine that the French people would wish for a prince like yourself if they knew that you were in the habit of throwing yourself in such passions?" "Do you believe they heard me?" exclaimed the prince; "I should be extremely sorry. Pardon me, Mamma Quion, (such was the appellation he gave to his governess), I will do it no more." It was in this manner the exemplary tutor of the young prince inspired in her pupil's mind a dread of blame, and instilled a respect for public opinion, so essentially requisite in all classes, while she toiled to cultivate those praiseworthy sentiments which had been implanted by nature. This circumstance, as the emperor observed to Count Las Cases at St. Helena, afforded a very different lesson to that addressed by M. de Villeroi to Louis XV.—"Behold all those people, my prince, they belong to you; all the men you see yonder are yours."

During the regency of Maria Louisa she had frequently corresponded with the emperor, and concealed nothing from him respecting the situation of affairs in the French capital, and the provinces where the general cry was for peace. His ministers, however, were less sincere, only dwelling on the inexhaustible resources of France, wherefore the emperor was led to imagine that he had at his disposal the last man as well as the last crown piece in the empire. The news of some trifling successes had reached the court, which inspired faint hopes, when there suddenly arrived at St. Cloud two travelling carriages, and it was speedily known that the emperor had unexpectedly returned to announce fresh disasters. The empress, fully acquainted with the conduct of Austria, had dreaded the return of her husband. She found him, however, calm and resigned, and as yet not despairing of a change of fortune, calculating the resources he still possessed, and showing no symptoms of making his wife responsible for the defection of her father. After the departure of the emperor to join his army, Maria Louisa and her son remained in the capital under protection of the national guard, to whom, on parting, the emperor had solemnly confided their safety, and who showed themselves in every respect worthy the confidence reposed in them. Joseph Bonaparte already contemplated the abandonment of



Paris, and strenuously advised the empress to adopt that measure. Jerome Bonaparte, who proceeded as far as the outposts, retired at full gallop, and infused the same terror in the council of the regency, as he had experienced at the sight of the enemy's troops, which he perceived in the distance by the aid of a telescope. Cambaceres, who on most occasions had been proud of his dignity, then regarded it only as a heavy burden of which he was anxious to rid himself in order to quit Paris, as did the majority of the senators, and a host of individuals, who during the preceding twenty-four hours had passed the barrier of Fontainebleau, being the only gate then free. Clarke, duke de Feltre, prevailed on the empress to fly, by perusing, in open council, a letter from the emperor, wherein he advised that the empress and his son should leave Paris in case it was menaced by an attack, adding, "that he would prefer seeing them both at the bottom of the Seine rather than behold them in the hands of the enemy." The departure, therefore, was determined upon during the night of the 28th and 29th of March, when, at six o'clock in the morning, the whole court set out for Rambouillet, in the route for Blois, abandoning the capital to its fate, without having adopted any precautionary measures, not even that, so essentially requisite, of transferring the sitting of the legislative body to some other city.

Previous to this ill-judged proceeding, a deliberation had been held by the council of the regency, where the specific commands of the emperor had been made known, which intimated his direct opposition to the raising his son to the throne while he continued to exist; a measure which Napoleon well knew had been advocated by many of his leading generals and a certain portion of the senate. Previous to their departure the following fact, in reference to young Napoleon, was remarked with astonishment, which, under ordinary circumstances, would have been looked upon as a mere fit of puerile perverseness. Just as the carriage drove up, the prince, who had been accustomed to take airings to St. Cloud, Compeigne, Fontainebleau, &c., refused to quit his chamber, uttering the most vehement screams, and rolling himself upon the floor, exclaiming, that he would continue at Paris and not go to Rambouillet. It was in vain that Madame de Montesquiou promised him new playthings; no sooner did she present her hand for the purpose of gently forcing him from the chamber, than he commenced anew his cries that he would not quit Paris, so that force was ultimately resorted to in order to place him in the vehicle. It was indeed the last time that himself or his mother saw the French capital, having from that moment bid adieu to Paris for ever.

Maria Louisa and her son were accompanied by all the members of the council, Talleyrand excepted, who continued in the capital, and Clarke, duke de Feltre, who did not leave Paris until the following day. The retreat of the empress proved a death-blow to the hopes of the Parisian national guard, while the veteran troops serving as her escort would have been better employed in facing the enemy's forces. The step thus resorted to was equally prejudicial to the interests of Napoleon and his son, as the abandonment of the capital was a tacit relinquishment of the existing government. It has been asserted that Talleyrand strenuously opposed the proceedings, and it was equally conjectured that the personage alluded to, with a minority of the senate, had formed the project

of proclaiming young Napoleon under the regency of his mother, aided by a council, in which that Machiavelian statesman of every period, and through every change of government, was to act the leading part.

On the 1st of April, Caulincourt, duke de Vicenza, was despatched to the emperor Alexander, being bearer of proposals which Napoleon deemed of a nature to disarm the hostile sentiments of the autocrat. Not only, however, did the minister plead in vain for his master, but all entreaties were alike ineffectual as regarded Maria Louisa and the king of Rome, the allied monarchs refusing every negotiation, as the proposals tendered were not such as the coalesced potentates conceived themselves entitled to expect, more particularly after the sentiments so openly promulgated by the Parisians and the French people.

On the 11th of the above month, Napoleon, in the name of himself and his heirs, renounced all right to the sovereignty as well of France as the kingdom of Italy, and every other territory over which his conquests had given him a claim. The island of Elba was allotted as the future place of his destination, to be considered, during his lifetime, a separate principality, held by him as an acknowledged sovereign. It was further stipulated that himself and family should receive from the principalities so surrendered, a revenue of five millions; that Maria Louisa should be recognised sovereign of the duchy of Parma and Placentia, the same to devolve to her son; and that a proper establishment should be appropriated out of the boundaries of France for Prince Eugene Beauharnois, viceroy of Italy.

On the 22nd of June, 1815, the second abdication of Napoleon took place after his return from Elba, and the reign of the hundred days, when, in his address to the French nation, he thus expressed himself:—"In commencing war to maintain the national independence I relied upon a union of the combined efforts and wishes of the people, as well as the concurrence of all the national authorities,—circumstances appear to me to be changed. My political life is at an end, and I proclaim my son for my successor, under the title of Napoleon the Second, Emperor of the French." Young Napoleon was deprived of his title of King of Rome, and declared duke de Reichstadt on the 22nd of July, 1818,—the latter dukedom being derived from a place of that name in Bohemia, having a castle and fine estate attached to the same. The empress Maria Louisa had been declared duchess of Parma and Placentia in 1814, which principality would have devolved to her son had he proved the survivor. In November 1819 the emperor of Austria gave a grand hunting match at Schlossoff, a magnificent sporting domain, about forty English miles east of Vienna, on the left bank of the Danube. The nobles of the court and all the foreign ambassadors were present during the amusement of the day's shooting. Young Napoleon, being of the party, begged to have a gun, which the emperor, after much entreaty, permitted, with strict injunctions that it might be charged with powder only. After two fires he was rallied upon being a bad shot, and told that he had better decline any further attempt. By what means we are not prepared to state, but at that moment he discovered the trick which had been put upon him, and remonstrated with his grandfather, when, after much pleading, he was allowed a small charge of shot. He brought down his first bird (a pheasant) to the inexpressible delight and admiration

of the emperor and all present. Monsieur Mery, a French gentleman, at the close of 1829, visited Vienna for the express purpose of procuring an interview with the duke de Reichstadt, from whom we learn the following particulars:—

He waited upon Count Czernine, grand chamberlain to the emperor, and made known the nature of his visit, when the count expressed no astonishment, but merely directed him to apply to Count Dietrichstein, to whose special care the education of the prince was consigned, permitting the traveller to present himself under his auspices. "To the functions of grand master of the duke de Reichstadt, the count united that of supreme director of the imperial library, and in such quality was empowered to inquire under what title, as a literary character, I presented myself before him. He was, I soon found, aware of the works I had produced, in conjunction with M. Barthelemy, and having purposely provided myself with a copy of our last production, I presented the same, which was most graciously accepted.

"M. le Comte," said I, "since you so far deign to favour me, I feel emboldened to supplicate that you would render me assistance on the subject that has prompted my visit to Vienna. I came for the express purpose of presenting a book to the duke de Reichstadt, than whom no person is so capable as yourself of seconding my views." Scarcely had I pronounced the opening words of this humble solicitation, than I saw the features of the count assume a different expression, who after a silence of some seconds, made answer—

"Is it really a fact, Sir, that you have journeyed to Vienna for the purpose of having an interview with the young prince? Who could have prompted you to undertake such a step? Is it possible that you can have calculated on the success of your journey? If such be the case, they must entertain very false and ridiculous ideas in France, concerning what occurs at Vienna."

"My reply was, I had no mission whatsoever from any one to fulfil in visiting Austria; that the journey was my own act and deed; while in France a general opinion prevailed, that there was no difficulty in procuring an introduction to the duke de Reichstadt; and that it was publicly believed Frenchmen were welcomed by him with particular cordiality. 'Perhaps,' added I, 'my zeal may appear somewhat importunate; yet consider, Monsieur le Comte, I have just published a poem on the subject of Napoleon, and is it then singular that I should be desirous of laying the production at the feet of his son? Do you imagine that a literary homage of this description can have any hidden motive? It only remains with yourself to certify to the contrary. I do not wish to confer with the prince alone; it shall be in your presence, nay, before ten persons, if requisite; and should a single word escape my lips, which could tend to awaken the most hidden policy, I am resigned to spend the remainder of my days in some Austrian fortress.'

"The grand master then proceeded to state, that all the reports disseminated in France on the subject of individuals having been admitted to the duke de Reichstadt were false; that he was fully persuaded the motives of my journey were purely connected with literature, and had no reference whatsoever to political views; that, nevertheless, it was impossible for him to trespass on his orders; that the commands issued on the subject of such instruc-

tions were peremptory; that the measure was not the result of momentary caprice, but a premeditated system pursued by the two courts; that they did not apply to me personally, but to every one who should attempt to approach the prince, and that it would be highly improper I should take any thing to myself; in short, added the count, what ought to excuse the rigorous conduct pursued, is any attempt that might be made upon the person of the young prince.

"True," said I, in answer, "an attempt of that description is always to be apprehended, for the duke de Reichstadt is not environed by guards; a resolute assassin might, at any time, surprise him, and a second of time would suffice to perpetrate the deed; your caution, however, on that side is defective. In the present instance you are, perhaps, apprehensive that too free an intercourse with strangers should reveal secrets to him and give birth to dangerous hopes; yet, notwithstanding all your rigour, is it possible to prevent a letter being openly or clandestinely conveyed to him; a petition, or advice, for instance, might be handed to him while taking the air; at the theatre or any other place. I, myself, instead of frankly addressing you as I have done, might have placed myself in his way, and then boldly approached him, and, even in your presence, remitted to his hand a copy of my poem. You see, I might by that means have rendered all your precautions nugatory, and accomplished my purpose (in an unlicensed manner I allow), but, at the same time, it is equally certain that the prince would have received my work, and perused it; at all events he would have known the title.

"The count Dietrichstein then replied, in a manner that curdled my blood with astonishment:— 'Hear me, Sir; rest assured, that the prince neither hears, sees, or reads any thing but what we are willing he should be acquainted with and witness. If by chance he received a letter, a slip of paper, or a volume, that had escaped our vigilance, rest assured, his first care would be to hand it over to us, ere he proceeded to inspect the contents; he would not take upon himself to glance at the writing until we had pronounced that he might inspect the same without danger.'

"From this it appears, count, that the son of Napoleon is far indeed from enjoying that freedom which we suppose is accorded him."

"The prince, Sir, is not a prisoner—but . . . . . he is placed in a very peculiar situation. May I solicit you will importune me by no more questions; I have it not in my power to give you the satisfaction you require; I beg you will abandon the project which led you hither; I repeat, your labour will be fruitless."

"If such be the case, count, you debar me from indulging a hope. I most certainly cannot think of addressing myself in any other quarter after such a decided interdict upon your part, and I feel that it would be useless to renew my importunities; but, at all events, you certainly cannot refuse to present my little work yourself, in the name of the author; he has, no doubt, a library, and this production is not of such a dangerous nature as to be expunged from the collection."

"The count Dietrichstein shook his head, in token of irresolution; I felt convinced that it became painful to him to pronounce a second refusal during the same interview; consequently, not being desirous to



compel him to enter into a more ample explanation, I took my leave, requesting that he would peruse my poem, in order to convince himself that it contained nothing of a seditious tendency, and to lead me to indulge a hope that, after such assurance, he might comply with my last solicitation.

"At the end of a fortnight I again called upon the grand master, and renewed my former application. He was obviously astonished at my determined perseverance. 'I really do not understand you, Sir,' said he; 'your wish to see the prince becomes too importunate; rest satisfied in knowing that he is happy, and divested of ambition; his career is already traced out; he will never approach the frontiers of France; he will not even indulge a thought of the kind. Repeat all I have said to your fellow-countrymen, let the veil of deception be torn from their eyes, if it is possible. I do not wish to bind you to secrecy respecting any thing I have uttered, nay, the very reverse; I beg that, on your return to France, you will publish every word, and annex your own comments. In respect to remitting the copy of your work, do not expect that I shall comply; your book, as a poem, is very clever, but it would be dangerous in the hands of the son of Napoleon; your style abounding in imagery, the glowing descriptions you give, and the lively colours in which your history is traced; every thing, in his youthful brain, might excite enthusiasm and kindle those germs of ambition which, without any possible result, would only serve to give him a distaste for his actual situation. Of history, he knows every thing which it is essential for him to learn, that is to say, names and dates; consequently you must be well aware that your pamphlet is by no means adapted for his perusal.'

"I still interceded for a time, but found that the grand master no longer attended to me with civility; when, not desirous to weary myself by fruitless importunities, at the same time fully convinced that I had indulged in a fruitless hope, I looked upon this visit as a farewell audience, and had nothing left but to retrace my steps to France.

"Until the moment of my departure I continued to visit the persons who had uniformly interested themselves so much in my behalf. On one of those occasions I learned the following anecdote of the duke de Reichstadt, which particularly struck me. I have it from an undeniable source, and did I not apprehend that some ill might result to my informant, I should give the name to the public. Let the reader, therefore, remain satisfied with knowing that the lady is in the habit of familiarly conversing with the prince almost daily. On a recent occasion the duke de Reichstadt seemed absorbed with some idea that appeared to have permanently taken possession of his mind; he did not attend to the accustomed course of his studies, when, on a sudden, striking his forehead with vehemence, at the same time testifying a degree of impatience, he suffered these words to escape him: 'But what do they intend to do with me then?—do they imagine that I possess the intellects of my father?'

"Hence we might be led to infer, that the rampart whereby the young prince was environed, had been scaled; that some letter or indiscreet slip of paper had reached him, and that for once he had dared infringe upon the commands prescribed, of his never perusing a line which had not first met the eyes of his preceptors.

"It was at the theatre of the court (*Hoftheater*) where I first had a sight of the duke de Reichstadt, the house being remarkable for the plainness and simplicity of its decorations. They perform, indiscriminately, both comedy and tragedy, and even low farces that would disgrace our third-rate play-houses. The young prince took his seat rather at the back part of the box, his visage was pale and melancholy, and no testimonials of applause were manifested on his arrival. His regard was constantly riveted on the business of the scene, he scarcely ever directed a glance at the audience, and on quitting the box, the same silence pervaded throughout the audience as had been manifested on his arrival. Were I to speak from the general appearance and manners of the youth, I should certainly pronounce that he was spirit-broken, and that a rooted sadness weighed at his heart; whether this was the result of a warped education, or a concomitant of the malady that was said to prey upon him, I will not take upon myself to determine."

The following touching remarks occurred in a letter from Vienna, inserted in a Paris paper:—"Apropos of Napoleon. His unfortunate son is certainly dying. Malpette, his physician, had for some time spoken of him in such a manner as to leave very little hope—but that little has now vanished. The duke of Reichstadt's disorder is a pulmonary phthisis, which slowly destroys him. The poor young man said a few days since, 'So young! is there then no remedy? My birth and my death will be the only point of remembrance.' Some time since his mother sent to him the superb cradle presented at his birth by the city of Paris. He deposited it in the imperial treasury, and recalling the circumstance to his mind a few days since, said, 'My tomb will be near my cradle.' I was at Paris," observes the writer, "at the time of his birth, and present at the grand review which Napoleon gave upon that occasion, in order to present to the troops the infant already decorated with a crown. Who would then have anticipated that, proscribed like him through civil discords, I should see him die at Vienna? His mother is ill at a distance from him. His loss will be much regretted; he is good and kind-hearted, as well as clever and handsome. The sacrament is to be administered to him this morning. What a mournful destiny is his! On the day preceding that of his death, the unfortunate prince said to his mother, 'The dream of life will soon be at an end. Do not weep, my dear mother; my life has been of short duration, but I have no enemies. My name will be transmitted to posterity.' The prince then gave Maria Louisa a portrait of Napoleon, in which he had mingled some of his own hair with that of his father. Shortly after the young prince expired. At the time of his death he had just entered his twenty-second year. It is universally believed that the disorder of which this unfortunate young prince died was a pulmonary complaint. But many have ascribed his death to poison. If any unfair means were resorted to it cannot for a moment be ascribed to his own family. By his grandfather, the emperor Francis, the duke de Reichstadt was beloved, and equally cherished by his uncle the archduke Charles. To speak of his mother would be preposterous; and as to Metternich, he is too shrewd a politician and German at heart, not to have been fully aware of

the valuable stake that remained in the hands of Austria, while the young prince existed, to have for a moment contemplated his death from any political motive whatsoever."

REID, THOMAS, an eminent Scottish divine and metaphysician, who was born on the 26th of April, 1710, at Strachen, in Kincardineshire. His education commenced at a school in Kincardine, and was completed at Marischal college, Aberdeen. His residence at the university was prolonged beyond the usual term in consequence of his appointment to the office of librarian, which had been endowed by one of his ancestors about a century before. The situation was acceptable to him, as it afforded an opportunity of indulging his passion for study, and united the charms of a learned society with the quiet of an academical retreat. During this period he formed an intimacy with John Stewart, afterwards professor of mathematics in Marischal college, and author of "A Commentary on Newton's Quadrature of Curves." His predilection for mathematical pursuits was confirmed and strengthened by this connexion, and he frequently after mentioned, with pleasure, the ardour with which they both prosecuted these fascinating studies, and the lights which they imparted mutually to each other, in their first perusal of the "Principia," at a time when a knowledge of the Newtonian discoveries was only to be acquired in the writings of their illustrious author. In 1736 Dr. Reid resigned his office of librarian, and accompanied Mr. Stewart on an excursion to England. They visited, together, London, Oxford, and Cambridge, and were introduced to the acquaintance of many persons of the first literary eminence. His relation to Dr. David Gregory procured him a ready access to Martin Folkes, whose house concentrated the most interesting objects which the metropolis had to offer to his curiosity. At Cambridge he saw Dr. Bentley, who delighted him with his learning, and amused him with his vanity; and enjoyed repeatedly the conversation of the blind mathematician, Saunderson; a phenomenon in the history of the human mind, to which he has referred more than once in his philosophical speculations. With the learned gentleman who was his companion in this journey, he maintained an uninterrupted friendship till 1766, when Mr. Stewart died of a malignant fever. His death was accompanied with circumstances deeply afflicting to Dr. Reid's sensibility; the same disorder proving fatal to his wife and daughter, both of whom were buried with him in one grave.

In 1737 Dr. Reid was presented, by the King's college of Aberdeen, to the living of New Machar in the same county; but the circumstances in which he entered on his preferment were far from auspicious. The intemperate zeal of one of his predecessors, and an aversion to the law of patronage, had so inflamed the minds of his parishioners against him that, in the first discharge of his clerical functions, he had not only to encounter the most violent opposition, but was exposed to personal danger. His unwearied attention, however, to the duties of his office, the mildness and forbearance of his temper, and the active spirit of his humanity, soon overcame all these prejudices; and, not many years afterwards, when he was called to a different situation, the same persons who had suffered themselves to be so far misled as to take a share in the outrages against him, followed him on his departure, with their blessings and tears.

Dr. Reid's popularity at New Machar increased considerably after his marriage, in 1740, with Elizabeth, daughter of his uncle, Dr. George Reid, physician, in London. The accommodating manners of this excellent woman, and her good offices among the sick and necessitous so endeared the family to the neighbourhood, that its removal was regarded as a general misfortune.

A paper which he published in "The Philosophical Transactions" of the royal society, for the year 1748, affords some light with respect to the progress of his speculations about this period. It is entitled "An Essay on Quantity, occasioned by reading a Treatise, in which Simple and Compound Ratios are applied to Virtue and Merit;" and shows plainly, by its contents, that although he had not yet entirely relinquished the favourite researches of his youth, he was beginning to direct his thoughts to other objects. The treatise alluded to in the title of this paper was manifestly the "Inquiry into the Origin of our Ideas of Beauty and Virtue," by Dr. Hutcheson of Glasgow. According to this very ingenious writer, the moment of public good produced by an individual, depending partly on his benevolence, and partly on his ability, the relation between these different moral ideas may be expressed in the technical form of algebraists, by saying that the first is in the compound proportion of the two others. Hence, Dr. Hutcheson infers, that "the benevolence of an agent (which in this system is synonymous with his moral merit) is proportional to a fraction, having the moment of good for the numerator, and the ability of the agent for the denominator." Various other examples of a similar nature occur in the same work, and are stated with a gravity not altogether worthy of the author. It is probable, that they were intended merely as illustrations of his general reasonings, not as media of investigation for the discovery of new conclusions; but they appeared to Dr. Reid to be an innovation which it was of importance to resist, on account of the tendency it might have (by confounding the evidence of different branches of science) to retard the progress of knowledge. The very high reputation which Dr. Hutcheson then possessed in the universities of Scotland, added to the then recent attempts of Arbuthnot and Cheyne to apply mathematical reasoning of medicine, would bestow, it is likely, an interest on Dr. Reid's Essay at the time of its publication, which it can scarcely be expected to possess at present. Many of the observations, however, which it contains, are acute and original; and all of them are expressed with that clearness and precision, so conspicuous in his subsequent compositions. The circumstance which renders a subject susceptible of mathematical consideration, is accurately stated, and the proper province of that science defined in such a manner as sufficiently to expose the absurdity of those abuses of its technical phraseology which were at that time prevalent.

In 1752 the professors of King's college elected Dr. Reid professor of philosophy, in testimony of the high opinion they had formed of his learning and abilities. The department of science which was assigned to him by the general system of education in that university, comprehended mathematics and physics as well as logic and ethics. A similar system was pursued formerly in the other universities of Scotland; the same professor then conducting his pupils through all those



branches of knowledge which are now appropriated to different teachers. And where he happened fortunately to possess those various accomplishments which distinguished Dr. Reid in so remarkable a degree, it cannot be doubted that the unity and comprehensiveness of method of which such academical courses admitted, must necessarily have possessed important advantages over that more minute subdivision of literary labour which has since been introduced. But as public establishments ought to adapt themselves to what is ordinary rather than to what is possible, it is not surprising that experience should have gradually suggested an arrangement more suitable to the narrow limits which commonly circumscribe human genius. Soon after Dr. Reid's removal to Aberdeen he projected, in conjunction with his friend Dr. John Gregory, a literary society, which subsisted for many years, and which seems to have had the happiest effects in awakening and directing that spirit of philosophical research which has since reflected so much lustre on the north of Scotland. The meetings of this society were held weekly, and afforded the members (beside the advantages to be derived from a mutual communication of their sentiments on the common object of their pursuit) an opportunity of subjecting their intended publications to the test of friendly criticism. The number of valuable works which issued nearly about the same time from individuals connected with this institution, more particularly the writings of Reid, Gregory, Campbell, Beattie, and Gerard, furnish the best panegyric on the enlightened views of those under whose direction it was originally formed. Among these works the most original and profound was unquestionably the "Inquiry into the Human Mind," published by Dr. Reid in 1764. The plan appears to have been conceived, and the subject deeply meditated, by the author long before. From a passage in the dedication it would seem, that the speculations which terminated in these conclusions had commenced as early as the year 1739, at which period the publication of Mr. Hume's "Treatise of Human Nature" induced him for the first time "to call in question the principles commonly received with regard to the human understanding." In his "Essays on the Intellectual Powers," he acknowledges that in his youth he had, without examination, admitted the established opinions on which Mr. Hume's system of scepticism was raised; and that it was the consequences which these opinions seemed to involve which roused his suspicions concerning their truth. "If I may presume," says he, "to speak my own sentiments, I once believed the doctrine of ideas so firmly as to embrace the whole of Berkeley's system along with it; till finding other consequences to follow from it, which gave me more uneasiness than the want of a material world, it came into my mind more than forty years ago, to put the question, What evidence have I for this doctrine, that all the objects of my knowledge are ideas in my own mind? From that time to the present I have been candidly and impartially, as I think, seeking for the evidence of this principle; but can find none excepting the authority of philosophers."

Mr. Hume read the manuscript previous to the publication of the work, and he addressed himself to the author in terms so candid and liberal, that it would be unjust to his memory to withhold from the public so pleasing a memorial of his character:—"By Dr. Blair's means," he says, "I have been fa-

voured with the perusal of your performance, which I have read with great pleasure and attention. It is certainly very rare that a piece so deeply philosophical is wrote with so much spirit, and affords so much entertainment to the reader; though I must still regret the disadvantage under which I read it, as I never had the whole performance at once before me, and could not be able fully to compare one part with another. To this reason, chiefly, I ascribe some obscurities which, in spite of your short analysis or abstract, still seem to hang over your system. For I must do you the justice to own, that when I enter into your ideas no man appears to express himself with greater perspicuity than you do; a talent which, above all others, is requisite in that species of literature which you have cultivated. There are some objections which I would willingly propose to the chapter, 'Of Sight,' did I not suspect that they proceed from my not sufficiently understanding it; and I am the more confirmed in this suspicion, as Dr. Blair tells me, that the former objections I made had been derived chiefly from that cause. I shall therefore forbear till the whole can be before me, and shall not at present propose any farther difficulties to your reasonings. I shall only say, that if you have been able to clear up these abstruse and important subjects, instead of being mortified, I shall be so vain as to pretend to a share of the praise; and shall think that my errors, by having at least some coherence, had led you to make a more strict review of my principles, which were the common ones, and to perceive their futility.

"As I was desirous to be of some use to you, I kept a watchful eye all along over your style; but it is really so correct and such good English, that I found not any thing worth the remarking. There is only one passage in this chapter, where you make use of the phrase 'hinder to do,' instead of 'hinder from doing,' which is the English one; but I could not find the passage when I sought for it. You may judge how unexceptionable the whole appeared to me when I could remark so small a blemish. I beg my compliments to my friendly adversaries, Dr. Campbell and Dr. Gerard; and also to Dr. Gregory, whom I suspect to be of the same disposition, though he has not openly declared himself such."

The impression produced on the minds of speculative men by the publication of Dr. Reid's Inquiry, was fully as great as could be expected from the nature of his undertaking. It was a work neither addressed to the multitude, nor level to their comprehension; and the freedom with which it canvassed opinions sanctioned by the highest authorities, was ill calculated to conciliate the favour of the learned. A few, however, habituated to the analytical researches of the Newtonian school, soon perceived the extent of his views, and recognised in his pages the genuine spirit and language of inductive investigation. Among the members of this university Mr. Ferguson was the first to applaud Dr. Reid's success; warmly recommending to his pupils a steady prosecution of the same plan, as the only effectual method of ascertaining the general principles of the human frame; and illustrating, happily, by his own profound and eloquent disquisitions, the application of such studies to the conduct of the understanding, and to the great concerns of life.

From the university of Glasgow, Dr. Reid's Inquiry received a still more substantial testimony of

approbation; the author having been invited in 1763, by that learned body, to the professorship of moral philosophy, then vacant by the resignation of Mr. Smith. The preferment was in many respects advantageous, affording an income considerably greater than he enjoyed at Aberdeen, and enabling him to concentrate to his favourite objects that attention which had been hitherto distracted by the miscellaneous nature of his academical engagements. It was not, however, without reluctance that he consented to leave a spot which he so much loved.

Animated by the busy scenes which his new residence presented in every department of useful industry, Dr. Reid entered on his functions at Glasgow with an ardour not common at the period of life which he had now attained. His researches respecting the human mind, and the principles of morals, which had occupied but an inconsiderable space in the wide circle of science allotted to him by his former office, were extended and methodised in a course, which employed five hours every week, during six months of the year: the example of his illustrious predecessor, and the prevailing topics of conversation around him, occasionally turned his thoughts to commercial politics, and produced some ingenious essays on different questions connected with trade, which were communicated to a private society of his academical friends.

As the substance of Dr. Reid's lectures at Glasgow, at least of that part of them which was most important and original, has been since given to the public in a more improved form, it is unnecessary to enlarge on the plan which he followed in the discharge of his official duties. We shall therefore only observe, that beside his speculations on the intellectual and active powers of man, and a system of practical ethics, his course comprehended some general views with respect to natural jurisprudence and the fundamental principles of politics. A few lectures on rhetoric, which were read, at a separate hour, to a more advanced class of students, formed a voluntary addition to the appropriate functions of his office, to which, it is probable, he was prompted, rather by a wish to supply what was then a deficiency in the established course of education, than by any predilection for a branch of study so foreign to his ordinary pursuits. Dr. Reid's "Essays on the Intellectual Powers of the Human Mind" was published in 1785, and three years later his "Essay on The Active Powers" appeared.

The general spirit of Dr. Reid's philosophy, as displayed in the works we have already alluded to, is hostile to the conclusions of the materialist. Not, however, because his system rests on the contrary hypothesis as a fundamental principle, but because his inquiries have a powerful tendency to wean the understanding gradually from those obstinate associations and prejudices to which the common mechanical theories of the mind owe all their plausibility. It is, in truth, much more from such examples of sound research concerning the laws of thought than from any direct metaphysical refutation, that a change is to be expected in the opinions of those who have been accustomed to confound together two classes of phenomena, so completely and essentially different.

The works already mentioned, together with the "Essay on Quantity," published in "The Philosophical Transactions" of the royal society of London,

and a short but masterly analysis of Aristotle's logic, which forms an appendix to the third volume of Lord Kames's "Sketches," comprehend the whole of Dr. Reid's publications. The interval between the dates of the first and last of these amounts to no less than forty years, although he had attained to the age of thirty-eight before he ventured to appear as an author. With the "Essays on the Active Powers of Man," he closed his literary career; but he continued, notwithstanding, to prosecute his studies with unabated ardour and activity. The more modern improvements in chemistry attracted his particular notice; and he applied himself, with his wonted diligence and success, to the study of its new doctrines and new nomenclature. He amused himself, also, at times, in preparing for a philosophical society, of which he was a member, short essays on particular topics, which happened to interest his curiosity, and on which he thought he might derive useful hints from friendly discussion. The most important of these were, "An Examination of Priestley's Opinions concerning Matter and Mind," "Observations on the Utopia of Sir Thomas More," and "Physiological Reflections on Muscular Motion." This last essay appears to have been written in the eighty-sixth year of his age, and was read by the author to his associates, a few months before his death. His "thoughts were led to the speculations it contains," as he himself mentions in the conclusion, "by the experience of some of the effects which old age produces on the muscular motions."—"As they were occasioned, therefore," he adds, "by the infirmities of age, they will, I hope, be heard with the greater indulgence."

Among the various occupations with which he thus enlivened his retirement, the mathematical pursuits of his earlier years held a distinguished place. He delighted to converse about them with his friends, and often exercised his skill in the investigation of particular problems. His knowledge of ancient geometry had not probably been, at any time, very extensive; but he had cultivated diligently those parts of mathematical science which are subservient to the study of Sir Isaac Newton's works. He had a predilection, more particularly, for researches requiring the aid of arithmetical calculation, in the practice of which he possessed uncommon expertness and address.

While he was thus enjoying an old age, happy in some respects beyond the usual lot of humanity, his domestic comfort suffered a deep and incurable wound by the death of Mrs. Reid. He had had the misfortune, too, of surviving, for many years, a numerous family of promising children; four of whom (two sons and two daughters) died after they attained to maturity. One daughter only was left to him when he lost his wife; and of her affectionate good offices he could not always avail himself, in consequence of the attentions which her own husband's infirmities required.

A short extract from a letter addressed by Dr. Reid to Dugald Stewart, which the latter gentleman inserted in his admirable life of Dr. Reid, he says: "By the loss of my bosom-friend, with whom I lived fifty-two years, I am brought into a kind of new world, at a time of life when old habits are not easily forgot, or new ones acquired. But every world is God's world, and I am thankful for the comforts he has left me. Mrs. Carmichael (his daughter) has



now the care of two old deaf men, and does every thing in her power to please them; and both are very sensible of her goodness. I have more health than at my time of life I had any reason to expect. I walk about; entertain myself with reading what I soon forget; can converse with one person, if he articulates distinctly, and is within ten inches of my left ear; go to church, without hearing one word of what is said. You know, I never had any pretensions to vivacity, but I am still free from languor and ennui. If you are weary of this detail, impute it to the anxiety you express to know the state of my health. I wish you may have no more uneasiness at my age; being yours most affectionately."

About four years after this event he was prevailed on, by his friend and relation Dr. Gregory, to pass a few weeks, during the summer of 1796, at Edinburgh. He was accompanied by Mrs. Carmichael, who lived with him in Dr. Gregory's house; a situation which united, under the same roof, every advantage of medical care, of tender attachment, and of philosophical intercourse. His faculties (excepting his memory which was considerably impaired) appeared as vigorous as ever; and, although his deafness prevented him from taking any share in general conversation, he was still able to enjoy the company of a friend.

He returned to Glasgow in his usual health and spirits, and continued for some weeks to devote, as formerly, a regular portion of his time to the exercise both of body and of mind. It appears, from a letter of Dr. Cleghorn's to Dr. Gregory, that he was still able to work with his own hands in his garden; and he was found, by Dr. Brown, occupied in the solution of an algebraical problem of considerable difficulty, in which, after the labour of a day or two, he at last succeeded.

This active and useful life was now, however, drawing to a conclusion. A violent disorder attacked him about the end of September; but does not seem to have occasioned much alarm to those about him till he was visited by Dr. Cleghorn, who soon after communicated his apprehensions in a letter to Dr. Gregory. Among other symptoms he mentions particularly "that alteration of voice and features which, though not easily described, is so well known to all who have opportunities of seeing life close." Dr. Reid's own opinion of his case was probably the same with that of his physician, as he expressed to him on his first visit his hope that he was "soon to get his dismissal." After a severe struggle, attended with repeated strokes of palsy, he died on the 7th of October, 1796.

In point of bodily constitution few men have been more indebted to nature than Dr. Reid. His form was vigorous and athletic; and his muscular force, though he was somewhat under the middle size, uncommonly great; advantages to which his habits of temperance and exercise, and the unclouded serenity of his temper, did ample justice. His countenance was strongly expressive of deep and collected thought, but, when brightened up by the face of a friend, what chiefly caught the attention was a look of goodwill and of kindness.

In private life no man maintained, more eminently or more uniformly, the dignity of philosophy, combining with the most amiable modesty and gentleness the noblest spirit of independence. The only preferments which he ever enjoyed he owed to the

unsolicited favour of the two learned bodies who successively adopted him into their number, and the respectable rank which he supported in society was the well-earned reward of his own academical labours. The studies in which he delighted were little calculated to draw on him the patronage of the great, and he was unskilled in the art of courting advancement, by "fashioning his doctrines to the varying hour."

We shall conclude this memoir of Dr. Reid by an interesting letter addressed to the Rev. William Gregory, then an undergraduate in Baliol college, Oxford. It relates to a remarkable peculiarity in Dr. Reid's physical temperament connected with the subject of dreaming; and is farther interesting as a genuine record of some particulars in his early habits, in which it is easy to perceive the openings of a superior mind. "The fact which your brother, the doctor, desires to be informed of was as you mention it. As far as I remember the circumstances they were as follow:—About the age of fourteen I was, almost every night, unhappy in my sleep from frightful dreams. Sometimes hanging over a dreadful precipice, and just ready to drop down; sometimes pursued for my life, and stopped by a wall, or by a sudden loss of all strength; sometimes ready to be devoured by a wild beast. How long I was plagued with such dreams I do not now recollect. I believe it was for a year or two at least, and I think they had quite left me before I was fifteen. In those days I was much given to what Mr. Addison, in one of his Spectators, calls castle-building; and in my evening solitary walk, which was generally all the exercise I took, my thoughts would hurry me into some active scene, where I generally acquitted myself much to my own satisfaction, and in these scenes of imagination I performed many a gallant exploit. At the same time, in my dreams, I found myself the most arrant coward that ever was. Not only my courage but my strength failed me in every danger; and I often rose from my bed in the morning in such a panic that it took some time to get the better of it. I wished very much to get free of these uneasy dreams, which not only made me unhappy in sleep, but often left a disagreeable impression in my mind for some part of the following day. I thought it was worth trying whether it was possible to recollect that it was all a dream, and that I was in no real danger. I often went to sleep with my mind so strongly impressed as I could with this thought, that I never in my lifetime was in any real danger, and that every fright I had was a dream. After many fruitless endeavours to recollect this when the danger appeared I effected it at last, and have often, when I was sliding over a precipice into the abyss, recollected that it was all a dream, and boldly jumped down. The effect of this commonly was that I immediately awoke. But I awoke calm and intrepid, which I thought a great acquisition. After this my dreams were never very uneasy, and in a short time I dreamed not at all.

"During all this time I was in perfect health, but whether my ceasing to dream was the effect of the recollection above mentioned, or of any change in the habit of my body, which is usual about that period of life, I cannot tell. I think it may more probably be imputed to the last. However, the fact was that for at least forty years after I dreamed none, to the best of my remembrance; and finding, from

the testimony of others, that this is somewhat uncommon, I have often, as soon as I awoke, endeavoured to recollect, without being able to recollect, any thing that passed in my sleep. For some years past I can sometimes recollect some kind of dreaming thoughts, but so incoherent that I can make nothing of them.

"The only distinct dream I ever had since I was about sixteen, as far as I remember, was about two years ago. I had got my head blistered for a fall. A plaster, which was put upon it after the blister, pained me excessively for a whole night. In the morning I slept a little, and dreamed very distinctly that I had fallen into the hands of a party of Indians, and was scalped.

"I am apt to think that as there is a state of sleep, and a state wherein we are awake, so there is an intermediate state which partakes of the other two. If a man peremptorily resolves to rise at an early hour for some interesting purpose, he will of himself awake at that hour. A sick-nurse gets the habit of sleeping in such a manner that she hears the least whisper of the sick person, and yet is refreshed by this kind of half sleep. The same is the case of a nurse who sleeps with a child in her arms. I have slept on horseback, but so as to preserve my balance; and if the horse stumbled I could make the exertion necessary for saving me from a fall as if I was awake.

"I hope the sciences at your good university are not in this state. Yet, from so many learned men so much at their ease, one would expect something more than we hear of."

REIL, JOHN CHRISTIAN, a learned writer, who was born in 1758 in East Friesland. In 1783 he was graduated at Halle, and after having practised medicine for some time he was appointed professor of therapeutics, in 1787, in Halle. He taught and practised there for twenty years, until the conquest of Germany by the French ruined this ancient university. In 1810 he was appointed professor in the newly created university of Berlin, and in 1813 he was appointed one of the highest medical officers in the military department, but before the time for his entry on his new avocation the typhus fever carried him off, on the 22nd of November, 1814. Reil had many excellent qualities. He was particularly distinguished for his skill in mental maladies, and has acquired a lasting reputation by his investigations into the structure of the brain and his new physiological views. His work "On the Symptoms and Cure of Fever" will long survive him.

REINHARD, FRANCIS VOLKMAR, a celebrated protestant preacher, who was born in 1753, and was a native of the duchy of Sulzbach in Germany. He was instructed by his father, who was a clergyman, till he was sixteen, when he was admitted into the gymnasium of Ratisbon, where he remained five years, and in 1773 he was removed to the university of Wittenberg. The study of sacred eloquence especially attracted his attention, and his reputation procured him in 1782 the chair of theology, to which in 1784 was added the offices of preacher at the university church and assessor of the consistory. In 1792 he was invited to Dresden to become first preacher to the court of Saxony, ecclesiastical counsellor, and member of the supreme consistory. After filling these stations with high reputation for about twenty years, he died in 1812. His principal works

are, "A System of Christian Morality," "An Essay on the Plan formed by the Founder of Christianity for the Happiness of the Human Race," "Sermons," "Letters of F. V. Reinhard on his Sermons, and on his Education as a Preacher," and "Lectures on Dogmatic Theology."

REINHOLD, CHARLES LEONARD, an Austrian writer, who was born in Vienna in 1758, and became professor of philosophy, first in Jena and then at Kiel, where he died in April 1823. His catholic parents destined him for the church and sent him to study with the Jesuits in Vienna. When the order was abolished in 1774 he entered the college of the regulated priors of St. Paul, where he became, at the age of twenty-two years, professor of philosophy. During the reign of Joseph II. he distinguished himself by many philosophical treatises in periodical works. But his vigorous and inquiring mind could not fail to discover the weakness of many catholic dogmas. He left Austria in 1787, and the same year was appointed professor at Jena, having written a celebrated vindication of the reformation against two chapters in Schmidt's "History of the Germans." Jena owed to him much of its reputation. We cannot enumerate his many works, but they are all remarkable as the productions of a mind which freed itself by its own efforts from the prejudices of education. In his philosophy he followed Kant, Fichte, Bardili, and Jacobi. Professor Ernest Reinhold, his son, published, in 1825, in Jena, his life, with a number of letters addressed to him by Kant, Fichte, and many celebrated philosophers.

REISKE, JOHN JAMES, a distinguished German philologist, who was born at Zörbig, in Saxony, in 1716. He was the son of a tanner who was able to do but little for his education. After studying from 1728 to 1732 in the orphans' school at Halle, he went in 1733 to the university of Leipsic. Rendered gloomy and melancholy by his monastic education at Halle he did not attend any lectures at Leipsic, but studied by himself without method. He here studied the Arabic language, devoting to that object all the resources at his command, and in 1738, though entirely destitute, undertook a journey to Leyden, then the seat of Arabic literature. In Hamburg he found a patron in Professor Reimar, who enabled him to accomplish his wishes. In Leyden, Schultens gave him access to the library, of which he made diligent use, and D'Orville and Burmann, who employed him in making translations and correcting the press, became his patrons. Reiske pursued his philological studies with the greatest zeal, and at the same time attended to theoretical medicine, and received the degree of doctor free of expense from the medical faculty. He had gained much reputation in Leyden for learning and industry, but he refused offers which were made him in the hope, which was never, however, fulfilled, of better. He might have succeeded in Holland, if he had not made enemies by his self-will and love of independence. He returned to Leipsic in 1746, but was there also unable to procure any place, except that, in 1748, by the favour of the elector, he received the title of professor of Arabic, and was obliged to gain his subsistence by private instruction, writing of books, correcting the press, translating, and by contributions to critical journals. Meanwhile he was always pressed for want of money, as he spent almost all which he acquired in purchasing books, especially in Greek



and Arabic literature, and turned his works to little account. In 1756, by the explanation of an Arabic inscription, he attracted the notice of the count of Wackerbarth, who procured him in 1758 the rectorship in St. Nicholas's school at Leipsic; the duties of which he discharged with fidelity for sixteen years, notwithstanding his numerous literary labours. In 1768 he married Ernestine Christina Müller, a lady of uncommon talents and learning, who assisted him in his labours and was his faithful companion till his death in 1774. Greek literature is indebted to Reiske for excellent editions of Theocritus. Uncommon erudition and critical acuteness are displayed in his "*Animadversiones in Græcos Auctores*," containing emendations of a great number of passages of the Greek classics. His collection of manuscripts, chiefly Arabic, which he had himself transcribed or purchased, was bought after his death by Suhm of Copenhagen. His life, written by himself with impartiality and frankness, was continued to his death by his wife, and published at Leipsic in 1783.

REMBRANDT, VAN RHYN PAUL, one of the most celebrated painters and engravers of the Dutch school, who was born, in 1606, in a mill near Leyden, which belonged to his father. His passionate love for art disappointed his father's desire of educating him as a scholar. Paul received instruction from James Van Zwanenburg, a painter of little note, and afterwards studied in Amsterdam under Lastmann, Pinas, and Schooten. But he soon returned home, and pursued his labours there, taking nature as his sole guide; the nature which he consulted was, however, low; his situation was by no means adapted to lead him to a conception of the truly beautiful, sublime, and ideal; and, as he made no effort to correct the defects of his early education, it was natural that he should confine himself to delineations of common life and find pleasure in them alone. Throughout his whole life he retained both this view of art and the same mode of living, associating only with common people, and never acquiring a taste for better society. About 1630 Rembrandt removed to Amsterdam, and married a handsome peasant girl, whom we find often copied by him. His paintings were soon in extraordinary demand, and his avarice induced him to abandon his former careful and finished execution for a hasty manner. He also took a great number of pupils, of whom he received a high price for his instructions, selling their works, retouched by himself, for his own. His avaricious shifts have given rise to several erroneous statements respecting his life; thus, for example, he dated several of his etchings at Venice to make them more saleable, and this circumstance led some of his biographers to believe that he was actually in Venice in 1635 and 1636. But he never left Amsterdam again, though he was constantly threatening to quit Holland in order to increase the demand for his works.

As early as 1628 he had applied himself zealously to etching, and soon acquired great perfection in the art; his etchings were esteemed as highly as his paintings, and he had recourse to several artifices to raise their price, which are still employed by celebrated engravers. For example, he sold impressions from unfinished plates, then finished them, and after having used them, made some slight changes, and thus sold the same works three or four times. He would secretly buy up, at auction sales or otherwise, his own works, and then cause them to be secretly

offered for sale by his son, as if they had been stolen from his father, &c. By these tricks, and by his parsimonious manner of living, Rembrandt amassed a considerable fortune. Rembrandt was master of all that relates to colouring, distribution of light and shade, and the management of the pencil; but he has no claims to the other requisites of a true artist—composition, grouping, dignified expression, design, perspective, drapery, and taste. He drew, indeed, from undraped models, for which he used his scholars. In his composition and grouping he followed common nature alone, and his humour at the moment; in designing he followed his model. He generally concealed the naked parts as much as possible, rarely allowing the hands or feet to be seen, because he was unable to execute them correctly, almost always making them too large or too small. His drapery is fantastical and almost without judgment. He purchased a collection of all sorts of foreign dresses, arms, and utensils, which he introduced into his pictures. Notwithstanding his great readiness of touch, his designs, even in portraits, and his drapery, are said to have cost him infinite pains. It cannot be denied that his works possess expression and character; his pencil is masterly and unique, possessing an energy and effect belonging to no other artist, and in this consists his peculiar talent. His colouring is magical. Each tint he applied in its proper place, with the greatest correctness and harmony. His pictures are, therefore, all full of warmth, and his *chiaroscuro* replete with inimitable truth. In his lights he laid on the colours so unsparingly that they project far from the surface, and thereby much increase the effect. He generally introduced very strong lights in his pictures. He always preferred light from above, and therefore had a small aperture made in his chamber, by which alone his model was lighted. To this uniform method it must be ascribed that his colouring is almost always alike, and somewhat monotonous. His numerous paintings are dispersed in various public and private cabinets. The most celebrated are Tobias and his Family kneeling before the Angel, the Two Philosophers, Christ at Emmaus, the Workshop of a Carpenter, the Good Samaritan, the Presentation in the Temple, the Portrait of Himself and his Wife, the Threatening Prisoner, Sampson and Delilah, a Descent from the Cross, Christ among the little Children, the Apostle Paul, the portraits of his Mother and Himself, a Holy Family, Hagar, Christ in the Temple, a Burial of Christ, the Sacrifice of Manoah, the Feast of Ahasuerus, Ganimede, portraits of Himself and his Mother and Daughter (the girl with the Carnation), Saul and David, Tobias, a Circumcision, Himself and Family, and landscapes. Rembrandt's engravings possess a wonderful freedom, facility, and boldness, and are truly picturesque.

REMUSAT, JEAN PIERRE ABEL, one of the most distinguished linguists of Europe, who was born at Paris in 1788. Having studied medicine he received the degree of doctor in 1814, but at the same time followed his inclinations, which led him to the study of the oriental languages, particularly the Tartar, Chinese, Thibetan, &c. In 1811 appeared his "*Essai sur la Langue et la Littérature Chinoise*," which attracted the attention of the learned, and opened to him the doors of the academies at Grenoble and Besançon. Some other writings on the Chinese soon followed. In 1814 Louis XVIII. appointed him

professor, and in 1816 he was admitted into the academy of inscriptions. After Visconti's death in 1818 he was appointed editor of the "*Journal des Savans*." Many excellent treatises by him have appeared in the "*Moniteur*," in the "*Journal des Savans*," in the "*Fundgruben des Oriens*," &c., some of which have also been published separately. His principal works, besides the "*Essai*," are his "*Plan d'un Dictionnaire Chinois*," "*Le Livre des Récompenses et des Peines*," which was translated from the Chinese in 1817. He also assisted in the "*Mémoires concernant les Chinois*," and in 1820 made known to us a second Plato in the Chinese philosopher Lahotsé. His "*Mélanges Asiatiques*" contain treatises upon the religion, morals, language, history, and geography of the nations of the east.

RENNEL, JOHN, a celebrated traveller who was born in 1742, and at thirteen was sent on board a ship-of-war as a midshipman, and served in India. In 1766 he entered into the East India Company's military service, and was afterwards appointed surveyor-general of Bengal. He soon after gave to the world his "*Bengal Atlas*," and "*An Account of the Ganges and Burrampooter*." He returned to England in 1782, and published "*A Map of India*," accompanied by a memoir. Besides the works already mentioned, he was the author of "*Memoir on the Geography of Africa*," with a map, "*The Marches of the British Army in the Peninsula of India*," "*Elucidation of African Geography*," a second and third "*Memoir of the Geography of Africa*," "*The Geographical System of Herodotus Explained*," "*Observations on the Topography of the Plain of Troy*." He died in 1830.

RENNEL, THOMAS, an eminent divine and writer, who was born at Winchester in 1787. He was educated at Eton, where he distinguished himself by his rapid progress in classical literature, and won Dr. Buchanan's prize for the best Greek "*Sapphic Ode*." About the same time he joined with three of his contemporaries in the production of a series of essays, under the title of "*The Miniature*," having "*The Microcosm*" for its prototype. Of this publication, which went through two editions, it is enough to say that, considered as the production of boys, which it exclusively was, it is a striking evidence of early genius and acquirements; and that the papers in particular, which the letter affixed to them marks as Rennell's, exhibit a strength of intellect and an elevation of thought far beyond his years. It was, indeed, the manliness of his understanding and taste by which, at this period of his life, he was chiefly characterised. Nor was he less exemplary in conduct than eminent for talents and proficiency in learning. Deeply impressed from his very childhood with sentiments of genuine and practical piety, he was habitually virtuous upon religious principles, and exhibited in his life lucid proof that power of mind finds its best ally in purity of heart; and that genius and licentiousness have no natural union with each other. In 1806 Mr. Rennell was removed, in the regular course of succession, from Eton, to King's college, Cambridge; and here the gifts, which had already more than begun to open themselves, found ampler space for expansion and luxuriance. He brought with him, indeed, from school, the somewhat questionable advantage of a very high reputation; but his course in the university only proved how well he had earned his title to it.

In 1808 Sir William Brown's annual medal for the best Greek ode was adjudged to Mr. Rennell's beautiful composition on "*Veris Comites*;" in which he has touched, with exquisite simplicity and pathos, upon man's mortal and uncertain state. During the period of his residence at Cambridge, and occasionally afterwards, he was also a contributor to "*The Museum Criticum*," published at irregular intervals by some eminent scholars of the university. He was, in a word, unceasingly active, always engaged in honourable and useful pursuits. But all his studies had a tendency to that sacred profession for which he entertained a strong predilection.

Accordingly, soon after taking his bachelor of arts' degree, he entered into holy orders. He was then immediately appointed by his father to the office of assistant preacher at the Temple, for which he was well qualified. Nor was it long before an opportunity was afforded him of manifesting, in another way, his professional zeal and ability. On the appearance of a publication, entitled "*An Improved Version of the New Testament*," accompanied with an introduction and notes, Mr. Rennell thus described the principles of its authors in the preface to his "*Animadversions*:"—"No redeemer nor intercessor; no incarnation nor atonement; no sanctifying nor comforting spirit is to be found in their creed; both heaven and hell, angels and devils, are equally banished from their consideration." In 1811, under the title of "*A Student in Divinity*," he put forth "*Animadversions on the Unitarian Translation or Improved Version of the New Testament*." About this time, too, he undertook the important and laborious charge of the editorship of "*The British Critic*;" and he was himself also a frequent contributor to its pages.

In 1816 Mr. Rennell was promoted from the Temple to the vicarage of Kensington, and he the same year was elected Christian advocate in the university of Cambridge, and soon after published a work entitled "*Remarks on Scepticism*, especially as it is connected with the Subjects of Organization and Life; being an Answer to the Views of M. Bichat, Sir T. C. Morgan, and Mr. Lawrence, upon those points."

A remarkable proof of the impression which this publication produced was afforded by the fact that an attempt was made to exclude Mr. Rennell from the royal society, for admission into which he was about that time proposed. This attempt, however, failed. Another work Mr. Rennell published in his capacity of Christian advocate, was entitled "*Proofs of Inspiration, or the Grounds of Distinction between the New Testament and the Apocryphal Volume: occasioned by the recent Publication of the Apocryphal New Testament by Hone*." In this work, the first edition of which appeared in 1822, he has exposed and repelled, in a very decisive manner, the insidious attack made upon the authority of the New Testament itself, through the medium of the unauthorized contents of the Apocryphal volume.

In 1823 he was promoted by the bishop of Salisbury, to whom he had been for many years examining chaplain, to the mastership of St. Nicholas's hospital, and the prebend of South Grantham, in the church of Salisbury; and in the same year he published "*A Letter to Henry Brougham, Esq., M.P., upon his Durham Speech*, and the Three Articles in the last Edinburgh Review, upon the Subject of the Clergy." Besides the publications already noticed, Mr. Rennell sent to the press two excellent sermons; one in 1820



entitled "The Value of Human Life under the Gospel," and preached before the corporation of the Trinity House; the other in 1822, entitled "The Unambitious Views of the Church of Christ," and preached at the anniversary of the sons of the clergy. He also preached, but did not publish, the Warburtonian Lectures at Lincoln's Inn. In the autumn of 1823 he was united by marriage to the eldest daughter of the late John Delafield, Esq., of Kensington. But the seeds of decay and dissolution were at this very time rapidly working within him. Not many weeks after his marriage, Mr. Rennell was attacked by a fever, from which he was for some time in imminent danger. From the immediate attack of the disease he recovered; but the utmost efforts of his medical attendants were unavailing to counteract the fatal effects which were left behind. A gradual decline ensued, interrupted, indeed, by occasional rallyings of his constitution; which, added to the vivacity of spirits and vigour of intellect still exhibited by him, served to keep alive, in his family and friends, hopes of his ultimate recovery. But while his body languished his mind still was active; and anxious that no part of his life should be without its fruits, he employed the intervals of ease which were afforded him in preparing a last tribute to the holy cause which he had so earnestly embraced and so effectually supported. "Munter's Narrative of the Conversion and Death of Struensee," first translated from the German into English in 1774, was a book upon which he had long and justly set a very high value, as admirably calculated for the counteraction of irreligious and licentious principles. As, therefore, it had become scarce, and was but little known, he thought that he should render good service to the world by introducing it anew to public notice. This he accordingly did by putting forth a new edition of it (which he only just lived long enough to complete), with notes, substituting English books for the German ones, recommended by the original, and with a short but useful, and very impressive introduction, breathing the purest spirit of piety and benevolence. He now fell into a confirmed and hopeless atrophy; and having vainly tried the effects of sea air, retired into the bosom of his family at Winchester, where at length he expired in peace, on the last day of June, 1824.

**RENNIE, JOHN.**—This celebrated engineer was born near Linton in East Lothian, on the 7th June, 1761. His father, who was a respectable farmer, gave him a good education and placed him with an eminent millwright. Having completed his term of apprenticeship, he commenced business as a master millwright in his native country; but ambition and perseverance being the leading features of his character, he soon perceived that the occupation of a millwright in that country was far from affording lucrative prospects. About 1783 Mr. Watt had just began to apply the steam-engine to mill-work, and the Albion mill, at Blackfriars Bridge was projected. Mr. Rennie accordingly applied to Messrs. Bolton and Watt for employment, which he obtained at a fixed salary of a guinea per week. The Albion mill was soon afterwards undertaken, and Mr. Rennie's department was to manage the mill and grinding part, neither of which Mr. Watt or any of his assistants perfectly understood. Mr. Rennie's attention and integrity gave great satisfaction to his employers, and the Albion mill being completed, he

continued to superintend and put the whole in order. The machinery of Whitbread's brewhouse was soon after constructed under Mr. Rennie's directions, and an opening thus presented for him to commence



business on his own account. About this time Mr. Smeaton, the celebrated engineer, died, and left a chasm in that department of science; and a more favourable combination of circumstances for Mr. Rennie's establishment could not have presented itself. A new power for moving machines had just then been invented, and Mr. Rennie was protected by, and connected with, the inventor and patentee. From the year 1794 to the day of his death, Mr. Rennie was at the head of the list of civil engineers, and became connected with every undertaking of magnitude,—canals, bridges, harbours, wet docks, and machines of every description, were executed under his direction, and at the same time he employed several workmen as an executive millwright. The Bell Rock light-house, on the same plan as that on the Eddystone rocks, constructed by Smeaton, may, perhaps, be considered as the masterpiece of his great genius. Among his public works, the Breakwater at Plymouth, Ramsgate harbour, the London docks, and the Waterloo and Southwark bridges, will not hastily be forgotten: but they form only a small part of his numerous undertakings. His indefatigable industry was almost without parallel, and on going to France for a short time in 1816 he declared it to be the first relaxation he had taken for nearly thirty years. His habits of business were very early; he frequently made appointments at five o'clock in the morning, and was incessantly occupied till nearly nine at night, and frequently later. In the estimates of his work he was often too low; but in the execution of them he spared no expense which might add to their solidity and durability. He never occupied himself in literature, and consequently has left no record of his talents as an author; neither had he any of those failings so frequently attendant on great genius. Order, regularity, and real business, were alike his maxims and practice; by them his success became unprecedented, and he accumulated a fortune. This eminent and highly useful individual died, after a long illness, at his house in Stamford Street, Blackfriars, and was

succeeded in his business by his son, who promises to exceed even his father in the magnitude and extent of his undertakings.

M. Dupin, a celebrated French engineer, when speaking of Mr. Rennie, observes that "he raised himself by his merit alone. In a country in which education is general, he received from his infancy the benefit of instruction, which he afterwards knew how to appreciate. Scotland has the glory of having produced the most of the civil engineers, who, for nearly a century, have executed the finest monuments of the three kingdoms, and the most ingenious machines: James Watt, John Rennie, Thomas Telford, &c. seconded with so much ability by the Nimmos, the Jardines, and the Stevensons." After enumerating the works executed by Mr. Rennie for Messrs. Watt and Bolton, and his application of steam to machinery for clearing canals, he observes,—

"Mr. Rennie learned immediately from Smeaton the art of directing hydraulical constructions; he formed himself by the counsels and examples of that great engineer, and by the study of the works of a master whom he was to equal in some respects, and surpass in many others." M. Dupin then alludes to the East India, the London, and the West India docks, he observes,—“At the very moment he was snatched from us by death, he was busied in finishing a new construction, equally ingenious for its architecture and its mechanism. Vast roofs, supported by lofty columns of cast-iron, presented in the middle of their structure aerial roads, on which are made to run carriages, whose mechanism is so contrived, that by their means enormous mahogany trees, kept in these fine magazines, may be raised and let down at pleasure. By means of this ingenious system, a few workmen now execute in a few minutes what required, formerly, whole hours and a number of workmen.”

Our limits will not allow us to follow M. Dupin through his account of the various works of Mr. Rennie. We cannot, however, omit the following observations, with which he concludes his notice of the Breakwater of Plymouth:—

"This unalterable solidity, secured by the judiciousness of the forms and the prudence of the dimensions, appears to us to be the essential and distinctive character of the great works of Mr. Rennie. This character is particularly remarkable in the two most beautiful bridges which adorn the metropolis of the British empire.

"The Southwark bridge is the first in which the bold idea of using cast-iron in solid masses, and of an extent greatly surpassing that of the largest stones employed in arches. The arches of this bridge are formed by metallic masses, of a size which could only be cast in a country in which metallurgy is carried to the highest degree of perfection. Mr. Rennie derived from this advanced state of industry all the advantage which it could furnish to his talents. When we consider the extent and the elevation of the arches of this bridge, and the enormity of the elements of which it is composed, we acquire a higher idea of the force of man, and we exclaim involuntarily, in our admiration of this *chef d'œuvre*, 'This is the bridge of giants!'

"If, from the incalculable effect of the revolutions which empires undergo, the nations of a future age should demand one day, what was formerly the New

Sidon, and what has become of the Tyre of the West, which covered with her vessels every sea?—most of the edifices, devoured by a destructive climate, will no longer exist to answer the curiosity of man by the voice of monuments; but the bridge built by Rennie, in the centre of the commercial world, will subsist to tell the most distant generations, here was a rich, industrious, and powerful city. The traveller, on beholding this superb monument, will suppose that some great prince wished, by many years of labour, to consecrate for ever the glory of his life by this imposing structure. But if tradition instruct the traveller that six years sufficed for the undertaking and finishing of this work; if he learns that an association of a number of private individuals was rich enough to defray the expense of this colossal monument, worthy of Sesostris or Cæsar, he will admire still more the nation in which similar undertakings could be the fruits of the efforts of a few obscure individuals, lost in the crowd of industrious citizens."

Among Mr. Rennie's public works we may instance—the London and East India docks, the harbours of Portsmouth, Plymouth, Liverpool, Hull, Greenock, Leith, Holyhead, Port Patrick, Howth, Dunleary, &c., which were all constructed on plans furnished by the subject of this memoir. The construction of the Bell Rock light-house, at the mouth of the Tay, and the quay of Woolwich, were also superintended by Mr. Rennie. But the most important of his works, and that which is likely to perpetuate his name, is the Waterloo bridge.

RENNIGER, MICHAEL, a learned English divine and scholar, who was born in Hampshire in 1529, and took his degree at Magdalen college, Oxford. On the accession of Mary, being of the reformed religion, he left England, but when Elizabeth ascended the throne he returned and became chaplain to the queen. He obtained the archdeaconry of Winchester and a prebend of St. Paul's. He died in 1609. His works were very numerous, the principal one was his "De Pii V. et Gregorii XIII. Furoribus contra Elizabetham Reginam Angliæ."

REPIN, NICHOLAS WASILIEWITSCH, a Russian field-marshal, a son of a prince of the same name, who served in the army of Peter I. He was born in 1734, and distinguished himself in the seven years' war in the French army. After the elevation of Stanislaus Poniatowski to the throne of Poland in 1764, he became Russian minister at Warsaw, and for some years governed the Poles in effect. In 1774 he was sent ambassador to Constantinople, and in 1778 to Breslau as general and negotiator, where he contributed to the treaty of Teschen. In 1789 he commanded the army of the Ukraine, and formed the blockade of Ismail, afterwards taken by Suwarrow. In July 1791 he defeated the grand-vizier Yussuf. He was afterwards governor of Livonia. After the last partition of Poland, he received the government of Lithuania, and subsequently served under Suwarrow. Paul I., in 1796, made him a field-marshal, and in 1798 sent him on a secret mission to Berlin. He died in May 1801.

REPTON, HUMPHREY, a private gentleman, who became distinguished for his skill in ornamental gardening. He was born at Bury St. Edmund's, in Suffolk, in 1752. Having acquired the friendship of Mr. Windham, he accompanied that gentleman to Ireland in 1783, and obtained a lucrative situation in



the castle of Dublin, which, however, he gave up when his friend quitted Ireland. On his return to London, he professionally applied himself to the improvement of gardening and the laying out of pleasure grounds.

In 1791 he was employed by Lord Darnley at Cobham Hall. There, in the double capacity of architect and landscape gardener, he certainly contrived to render a palace of the age of Elizabeth at once comfortable and magnificent; for while the noble gallery and the capacious hall still retained an air of ancient grandeur, the interior arrangements were convenient and commodious in no small degree. The approaches too were altered, and the grand entrance was changed, while new and extensive plantations attracted the eye and embellished the landscape. By this time his fame had reached "the bowers of Woburn," which had recently escaped from the improvements of a gentleman, eminent indeed as an architect, but who had never been distinguished as a fancy gardener. Repton was an admirer of water, and he accordingly suggested an artificial river, fed from those very springs formerly so useful to the ancient monks. Here, too, he altered the approach, called in all the beauties of the country, and proposed the construction of a winter-garden. The beautiful corridor, formed under his immediate inspection and after his own plan, was fully completed, and he ever after spoke of this as one of his favourite achievements. In 1805, when the king invited Lord Sidmouth to reside in his neighbourhood, Mr. Repton advised many alterations at White Lodge in Richmond Gardens. Some of his plans were adopted, but the treillages and garlands of flowers suggested by him, and of which he was a great admirer, were never completed. At Ashbridge too his hand is still visible, and the gardens there were always considered "as his youngest favourite—the child of his age and declining years."

As an author, he first distinguished himself as a statistical writer, having presented the public with an account of the hundred of North Erpingham, in which he had resided during several years. He was accustomed about this period to frequent all the exhibitions of pictures in the metropolis, and thus acquired a certain degree of taste, the result of which, in the shape of occasional criticisms, was freely communicated by him to the public. The prints which accompanied most of his subsequent publications were all executed after his own drawings, and coloured under his own inspection. In 1816 appeared Mr. Repton's last and greatest work, of which an analysis is here attempted. It is entitled "Fragments on the Theory and Practice of Landscape-Gardening; including some remarks on the Grecian and Gothic Architecture, collected from various manuscripts in the possession of the noblemen and gentlemen, for whose use they were originally written; the whole tending to establish fixed principles in their respective arts." On this occasion he was assisted by his son, J. Adey Repton, F. A. S. We are assured in the preface, "that the following fragments have been selected from more than fourteen hundred different reports in MS.," and it is easy to perceive that the materials are both copious and interesting. "The art of landscape-gardening" (which more peculiarly belongs to this country), we are told, "is the only art which every one professes to understand, and even to practise without having studied its rudi-

ments. No man supposes he can paint a landscape or play on an instrument without some knowledge of painting and music, but every one supposes himself competent to lay out grounds, and sometimes to plan a house for himself, or to criticise on what others propose, without having bestowed a thought on the first principles of landscape-gardening or architecture.

"That these two sister arts are, and must be inseparable, is obvious from the following consideration. The most beautiful scenes in nature may surprise at first sight, or delight for a time, but they cannot long be interesting unless made habitable; therefore the whole art of landscape-gardening may properly be defined,—the pleasing combination of art and nature adapted to the use of man.

"During the last ten years," continues our author, "the art of landscape-gardening, in common with all other arts that depend on peace and patronage, has felt the influence of war and war-taxes, which operate both on the means and the inclination to cultivate the arts of peace. These have languished under the impoverishment of the country, while the sudden acquisition of riches by individuals has diverted wealth into new channels; men are solicitous to increase property rather than to enjoy it; they endeavour to improve the value rather than the beauty of their newly purchased estates. The country-gentleman in the last century took more delight in the sports of the field than in the profits of the farm; his pleasure was to enjoy in peace the venerable home of his ancestors; but the necessity of living in camps, and the habit of living in lodgings or at watering places, have of late totally changed his character and pursuits; and at the same time, perhaps, tended to alienate half the ancient landed property of the country.

"It is not therefore to be wondered at, that the art of landscape-gardening should have slowly and gradually declined. Whether the influence of returning peace may revive its energies, or whether it is hereafter to be classed among the *artes peritæ*, the author hopes its memory may be preserved a little in the following pages."

When rather advanced in life, Mr. Repton settled at Hare Street, near Romford, in the county of Essex. His newly-acquired tenement originally exhibited an appearance very inconvenient, the foot passengers, waggons, and stage coaches, passed close to the entrance, and a butcher's shop was distinctly visible from his windows. A speedy transformation immediately ensued both within and without. His apartments were rendered commodious and even tasteful; he did not aspire at being the proprietor of a villa, but obtained all he aimed at, as the possessor of a beautiful little cottage secluded from observation. By procuring leave to remove the paling only twenty yards, "a frame to his landscape" was immediately acquired, and he took care to adorn and embellish this in a simple but appropriate manner. The obnoxious shop was now concealed by baskets of roses, while the extension of his premises prevented all annoyance from carts and carriages. It was here that he spent many of the happiest years of his life, and here also that he experienced its decline. Lassitude, weakness, and disease, at length ensued, and he contemplated, in this favourite spot, the approach of death with calmness and resignation. Indeed, he felt his "ruling passion" strong and powerful at the

brink of the grave; for so long as health would permit, he was eager to revisit the flowers and the shrubs which he himself had sown and planted, while during the two winters that immediately preceded his dissolution he was busily employed in collecting the materials for his last and most splendid work.

"I have lived," observes he in 1816, "to see many of my plans beautifully realised, but many more cruelly marred, sometimes by false economy, sometimes by injudicious extravagance. I have also lived to reach that period when the improvement of houses and gardens is more delightful to me than that of parks and forests, landscapes, or distant prospects. I can now expect to produce little that is new, I have therefore endeavoured to collect and arrange the observations of my past life. This has formed my amusement during the intervals of spasms, from a disease incurable, during which I have endeavoured to call up (by my pencil) the places and scenes of which I was most proud, and marshalled them before me; happy in many pleasing remembrances, which revive the sunshine of my days, though sometimes clouded by the recollection of friends removed, of scenes destroyed, and of promised happiness changed to sadness." During his latter years Mr. Repton delighted chiefly in his own home. He there felt "how many joys, and comforts, and luxuries, may be preserved beyond that period of life when youth and health require no special indulgences." "Having so long dedicated the active part of my professional career to increasing the enjoyment of rural scenery for others," adds he, "my own infirmities have lately taught me how the solace of garden scenery, and garden delights, may be extended a little further when the power of walking fails, and when it is no longer for decrepit age to reach the ground, to gather fruits, or to pluck, and smell, and admire, those humble flowers which grow near the earth."

He also discovered that "the loss of loco-motion may be supplied by the Bath chair;" but at the same time he constantly testified his abhorrence of "the grinding of the wheels along a gravel walk, when the shaking and rattling soon become intolerable to an invalid." Accordingly, with his usual professional zeal, he recommends glades of fine mown turf, or broad verges of grass, both for ease and comfort.

Meanwhile, old age crept on apace, and aggravated the infirmities produced by disease. At intervals, however, he still continued to cultivate those studies and pursuits which had ever been dear to him; but at length he became unable to revisit his favourite haunts, or to contemplate his little parterres, filled with the choicest flowers; yet even then his portfolio occasionally afforded him delight, until his pencil was arrested by the hand of death, in the year 1818. He left several sons, one of whom married the daughter of the earl of Eldon.

RESENIUS, PETER, a learned writer, who was born at Copenhagen in 1625, in which city his father was professor of ethics, and afterwards became bishop of Zealand. Having completed his education, young Resenius travelled through all the principal cities of Europe, and in Padua took his diploma of LL.D. Returning to Copenhagen, he commenced the study of Danish antiquities, and was shortly after appointed professor of ethics, and obtained the second chair of jurisprudence in the university, besides several other

valuable posts. His death took place in June 1688. He left his rich library to the university of Copenhagen, and published, in 1685, a catalogue of his collection, to which is added an interesting sketch of his life. His principal works are his editions of the "Islandic Edda," "Inscriptiones Havnienses," "Lexicon Islandicum Gudmundi Andreae," and "Leges Cimbricæ Waldemari Secundi Regis Danici."

RETZ, JOHN FRANCIS PAUL DE GONDI, a distinguished French politician, who was born at Montmiral in 1614. He became a doctor of the Sorbonne, and afterwards coadjutor to his uncle the archbishop of Paris. At the age of twenty-three he entered into a conspiracy against the life of Cardinal Richelieu. It has been said that he was the first bishop who carried on a war without the mask of religion; but his schemes were so unsuccessful that he was obliged to quit France. He then went into Spain and Italy, and assisted at the conclave at Rome, which raised Alexander VII. to the pontificate; but this pontiff not making good his promises to the cardinal, he left Italy, and went into Germany, Holland, and England. After having spent the life of an exile for five or six years, he obtained leave upon certain terms to return to his own country; which was the more safe, as his friend Cardinal Mazarine died in 1661. He afterwards went to Rome, and assisted in the conclave which chose Clement IX.; but, upon his return to France gave up all thoughts of public affairs, and died at Paris on the 24th of August, 1679. The latter part of his life is said to have been tranquil and exemplary. At this period he wrote his memoirs, in which there is a considerable air of impartiality. Some friends, with whom the cardinal entrusted the original MS., fixed a mark on those passages where they thought he had not done justice to himself, in order to have them omitted, as they were in the first edition, but they have since been restored.

REVELEY, WILLIAM, an English architect and antiquary, who studied under Sir William Chambers. He travelled through Greece to obtain information respecting the remains of ancient art, and brought home a valuable collection of original drawings. As an architect he distinguished himself by the erection of a church in the town of Southampton called All Saints, and died in the prime of life on the 6th of July, 1799.

REYNOLDS, EDWARD, an English prelate, who was born in Southampton about 1569, and received his education at Merton college, Oxford. Having entered holy orders he obtained the living of Braynton in Northants, and on the breaking out of the civil war he distinguished himself by his violence against the court party. He formed one of the assembly of divines who met at Westminster, and also assisted at the conference held in the Savoy, which was followed by his advancement to the deanery of Christchurch. From this preferment he was, however, ejected for declining the test in 1651. In 1660 he was restored to his post, and raised to the bishopric of Norwich, where he remained till his death, which took place in 1676.

REYNOLDS, SIR JOSHUA, an eminent English painter, who was born at Plympton in Devonshire in 1723, being the tenth child of the master of the grammar-school of that town. He early discovered a predilection for the art of drawing, which induced his father to place him, at the age of seventeen, with Hudson, the most celebrated portrait-



painter in London, with whom he remained three years, and then, upon some disagreement, returned into Devonshire. He passed some time without any determinate plan, and from 1746 to 1749 pursued his profession in Devonshire and London, and acquired numerous friends and patrons. Among the latter was Captain, afterwards Lord, Keppel, whom he accompanied on a cruise in the Mediterranean. He then proceeded to Rome, in which capital and other parts of Italy he spent three years. On his return to London he painted a full-length portrait of Captain Keppel, which was very much admired, and at once placed him at the head of the English portrait-painters. Rejecting the stiff, unvaried, and unmeaning attitudes of former artists, he gave to his figures air and action adapted to their characters, and thereby displayed something of the dignity and invention of history. Although he never attained to perfect correctness in the undraped figure he has seldom been excelled in the ease and elegance of his faces, and the beauty and adaptation of his fancy draperies. His colouring may be said to be at once his excellence and his defect. Combining, in a high degree, the qualities of richness, brilliancy, and freshness, he was often led to try modes which, probably from want of a due knowledge in chemistry and the mechanism of colours, frequently failed, and left his pictures after a while



in a faded state. He, however, rapidly acquired opulence; and, being universally regarded as at the head of his profession, he kept a splendid table, which was frequented by the best company in the kingdom, in respect to talents, learning, and distinction.

On the institution of the royal academy in 1769 he was unanimously elected president, on which oc-

casione the king conferred upon him the honour of knighthood. Although it was no prescribed part of his duty to read lectures, yet his zeal for the advancement of the fine arts induced him to deliver annual or biennial discourses before the academy on the principles and practice of painting. Of these he pronounced fifteen from 1769 to 1790, which were published in two sets, and form a standard work. In 1781 and 1783 he made tours in Holland and Flanders, and wrote an account of his journey, which consists only of short notes of the pictures which he saw, with an elaborate character of Rubens. He was a member of the celebrated club which contained the names of Johnson, Garrick, Burke, and others of the first rank of literary eminence, and seems to have been universally beloved and respected by his associates. He is the favourite character in Goldsmith's poem of "Retaliation," and Johnson characterized him as one whom he should find the most difficulty how to abuse. In 1784 he succeeded Ramsay as portrait-painter to the king, and continued to follow his profession, of which he was enthusiastically fond, until he lost the sight of one of his eyes. He, however, retained his equable spirits until threatened, in 1791, with the loss of his other eye, the apprehension of which, added to his habitual deafness, exceedingly depressed him. He died in 1792, in his sixtieth year, unmarried, and was interred in St. Paul's cathedral.

Sir Joshua Reynolds, although there was scarcely a year in which his pencil did not produce some work of the historical kind, ranks chiefly in the class of portrait-painters. His Ugolino, and his Death of Cardinal Beaufort, are, however, deemed, in grandeur of composition and force of expression, among the first performances of the English school. But on the whole his powers of invention were inadequate to the higher flights of historic painting, although inexhaustible in portrait, to which he gave the most delightful variety. His character as a colourist has been already mentioned; and, though not a thorough master in drawing, he gave much grace to the turn of his figures, and dignity to the airs of his heads. As a writer he obtained reputation by his discourses, which are elegant and agreeable compositions, although sometimes vague and inconsistent.

**RICARDO, DAVID.**—This distinguished Jewish writer was born on the 19th of April, 1772, and in point of education enjoyed the same advantages as are usually allotted to those who are destined for the mercantile profession. Early in life he was sent to Holland, as his father's business connexions lay principally in that country. After two years' absence he returned home, and continued the common school-education till his father took him into business. At his intervals of leisure he was allowed any masters for private instruction whom he chose to have: but he had not the benefit of a classical education; and it is doubtful whether it would have been a benefit to him, or whether it might not have led his mind to a course of study, in early life, foreign to those habits of deep thinking, which in the end enabled him to develop the most abstruse and intricate subjects, and to be the author of important discoveries, instead of receiving passively the ideas of others.

At the early age of fourteen his father began to employ him in the Stock Exchange, where he placed great confidence in him, and gave him such power as is rarely granted to persons considerably older

than himself. At the age of sixteen he was entrusted with the care of two of his younger brothers, to convey them to Holland; and neither his father nor his mother felt the smallest anxiety for the charge which was confided to him. When young, Mr. Ricardo showed a taste for abstract and general reasoning; and though he was without any inducement to its cultivation, or rather lay under positive discouragement, yet at the age of nineteen and twenty, works of that description which occasionally occupied his attention afforded him amusement and cause for reflection.

His father was a man of good intellect, but uncultivated. His prejudices were exceedingly strong; and they induced him to take the opinion of his forefathers in points of religion, politics, education, &c., upon faith, and without investigation. Not only did he adopt this rule for himself, but he insisted on its being followed by his children; his son, however, never yielded his assent on any important subject until after he had thoroughly investigated it. It was perhaps in opposing these strong prejudices that he was first led to that freedom and independence of thought for which he was so remarkable, and which has indeed extended itself to the other branches of his family. Soon after he had attained the age of twenty-one Mr. Ricardo married; and this threw him upon his own resources, as he quitted his father at the same time. The general estimation in which he was held now manifested itself. All the most respectable members of the Stock Exchange came forward to testify the high opinion they entertained of him, with their eagerness to assist him in his undertakings. His father's name stood as high as possible for honour and integrity, qualities of the first recommendation in a field where transactions of the utmost magnitude rest upon them as their only security. Sharing this character with his father, and possessing talents and other excellent qualities which had endeared him to all, he embarked with the fairest prospect of success. This success answered his most sanguine expectations; and in a very few years, certainly not wholly without some anxiety at first, he had secured to himself a handsome independence. During this time his mind was chiefly occupied by his business, but as his solicitude for its success lessened, he turned his attention to other subjects. About the age of twenty-five, by the example of a friend with whom he was then very intimate, his leisure hours were devoted to some of the branches of mathematics, chemistry, geology, and mineralogy. He fitted up a laboratory, formed a collection of minerals, and was one of the original members of the geological society, but he never entered very warmly into the study of these subjects, and his interest in them totally vanished when he became deeply involved in the investigation of his favourite topic; but it was not till Mr. Ricardo was somewhat advanced in life that he turned his attention to the subject of political economy. While on a visit at Bath he took up, and read, the work of Adam Smith. It pleased him; and it is probable that the subject from that time occupied, with the other objects of his curiosity, a share of his thoughts, though it was not till some years after that he appeared to have fixed upon it much of his attention.

The immense transactions which he had with the bank of England in the course of business, tallying with the train of study on which he was then en-

gaged, led Mr. Ricardo to reflect upon the subject of the currency, to endeavour to account for the difference which existed between the value of the coin and the bank notes, and to ascertain from what cause the depreciation of the latter arose. This occupied much of his attention at the time, and it formed a frequent theme of conversation with those among his acquaintance who were inclined to enter upon it. He was induced to put his thoughts upon paper, without the remotest view at the time to publication.

The late Mr. Perry, proprietor of "The Morning Chronicle," was one of the few friends to whom Mr. Ricardo showed his manuscript. Mr. Perry urged him to allow it to be published in "The Morning Chronicle," to which, not without some reluctance, Mr. Ricardo consented; and it was inserted in the shape of letters under the signature of R., the first of which appeared on the 6th day of September, 1810. These letters produced various answers; among the rest was one signed by "A Friend to Bank Notes, &c.," whom Mr. Ricardo soon after found to be an intelligent friend of his own. The interest which the subject excited was a motive with him for enlarging upon it, and publishing his views very shortly after in the form of a pamphlet, entitled "On the Depreciation of the Currency." Many were the publications which this elicited, some in defence of, and some in opposition to it. To one by Mr. Bosanquet he replied, but not so much with a view to refute the arguments which that gentleman advanced, as to give still further and stronger support to opinions which he thought of great practical utility. Some time after the late Mr. Horner brought the question before parliament, and obtained a committee to investigate the subject; the result of the inquiry was a confirmation of Mr. Ricardo's doctrines. The celebrated bullion report coincided mainly with his pamphlet; and the facts elicited from the evidence collected by the committee afforded practical illustrations of the accuracy of his speculation. Among the other effects of this pamphlet it is not surprising that it should have been the means of introducing Mr. Ricardo to a number of first-rate literary characters. His society was courted by many, and his talents were duly appreciated by all who knew him. About this time, too, he became acquainted with Mr. Mill, the distinguished author of "The History of British India," an acquaintance which ultimately grew into a warm and sincere attachment.

Mr. Ricardo's next essay was on rent; and the suggestions of Mr. Malthus, who had previously written upon the same subject, were followed up by him so ably, and the true nature of rent was so admirably expounded, that there was nothing further left for explanation upon that point. It is well known that Mr. Grenfell for some time had been engaged, as a member of parliament, in the investigation of the affairs of the bank. Mr. Ricardo took great interest in his proceedings. As his reputation was now high as a writer on the subject of money he was urged to lend his aid to the work which was so laudably begun. He expressed great reluctance, from that unfeigned distrust of himself with which he was habitually impressed; at last he yielded to persuasion, and his masterly exposition of the affairs of the bank, together with his proposal for an economical currency, was the result. The high ascendancy which the bank directors had acquired over



the great mass of proprietors of bank stock prevented those few who wished to have their transactions examined into from gaining their point. Many ineffectual attempts had been made: the majority of proprietors still supported the wish of the directors for secrecy; and they, shielding themselves behind that majority, withheld all account of their accumulated gains. Mr. Ricardo took a view of their various transactions; showed what their annual savings ought to have been; and, following up the examination to the time at which he wrote, clearly pointed out to what, under proper management, their accumulation would have amounted. In this pamphlet Mr. Ricardo suggested his plan for an economical currency. If there was any suggestion which emanated from him, upon which he seemed to pride himself more than any other, it was certainly this; and his wish to see it brought into effect at the time induced him to step out of his usual course. He addressed a letter to Mr. Perceval, then chancellor of the exchequer, upon the subject; but that gentleman expressed his dissent from Mr. Ricardo's opinions, and on that account declined adopting his advice. Mr. Ricardo's next undertaking was his work on the "Principles of Political Economy and Taxation,"—a work abounding with as strong marks of deep thought, and masterly comprehension of a difficult subject, as any that was ever published. The train of arguments is derived from a few luminous principles, and one is so consequent upon another that the work cannot be examined in detail; it must be taken as a whole, and as such its conclusions are demonstrated with almost mathematical precision.

Mr. Ricardo never appeared more cheerful, or in better health, than he did during his last retirement in the country, just previous to his death. This event was occasioned by an affection of the ear, which ultimately extended itself to the internal part of the head. Mr. Ricardo had for many years not been entirely free from this complaint, of which he thought but slightly, for it had never before occasioned him any very serious inconvenience. He was attended through his last illness by one of his brothers, who had retired from the medical profession, and who was then on a visit to him. There were no symptoms that could excite the smallest anxiety about his recovery till a very short time before his decease, when the transition was sudden, and he died on Thursday the 11th of September, 1823.

**RICCI, LORENZO.**—This distinguished Florentine was born in 1703, and was the last general of the Jesuits previously to their suppression by Pope Clement XIII. He entered the order at the age of fifteen, and after having been professor of rhetoric and philosophy at Sienna, he became spiritual director at the Roman college and secretary of his order. In 1758 he succeeded to the office of general on the death of Centurioni. Resisting the suppression of the Jesuits he was sent to the castle of St. Angelo, where he died in 1775.

**RICCI, SCIPIO**, a celebrated bishop of Pistoia and Prato, who was born at Florence in 1741. Being favoured by the grand duke of Tuscany, Leopold, he opened at Pistoia, in 1786, a synod with a view to the propagation of some new religious doctrines, by which he incurred the displeasure of the pope, and was obliged to resign his see. In 1799 he was imprisoned for declaring in favour of the decrees of the constituent assembly, which had been formed under

the influence of the French. Being set at liberty he signed, in 1805, a formula of adhesion to the bulls which he had objected to, and became reconciled to the holy see. He died in 1810. In 1824 appeared the "*Vie et Mémoires de Scipio Ricci*," by M. de Potter. This work was translated into English by T. Roscoe, Esq., in 1829.

**RICCOBONI, LODOVICO.**—This popular Italian dramatist was born at Modena in 1677, manifested an early passion for the theatre, and having become the director of a theatrical company at the age of twenty-two years, he endeavoured to reform the Italian theatre by substituting regular pieces for the miserable farces which then had possession of the stage in Italy. Wearied with the opposition made to his efforts by the perverse taste of his countrymen he went to Paris with his company, and associated himself with Dominique and Romagnesi with great success. In 1729 the duke of Parma appointed him inspector of the theatres in his dominions, but in 1731 he returned to Paris, where he devoted his last years to literature, and died in 1753. He was the author of a great number of comedies, and translated several pieces from the French. We have also by him an "*Histoire du Théâtre Italien*." His wife distinguished herself on the stage, and by her poetical compositions, which procured her admission into several Italian academies. Their son Francesco, who was born at Mantua in 1707, and died at Paris in 1772, was more successful as a dramatic writer than as an actor. Besides his comedies, which were very popular, he wrote a work entitled "*L' Art du Théâtre*," and his wife was considered one of the best French novelists. She suffered much from the neglect of her husband, and died in poverty in 1792. Her complete works have been several times published.

**RICHARD I.**, surnamed *Cœur de Lion*, was a celebrated English monarch, being the second son of Henry II., by Eleanor of Guienne, and was born in 1157. In 1173 he was induced by his mother to unite with his brothers, Henry and Geoffry, and other co-federates, in a rebellion against his father, which, however, that active prince soon quelled. This conduct he repeated on more than one occasion, until, in 1189, he openly joined the king of France, and in the war which ensued, pursued the unhappy Henry from place to place, who, being at the same time deserted by his youngest son, died, worn out with chagrin and affliction, at Chinon, cursing his undutiful and ungrateful children with his latest breath. On this event Richard succeeded to the throne of England, and visiting his father's corpse the day after his decease, expressed great remorse at his own conduct. Having settled his affairs in France he sailed to England, and was crowned at Westminster. He prudently gave his confidence to his father's ministers, and discountenanced all who had abetted his own rebellion. He had taken the cross previously to his accession, and now bent all his views to the gratification of his martial ardour in the fields of the East. He raised money by the sale of the crown property and offices, and by every other means he could devise, including the remission of a large sum of the vassallage imposed by his father upon Scotland. He then sought an interview with Philip of France, who had also taken the cross, in which mutual conditions respecting their joint operations were agreed upon. A great number of English barons and others took the cross on this occasion, to which enterprise

a massacre of the Jews in several of the principal towns of the kingdom formed a prelude. At midsummer, 1190, Richard and Philip united 100,000 of their bravest subjects on the plains of Vezelai. Richard then proceeded to embark at Marseilles, and the two kings met at Messina, where they spent the winter. Here Richard was joined by Berengaria, daughter of Sanchez, king of Navarre, his intended wife; but, without staying to celebrate his nuptials, he put to sea with his fleet, which was soon after dispersed by a storm. The king got into Crete, but those of his ships which had his bride and his sister, the queen of Sicily, on board, were driven into Cyprus, where the king of that island imprisoned the crew and refused to deliver up the princesses. In revenge for this insult Richard landed his army, and obliged the king to surrender himself and his sovereignty. In Cyprus he consummated his nuptials and then embarked for Palestine.

At this period the siege of Acre was carrying on by the remnant of the army of the emperor Frederic, and other Christian adventurers, and defended by a Saracen garrison, supported by the celebrated Saladin. The arrival of the two kings infused new vigour into the besiegers, and the place surrendered in July 1191. This advantage was, however, succeeded by mutual jealousies, more especially excited by a contest for the crown of Jerusalem between Lusignan and Conrad of Montferrat, the former being supported by Richard, and the latter by the king of France. At length, disgusted with a warfare in which he only acted a secondary character, the latter returned to Europe, leaving 10,000 men with Richard. A general engagement took place, in which Richard, by the greatest bravery and military skill, gained a complete victory, which was followed by the possession of Joppa, Ascalon, and other places. Richard advanced within sight of Jerusalem, but, the greater part of the auxiliaries refusing to concur in the siege, he retired to Ascalon, and, perceiving his difficulties increase, concluded a truce with Saladin, on condition that Acre, Joppa, and the other seaports of Palestine, should remain in the hands of the Christians, who were also to enjoy full liberty of performing pilgrimages to Jerusalem. Richard now prepared to return to England, but previously concurred in the election of Conrad, who was almost immediately after assassinated, to the nominal sway of Jerusalem, and bestowed his conquered kingdom of Cyprus upon Lusignan. He embarked at Acre in October 1192, and sailed for the Adriatic, but was wrecked near Aquileia. Taking the disguise of a pilgrim, he pursued his way through Germany, until, being discovered near Vienna, he was arrested by the order of Leopold, duke of Austria, who, having received an offence from him in Palestine, seized this opportunity to gratify his avarice and revenge. The emperor, Henry VI., who had also a quarrel with Richard for his alliance with Tancred, the usurper of the crown of Sicily, hearing of his captivity, demanded him from Leopold, who gave him up on the stipulation of a portion of his ransom. While Richard was imprisoned, his brother John had taken up arms in England in concert with the king of France. Richard bore his misfortunes with courage, and when the emperor charged him before the diet of Worms with various imaginary offences, he refuted these accusations with so much spirit that the assembly loudly exclaimed against his detention. At length a treaty

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was concluded for his liberation on the payment of a ransom of 150,000 marks, which being raised in England, Richard obtained his liberty. He embarked at the mouth of the Scheldt, and safely reached England in March 1194, to the great joy of his subjects.

After being re-crowned in England he landed in France in May 1194, where he was met by his brother John, who threw himself at his feet, and, under the mediation of his mother, entreated forgiveness. "I forgive him," said Richard, "and I hope I shall as easily forget his injuries as he will my pardon." In the ensuing war with Philip, Richard gained some advantages, but a truce soon suspended their hostilities. Leopold, having received an accidental hurt which proved mortal, expressed remorse for his treatment of Richard, and gave up all claim to the remainder of his ransom. The emperor also offered to remit the remainder of his debt provided he would join him in an offensive alliance against France, which was readily agreed to. England, during this period of useless contention, partly through the rapacity of government, and partly through unpropitious seasons, productive of famine and pestilence, was in a state of great depression. A lasting accommodation with France was in agitation preparatory to another crusade, when the life and reign of Richard were suddenly brought to a close. A considerable treasure having been found in the land of the viscount of Limoges, he sent part of it to Richard as his feudal sovereign. The latter, however, demanded the whole, which being refused, he invested the castle of Chalus, where the treasure was concealed, and, having refused terms of surrender to the garrison in the openly expressed determination of hanging the whole of them, was wounded by a shot from the cross-bow of Bertrand de Gourdon. The assault was, however, successfully made and all the garrison hanged, with the exception of Gourdon, who was reserved for a more cruel death. Richard, apprized that his wound was mortal, asked him what had induced him to attempt his life. The man replied, "You killed my father and my brother with your own hand, and designed to put me to an ignominious death." The prospect of death had inspired Richard with sentiments of moderation and justice, and he ordered Gourdon to be set at liberty and allowed a sum of money; but the savage Marcadée, who commanded the Brabançons, which the king had hired for the expedition, caused the unhappy man to be flayed alive. Richard died of his wound on the 6th of April, 1199, in the forty-second year of his age and tenth of his reign, leaving no issue. This monarch was buried at Fonteverard, and a view of his tomb is given in the ensuing page. The character of this king was strongly marked. He was the bravest among the brave, often frank and liberal, and not devoid of generosity. At the same time he was haughty, violent, unjust, rapacious, and sanguinary; and, to use the expression of Gibbon, united the ferocity of a gladiator to the cruelty of a tyrant. His talents were considerable both in the cabinet and in the field, and he was shrewd in observation, eloquent, and very happy at sarcasm. He was also a poet, and some of his reputed compositions are preserved among those of the Troubadours. On the whole, a sort of romantic interest is attached to the character and exploits of this prince, which, in the eye of reason, they little merit, as the career of Richard produced calamities but poorly



atoned for by the military reputation which alone attended it.



**RICHARD II., king of England.**—This unfortunate monarch, who was a son of Edward the Black Prince, and grandson of Edward III., was born in 1366. He succeeded the latter in 1377, in his eleventh year, the chief authority of the state being in the hands of his three uncles, John of Gaunt, duke of Lancaster; Edmund, earl of Cambridge, afterwards duke of York; and Thomas of Woodstock, subsequently duke of Gloucester. The earlier years of the king's minority passed in wars with France and Scotland, the expense of which led to exactions that produced the insurrection headed by Wat Tyler. Its termination in the death of its chief leader in Smithfield, by the hand of the lord mayor of London, in the presence of the young king, afforded the latter an opportunity to exhibit a degree of address and presence of mind which, in a youth of fifteen, was very remarkable. Whilst the rioters stood astonished at the fall of their leader, the young king calmly rode up to them, and declaring that he would be their leader, drew them off almost involuntarily into the neighbouring fields. In the mean time an armed force was collected by the lord mayor and others, at the sight of which the rioters fell on their knees and demanded pardon, which was granted them on the condition of their immediate dispersion. Similar insurrections took place in various parts of the kingdom, all of which were, however, put down, and Richard, now master of an army of 40,000 men, collected by a general summons to all the retainers of the crown, found himself strong enough to punish the ringleaders with great severity, and to revoke all the charters and manumissions which he had granted as extorted and

illegal. The promise of conduct and capacity which he displayed on this emergency was but ill answered in the sequel, and he very early showed a predilection for weak and dissolute company and the vicious indulgences so common to youthful royalty. In his sixteenth year he married Anne, daughter of the emperor Charles IV., and, soon after, was so injudicious as to take the great seal from Scroop for refusing to sanction certain extravagant grants of lands to his courtiers. Wars with France and Scotland, and the ambitious intrigues of the duke of Lancaster, disquieted some succeeding years.



The favourites of Richard were Michael de la Pole, earl of Suffolk and chancellor, and Robert de Vere, earl of Oxford, the latter of whom he created duke of Ireland, with entire sovereignty in that island for life. The duke of Lancaster, being then absent, prosecuting his claim to the crown of Castile, the king's younger uncle, the duke of Gloucester, a prince of popular manners, and unprincipled ambition, became the leader of a formidable opposition, which procured an impeachment of the chancellor, and influenced the parliament so far that it proceeded to strip the king of all authority, and obliged him to sign a commission appointing a council of regency for a year. Being now in his twenty-first year, this measure was very galling to Richard, who, in concert with the duke of Ireland, found means to assemble a council of his friends at Nottingham, where the judges unanimously declared against the legality of the extorted commission. Gloucester, at these proceedings, mustered an army in the vicinity of London, which being ineffectually opposed by a body of forces under the duke of Ireland, several of the king's friends were executed, and the judges who had given their opinion in his favour were all found guilty of high treason, and sentenced to imprisonment for life in Ireland. A reaction was soon produced by the tyranny of the ascendant party; so that, in 1389, Richard was encouraged to enter the council, and, in a resolute tone, to declare that he was of full age to take the government into his own hands; and no opposition being ventured upon, he proceeded to turn out the duke of Gloucester and all his adherents. This act

he rendered palatable to the nation by publishing a general amnesty, and remitting the grants of money made by the late parliament. Several years of internal tranquillity ensued, which was promoted by the return of the duke of Lancaster, who formed a counterbalance to the influence of the duke of Gloucester; and Richard prudently kept on the best terms with him. However, by his fondness for low company, spending his time in conviviality, and amusement with jesters and persons of light behaviour, the king forfeited the respect of his subjects, while his weak attachment to his favourites placed all things at their disposal, and made a mere cipher of himself.

Encouraged by these follies, the duke of Gloucester once more began to exercise his sinister influence, and, the most criminal designs being imputed to him, Richard caused him and his two chief supporters, the earls of Arundel and Warwick, to be arrested. The earl of Arundel was executed, and the earl of Warwick condemned to perpetual banishment. The duke of Gloucester had been sent over to Calais for safe custody, and was there suffocated. A quarrel between the duke of Hereford, son of John of Gaunt, and the duke of Norfolk, was the incidental cause of the revolution which terminated this unsettled reign. The king banished both the dukes—Norfolk for life, and Hereford for ten, afterwards reduced to six years. It was, however, declared that each of them should be duly entitled to any inheritance which might fall to them during their absence; but, on the death of John of Gaunt, in 1399, the unprincipled Richard seized his property as forfeited to the crown. The king having embarked for Ireland, to revenge the death of his cousin, the earl of March, who had been killed in a skirmish with the natives, Henry of Bolingbroke, as the duke of Hereford was now called, made use of this opportunity to land in Yorkshire, with a small body of forces, and, being joined by the earls of Northumberland and Westmoreland, and other influential leaders, proceeded southward, at the head of 60,000 men, nominally to recover his duchy of Lancaster. When Richard, upon this intelligence, landed at Milford Haven, he found himself so much deserted, that he withdrew to North Wales, with a design to escape to France. He was, however, decoyed to a conference with Henry, seized by an armed force, and led by his successful rival to London. As they entered the capital, Henry was hailed with the loudest acclamations, and the unfortunate Richard treated with neglect and even contumely. His deposition was now resolved upon, to be preceded by a forced resignation of the crown. Thirty-five articles of accusation were accordingly drawn up against him, of which several were exaggerated, false, and frivolous, but others contained real instances of tyranny and misgovernment; and King Richard was solemnly deposed on the 30th of September, 1399. Henry then claimed the crown, which was awarded to him, and Richard was committed, for safe custody, to the castle of Pomfret. Of the manner of his death no certain account has been given; but a popular notion prevailed that his keeper and guards killed him with halberds. It is more probable that starvation or poison was had recourse to, for his body, when exposed, exhibited no marks of violence. He died in the thirty-fourth year of his age, and twenty-third of his reign.

RICHARD III., king of England.—This celebrated monarch was born in 1450, and was the youngest son of Richard duke of York. On the accession of his brother, Edward IV., he was created duke of Gloucester, and, during the early part of Edward's reign, served him with great courage and fidelity. He partook of the ferocity which was ever a dark feature in the character of the Plantagenets; and is said to have personally aided in the murder of Edward prince of Wales, after the battle of Tewkesbury, and to have been the author, if not the perpetrator, of the murder of Henry VI. in the Tower. This bloody disposition was, however, united in him with deep policy and dissimulation, which rendered him still more dangerous. He married, in 1473,



Anne, who had been betrothed to the murdered prince of Wales, joint heiress of the earl of Warwick, whose other daughter was united to the duke of Clarence. Quarrels arose between the brothers on the division of the inheritance of their wives; and Richard, who found his elder brother an obstacle to his views of aggrandizement, combined in the accusations against that weak and versatile prince, which brought him to destruction. On the death of Edward in 1483, the duke of Gloucester was appointed protector of the kingdom; and he immediately caused his nephew, the young Edward V., to be declared king, and took an oath of fealty to him. The two ascendant factions, that of the queen's relatives, headed by her brother, Earl Rivers, and that of the more ancient nobility, who were led by the duke of Buckingham and Lord Hastings, courted the favour of the protector, who dissembled with each, while he was secretly pursuing the schemes of his own dark ambition. His first object was to get rid of those who were connected with the young king by blood; and, after spending a convivial evening with Rivers, Grey, and Sir Thomas Vaughan, he had them arrested the next morning, and conveyed to Pomfret, where they were soon after executed without trial. Alarmed at the arrest of her relatives, the queen dowager took refuge in the sanctuary at Westminster, with her younger son, the duke of York, and her daughter. As it was necessary, for the protector's purposes, to get both his nephews

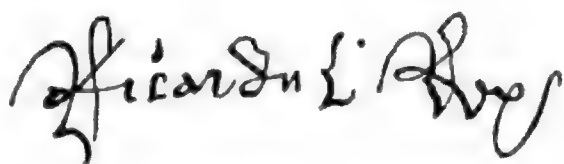


into his hands, he persuaded two prelates to urge the queen to deliver the duke of York into his hands, upon the most solemn assurances of safety. Lord Hastings, although opposed to the queen's relatives, being the steady friend of her children, was next arrested, while sitting in council, and led to immediate execution.

After this bold and bloody commencement, he proceeded in an attempt to establish the illegitimacy of Edward's children, on the pretence of a previous marriage with the lady Eleanor Talbot, daughter of the earl of Shrewsbury, and scrupled not to countenance an attack on the character of his own mother, who was affirmed to have given other fathers to Edward and Clarence, and to have been true to her husband only in the birth of Richard. All these pleas were dwelt upon in a sermon preached at St. Paul's cross. The duke of Buckingham afterwards, in a speech before the corporation and citizens of London, enlarged upon the title and virtues of the protector, and then ventured to ask them whether they chose the duke of Gloucester for king. On their silence, he repeated the question, and a few prepared voices exclaimed, "God save King Richard!" This was then accepted as the public voice, and Buckingham, with the lord mayor, repaired to the protector with a tender of the crown. He at first affected alarm and suspicion, and then pretended loyalty to his nephew, and unwillingness to take such a burden upon himself, but finally acceded; and he was proclaimed king on the 27th of June, 1483, the mock election being secured by bodies of armed men, brought to the metropolis by himself and Buckingham. The deposed king and his brother were never more heard of, and, according to general belief, they were smothered in the Tower of London, by order of their uncle. The new reign commenced with rewards to those who had been instrumental to the change, and with endeavours to obtain popularity. Richard, with a splendid retinue, made a progress through several provincial towns, and was crowned a second time at York, on which occasion he created his only son prince of Wales.

But hatred and abhorrence of Richard soon became the general sentiment of the nation, and all men's eyes were turned towards Henry earl of Richmond, maternally descended from the Somerset branch of the house of Lancaster. Buckingham, not thinking himself adequately rewarded, entered into a conspiracy against him, with other malcontents in the south and west of England, but was suddenly deserted by his followers, betrayed into the hands of the king, and executed without trial. About the same time, the earl of Richmond, who had embarked with a fleet from St. Malo, encountered a violent storm, and was obliged to return. The death of his son, the prince of Wales, was a severe stroke to Richard; and such was the odium attached to his character, that the death of his wife, which followed soon after, was, without the least evidence, attributed to poison. He immediately determined to marry his niece Elizabeth, the daughter of his brother Edward, and legitimate heiress of the crown, in order to prevent her union with Richmond. In August 1485, Richmond landed with a small army at Milford Haven. Richard, not knowing in what quarter to expect him, was thrown into much perplexity, which was aggravated by his suspicion of the fidelity of his nobles, and especially the Stanleys, the chief of

whom had become the second husband of Margaret, the earl of Richmond's mother. When informed of the advance of his rival, he, however, took the field with great expedition, and met him with an army of 15,000 men at Bosworth, in Leicestershire. Richmond had only 6000 men, but relied on the secret assurances of aid from Stanley, who commanded a separate force of 7000. The battle was fought on the 23rd of August, 1485; and, in the midst of it, Stanley, by falling on the flank of the royal army, secured the victory to Richmond. Richard, finding his situation desperate, rushed against his competitor, slew his standard-bearer, and was on the point of encountering Richmond himself, when he sunk under the number of his assailants. The body of Richard was found in the field stripped naked, in which condition it was carried across a horse to Leicester, and interred in the Grey Friars' churchyard. Thus fell Richard in his thirty-fifth year, after possessing the crown, which he had acquired by so many crimes, for two years and two months. Richard possessed courage, capacity, eloquence, and most of the talents which would have adorned a lawful throne. Many of his bad qualities have probably been exaggerated, but undeniable facts prove his cruelty, dissimulation, treachery, and relentless ambition. We subjoin the autograph of this monarch:



RICHARD, a learned English physician, who lived about 1230. He studied first at Oxford, and then at Paris. He left many valuable MSS., which are in New College library, Oxford.

RICHARD, abbot of St. Victor, an ecclesiastical of the twelfth century, who was a native of Scotland. After such education as his country afforded, in literature and mathematics, which we are told were the objects of his early studies, he went, as was then the custom, to Paris. Here the fame of Hugh, abbot of St. Victor, induced him to retire into that monastery, that he might pursue his theological studies under so great a master. At the regular period he took the habit, was admitted into holy orders, and stood so high in the opinion of his brethren, that in 1164, upon the death of Hugh, they unanimously chose him their prior, in which station he remained until his death, in 1173. During this time he composed many treatises on subjects of practical divinity, and on scripture criticism, particularly on the description of Solomon's temple, Ezekiel's temple, and on the apparent contradictions in the books of Kings and Chronicles, respecting the reigns of the kings of Judah and Israel.

RICHARD OF CIRENCESTER, an early English historian who was named after his birthplace. Little is known of his early history, but in 1350 he entered the Benedictine monastery of St. Peter's, Westminster, and immediately directed his attention to the study of British and Anglo-Saxon antiquities and history, in which he made such progress that he is said to have been honoured with the name of the Historiographer. Pits informs us, that Richard visited dif-

ferent libraries and ecclesiastical establishments in England, in order to collect materials. It is at least certain that he obtained a license to visit Rome, from his abbot, William of Colchester, in 1391, and there can be little doubt that a man of his curiosity would improve his knowledge on such an occasion. He is supposed to have performed this journey in the interval between 1391 and 1397, for he appears to have been confined in the abbey infirmary in 1401, and died in that or the following year. His works are, "*Historia ab Hengista ad ann. 1348*," in two parts. The first contains the period from the coming of the Saxons to the death of Harold, and is preserved in the public library of Cambridge. Whitaker, the historian of Manchester, speaks of this as evincing very little knowledge or judgment; the second part is a MS., with the title of "*Britonum Anglorum et Saxonum Historia*." His theological writings were, "*Tractatus super Symbolum Majus et Minus*," and "*Liber de Officiis Ecclesiasticis*," in the Peterborough library. But the treatise to which he owes his celebrity is that on the ancient state of Great Britain, "*De Situ Britanniae*," first discovered by Charles Julius Bertram, professor of the English language in the royal marine academy at Copenhagen, who transmitted to Dr. Stukeley a transcript of the whole in letters, together with a copy of the map. In the same year the original itself was published by Professor Bertram at Copenhagen, in a small octavo volume, with the remains of Gildas and Nennius, under the title "*Britannicarum Gentium Historiæ Antiquæ Scriptores Tres, Ricardus Corinensis, Gildas Badonicus, Nennius Banchorensis*," &c. This work has long been scarce, and in very few libraries; but in 1809, a new edition, with an English translation, &c., was published.

**RICHARDSON, SAMUEL.**—But few novelists in this country have attained the same degree of popularity as this amiable and well-intentioned writer. The great business of his life appears to have been the instruction and moral improvement of the female sex; and though the improved tone of writing in the present day has rendered it advisable to prune some of his pages, his works yet rank amongst the best literary productions of the last century. Mr. Richardson was born in 1689, and his father was in very humble circumstances; so much so, indeed, that his education was much neglected. In 1706 he was apprenticed to Mr. Wilde, a printer, and here he paid the greatest attention to the duties of the office; but we cannot do better than take his own words, when speaking of his initiation into the typographical art:—"I served," he says, "a diligent seven years to it; to a master who grudged every hour to me that tended not to his profit: even of those times of leisure and diversion which the refractoriness of my fellow servants obliged him to allow them, and were usually allowed by other masters to their apprentices. I stole from the hours of rest and relaxation my reading times, for the improvement of my mind; and being engaged in a correspondence with a gentleman greatly my superior in degree, and of ample fortune, who, had he lived, intended high things for me, those were all the opportunities I had in my apprenticeship to carry it on. But this little incident I may mention: I took care that even my candle was of my own purchasing, that I might not, in the most trifling instance, make my master a sufferer (and who used to call me the pillar of his house); and not to disable myself, by

watching or sitting up, to perform my duty to him in the day time."

Several years more were spent in the obscure drudgery of the printing-office ere Richardson took out his freedom and set up as a master printer. His talents for literature were soon discovered, and, in addition to his proper business, he used to oblige the booksellers by furnishing them with prefaces, dedications, and such like garnishing of the works submitted to his press. He printed several of the popular periodical papers of the day; and at length, through the interest of Mr. Onslow, the speaker, obtained the lucrative employment of printing the journals of the house of commons, by which he must have reaped considerable advantages. Punctual in his engagements, and careful in the superintendence of his business, fortune and respect, its sure accompaniments, began to flow in upon Richardson. In 1754 he was chosen master of the stationers' company, and in 1760 he purchased a moiety of the patent of printer to the king, which seems to have added considerably to his revenue.

Mr. Richardson was twice married, first to Allington Wilde, his master's daughter, and after her death in 1731, to the sister of James Leake, bookseller, who survived her distinguished husband. He has made a feeling commemoration of the family misfortunes which he sustained, in a letter to Lady Bradshaigh. "I told you, madam, that I have been married twice, both times happily; you will guess so, as to my first, when I tell you that I cherish the memory of my lost wife to this hour; and as to the second, when I assure you that I can do so without derogating from the merits of, or being disallowed by, my present, who speaks of her on all occasions as respectfully and affectionately as I do myself. By my first wife I had five sons and one daughter; some of them living to be delightful prattlers, with all the appearance of sound health, lively in their features, and promising as to their minds; and the death of one of them I doubt, accelerating, from grief, that of the otherwise laudably afflicted mother. I have had, by my present wife, five girls and one boy; I have buried of these the promising boy and one girl: four girls I have living, all at present very good; their mother a true and instructing mother to them. Thus have I lost six sons (all my sons), and two daughters; every one of which, to answer your question, I parted with with the utmost regret. Other heavy deprivations of friends, very near and very dear, have I also suffered. I am very susceptible, I will venture to say, of impressions of this nature. A father, an honest worthy father, I lost by the accident of a broken thigh, snapped by a sudden jerk, endeavouring to recover a slip, passing through his own yard. My father, whom I attended through every stage of his last illness, I long mourned for. Two brothers, very dear to me, I lost abroad. A friend, more valuable than most brothers, was taken from me. No less than eleven affecting deaths in two years! My nerves were so affected with these repeated blows, that I have been forced, after trying the whole *materia medica*, and consulting many physicians, as the only palliative (not a remedy to be expected), to go into a regimen; and for seven years past have I forborne wine and flesh, and fish; and at this time I and all my family are in mourning for a good sister, with whom neither I would have parted could I have had my choice. From these affecting dispensations, will you not allow



me, madam, to remind an unthinking world, immersed in pleasures, what a life this is that they are so fond of, and to arm them against the affecting changes of it?"

It has been justly observed, that the predominant failing of Richardson seems certainly to have been vanity—vanity naturally excited by his great and unparalleled popularity at home and abroad, and by the continual and concentrated admiration of the circle in which he lived. Such a weakness finds root in the mind of every one who has obtained general applause; but Richardson fostered and indulged its growth, which a man of firmer character would have crushed and restrained. The cup of Circe converted men into beasts; and that of praise, when deeply and eagerly drained, seldom fails to make wise men in some degree fools. There seems to have been a want of masculine firmness in Richardson's habits of thinking, which combined with his natural tenderness of heart in inducing him to prefer the society of women; and women, from the quickness of their feelings, as well as their natural desire to please, are always the admirers, or rather the idolaters, of genius, and generally its willing flatterers. Richardson was in the daily habit of seeing, conversing, and corresponding with many of the fair sex; and the unvaried and, it would seem, the inexhaustible theme, was his own writings. Hence Johnson, whose loftier pride never suffered him to cherish the meaner foible of vanity, has passed upon Richardson, after a just tribute to his worth, the severe sentence recorded by Boswell:—"I only remember that he expressed a high value for his talents and virtues, but that his perpetual study was to ward off petty inconveniences, and to procure petty pleasures; that his love of continual superiority was such that he took care always to be surrounded by women, who listened to him implicitly, and did not venture to contradict his opinions; and that his desire of distinction was so great that he used to give large vails to Speaker Onslow's servants that they might treat him with respect." An anecdote which seems to confirm Johnson's statement, is given by Boswell, on authority of a lady who was present when the circumstances took place. A gentleman who had recently been at Paris, sought, while in a large company at Richardson's villa of North-End, to gratify the landlord by informing him that he had seen his "Clarissa" lying on the king's brother's table. Richardson, observing that a part of the company were engaged in conversation apart, affected not to hear what had been said, but took advantage of the first general pause to address the gentleman with, "Sir, I think you were saying something about—;" and then stopped, in a flutter of expectation, which his guest mortified by replying:—"A mere trifle, Sir, not worth repeating." The truth seems to be, that Richardson, by nature shy, and of a nervous constitution, limited also by a very narrow education, cared not to encounter in conversation with those rougher spirits of the age, where criticism might have had too much severity in it.

An appetite for praise, and an over-indulgence of that appetite, not only teaches an author to be gratified with the applause of the unworthy, and to prefer it to the censure of the wise; but it leads to the less pardonable error of begrudging to others their due share of public favour. Richardson was too good, too kind a man to let literary envy settle deep in his bosom; yet an overweening sense of his own import-

ance seems to have prevented his doing entire justice to the claims of others. He appears to have been rather too prone to believe ill of those authors against whose works exceptions, in point of delicacy, might justly be taken. He has inserted in his Correspondence an account of Swift's earlier life, highly injurious to the character of that eminent writer; and which the industry of Dr. Barret has since shown to be a gross misrepresentation. The same tone of feeling has made him denounce, with the utmost severity, the indecorum of "Tristram Shandy," without that tribute of applause which, in every view of the case, was so justly due to the genius of the author. Richardson is well known for his literary correspondence; and Lady Bradshaigh, to gratify the strong propensity she felt to engage in literary intercourse with an author of his distinction, had recourse to the romantic expedient of entering into correspondence with him under an assumed name, and with all the precautions against discovery which are sometimes resorted to for less honest purposes. Richardson and his incognita maintained a close exchange of letters, until they seem on both sides to have grown desirous of becoming personally known to each other; and the author was induced to walk in the Park at a particular hour, and to send an accurate description of his person, that his fair correspondent might be able, herself unknown, to distinguish him from the vulgar herd of passengers. The following portrait exhibits all the graphical accuracy with which the author was accustomed to detail the appearance of his imaginary personages, and is at the same time very valuable, as it describes a man of genius in whom great powers of observing life and manners were combined with bashful and retired habits:—"I go through the Park once or twice a week to my little retirement; but I will for a week together be in it every day three or four hours, at your command, till you tell me you have seen a person who answers to this description; namely, short; rather plump than emaciated, notwithstanding his complaints; about five feet five inches; fair wig; lightish cloth coat, all black besides; one hand generally in his bosom, the other a cane in it, which he leans upon under the skirts of his coat usually, that it may imperceptibly serve him as a support when attacked by sudden tremors or startings, and dizziness, which too frequently attack him, but, thank God, not so often as formerly; looking directly fore-right, as passers-by would imagine, but observing all that stirs on either hand of him without moving his short neck; hardly ever turning back; of a light brown complexion; teeth not yet failing him; smoothish-faced and ruddy-cheeked; at some times looking to be about sixty-five, at other times much younger; a regular even pace, stealing away ground rather than seeming to rid it; a grey eye, too often overclouded by mistiness from the head; by chance lively; very lively it will be if he have hope of seeing a lady whom he loves and honours; his eye always on the ladies; if they have very large hoops, he looks down and supercilious, and as if he would be thought wise, but perhaps the sillier for that; as he approaches a lady his eye is never fixed upon her face, but upon her feet, and thence he raises it up pretty quickly for a dull eye; and one would think (if we thought him at all worthy of observation), that from her air, and (the last beheld) her face, he sets her down in his mind as so or so, and then passes on to the next object he meets; only then looking back if he greatly likes or

dislikes, as if he would see if the lady appear to be all of a piece in the one light or in the other. Are these marks distinct enough, if you are resolved to keep all the advantages you set out with? And from this odd, this grotesque figure, think you, madam, that you have any thing to apprehend? Any thing that will not rather promote than check your mirth? I dare be bold to say (and allow it too) that you would rather see this figure than any other you ever saw, whenever you should find yourself graver than you wish to be."

It was by mere accident that Richardson appears to have struck out the line of composition so peculiarly adapted to his genius. He had at all times the pen of a ready correspondent; and, from his early age, had been accustomed to lend it to others, and to write, of course, under different characters from his own. There can be no doubt that, in the service of the young females who employed him as their amanuensis and confidant, this natural talent must have been considerably improved; and as little that the exercise of such a power was pleasing to the possessor. Chance at length occasioned its being employed in the service of the public. The account will be best given in the words of his own letter to Aaron Hill, who, in common with the public at large, had become pressingly anxious to know if there was any foundation in fact for the history of Pamela. "I will now write to your question—whether there was any original ground-work of fact for the general foundation of Pamela's story. About twenty-five years ago, a gentleman, with whom I was intimately acquainted, but who, alas, is now no more! [probably the correspondent of fortune and rank, mentioned p. 773.] met with such a story as that of Pamela, in one of the summer tours which he used to take for his pleasure, attended with one servant only. At every inn he put up at, it was his way to inquire after curiosities in its neighbourhood, either ancient or modern; and particularly he asked who was the owner of a fine house, as it seemed to him, beautifully situated, which he had passed by (describing it), within a mile or two of the inn. It was a fine house, the landlord said, the owner was Mr. B—, a gentleman of a large estate in more counties than one. That his and his lady's history engaged the attention of every body who came that way, and put a stop to all other inquiries, though the house and gardens were well worth seeing. The lady, he said, was one of the greatest beauties in England; but the qualities of her mind had no equal; beneficent, prudent, and equally beloved and admired by high and low. That she had been taken at twelve years of age, for the sweetness of her manners and modesty, and for an understanding above her years, by Mr. B—'s mother, a truly worthy lady, to wait on her person. Her parents, ruined by suretiships, were remarkably honest and pious, and had instilled into their daughter's mind the best principles. When their misfortunes happened first, they attempted a little school, in their village, where they were much beloved; he teaching writing and the first rules of arithmetic to boys; his wife, plain needle-work to girls, and to knit and spin; but that it answered not; and when the lady took their child, the industrious man earned his bread by day-labour, and the lowest kind of husbandry. That the girl, improving daily in beauty, modesty, and genteel and good behaviour, by the time she was fifteen, engaged the attention of her lady's son, a young gentleman of free principles,

who, on her lady's death, attempted, by all manner of temptations and devices, to seduce her. That she had recourse to as many innocent stratagems to escape the snares laid for her virtue; once, however, in despair, having been near drowning; that at last, her noble resistance, watchfulness, and excellent qualities, subdued him, and he thought fit to make her his wife. That she behaved herself with so much dignity, sweetness, and humility, that she made herself beloved of every body, and even by his relations, who at first despised her; and now had the blessings both of rich and poor, and the love of her husband. The gentleman who told me this added, that he had the curiosity to stay in the neighbourhood from Friday to Sunday, that he might see this happy couple at church, from which they never absented themselves: that, in short, he did see them; that her deportment was all sweetness, ease, and dignity mingled; that he never saw a lovelier woman: that her husband was as fine a man, and seemed even proud of his choice; and that she attracted the respect of the persons of rank present, and had the blessings of the poor.—The relator of the story told me all this with transport. This, sir, was the foundation of Pamela's story; but little did I think to make a story of it for the press. That was owing to this occasion.

"Mr. Rivington and Mr. Osborne, whose names are on the title-page, had long been urging me to give them a little book (which, they said, they were often asked after) of familiar letters on the useful concerns in common life; and at last I yielded to their importunity, and began to recollect such subjects as I thought would be useful in such a design, and formed several letters accordingly, and, among the rest, I thought of giving one or two as cautions to young folks circumstanced as Pamela was. Little did I think, at first, of making one, much less two volumes of it. But when I began to recollect what had, so many years before, been told me by my friend, I thought the story, if written in an easy and natural manner, suitable to the simplicity of it, might possibly turn young people into a course of reading different from the pomp and parade of romance writing, and, dismissing the improbable and marvellous, with which novels generally abound, might tend to promote the cause of religion and virtue. I therefore gave way to enlargement; and so Pamela became as you see her. But so little did I hope for the approbation of judges, that I had not the courage to send the two volumes to your ladies until I found the books well received by the public.

"While I was writing the two volumes, my worthy-hearted wife, and the young lady who is with us, when I had read them some part of the story, which I had begun without their knowing it, used to come into my little closet every night, with—'Have you any more of Pamela, Mr. R? we are come to hear a little more of Pamela,' &c. This encouraged me to prosecute it, which I did so diligently, through all my other business, that, by a memorandum on my copy, I began it November 10, 1739, and finished it January 10, 1740. And I have often, censurable as I might be thought for my vanity for it, and lessening to the taste of my two female friends, had the story of Molière's 'Old Woman' in my thoughts upon the occasion. If justly low were my thoughts of this little history, you will wonder how it came by such an assuming and very impudent preface. It



was thus :—The approbation of these two female friends, and of two more, who were so kind as to give me prefaces for it, but which were much too long and circumstantial, as I thought, made me resolve myself on writing a preface. I therefore, spirited by the good opinion of these four, and knowing that the judgments of nine parts in ten of readers were but in hanging-sleeves, struck a bold stroke in the preface you see, having the umbrage of the editor's character to screen myself behind.—And thus, sir, all is out."

Eight years after the appearance of "Pamela," Richardson published "Clarissa," the work on which his fame, as a classic novelist, mainly rests. The tale, like that of its predecessor, is very simple, but the scene is laid in a higher rank of life, the characters are drawn with a bolder pencil, and the whole accompaniments are of a far loftier mood. Clarissa, a character as nearly approaching to perfection as the pencil of the author could draw, is persecuted by a tyrannical father and brother, an envious sister, and the other members of a family, who devoted every thing to its aggrandizement, in order to compel her to marry a very disagreeable suitor. These intrigues and distresses she communicates, in a series of letters, to her friend Miss Howe, a young lady of an ardent, impetuous disposition, and an enthusiast in friendship. After a series of sufferings, rising almost beyond endurance, Clarissa is tempted to throw herself upon the protection of her admirer Lovelace, a character, in painting whom, Richardson has exerted his utmost skill, until he has attained the very difficult and critical point of rendering every reader pleased with his wit and abilities, even while detesting the villainy of his conduct. Lovelace is represented as having devoted his life and talents to the subversion of female virtue; and not even the charms of Clarissa, or her unprotected situation, can reconcile him to the idea of marriage. This species of perverted Quixotry is not much understood in the present age, when a modern voluptuary seeks the gratification of his passions where it is most easily obtained, and is seldom at the trouble of assault, when there is any probability of the fortress being resolutely defended. But, in former days, when men, like Lord Baltimore, were found, at the risk of life itself, capable of employing the most violent means for the ruin of innocence, a character approaching that of Lovelace was not perhaps so unnatural. That he should have been so successful in previous amours is not very probable; and, as Mrs. Barbauld justly observes, he was more likely to have been run through the body long before ever he saw Colonel Morden. But some exaggeration must be allowed to the author of a romance; and, considering the part which Lovelace had to perform, it was necessary that his character should be highly coloured. This perfidious lover, actuated, it would seem, as much by the love of intrigue and of enterprise, as by his desire to humble the Harlowe family, and lower the pride of this their beloved daughter, whose attachment to him was not of the devoted character which he conceived was due to his merits, forms a villainous scheme for the destruction of her virtue. Without the least regard for the character of a woman whom he always seems to have intended for his wife at some future period, he contrives to lodge her with the keeper of a common brothel, and to place around her the inmates of such a place. At length

every effort to accomplish his guilty purpose having failed, he administers opiates, and violates the person of his victim while under their influence. But he obtains nothing by his crime, save infamy and remorse. The lady dies of a broken heart, and he himself falls by the sword of one of her kinsmen.

The subject of the third and last novel of this eminent author seems to have been in a great degree dictated by the criticism which *Clarissa* had undergone. To his own surprise, as he assured his correspondents, he found that the gaiety, bravery, and, occasionally, generosity of Lovelace, joined to his courage and ingenuity, had, in spite of his crimes, made him find too much grace in the eyes of his fair readers. He had been so studious to prevent this, that when he perceived his rake was rising into an undue and dangerous degree of favour with some of the young ladies of his own school, he threw in some darker shades of character. In this, according to the eulogy of Johnson, he was eminently successful; but still Lovelace appeared too captivating in the eyes of his fair friends, and even of Lady Bradshaigh: so that nothing remained for the author, in point of morality, but to prepare with all speed an antidote to the poison which he had incautiously administered. With this view, the author tasked his talents to embody the *beau ideal* of a virtuous character, who should have all the title to admiration which he could receive from wit, rank, figure, accomplishment, and fashion, yet compounded inseparably with the still higher qualifications which form the virtuous citizen and the faithful votary of religion. It was with this view that Richardson produced the work originally denominated "The Good Man," a title which, before publication, he judiciously exchanged for that of "Sir Charles Grandison." It must be acknowledged that, although the author exerted his utmost ability to succeed in the task which he had assumed, and, so far as detached parts of the work are considered, has given the same marks of genius which he employed in his former novels, yet this last production has neither the simplicity of the first two volumes of "Pamela," nor the deep and overwhelming interest of the inimitable "Clarissa," and must, considering it as a whole, be ranked considerably beneath both these works. The principal cause of failure may be perhaps traced to Richardson's too strong recollection of the aversion which his friendly critics and correspondents had displayed, to the melancholy scenes in "Clarissa," in which, darkening and deepening as the story proceeds, his heroine is involved, until the scene is closed by death.

"Sir Charles Grandison" is represented as a man of large fortune and high rank, and discharging, with the most punctilious accuracy, his duties in every relation of life. But, in order to his doing so, he is accommodated with all those exterior advantages which command awe, and attract respect, although entirely adventitious to excellence of principle. He is munificent, but his fortune bears out his generosity; he is affectionate in his domestic relations, but the devoted attachment of his family leaves him no temptation to be otherwise; his temperament is averse from excess, his passions are under the command of his reason; his courage has been so often proved, that he can safely, and without reproach of the world, prefer the dictates of Christianity to the rules of modern honour; and, in adventuring himself into danger, he has all the strength and address

of Lovelace himself to trust to. Sir Charles encounters no misfortunes, and can hardly be said to undergo any trials. Indeed, the only dilemma to which he is exposed in the course of the seven volumes, is the doubt which of two beautiful and accomplished women, excellent in disposition and high in rank, sister excellencies as it were, both being devotedly attached to him, he shall be pleased to select for his bride; and this with so small a shade of partiality towards either, that we cannot conceive his happiness to be endangered wherever his lot may fall, except by a generous compassion for her whom he must necessarily relinquish. Whatever other difficulties surround him occasionally, vanish before his courage and address; and he is almost secure to make friends, and even converts, of those whose machinations may for a moment annoy him.

The structure of "Sir Charles Grandison," being wholly different from that of "Pamela" and "Clarissa," enabled the author entirely to avoid, in his last work, some free and broad descriptions, which were unavoidable while detailing the enterprises of Mr. B—— or Lovelace. But though he was freed from all temptation to fall into indelicate warmth of description, a fault which the grosser age of our fathers endured better than ours, Richardson was still unfortunate in assuming the tone of elegance and of high fashion, to which, in his last work, he evidently aspired. Mr. B—— is a country squire; the Harlowes, a purse-proud and vulgar race; Lovelace himself a *roué* in point of manners; Lord M—— has the manners and sentiments of an old rural gossip; and the vivacity of Miss Howe often approaches to vulgarity. Many models must have been under the observant eye of Richardson, extensive as his acquaintance was through all excepting the highest circle of fashion, from which he might have drawn such characters, or at least have borrowed their manners and language. But our author's aspiring to trace the manners of the great, as in "Sir Charles Grandison," has called down the censure of an unquestionable judge, and who appears, in his case, disposed to be a severe critic. Lady Mary Wortley Montague, in her inimitable "Letters," has the following passages:—"His Anna Howe and Charlotte Grandison are recommended as patterns of charming pleasantries, and applauded by his saint-like dames, who mistake folly for wit and humour, and impudence and ill-nature for spirit and fire. Charlotte behaves like a humoursome child, and should have been used like one, and whipped in the presence of her friendly confederate, Harriet. He (Richardson) has no idea of the manners of high life; his old Lord M—— talks in the style of a country justice; and his virtuous young ladies romp like the wenches round a May-pole. Such liberties as pass between Mr. Lovelace and his cousin are not to be excused by the relationship."

Despite of the severity of this criticism, "Sir Charles Grandison" and the other productions of this novelist met with high applause from every class of readers, and Mr. Richardson's literary labours were productive of considerable profit. He died in his seventy-second year from a gradual decay of nature, but he continued to carry on his business till within a few days of his death.

RICHARDSON, JONATHAN, a painter and writer of considerable eminence, who was born in 1665. He married the niece of Riley the painter,

and, after the death of Kneller and Dahl, was at the head of his profession in England. As an author he is known by his "Essay on the Whole Art of Criticism in Relation to Painting," and "An Argument in behalf of the Science of a Connoisseur." He also, in conjunction with his son, published "Explanatory Notes and Remarks on Milton's Paradise Lost." His death took place in 1745.

RICHARDSON, JOSEPH, a writer of some eminence, who was born at Hexham in Northumberland in 1774, and was educated at St. John's college, Cambridge. He subsequently entered the Middle Temple, but devoted more of his time to literature than to the study of the law. The result of his studies appeared in the part he took in the celebrated political satires called the "Rolliad," and the "Probationary Odes." He also wrote a popular comedy entitled the "Fugitive," which had great success at the period. His death took place in 1803.

RICHARDSON, WILLIAM, an English divine, who was born in Bedfordshire in 1698. He was educated at Oxford, and, after entering holy orders, obtained some good church preferments and the mastership of the college in which he was educated. His principal literary production was a new and improved edition of Bishop Godwin's treatise entitled "De Præsulibus Anglorum." His death took place in 1775.

RICHARDSON, WILLIAM, an agricultural writer, who was for many years rector of Clonfeckle, in the county of Antrim, Ireland. As a writer he is best known from his "Essay on Fiorin Grass," which he much wished to bring into cultivation. He also wrote an account of the Giant's Causeway, and died in 1820.

RICHARDSON, WILLIAM, a voluminous Scottish writer, who was educated at the university of Glasgow, where he received the degree of M.A. His principal literary works are, "An Analysis and Illustration of some of Shakspeare's most remarkable Characters," and the "Maid of Lochlin." His death took place in 1814.

RICHELIEU, ARMAND JEAN DU PLESSIS, DUKE DE.—This great French statesman was born at Paris in 1585, and at the age of twenty-two years was made bishop of Luçon. His country had already been restored from its long troubles to tranquillity, prosperity, and order, by Henry IV. and his great minister Sully. In 1616 the queen-mother, Mary of Medici, into whose favour Richelieu had insinuated himself, made him her grand almoner and one of the secretaries of state. On the disgrace of the queen he continued attached to her cause, and effected a reconciliation between her and her son Louis XIII., which, however, was soon interrupted by her intrigues against the constable Luynes, the favourite of the king. Richelieu, who was thus placed between the two contending parties, loved by neither, but considered by both as a useful instrument, had a difficult part to act, and it required all his prudence to enable him to keep his position. In 1622 he obtained the cardinal's hat, through the influence of Mary, and in 1624 entered the council of state, and was soon at the head of affairs. The premier now felt himself in a condition to drop the mask which he had hitherto worn, and Mary too late regretted the protection she had extended to him. The adherence of this princess to the political system of the house of Hapsburg was injurious to the interests of France. Almost all the



French princes had kept up a constant opposition to that powerful family, and no sooner was Richelieu seated in his high post than he began systematically to extend the power of the crown by overthrowing the privileges of the great vassals, and to increase the influence of the French monarchy by undermining that of the Hapsburgs, both beyond the Pyrenees and in Germany.

Louis XIII., who was sensible of the energy of his minister, favoured his plans, while he always showed a dislike for the man, whom he would gladly have destroyed had he been able to govern without him. The Huguenots in France had for a long time resisted the royal power; and bloody insurrections in several preceding reigns had arisen from their struggles with the spiritual and temporal authorities in defence of their civil rights and freedom of conscience. The wisdom and mildness of Henry IV. had assuaged the excitement of the contending parties, but his reign was too short to extinguish the fires which still glowed beneath the embers. The struggle for religious freedom was too often, indeed, made a pretext by the nobles and even the princes of the blood royal, to cloke and further their own ambitious designs; and both religious parties, catholics as well as protestants, had thus alternately served as a check upon the despotic exercise of the royal power. Richelieu, therefore, resolved to crush the weaker by the aid of the stronger party, and thus to deprive those, who should be disposed to resist his schemes, of their main prop. By the edict of Nantes, the Huguenots had been placed on nearly the same footing with the other subjects of the kingdom: there were some provinces in which they had the ascendancy, and their armed force was sufficient to shake the throne, should they be excited to rise against it. Their rallying point was Rochelle; and Richelieu neglected no means to make himself master of that city. In the celebrated siege of Rochelle he commanded the army in person. The attack and defence of the place are considered as affording models of perseverance, valour, and military skill. Rochelle, supported by England, from which it continually received supplies, held out for a long time against all the efforts of the cardinal; and the hope of reducing it was already nearly abandoned, when Richelieu, by the erection of an immense mole, cut off the communication by sea, and finally compelled it to surrender by famine. The second step of Richelieu was the removal of the queen-mother from court. That princess endeavoured to effect the fall of the minister: she had already gained over the king to her purpose, in a secret interview; when Richelieu entered the cabinet, the queen overwhelmed him with reproaches. He continued calm, had recourse to prayers and tears, and finally requested the king's permission to leave the court. The preparations were already made for his departure; but the king, who was not less offended by the violence of the queen than pleased by the respectful demeanour of the cardinal, asked the advice of his favourite, St. Simon. The latter represented to him the services of Richelieu, and the impossibility of dispensing with his aid. Louis, therefore, ordered him to Versailles, and assigned him apartments in the palace directly below his own. This day, which was the 10th of November, 1630, on which the hopes of the queen and of the cardinal's enemies were disappointed, was called the "day of the dupes." As the queen continued to declare herself irreconcilable with Riche-

lieu, the cardinal prevailed upon the king to banish her to Compiègne, removed her friends from place, and threw some of them into the Bastille. This step, and the almost total annihilation of the privileges of the parliaments and the clergy, excited all classes against the despotic administration of the cardinal, and the discontents broke out in numerous risings and conspiracies, which, however, were not only suppressed by the prudence and vigour of his measures, but also contributed to the furtherance of his plans, and gradually rendered the royal power entirely absolute.

In 1632 the royal arms, directed by Richelieu, suppressed the rebellion of the dukes of Orleans and Montmorency, the adherents of the banished queen, and Montmorency perished on the scaffold, although the royal family itself interceded in his behalf.—Equally unsuccessful were the attempts of the dukes of Lorraine, Guise, Bouillon, &c.; even those whom the king privately favoured were obliged to yield to the all-powerful minister, and paid with their lives for their rashness in venturing to oppose him, as in the instance of Cinqmars, who, a short time before Richelieu's death, had entered into a conspiracy against him, which the king was, not without reason, believed to have favoured. While the minister was thus extending the power of the crown at home, he did not neglect the aggrandizement of the monarchy abroad. The thirty years' war gave him an opportunity of effecting this object. The same man who persecuted with the greatest severity the protestants in France, employed all the arts of negotiation and even force of arms to protect the same sect in Germany, for the purpose of humbling the house of Austria. The king of Sweden, the great bulwark of religious liberty in Germany, received aid of every kind from Richelieu, so long as he was not in danger of becoming formidable to France; but when the brilliant victories of Gustavus Adolphus gave the cardinal reason to consider his power as more dangerous than that of Austria, he abandoned that prince in the midst of his successes. The war which he undertook against Spain, and which continued till 1659, put France in possession of Catalonia and Roussillon, and the separation of Portugal from Spain was effected by his assistance. He also endeavoured to weaken the Austrian influence in Italy, and procured the transfer of the duchy of Mantua to the duke of Nevers.

In general, however objectionable may have been his character as a man, the duke de Richelieu must be allowed to have deserved the character of a great statesman: he cannot be denied the glory of having raised the power of the sovereign in France to its highest pitch; but he was proud, arrogant, vindictive, and unprincipled. The protection which he gave to letters and art cannot reconcile us to his faults. Richelieu died on the 4th of December, 1642, after having indicated Mazarin as his successor. Louis XIII. died a few months after him; but in the long reign of Louis XIV. the effects of Richelieu's policy became visible.

**RICHELIEU, LOUIS FRANCOIS ARMAND DU PLESSIS, DUKE DE,** marshal of France.—This nobleman was born at Paris in 1596. His handsome person, his vivacity, and his wit, early made him a favourite at court, and particularly with the duchess of Burgundy. His childish follies were made a handle of by malice, and the *jolie poupée*, as

he was called at court, was thrown into the Bastille. After his release he was made aide-de-camp of Marshal Villars, who was pleased with his liveliness, and his free and reckless manners. He was distinguished, even at the court of the regent, for his amours and affairs of honour, and was twice confined in the Bastille. In the twenty-fourth year of his age the French academy chose him one of its members, although he had never written any thing beyond a *billet doux*, and was entirely ignorant of orthography. Fontenelle, Campistron, and Destouches, each prepared for him an inaugural discourse, from each of which he selected such parts as he liked to form a whole. He distinguished himself at the siege of Philipsburg, and in the battle of Fontenoy, by his courage and presence of mind. On the occasion of the marriage of the dauphin with the princess of Saxony he was sent as ambassador to the court of Dresden, where he made the most extraordinary display of pomp. Nothing, however, could equal the magnificence of his entry into Vienna, as ambassador to that court, when the horses of his retinue were shod with silver, in such a manner that the shoes should fall off, to be picked up by the populace. In 1756 he was created marshal, and commanded at the siege of Mahon, which was occupied by the English. After the capture of that place in June 1756 he received the command of the French army in Germany. But the marshal had offended Madame de Pompadour, by rejecting her proposal of a match between his son and her daughter, and after the convention of Closter Seven in 1757 he was recalled. He had enriched himself while in Germany, where he had also indulged his soldiers in license and plunder, by his exactions. It should always be remembered to his credit that he dissuaded Louis XV. from persecuting the protestants. His example contributed greatly to extend the prevalence of licentiousness in France, since he was the dictator of fashion. He continued to prosecute affairs of gallantry even in his old age, and was married the third time at the age of eighty-four years. The "*Mémoires du Maréchal de Richelieu*" were written, under his direction, by Soulavie. He died in August 1788, ninety-three years old; and two days before his death, a lady having observed to him that his face still retained its beauty, he replied, "Madame, you take my face for your mirror." Marshal Richelieu had the courage, the fortune, and the talents of a great general—the sagacity, prudence, and penetration of a great statesman; but, with these and many amiable qualities, he chose to be nothing but a common courtier.

**RICHELIEU, ARMAND EMANUEL DU PLESSIS, DUKE DE.**—This French statesman was the minister of state under Louis XVIII. He was born at Paris in 1766, and, after studying in the college of Plessis, travelled in Italy, whence he returned at the commencement of the revolution in 1789. He soon after obtained permission from the king to go to Vienna, where he was well received by the emperor Joseph II.; but he soon quitted that capital with the young prince de Ligne, and entered into the service of Catharine II., then at war with the Turks. He distinguished himself at the taking of Ismail by Suwarrow, and was rewarded with the rank of major-general. In 1794 he was with Louis XVIII. in England, whence he returned to Russia; but, not being well treated by the emperor Paul, he quitted that country, and after the peace of 1801 revisited

France, where Bonaparte in vain attempted to attach him to his service. He went again to St. Petersburg, and at the commencement of 1803 was nominated civil and military governor of Odessa, a Russian colony on the Black Sea, which flourished greatly under his superintendence. On the restoration of Louis XVIII. the duke de Richelieu took his seat in the chamber of peers, and resumed his functions as first gentleman of the bed-chamber. In March 1815 he accompanied the king to Ghent, and, returning with him to Paris after the battle of Waterloo, he was appointed president of the council of ministers, and placed at the head of the foreign department. He presided at the installation of the four academies in April 1818, and in September following he was made president of the French academy. In the same month he appeared at the congress of Aix-la-Chapelle. He subsequently resigned his office as minister of state, but on the assassination of the duke de Berry in 1820 he again became president of the council. He fruitlessly opposed the establishment of the censorship of the press, and, finding he had lost his influence, he again retired from office, and died soon after in May 1822.

**RICHTER, JEAN PAUL FREDERIC**, a German writer of the first rank in belles-lettres, who was born in March 1763 at Wunsiedel, in the Fichtelgebirge, and died in November 1825 at Baireuth. His father was, at the time of his birth, rector at Wunsiedel, at a later period pastor at Schwarzback on the Saale. In 1780 Richter entered the university of Leipsic, in order to study theology, but soon changed his plan, and devoted himself to belles-lettres. As early as 1798 he was known as a distinguished writer at Leipsic. He went to Weimar, Berlin, Meiningen, &c., and settled at Baireuth, having been made counsellor of legation by the duke of Saxe-Hildburghausen, and having received from the prince primate a pension, which the king of Bavaria continued after Baireuth had fallen to him. He seldom left his home, and only to make short journeys to the Rhine, Berlin, Dresden, &c. He had married during his early stay at Berlin, and had two daughters. Secured by his pension from want, happy in his domestic relations, blessed with numerous friends, and an almost childlike amiableness, he enjoyed, to the last, the pleasures of nature as if they had been always new; having millions of admirers; unambitious of vain distinctions, or objects beyond his reach; with a heart susceptible of the noblest emotions; believing in man's goodness, and firmly relying on the immortality of the soul; he may be said to have been one of the happiest men that ever trod this earth. His death corresponded with his life—he calmly fell asleep. It would be difficult to give a distinct idea of Jean Paul's works (this was the name under which he wrote) in a brief sketch like ours. Jean Paul is a humorous writer, but his humour is of a peculiar sort. The want of a public life obliges the Germans to live much in reflection, the effect of which is visible in almost all their writings, and has left its traces in those of Jean Paul. His humour is deeply reflecting and philosophic, at the same time often truly comic. He frequently rises to the highest regions, where he can speak only in bold metaphors; and, before we are aware, we hear his inspiring tones die away like those of a lark, when the bird has come again to the ground. If it can be said of any man's writings that



they are poetry in a prose form, it is true of many passages in Jean Paul's works. His writings are generally in the form of novels, but they have little of the character of what we generally understand by novels. He seems to have liked particularly to analyze emotions, to dissect individual character in every station, even the humblest. He does not exhibit man under those general influences which operate on large masses of men, but deals almost exclusively with the individual considered as such. He very frequently recurs to the immortality of the soul, and in his writings, as in his life, he appears amiable in the highest degree. His works are the following:—"Greenland Processes," "Selection from the Papers of the Devil," "The Invisible Lodge," "Hesperus," "Quintus Fixlein," "Biographical Entertainments under the Skull of a Giantess," "Flower, Fruit, and Thorn Pieces," "The Jubelsenor," "The Valley of Campan, with a Satirical Appendix," "Palingenesis," "Letters, and Future Course of Life," "Titan," "Die Flegeljahre," "Katzenberger's Journey to the Watering Place," "The Field Preacher Schmelzle's Journey to Flötz," &c. In 1804 he produced his first philosophical work of importance, his "Introduction to Aesthetics," to which he added, in his last years, a "Nachschule, with an Appendix containing Reviews." It is full of original and discriminating views, yet hardly a philosophically systematic work. In 1807 he published his "Levana," a work on education full of intelligent views. We must mention, also, his "Fibel (Spelling-book)," "Peace Sermon," "Change of Throne between Mars and Phœbus in 1814," "Political Sermons in Lent," several essays, for instance, in his "Museum," and "Herbstblumen." In 1820 appeared his "Comet, or Nic. Markgraf," a comic work. Shortly before his death he began a new edition of his complete works, and after his death appeared his unfinished work, "Selina, or on Immortality." From memorandums left by him a work was prepared after his death, called "Truths from Jean Paul's Life."

RICHMOND, CHARLES.—This nobleman received a considerable share of celebrity from the duel which took place between him and his royal highness the duke of York. He was the son of Lord George Lennox by Lady Louisa Kerr, and was born in 1764. After finishing his education he entered the army, and obtained a commission in the coldstream guards, which was soon after commanded by his royal highness the duke of York. A company, which includes the rank of lieutenant-colonel in the army, was in due time attained. In 1795 he became colonel, in 1803 he was nominated to the command of the 35th regiment, and in 1814, after passing through the immediate gradations of major-general and lieutenant-general, he obtained that of full general, with the colonelcy of the 35th regiment of foot. While in the guards, a dispute unhappily took place between Colonel Lennox and the commander-in-chief. This produced a duel, on which occasion the marquis of Hastings acted as second to the duke of York, while the earl of Winchelsea was selected by his opponent. At the meeting, which took place on Wimbledon Common, his royal highness received the fire of his adversary, but declined to return it; and although no blood was spilt, yet it has been said that the shot grazed one of the side curls of the duke of York's hair. Unfortunately, however, another affair of honour arose out of this; for Mr. Swift, a colla-

teral descendant of the famous Dean Swift, having reflected on the conduct of Colonel Lennox, a duel ensued, and the former was wounded in the body. Soon after this period, Lord George Lennox having retired from parliament, a seat for Sussex became vacant. On this occasion Colonel Lennox was elected, and continued for many years to represent that county. His politics, like those of his uncle, the late master-general of the ordnance, were favourable to Mr. Pitt's administration, and that minister accordingly obtained their invariable support. In 1783 Mr. Lennox married Lady Charlotte Gordon, daughter of the duke of Gordon. By this lady he had fourteen children. In 1808, his grace, for he had now succeeded to his uncle's title, was appointed lord-lieutenant of Ireland, where he remained for six years. On this occasion a distinguished nobleman superintended the political department as secretary of state; and as the viceroy was not averse to the pleasures of the table, his administration, notwithstanding the critical nature of the times, was not unpopular.

The duke of Richmond was afterwards appointed governor-general of the British settlements of North America. On this occasion part of his family accompanied him, and his son-in-law, Sir Charles Maitland, was at the same time nominated lieutenant-governor of Upper Canada. Immediately on his arrival, he expressed the most zealous attachment to the prosperity of the provinces entrusted to his care. He encouraged fresh settlements, received a multitude of emigrants with kindness and hospitality, and prepared, by new fortifications, for the defence of the British colonies in case of any future attack. But a most unfortunate and unexpected event suddenly put an end to his life. Having left Quebec, his grace repaired to his summer residence at William Henry, where he spent some time. While there he was bitten by some rabid animal, either a tame fox or a lap-dog, for the truth is not exactly known; but as no symptoms appeared for a long time after, and the accident was entirely forgotten, his excellency set forward on his intended journey to the upper country. We learn from an official despatch, that "on the morning of the 23rd of August, the duke dined with a detachment of officers stationed at Perth; and it was only on the 25th that the first symptoms of that disorder presented themselves, which three days afterwards terminated in death. Early on that morning his valet found his grace alarmed at the appearance of some trees, which were near a window where he slept, and which he insisted were people looking in; and shortly afterwards, when a basin of water was presented to him, he exhibited evident abhorrence at the sight of it; and on several other occasions on that day, and on the 26th, the same symptoms were but too obvious whenever any liquor was presented, and which it now appeared his grace partook of with extreme reluctance. On this day, at dinner, he had requested Lieutenant-colonel Cockburne to take wine with him; but his grace had so soon lifted the liquid to his lips, than, unable to controul the violence of his disease, he replaced the glass on the table, observing, 'Now is not this excessively ridiculous? Well, I'll take it when I don't think of it.' The same evening an assistant surgeon, the only one in the vicinity, was sent for, who bled him; and his excellency found, apparently, so much relief from it that he rose early the next morning, and proposed walking through Richmond Wood to

the new settlement of that name. He had, in his progress through the wood, started off at hearing a dog bark, and was with difficulty overtaken; and on the party's arrival at the skirts of the wood, at the sight of some stagnant water, his grace hastily leaped over a fence, and rushed into an adjoining barn, whither his dismayed companions eagerly followed him. The paroxysm of his disorder was now at its height. It was almost a miracle that his grace did not die in the barn. He was with difficulty removed to a miserable hovel in the neighbourhood; and early in the morning of the 28th, the duke of Richmond expired in the arms of a faithful Swiss, who had never quitted his master for a moment. Whilst in this miserable log-hut, reason occasionally resumed her empire; and his grace accordingly availed himself of these lucid intervals to address a letter to Lady Mary Lennox, in which he reminded her that a favourite dog belonging to the household, being in a room at the castle of St. Louis, at a time (five months before) when the duke, shaving, cut his chin, the dog was lifted up to lick the wound, when the animal bit his grace's chin. The recollection of this circumstance gave his grace but too sure a presentiment (the dog having subsequently run mad) of his approaching fate; and his grace, therefore, in his letter to Lady Mary, expressed his conviction (which, indeed, appears an irresistible conclusion) that his disorder was hydrophobia. His grace recommended the line of conduct to be observed by his children, in the painful situation in which they would be placed at his death; and, it is said, requested to be buried in Quebec, on the ramparts, like a soldier, there to remain. The duke died August 28th, 1819, in the fifty-fifth year of his age. The corpse was conveyed, first to Montreal, and then to Quebec by water. From the 2nd to the 4th of September, the body lay in state at the Chateau de St. Louis, on which last day it was interred in the cathedral church.

RICHMOND, LEGH, an English writer, who was born on the 29th of January, 1772, at Liverpool, and was the descendant of an ancient and honourable family. A remarkable casualty befel him in his childhood, the effects of which he never recovered. At a very early age, in leaping from a wall, he contracted an injury in his left leg, which eventually produced incurable lameness. It is somewhat singular, that an accident nearly similar occurred to his younger and only brother, and also to his second son. Each of them, in infancy, fell from an open window. The former was killed, and the latter was ever after afflicted in the same limb, with the same kind of lameness as his father. After a private preparatory education, Mr. Richmond was admitted a member of Trinity college, Cambridge. While an under-graduate, he pursued his studies with great zeal, and took his degree of B. A. in 1794; and, with some intermissions, he resided in the university three years longer. In the summer of 1797 he became, within the space of a very few weeks to borrow his own words, "academically a master of arts, domestically a husband, parochially a deacon." He had been originally destined to the law; but having imbibed a distaste for that profession, his attention was subsequently directed to the church, and he was now admitted to the sacred office. Brading, a secluded village in the Isle of Wight, was the scene of his earliest pastoral labours. He was ordained to the curacy of this place and the little adjoining village of Yaver-

land. It was soon after this period that the perusal of Mr. Wilberforce's "Practical View of Christianity" effected a great revolution in Mr. Richmond's mind, and established those peculiar religious principles and feelings which manifested themselves so strongly throughout the remainder of his life. After a residence of about seven years in the Isle of Wight, Mr. Richmond removed to London, where he was to have taken a share in the duties of the Lock chapel. Scarcely, however, was he well settled in this new scene, when, in the year 1805, he was presented, by Miss Fuller, to the rectory of Turvey, in Bedfordshire. It was here that most of Mr. Richmond's publications were undertaken. He had previously printed two or three single sermons; but it was at Turvey that his great work, "The Fathers of the English Church," was carried on. While in the Isle of Wight, he had commenced an acquaintance with the writings of our earlier and greatest theologians; and the study of them he had ever after zealously prosecuted. To a familiar acquaintance with the works of those divines, Mr. Richmond united the greatest impartiality and judgment in forming his selections from them. His work, therefore, presents, in a comparatively small compass, a large proportion of the most valuable of the remains of our martyrs and confessors.

It was during his residence at Turvey, also, that Mr. Richmond drew up several little narratives, under the titles of "The Dairyman's Daughter," "The Negro Servant," "The Young Cottager," "The Cottage Conversation," "A Visit to the Infirmary," &c., which were originally inserted in the earlier numbers of "The Christian Guardian," and were afterwards published in a volume entitled "Annals of the Poor." These narratives consist of the stories of several of Mr. Richmond's parishioners, who had either spontaneously imbibed his own pious views, or on whom he enforced those views with a zeal and an anxiety which could spring only from the purest and most laudable motives. Of these productions millions have been calculated, and they have been translated into twenty languages. During his residence at Turvey, also, Mr. Richmond became extensively known to the public as the cordial friend and ready advocate of the different religious societies which have, within the last thirty years, sprung up in this country. It is believed that his earliest appearance in this character was on the ninth anniversary of the church missionary society, before whom he was appointed, in 1809, to preach their annual sermon.

In 1814 Mr. Richmond was appointed chaplain to the late duke of Kent, by whom he was honoured with a share of his royal highness's friendship. In 1817 he was presented, by the late emperor Alexander of Russia, with a splendid ring, as a testimony of the approbation with which his imperial majesty viewed the narratives in "The Annals of the Poor." Many peaceful years were passed by Mr. Richmond at Turvey. Happy in the bosom of his family, no man more excelled as a pattern of domestic virtues. At length, in 1825, his peace sustained a severe blow by the death of his second son, a youth in his nineteenth year. In a few months the stroke was repeated; intelligence arrived that his eldest son, who had been absent many years, had died on his voyage from India to England. These events had a great effect upon Mr. Richmond. His bodily health de-





**RIDLEY, SIR THOMAS**, an eminent English civilian, who lived in the reign of James I. He was a native of the isle of Ely, and became provost of Eton college, and, in addition to which, he obtained several other valuable appointments. He was the author of a work entitled "A View of the Civil and Ecclesiastical Law," for writing which King James bestowed on him the honour of knighthood. His death took place in 1629.

**RIEDELSEL, FREDERICA CHARLOTTE LOUISA, BARONESS**.—This lady was the daughter of the Prussian minister of state, Massow, and was born at Brandenburg in 1746. At the age of sixteen she was married to Lieutenant-colonel Riedesel, who commanded the Brunswick troops employed in the English service in America in 1777. Madame Riedesel, who accompanied her husband, wrote an interesting account of her adventures, published by her son-in-law, the count de Reuss, under the title of "Voyage to America, or Letters of Madame von Riedesel." She returned to Europe in 1783, and having lost her husband, who had been made a general, in 1800, she fixed her residence at Berlin, where she died in 1808.

**RIEGO Y NUNEZ, RAFAEL DEL**, a celebrated Spanish patriot, who was born of a noble family in the province of Asturias in 1785. After having been liberally educated, he entered the army, and served during the invasion of Spain by Bonaparte. He was taken prisoner; and on his liberation, the constitutional general, Abisbal, gave him a staff appointment; and when that chief betrayed the cause of independence, Riego retired from the service in disgust, and for a time led a private life. In the beginning of 1820, at the head of a battalion, he proclaimed the Spanish constitution, and traversing a large extent of country, shut himself up in a fortress, with the small number of troops who had the patriotism and courage to follow his example. Being threatened by



a powerful army, and aware of the danger of delay, he sallied forth from the isle of Leon with a few hundred brave men, made his way through the forces that opposed his passage, visited several large towns, intimidated the authorities, fought obstinately, lost the greater part of his troops, and retired to the mountains, with the determination to defend himself

to the last extremity rather than submit to the mercy of his enemies. But the spirit of freedom which he had excited was not extinguished; the provinces ranged themselves under the banners of independence, and Riego received the homage of national gratitude. His popularity excited the jealousy of those in power, and he was calumniated as a promoter of anarchy and disorder; his army was dissolved and he was proscribed. But he preserved the confidence of the people, and was appointed a deputy to the cortes of 1822, of which assembly he became the president, and in this arduous station displayed prudence and firmness, with a conciliatory disposition that did him honour. When King Ferdinand refused to maintain the constitution which he had sworn to observe, Riego again appeared in arms to assert the liberty of his country; but it was destined to fall before foreign foes. He was taken prisoner after the surrender of Cadiz to the French, under the duke d'Angouleme, and being conveyed to Madrid, was executed as a traitor on the 7th of November, 1823. His widow, who sought refuge in England, died at Chelsea, in June, 1824.

**RIENZI, NICHOLAS GABRINI DE**.—This brave but unfortunate tribune was a native of Rome, and in the fourteenth century became celebrated by his attempts to restore the Roman republic. Although the son of one of the lowest order of tavern-keepers, he received a literary education, and early distinguished himself by his talents, parts, and elevated sentiments. The glory of ancient Rome excited his enthusiasm, and he was regarded by the common people as an extraordinary person, destined to rescue them from the tyranny of the aristocracy, which, on the removal of the popes to Avignon, had become in the highest degree oppressive. He obtained the post of public scribe or notary, and in 1346 was joined in a deputation to Pope Clement VI., at Avignon, to exhort him to bring back the papal court to its original seat. He acted on this occasion with so much energy and eloquence that the pope created him an apostolic notary, which office, on his return, he executed with strict probity. He let no opportunity escape to excite the discontent of the people, by haranguing against the nobility and the defects of the public administration. Having prepared men's minds for a change, and engaged persons of all orders in his designs, in the month of April, 1347, during the absence of Stephen Colonna, the governor of Rome, he summoned a secret assembly upon Mount Aventine, before which he made an energetic speech, and induced them all to subscribe an oath for the establishment of a plan of government, which he entitled the good estate. He had even the address to gain over the pope's vicar, and, in a second assembly in the capitol, produced fifteen articles as the basis of the good estate, which were unanimously approved; and the people conferred upon him the title of tribune, with the power of life and death, and all the other attributes of sovereignty. The governor, Colonna, upon his return, threatened him with punishment, but was himself constrained to quit the city, and Rienzi banished several of the noble families, after capitally punishing such as were convicted of oppression and injustice.

In the first exercise of his authority, he conducted himself with a strict regard to justice and the public good; and even the pope was induced to sanction his power. The reputation of the new tribune ex-



tended throughout Italy, and his friendship was even solicited by the king of Hungary and the emperor Louis. Petrarch was highly interested in his proceedings; and there are extant several eloquent letters, in which that poet exhorts him to persevere in his glorious undertakings. But the intoxication of supreme power began to betray him into extravagances. He caused himself to be created a knight, with a mixture of religious and military ceremonies, and cited the two rival emperors, Charles and Louis, to appear before him to justify their pretensions. He also dismissed the pope's legate, and, reducing the nobles into complete humiliation, commenced a reign of terror. But at length, finding that he had lost the affection and confidence of the people, he withdrew in 1348 from Rome, and remained in Naples until 1350, when he took advantage of the jubilee to return secretly to Rome; but, being discovered, he withdrew to Prague. Thence he came into the hands of Pope Clement at Avignon, who confined him three years, and appointed a commission to try him; his successor, Innocent VI., released Rienzi, and sent him to Rome to oppose another popular demagogue, named Boroncelli. The Romans received him with great demonstrations of joy, and he recovered his former authority; but after a turbulent administration of a few months, the nobles excited another sedition against him, in which he was massacred in October 1354. His last brief career had been marked with great cruelty, which excited the populace to treat his remains with indignity. Rienzi, who possessed a union of fanaticism and artifice, was more energetic in speech and council than in action, and failed in courage and presence of mind in great emergencies.

**RIES, FERDINAND**, a distinguished piano-forte player and composer, who was born in Bonn, on the Rhine. Beethoven was his teacher, and under his direction he appeared before the public in Vienna, in 1804 and 1805. After several journeys he settled in London as teacher and composer. In 1817 he also became director of the philharmonic concert. In 1825 he retired to Bonn. His productions are very numerous.

**RIGBY, EDWARD**, a medical practitioner, who was a fellow of most of the learned societies both in this country and abroad. Besides several medical tracts, he published "An Account of Holkham and its Agriculture." In August 1815 his lady presented him with three sons and a daughter at one time. Before the birth of these little ones Dr. Rigby was the father of eight children, the two eldest of whom were twins. Remarkable as was the above event, there were circumstances which rendered it peculiarly so. Dr. Rigby was a great-grand father; and probably never before was born, at one birth, three great uncles and one great aunt—such being the relationship between the above-mentioned parties and the infant son of Mr. John Bowtree, jun., of Colchester. The corporation of Norwich voted a piece of plate of twenty-five guineas value to Dr. Rigby and his lady as a memento of the memorable birth of their four children, the event to be recorded in the city-books, and the names of the children to be inscribed on the plate. None of these children lived quite twelve weeks. Besides the works already alluded to Dr. Rigby published some papers "On the Uterine Hemorrhage," "On the Use of the Red Peruvian Bark in the Cure of Intermittents," "On the Theory of Animal Heat,"

and "Chemical Observations on Sugar," &c. Dr. Rigby died in 1821, in his seventy-fourth year.

**RILEY, JOHN**, an English artist, who was born in London in 1646, and was instructed in his profession by Fuller and Zoust. Lord Orford considered him the best native artist that England had ever produced, and says that "there are draperies and heads painted by him which would do honour to Lely or Kneller." He died, at a comparatively early age, in 1691.

**RIPPERDA, JOHN WILLIAM, BARON OF**.—This nobleman was born, in 1680, in Groningen, and was educated under the Jesuits of Cologne, but, on marrying a protestant lady, conformed to her religion. He rose to the rank of colonel in the Dutch service, and in 1715 was sent on a mission to Philip V. of Spain, when he returned to the catholic religion and settled at Madrid, and the king finally made him duke of Ripperda and his prime minister; but, from his inefficiency, incurring the displeasure of the king, he was dismissed and confined in the castle of Segovia, whence he escaped and came to England, where he remained until 1730, when he crossed over to the Hague, and resumed the protestant religion. But his restless and ambitious disposition would not allow him to remain tranquil, and in 1731 he went to Morocco, where he was favourably received by Muley Abdalla, and declaring himself a convert to the Mohammedan religion, and taking the name of Osman, he obtained the chief command of the Moorish army at the siege of Ceuta. On the defeat of the Moors he fell under the displeasure of the emperor, and for a time he lived in retirement. He then formed a new project for the consolidation of different religions, particularly the Jewish and Mohammedan, and it is said that he even made some converts. He finally retired to Tetuan, but his projecting spirit animated him to the last, and he advanced considerable sums to Theodore, Baron Neuhof, to assist his attempts on the crown of Corsica. His death took place in 1737.

**RISDON, TRISTRAM**, an English topographical writer, who was born at Winscot, in Devonshire, in 1580. He was educated at Oxford, and on leaving the university he went to reside on his own estate in his native county, and devoted nearly all his time to the illustration of Devonian antiquities and topography. He died in 1640, leaving, in manuscript, "A Description or Survey of the County of Devon." This work was not published till 1723.

**RISHTON, EDWARD**, a learned catholic divine, who was a native of Lancashire, and received his education at Brazenose college, Oxford. He suffered much on account of his religion, and died in banishment in 1586. His best known work is entitled "Synopsis Rerum Ecclesiasticarum ad Annum." He also published Sanders's "History of the English Schism."

**RITCHIE, JOSEPH**, an enterprising English traveller, who was engaged, under the auspices of the African association, in a scientific mission into the interior of Africa. He was a young man, and possessed of all the qualities requisite to bring the prosecution of his arduous undertaking to a successful result, being well-informed, zealous, patient, and enterprising. Had he been able to penetrate to Timbuctoo there can be no doubt that the geography and customs of Africa would have received much new illustration. Mr. Ritchie was a native of Otley, in Yorkshire, and had, we understand, been for a con-

siderable period in the service, and inured to a hot climate. How many men of science have fallen victims to their thirst for knowledge! Of six persons who accompanied Niebuhr, the Danish traveller, in his tour through Arabia, he alone survived. Since then Mungo Park, Horneman, Captain J. R. Tuckey, Brown, Burckhardt, Clapperton, and others have fallen a sacrifice to a climate which seems peculiarly obnoxious to European constitutions. Mr. Richie's death took place at Mourzouk on the 19th of November, 1819; and we believe his last illness arose almost entirely from vexation of mind and the hardships which he had, in conjunction with Captain Lyon, endured in that grave of Europeans—the interior of Africa.

RITSON, JOSEPH, an English lawyer and antiquary, who was born at Stockton, in the county of Durham, but settled in London, where he carried on the business of a conveyancer. As an antiquary he displayed much industry and intelligence, especially with regard to our early national poetry; but his eccentricities, which were displayed in his critical remarks on Thomas Warton, Dr. Percy, and other learned men of the day, admit of no excuse but insanity; indeed, his death took place in a madhouse in Hoxton, on the 9th of September, 1803. His principal works are, "A Collection of English Songs," "The English Anthology," "Robin Hood, a Collection of English Ballads," and "The Bibliographia Poetica."

RITTENHOUSE, DAVID, a distinguished American astronomer, who was born near Germantown, Pennsylvania, in April 1732. During his early years he was employed on his father's farm, yet even there his peculiar genius manifested itself. His younger brother used to say that while David was employed in the fields he repeatedly observed the fences, and even the plough with which he had been working, marked over with mathematical figures. The construction of a wooden clock exhibited the first evidence of his mechanical talents. He was then but seventeen years of age, and had never received any instruction either in mathematics or mechanics. The delicacy of his constitution, and the irresistible bent of his genius, soon after induced his parents to allow of his giving up husbandry, and to procure for him the tools of a clock and mathematical instrument maker. From the age of eighteen to twenty-five he applied himself with the greatest assiduity both to his trade and to his studies. Engaged throughout the day in the former, it was only the time commonly assigned to rest, or, to use his own expression, his idle hours, that he could devote to the latter. Yet, with so little time at his command, with but two or three books, and without the least instruction, he acquired so considerable a knowledge of the mathematical sciences as to be able to read the "Principia" of Newton. It is even asserted that he discovered the method of fluxions, and that he did not know, until some years afterwards, that Newton and Leibnitz had contested the honour of an invention of which he deemed himself the author.

It was during this double employment of his time in labour and in study that Mr. Rittenhouse planned and executed an instrument, in which his mathematical knowledge and his mechanical skill were equally required. This instrument was the orrery. Machines intended to give to the student of astronomy a general conception of the relative motions of the heavenly bodies had been constructed before; but

the object of Mr. Rittenhouse was to construct an instrument by means of which he could exhibit, with accuracy, the positions of the planets and their satellites at any given period of the world, past, present, or future. It was, in fact, to make a kind of perpetual astronomical almanac, in which the results, instead of being given in tables, were to be actually exhibited to the eye. In this attempt he succeeded. Two of these orreries were made by his own hands. One belongs to the university of Pennsylvania, the other to the college of Princeton. In 1769 Mr. Rittenhouse was named one of the committee appointed by the American philosophical society to observe the transit of Venus over the sun's disk, which took place on the 3rd of June in that year. A temporary observatory was directed to be built for the purpose near his residence. In silence and trembling anxiety Mr. Rittenhouse and his friends waited for the predicted moment of observation; it came and brought with it all that had been wished for and expected by those who saw it. In Mr. Rittenhouse it excited, in the instant of one of the contacts of the planet with the sun, an emotion of delight so exquisite and powerful as to induce fainting. The reputation which Mr. Rittenhouse had now so justly acquired as an astronomer attracted the attention of the government, and he was employed in several operations of great public importance.

In 1779 he was appointed, by the legislature of Pennsylvania, one of the commissioners for adjusting a territorial dispute between that state and Virginia, and the success of this commission is ascribed in a great degree to his skill and prudence. In 1786 he was employed in fixing the northern line which divides Pennsylvania from New York. In the same year he was employed in settling the limits between New York and New Jersey; and in 1787 he was called upon to assist in fixing a boundary line between the states of Massachusetts and New York. Mr. Rittenhouse was elected a member of the American academy of arts and sciences at Boston in 1782, and of the royal society of London in 1795. In 1791 he was chosen the successor of Dr. Franklin in the presidency of the American philosophical society. All his philosophical communications were made through the medium of the Transactions of this society, and the list of his papers printed in the first three volumes shows his zeal for science and the fertility of his genius. In 1777 Dr. Rittenhouse was appointed treasurer of Pennsylvania, in which office he continued until 1789. In 1792 he was appointed, by the general government, director of the Mint of the United States. The mechanical skill of Dr. Rittenhouse rendered him a highly useful officer. In 1795 he was obliged to resign in consequence of the state of his health. His constitution, naturally feeble, had been rendered still more so by sedentary labour and midnight studies, and on the 26th of June, 1796, he died. His last illness was short and painful, but his patience and benevolence did not forsake him. Upon being told that some of his friends had called at his door to inquire how he was, he asked why they were not invited into his chamber to see him. "Because," said his wife, "you are too weak to speak to them." "Yes," said he, "that is true, but still I could have pressed their hands." In private life Dr. Rittenhouse exhibited all those mild and amiable virtues by which it is adorned. As a husband, a father, and a friend, he was a model of excellence. Immediately after his



decease the American philosophical society decreed him the honour of a public eulogium, and this duty was executed in the ablest manner by Dr. Rush. In 1813 a large volume of memoirs of his life was published by his relative, William Barton, Esq., of Lancaster, the materials for which were derived from the work just mentioned.

**RITTER, JOHN WILLIAM**, a distinguished natural philosopher, who was born in 1776 at Samitz, near Hainau, in Silesia, and died in 1810 at Munich. He distinguished himself by the study of galvanism; but excessive labour, exhausting experiments, a bad wife, and consequent intemperance, brought him early to the grave. His works, which are of uncommon importance, as far as galvanism is concerned, are, "Contributions to the Better Understanding of Galvanism," "Proof that a continual Galvanism accompanies the Process of Life," "Physico-Chemical Treatises," and "Fragments of the Papers of a Young Philosopher." They were all in the German. He contributed many articles to Gilbert's "Annals of Physics," and Voigt's "Magazine of Natural Science."

**RIVINGTON, CHARLES**, an eminent London bookseller, who was one of the sons of John Rivington, Esq., who carried on a considerable business as a bookseller in St. Paul's Churchyard, for more than half a century, where he died in 1792. He was succeeded in business by his sons, Messrs. Francis and Charles Rivington. Francis Rivington died in October 1822, leaving his eldest son, John Rivington, as his representative in the firm. The various members of the house of Rivington have now, we believe, for upwards of a century continued booksellers to the society for promoting Christian knowledge, and been uniformly patronised by the episcopal bench, and the higher order of the clergy: innumerable, therefore, are the valuable works on theology and ecclesiastical affairs that have been published at their expense, or under their auspices. The family of Mr. Charles Rivington have also been always much connected with the company of stationers. At one time his father, two uncles, and three brothers were, with himself, liverymen of the company. His youngest brother, Henry Rivington, died clerk of the company, in June 1829, when he was succeeded in that office by a son of Charles Rivington. His father served the office of master of the company in 1775, his brother Francis in 1805, and he himself in 1819. He had previously assiduously served the company for many years in the arduous office of one of the stock-keepers. He left a nephew and four sons, liverymen of the company, and four daughters. His death was very sudden. He was on the point of removal from his residence in Waterloo Place to a house he had taken in Brunswick Square, and in the interval had accepted the invitation of his sister-in-law, Mrs. Curling, to sleep at her house in the King's Road. As he did not come down to breakfast, one of his nephews entered his bedroom, and found him on the floor quite dead. It is supposed that he died whilst dressing himself.

**RIZZIO, or RICCI, DAVID**.—This celebrated favourite of the queen of Scotland was the son of a professor of music and dancing at Turin, where the subject of this article was born in the earlier part of the sixteenth century. His musical abilities procured him notice at the court of Savoy, while his talents as a linguist caused him to be selected by the ambas-

sador from the grand-duke to Mary queen of Scots, as a part of his suite. In 1564 he made his first appearance at Holy Rood House, where he soon became so great a favourite with the queen that he was appointed her secretary for foreign languages. The distinction with which he was treated by his mistress soon excited the envy of the nobles and the jealousy of Darnley; the hatred of the former being increased as much by the religion as by the arrogant deportment of the new favourite, while the suspicions of the latter were excited by his address and accomplishments. A conspiracy, with the king at its head, was formed for his destruction, and before he had enjoyed two years of court favour, the lord Ruthven, and others of his party, were introduced by Darnley into the queen's apartment, where they dispatched the object of their revenge by fifty-six stabs, in the presence of his mistress, in 1566. Popular tradition assigns to Rizzio the amelioration of the Scottish style of music. His skill in the performance of the national melodies on his favourite instrument, the lute, tended not a little to their general improvement and popularity with the higher classes; but it is evident that the style of Scottish music was determined long before the time of Mary; and many of the airs which have been ascribed to Rizzio are easily traced to more distant periods.

**ROBERTS, PETER**, a learned writer on British history and controversial theology. He was a native of North Wales, and received his education at the university of Dublin, where he took his degree of M.A. Having entered holy orders, he obtained the living of Hatkin, in Flintshire, and there devoted the whole of his leisure to literature. He published a number of valuable works; among the most important we may mention his "Chronicle of the Kings of Britain," and "A Sketch of the Early History of the Ancient Britons." He died in 1819.

**ROBERTSON, WILLIAM**.—This eminent Scottish historian was born in 1721, at Borthwick, in Mid-Lothian, where his father was then minister. He received the rudiments of his education at the school of Dalkeith, and removed to Edinburgh in 1733. Dr. Robertson's studies at the university being completed, he was licensed to preach by the presbytery of Dalkeith in 1741, and in 1743 he was presented to the living of Gladsmuir in East Lothian, by the Earl of Hopeton. The income was but inconsiderable (the whole emoluments not exceeding one hundred pounds a-year); but the preferment, such as it was, came to him, at a time singularly fortunate, for, not long afterwards, his father and mother died within a few hours of each other, leaving a family of six daughters and a younger son, in such circumstances as required every aid which his slender fortune enabled him to bestow. Dr. Robertson's conduct in this trying situation, while it bore the most honourable testimony to the generosity of his disposition, and to the warmth of his affections, was strongly marked with that manly decision in his plans, and that persevering steadiness in their execution, which were characteristic features of his mind. Undeterred by the magnitude of a charge which must have appeared fatal to the prospects that had hitherto animated his studies, and resolved to sacrifice to his sacred duty all personal considerations, he invited his father's family to Gladsmuir, and continued to educate his sisters under his own roof, till they were settled respectably in the world. Nor did he then

himself at liberty, till then, to complete an union which had been long the object of his wishes, and which may be justly numbered among the most fortunate incidents of his life. He remained single till 1751, when he married his cousin Miss Mary Nisbet, daughter of the reverend Mr. Nisbet, one of the ministers of Edinburgh.

While he was thus engaged in the discharge of those family duties which had devolved upon him by the sudden death of his parents, the rebellion of 1745 broke out in Scotland, and afforded him an opportunity of evincing the sincerity of that zeal for the civil and religious liberties of his country which he had imbibed with the first principles of his education; and which afterwards, at the distance of more than forty years, when he was called on to employ his eloquence in the national commemoration of the revolution, seemed to rekindle the fires of his youth. His situation as a country clergyman confined, indeed, his patriotic exertions within a narrow sphere; but even here his conduct was guided by a mind superior to the scene in which he acted. On one occasion (when the capital of Scotland was in danger of falling into the hands of the rebels) the state of public affairs appeared so critical that he thought himself justified in laying aside, for a time, the pacific habits of his profession, and in quitting his parochial residence at Gladsmuir, to join the volunteers of Edinburgh; and when, at last, it was determined that the city should be surrendered, he was one of the small band who repaired to Haddington, and offered their services to the commander of his majesty's forces.

The duties of his sacred profession were, in the mean time, discharged with a punctuality which secured to him the veneration and attachment of his parishioners; while the eloquence and taste that distinguished him as a preacher drew the attention of the neighbouring clergy, and prepared the way for that influence in the church which he afterwards attained. A sermon which he preached in the year 1755, before the society for propagating Christian knowledge, and which was the earliest of all his publications, affords a sufficient proof of the eminence he might have attained in that species of composition, if his genius had not inclined him more strongly to other studies. This sermon, the only one he ever published, has been long ranked, in both parts of our island, among the best models of pulpit eloquence in our language. It has passed through many editions, and is well known, in some parts of the continent, in the German translation of Mr. Ebeling. A few years before this period he made his first appearance in the debates of the general assembly of the church of Scotland. The questions which were then agitated in that place have long ceased to be interesting; but they were highly important at the time, as they involved, not only the authority of the supreme court of ecclesiastical judicature, but the general tranquillity and good order of the country.

The establishment of the "Select Society" in Edinburgh, in the year 1754, opened another field for the display and for the cultivation of his talents. This institution, intended partly for philosophical inquiry, and partly for the improvement of the members in public speaking, was projected by Mr. Allan Ramsay the painter, and a few of his friends; but soon attracted so much of the public notice, that in the following year the number of members exceeded

a hundred, including all the individuals in Edinburgh and the neighbourhood who were most distinguished by genius or by literary attainments. The society subsisted in vigour for six or seven years, and produced debates such as have not often been heard in modern assemblies;—debates, where the dignity of the speakers was not lowered by the intrigues of policy, or the intemperance of faction; and where the most splendid talents that have ever adorned this country were roused to their best exertions by the liberal and ennobling discussions of literature and philosophy. To this institution, while it lasted, Dr. Robertson contributed his most zealous support; seldom omitting an opportunity of taking a share in its business, and deriving from it considerable addition to his own fame.

In the spring of 1757 he came to London to concert measures for the publication of his "History of Scotland"—a work of which the plan is said to have been formed soon after his settlement at Gladsmuir. It was published on the 1st of February, 1759, and was received by the world with such unbounded applause, that before the end of that month he was desired by his bookseller to prepare for a second edition. From this moment the complexion of his fortune was changed. After a long struggle, in an obscure though a happy and hospitable retreat, with a narrow income and an increasing family, his prospects brightened at once. He saw independence and affluence within his reach, and flattered himself with the idea of giving a still bolder flight to his genius, when no longer depressed by those tender anxieties which so often fall to the lot of men whose pursuits and habits, while they heighten the endearments of domestic life, withdraw them from the paths of interest and ambition. In venturing on a step, the success of which was to be so decisive, not only with respect to his fame, but to his future comfort, it is not surprising that he should have felt, in a more than common degree, "that anxiety and confidence so natural to an author in delivering to the world his first performance."—"The time," (he observes in his preface) "which I have employed in attempting to render it worthy of the public approbation, it is perhaps prudent to conceal, till it shall be known whether that approbation is ever to be bestowed."

The long and uninterrupted friendship which subsisted between Dr. Robertson and Mr. Hume is well known; and it is certainly a circumstance highly honourable to both, when we consider the wide diversity of their sentiments on the most important subjects, and the tendency which the coincidence of their historical labours would naturally have had to excite rivalry and jealousy in less liberal minds. The following passages from Mr. Hume's letters place in a most amiable light the characters both of the writer and of his correspondent:—"You have very good cause to be satisfied with the success of your history, as far as it can be judged of from a few weeks' publication. I have not heard of one who does not praise it warmly; and were I to enumerate all those whose suffrages I have either heard in its favour, or been told of, I should fill my letter with a list of names. Mallet told me that he was sure there was no Englishman capable of composing such a work. The town will have it that you was educated at Oxford, thinking it impossible for a mere untravelled Scotchman to produce such language. In short, you may depend on the success of your work, and that your



name is known very much to your advantage. I am diverting myself with the notion how much you will profit by the applause of my enemies in Scotland. Had you and I been such fools as to have given way to jealousy, to have entertained animosity and malignity against each other, and to have rent all our acquaintance into parties, what a noble amusement we should have exhibited to the blockheads, which now they are likely to be disappointed of. All the people whose friendship or judgment either of us value, are friends of both, and will be pleased with the success of both, as we will be with that of each other. I declare to you I have not of a long time had a more sensible pleasure than the good reception of your history has given me within this fortnight."

Of this work, so flattering to the author by its first success, no fewer than fourteen editions were published before his death, and he had the satisfaction to see its popularity increase to the last, notwithstanding the repeated assaults it had to encounter from various writers distinguished by their controversial acuteness, and seconded by all the prepossessions which are likely to influence the opinions of the majority of readers. The character of Mary has been delineated anew, and the tale of her misfortunes has again been told, with no common powers of expression and pathos, by an historian more indulgent to her errors, and more undistinguishing in his praise: but after all, it is in the history of Dr. Robertson that every one still reads the transactions of her reign; and such is his skilful contrast of light and shade, aided by the irresistible charm of his narration, that the story of the beautiful and unfortunate queen, as related by him, excites on the whole a deeper interest in her fortunes, and a more lively sympathy with her fate, than have been produced by all the attempts to canonize her memory, whether inspired by the sympathetic zeal of the church of Rome, or the enthusiasm of Scottish chivalry.

During the time that the "History of Scotland" was in the press, Dr. Robertson removed with his family from Gladsmuir to Edinburgh, in consequence of a presentation which he had received to one of the churches in that city. His preferments now multiplied rapidly. In 1759 he was appointed chaplain of Stirling Castle; in 1761, one of his majesty's chaplains in ordinary for Scotland; and in 1762 he was chosen principal of the university. Two years afterwards the office of king's historiographer for Scotland (with a salary of 200*l.* a year) was revived in his favour.

The revenue arising from these different appointments, though far exceeding what had ever been enjoyed before by any presbyterian clergyman in Scotland, did not satisfy the zeal of some of Dr. Robertson's admirers, who, mortified at the narrow field which this part of the island afforded to his ambition, wished to open to it the career of the English church. Dr. Robertson's own ambition was, in the mean time, directed to a different object. Soon after the publication of his Scottish history, we find him consulting his friends about the choice of another historical subject,—anxious to add new laurels to those he had already acquired. Dr. John Blair urged him strongly on this occasion to write a complete history of England; and mentioned to him, as an inducement, a conversation between Lord Chesterfield and Colonel Irwin, in which the former said, "that he would not scruple, if Dr. Robertson would undertake such a

work, to move in the house of peers that he should have public encouragement to enable him to carry it into execution." But this proposal he was prevented from listening to by his unwillingness to interfere with Mr. Hume; although it coincided with a favourite plan which he himself had formed at a very early period of his life. The two subjects which appear to have chiefly divided his choice were the history of Greece, and that of the emperor Charles the Fifth. Between these he hesitated long, balancing their comparative advantages and disadvantages, and availing himself of all the lights that his correspondents could impart to him.

After much deliberation Dr. Robertson resolved to undertake the "History of Charles V.,"—a determination not less fortunate for the public than for his own fame; as it engaged him, unexpectedly perhaps, in a train of researches not confined to the period, or to the quarter of the globe that he had originally in view; but which, opening as he advanced, new and more magnificent prospects, attracted his curiosity to two of the greatest and most interesting subjects of speculation in the history of human affairs;—the enterprises of modern ambition in the western world, and the traces of ancient wisdom and arts existing in the east. The progress of the work, however, was interrupted for some time, about a year after its commencement, by certain circumstances which induced him to listen more favourably than formerly to the entreaties of those friends who urged him to attempt a history of England. The motives that weighed with him on this occasion are fully explained in a correspondence still extant, in which there are various particulars tending to illustrate his character and his literary views. From a letter of Lord Cathcart to Dr. Robertson, the revival of this project would appear to have originated in a manner not a little flattering to the vanity of an author. . . . . "Lord Bute told me the king's thoughts, as well as his own, with respect to your 'History of Scotland,' and a wish his majesty had expressed to see a history of England by your pen. His lordship assured me, every source of information which government can command would be opened to you; and that great, laborious, and extensive as the work must be, he would take care your encouragement should be proportioned to it. He seemed to be aware of some objections you once had, founded on the apprehension of clashing or interfering with Mr. David Hume, who is your friend; but as your performance and his will be upon plans so different from each other, and as *his* will, in point of time, have so much the start of yours, these objections did not seem to him such as, upon reflection, were likely to continue to have much weight with you."

A paper which was accidentally preserved among the letters addressed to Dr. Robertson by his friends, furnishes the following interesting details in answer to the letter just quoted:—"After the first publication of the 'History of Scotland,' and the favourable reception it met with, I had both very tempting offers from booksellers, and very confident assurances of public encouragement, if I would undertake the history of England. But as Mr. Hume, with whom, notwithstanding the contrariety of our sentiments both in religion and politics, I live in great friendship, was at that time in the middle of the subject, no consideration of interest or reputation would induce me to break in upon a field of which he had

taken prior possession; and I determined that my interference with him should never be any obstruction to the sale or success of his work. Nor do I yet repent my having resisted many solicitations to alter this resolution. But the case I now think is entirely changed. His history will have been published several years before any work of mine on the same subject can appear; its first run will not be marred by any justling with me, and it will have taken that station in the literary system which belongs to it. This objection, therefore, which I thought, and still think, so weighty at that time, makes no impression on me at present, and I can now justify my undertaking the English history to myself, to the world, and to him. Besides, our manner of viewing the same subject is so different or peculiar, that (as was the case in our last books) both may maintain their own rank, have their own partisans, and possess their own merit, without hurting each other. I am sensible how extensive and laborious the undertaking is, and that I could not propose to execute it in the manner I could wish, and the public will expect, unless I shall be enabled to consecrate my whole time and industry to it. Though I am not weary of my profession, nor wish ever to throw off my ecclesiastical character, yet I have often wished to be free of the labour of daily preaching, and to have it in my power to apply myself wholly to my studies. This the encouragement your lordship mentions will put in my power. But as my chief residence must still be in Scotland, where I would choose, both for my own sake and that of my family, to live and to compose, as a visit of three or four months now and then to England will be fully sufficient for consulting such manuscripts as have never been published, I should not wish to drop all connexion with the church of which I am a member, but still to hold some station in it without being reduced entirely to the profession of an author. Another circumstance must be mentioned to your lordship. As I have begun the 'History of Charles V.,' and have above one-third of it finished, I would not choose to lose what I have done. It will take at least two years to bring that work to perfection; and after that I shall begin the other, which was my first choice, long before Mr. Hume undertook it, though I was then too diffident of myself and too idle to make any progress in the execution of it, farther than forming some general ideas as to the manner in which it should be prosecuted. As to the establishment to be made in my favour, it would ill become me to say any thing. Whether the present time be a proper one for settling the matter finally I know not. I beg leave only to say, that however much I may wish to have a point fixed so much for my honour, and which will give such stability to all my future schemes, I am not impatient to enter into possession before I can set to work with that particular task for which my appointments are to be given."

After an interval of eight years from the publication of "Charles the Fifth," Dr. Robertson produced the "History of America;"—a work which, by the variety of research and of speculation that it exhibits, enables us to form a sufficient idea of the manner in which he had employed the intervening period. In undertaking this task, the author's original intention was only to complete his account of the great events connected with the reign of Charles V.; but perceiving, as he advanced, that a history of America, con-

fined solely to the operations and concerns of the Spaniards, would not be likely to excite a very general interest, he resolved to include in his plan the transactions of all the European nations in the New World. The origin and progress of the British empire there, he destined for the subject of one entire volume; but afterwards abandoned, or rather suspended the execution of this part of his design, for reasons mentioned in his preface. We should here remark that the penetration and sagacity displayed in his delineation of savage manners, and the unbiassed good sense with which he has contrasted that state of society with civilized life (a speculation in the prosecution of which so many of his predecessors had lost themselves in vague declamation or in paradoxical refinement), have been much and deservedly admired. His industry also and accuracy in collecting information with respect to the Spanish system of colonial policy have received warm praise from his friends and from the public. But what perhaps does no less honour to the powers of his mind than any of these particulars is, the ability and address with which he has treated some topics that did not fall within the ordinary sphere of his studies; more especially those which border on the province of the natural historian. In the consideration of these, although we may perhaps, in one or two instances, have room to regret that he had not been still more completely prepared for the undertaking by previous habits of scientific disquisition, we uniformly find him interesting and instructive in the information he conveys; and happy, beyond most English writers, in the descriptive powers of his style. The species of description too in which he excels is peculiarly adapted to his subject; distinguished, not by those picturesque touches which vie with the effects of the pencil in presenting local scenery to the mind, but by an expression, to which language alone is equal, of the grand features of an unsubdued world. In these passages he discovers talents, as a writer, different from any thing that appears in his other publications; a compass and richness of diction the more surprising, that the objects described were so little familiarized to his thoughts, and, in more than one instance, rivalling the majestic eloquence which destined Buffon to be the historian of nature. After all, the principal charm of this, as well as of his other histories, arises from the graphical effect of his narrative, wherever his subject affords him materials for an interesting picture. What force and beauty of painting is exhibited in his circumstantial details of the voyage of Columbus; of the first aspect of the new continent; and of the interviews of the natives with the Spanish adventurers! With what animation and fire does he follow the steps of Cortes through the varying fortunes of his vast and hazardous career; yielding, it must be owned, somewhat too much to the influence of the passions which his hero felt; but bestowing, at the same time, the warm tribute of admiration and sympathy on the virtues and fate of those whom he subdued! The arts, the institutions, and the manners of Europe and of America; but above all, the splendid characters of Cortes and of Guatimozin, enable him, in this part of his work, to add to its other attractions that of the finest contrasts which occur in history. On these and similar occasions he seizes more completely than any other modern historian the attention of his reader, and transports him into the midst of the transactions which he records. His



own imagination was warm and vigorous; and, although in the conduct of life it gave no tincture of enthusiasm to his temper, yet, in the solitude of the closet, it attached him peculiarly to those passages of history which approach to the romantic. Hence many of the characteristical beauties of his writings; and hence too, perhaps, some of their imperfections. A cold and phlegmatic historian, who surveys human affairs like the inhabitant of a different planet, if his narrative should sometimes languish for want of interest, will at least avoid those prepossessions into which the writer must occasionally be betrayed, who, mingling with a sympathetic ardour among the illustrious personages whose story he contemplates, is liable, while he kindles with their generous emotions, to be infected by the contagion of their prejudices and passions.

The Spanish nation were not insensible of what they owed to Dr. Robertson for "the temperate spirit" (as Mr. Gibbon expresses it) with which he had related this portion of their story. "On the 8th of August, 1777, he was unanimously elected a member of the royal academy of history at Madrid; in testimony of their approbation of the industry and care with which he has applied to the study of Spanish history, and as a recompence for his merit in having contributed so much to illustrate and spread the knowledge of it in foreign countries." The academy at the same time appointed one of its members to translate the "History of America" into Spanish; and it is believed that considerable progress had been made in the translation when the Spanish government, judging it inexpedient that a work should be made public in which the nature of the trade with America and the system of colonial administration were so fully explained, interposed its authority to stop the undertaking.

The caution which Dr. Robertson observed in his expressions concerning the American war suggests some doubts about his sentiments on that subject. In his letters to Mr. Strahan he writes with greater freedom, and sometimes states without reserve his opinions of men and measures. One or two of these passages will serve to illustrate Dr. Robertson's political views on this subject. In a letter dated October 6, 1775, he writes thus:—"I agree with you in sentiment about the affairs of America. Incapacity, or want of information, has led the people employed there to deceive ministry. Trusting to them, they have been trifling for two years when they should have been serious, until they have rendered a very simple piece of business extremely perplexed. They have permitted colonies disjoined by nature and situation to consolidate into a regular systematical confederacy; and when a few regiments stationed in each capital would have rendered it impossible for them to take arms, they have suffered them quietly to levy and train forces, as if they had not known and seen against whom they were prepared. But now we are fairly committed, and I do not think it fortunate that the violence of the Americans has brought matters to a crisis too soon for themselves. From the beginning of the contest I have always asserted that independence was their object. The distinction between taxation and regulation is mere folly. There is not an argument against our right of taxing that does not conclude with tenfold force against our power of regulating their trade. They may profess or disclaim what they please, and hold the language

that best suits their purpose; but if they have any meaning, it must be that they should be free states connected with us by blood, by habit, and by religion, but at liberty to buy and sell and trade where and with whom they please. This they will one day attain, but not just now, if there be any degree of political wisdom or vigour remaining. At the same time one cannot but regret that prosperous and growing states should be checked in their career. As a lover of mankind, I bewail it; but as a subject of Great Britain, I must wish that their dependence on it should continue. If the wisdom of government can terminate the contest with honour instantly, that would be the most desirable issue. This, however, I take to be now impossible; and I will venture to foretel, that if our leaders do not at once exert the power of the British empire in its full force, the struggle will be long, dubious, and disgraceful. We are past the hour of lenitives and half exertions. If the contest be protracted, the smallest interruption of the tranquillity that now reigns in Europe, or even the appearance of it, may be fatal. It is lucky that my American history was not finished before this event. How many plausible theories, that I should have been entitled to form, are contradicted by what has now happened!"

Dr. Robertson does not appear to have projected any other work after this period. He seems indeed to have abandoned all thoughts of writing any more for the public, and to have indulged the idea of prosecuting his studies in future for his private amusement. His circumstances were independent; he was approaching to the age of sixty, with a constitution considerably impaired by a sedentary life; and a long application to the compositions he had prepared for the press had interfered with much of the gratification he might have enjoyed if he had been at liberty to follow the impulse of his own taste and curiosity. He retired from the business of the ecclesiastical court about the same time, and for seven or eight years divided the hours which he could spare from his professional duties between the luxury of reading and the conversation of his friends. The activity of his mind in the mean time continued unimpaired; and the habits of study he had so long been accustomed to, gave a certain scope and connexion even to his historical recreations. To one of these, which from an accidental connexion with some of his former work engaged his attention more closely than his ordinary pursuits, the public is indebted for a valuable performance, of which the materials almost incessantly swelled to a volume long after his most intimate friends imagined that he had renounced all thoughts of the press. "The Disquisition concerning Ancient India," which closed his historical labours, took its rise (as he himself informs us) "from the perusal of Major Rennell's memoir for illustrating his 'Map of Indostan.'" This suggested to him the idea of examining, more fully than he had done in the introductory book to his 'History of America,' into the knowledge which the ancients had of that country, and of considering what is certain, what is obscure, and what is fabulous, in the accounts of it which they have handed down to us." "In undertaking this enquiry," he adds, "he had originally no other object than his own amusement and instruction; but in carrying it on, and consulting with care the authors of antiquity, some facts hitherto unobserved, and many which had not been examined with proper attention,

occurred ; new views opened ; his ideas gradually extended and became more interesting ; till at length he imagined that the result of his researches might prove amusing and instructive to others."

Such is the account given by himself of the origin and progress of a disquisition begun in the sixty-eighth year of his age, and in twelve months brought to a conclusion ; exhibiting nevertheless, in every part, a diligence in research, a soundness of judgment, and a perspicuity of method, not inferior to those which distinguish his other performances. From the nature of the subject it was impossible to render it equally amusing to ordinary readers, or to bestow on his language the same splendour and variety ; but the style possesses all the characteristic beauties of his former compositions, as far as they could with propriety be introduced into a discourse of which the general design excluded every superfluous and ambitious ornament. The observations in the Appendix upon the character, the manners, and the institutions of the people of India, present a valuable outline of all the most important information concerning them which was then accessible to the philosophers of Europe ; and, if they have already lost part of their interest in consequence of the astonishing discoveries which have since been brought to light in Asia, by a fortunate and unexampled combination of genius, learning, and official rank, in a few individuals whose names do honour to this country ; they, at least, evince that ardent and enlightened curiosity which animated the author's enquiries in his most advanced years, and afford a proof that his mind kept pace to the last with the progress of historical knowledge. In these observations, too, we may occasionally trace the influence of still higher motives, to which he has himself alluded with an affecting solemnity in the last sentences which he addressed to the public. "If I had aimed," says he, "at nothing else than to describe the civil polity, the arts, the sciences, and religious institutions, of one of the most ancient and most numerous races of men, that alone would have led me into enquiries and discussions both curious and instructive. I own, however, that I have all along kept in view an object more interesting, as well as of greater importance ; and entertain hopes that if the account which I have given of the early and high civilization of India, and of the wonderful progress of its inhabitants in elegant arts and useful science, shall be received as just and well established, it may have some influence upon the behaviour of Europeans towards that people. It was by an impartial and candid enquiry into their manners that the emperor Akber was led to consider the Hindoos as no less entitled to protection and favour than his other subjects, and to govern them with such equity and mildness as to merit from a grateful people the honourable appellation of 'the Guardian of Mankind.' If I might presume to hope that the description I have given of the manners and institutions of the people of India could contribute in the smallest degree, and with the most remote influence, to render their character more respectable and their condition more happy, I should close my literary labours with the satisfaction of thinking that I have not lived or written in vain."

The characteristic of Dr. Robertson's eloquence was persuasion ; mild, rational, and conciliating ; yet manly and dignified. In early life, when forced as a partisan to expose himself to the contentious heat of popular discussion, he is said to have been distin-

guished by promptitude and animation in repelling the attacks which he occasionally encountered ; but at a later period he became the acknowledged head of his party, and generally spoke last in the debate ; resuming the arguments on both sides with such perspicuity of arrangement and expression, such respect to his antagonists, and such an air of candour and earnestness in every thing he said, that he often united the suffrages of the house in favour of the conclusions he wished to establish. His pronunciation and accents were strongly marked with the peculiarities of his country ; nor was this defect compensated by the graces of his delivery. His manner, however, though deficient in ease, was interesting and impressive, and had something in its general effect neither unsuitable to his professional station nor to the particular style of his eloquence. His diction was rich and splendid, and abounded with the same beauties that characterize his writings.

In consequence of the various connexions with society which arose from these professional duties, and from the interest which he was led to take, both by his official situation and the activity of his public spirit, in the literary or the patriotic undertakings of others, a considerable portion of Dr. Robertson's leisure was devoted to conversation and company. No man enjoyed these with more relish, and few have possessed the same talents to add to their attractions. A rich stock of miscellaneous information, acquired from books and from an extensive intercourse with the world, together with a perfect acquaintance at all times with the topics of the day, and the soundest sagacity and good sense applied to the occurrences of common life, rendered him the most agreeable and instructive of companions. He seldom aimed at wit ; but with his intimate friends he often indulged a sportive and fanciful species of humour. He delighted in good-natured characteristic anecdotes of his acquaintance, and added powerfully to their effect by his own enjoyment in relating them. He was, in a remarkable degree, susceptible of the ludicrous ; but on no occasion did he forget the dignity of his character, or the decorum of his profession ; nor did he even lose sight of that classical taste which adorned his compositions. His turn of expression was correct and pure ; sometimes, perhaps, inclining more than is expected, in the carelessness of a social hour, to formal and artificial periods ; but it was stamped with his own manner no less than his premeditated style : it was always the language of a superior and a cultivated mind, and it embellished every subject on which he spoke.

It only now remains to advert to his exemplary diligence in the discharge of his pastoral duties ; a diligence which, instead of relaxing as he advanced in life, became more conspicuous when his growing infirmities withdrew him from business and lessened the number of his active engagements. As long as his health allowed him he preached regularly every Sunday ; and he continued to do so occasionally till within a few months of his death. The particular style of his pulpit eloquence may be judged of from the specimen which has long been in the hands of the public ; and it is not improbable that the world might have been favoured with others of equal excellence, if he had not lost, before his removal from Glasgow, a volume of sermons which he had composed with care. The facility with which he could arrange his ideas, added to the correctness and fluency



of his extemporary language, encouraged him to lay aside the practice of writing, excepting on extraordinary occasions, and to content himself in general with such short notes as might recal to his memory the principal topics on which he meant to enlarge. To the value, however, and utility of these unpremeditated sermons we have the testimony of his learned and excellent colleague, who heard him preach every week for more than twenty years. "His discourses from this place," says Dr. Erskine, "were so plain that the most illiterate might easily understand them, and yet so correct and elegant that they could not incur their censure whose taste was more refined. For several years before his death he seldom wrote his sermons fully, or exactly committed his older sermons to memory: though, had I not learned this from himself, I should not have suspected it; such was the variety and fitness of his illustrations, the accuracy of his method, and the propriety of his style."

Dr. Robertson's health began to decline about the end of the year 1791. Till then it had been more uniformly good than might have been expected from his studious habits; but about this period he suddenly discovered strong symptoms of jaundice, which gradually undermined his constitution, and terminated at length in a lingering and fatal illness. He had the prospect of death long before him; a prospect deeply afflicting to his family and his friends; but of which, without any visible abatement in his spirits, he happily availed himself to adorn the doctrines which he had long taught, by an example of fortitude and of Christian resignation. Dr. Robertson's death took place on the 11th of June, 1793.

**ROBERTSON, ABRAHAM.**—This gentleman was for many years professor of astronomy and superintendent of the Radcliffe observatory at Oxford. He was born at Dunse, in the county of Berwick, on the 4th of November, 1751, and was placed early in life in a school near his birthplace. Before he had attained his twenty-fourth year he came up to London in hopes of obtaining a situation in the East Indies. The friend on whose patronage he depended, died before any provision could be made for him, and he was left to find some other means of support. Confidence in his own powers persuaded him to try his fortune in the university of Oxford, and the event was equally honourable to himself and to the place which he had selected. He went there without any personal friend to assist or even introduce him; and he rose to the highest stations which were open to his particular line of studies. His knowledge of mathematics led him to Dr. Smith, the Savilian professor of geometry; he was afterwards patronised by Mr. Alexander, afterwards chief baron of the exchequer, who was then a gentleman-commoner of Christ Church, and who, with the assistance of Dr. Berkeley, procured him admission, in 1775, into that society. The way was now open to him; and his talents, industry, and good conduct, secured his future advancement. He became bachelor of arts in June 1779, and took orders at the following Christmas, when Dr. Bagot, who had recently succeeded Dr. Markham in the deanery, made him one of the chaplains of Christ Church. In 1782 he gained the chancellor's prize for an English essay "On Original Composition," and in the following December he proceeded to the degree of master of arts.

Dr. Smith was established as a physician at Chel-

tenham, and was in the habit of engaging some able mathematician from among the resident masters at Oxford to read lectures as his substitute. This office had been held by Dr. Austin, of Wadham college; and when he left the university for London, about 1784, Mr. Robertson was fixed upon to discharge those duties, which he continued to do for the remainder of Dr. Smith's life. His manner of lecturing was deliberate and perspicuous; and he was always ready to assist and encourage the students who attended him; he frequently lent them his papers to examine at their leisure; and, as he found that the fifth definition of the fifth book of Euclid was often the occasion of much difficulty to beginners, he printed expressly for their use a demonstration of this fundamental property of proportional quantities. In 1789 Mr. Robertson was presented by the dean and canons of Christ Church to the vicarage of Ravensthorpe, near Northampton, and soon after married. His principal residence, however, still continued to be at Oxford, or in its neighbourhood. This was necessary for his scientific and literary pursuits. The university having undertaken to publish the works of Archimedes, which Torelli had prepared for the press, the care of superintending it was entrusted to Mr. Robertson. This was completed in 1792, and in the same year he brought out his large work, entitled "Sectionum Conicarum Libri VII.," &c., which he dedicated to his firm and active friend and patron, Dr. Cyril Jackson, who, in 1783, had become dean of Christ Church. It was likewise in 1792 that Archdeacon Nares and his friends commenced the publication of "The British Critic;" and Mr. Robertson showed his attachment to the cause of social order by contributing to the earlier volumes several articles of criticism in his own department. In 1795 he was elected a fellow of the royal society, and his demonstration of the binomial theorem was published in the "Philosophical Transactions" for that year. In 1797 he succeeded, on Dr. Smith's death, to the Savilian professorship of geometry; and the next year he engaged in a work which occupied a considerable time. Dr. Hornsby having seen the first volume of Bradley's "Astronomical Observations" through the press, was obliged by ill health to relinquish the undertaking, and the labour of superintending the publication of the second volume fell on Mr. Robertson. This he completed in 1805, but without neglecting his public lectures, or his other pursuits. In his "Treatise of Conic Sections" he had endeavoured to collect together all that had been written on the subject, and he had subjoined to it a most valuable historical notice of the progress of this branch of science; but the book, with all its merits, was too large and written in too diffuse a manner for the ordinary student. He therefore, in 1802, published a shorter treatise; and this he further abridged in 1818, when he published his "Elements of Conic Sections," a second edition of which came out in 1825. A plan having been suggested for replacing London Bridge by a single iron arch, the committee of the house of commons sent a list of questions on the subject to the most distinguished men of science in the country. Mr. Robertson was included in the number, and his answers will be found annexed to the report which was printed in 1801. In 1805 the late earl of Liverpool published his work on the coins of the realm. Mr. Robertson had been engaged by him

lordship to make the necessary calculations for him, and the "Appendix, containing an account of the relative value of gold and silver among the Persians, Grecians, and Romans," was drawn up by Mr. Robertson.

In the "Philosophical Transactions" for 1806 there is a republication and extension of his demonstration of the binomial theorem; and in those for 1807 there is a paper of his on the precession of the equinox. Some severe strictures on these induced him in 1808 to publish "A Reply to a Monthly and Critical Reviewer." This pamphlet was printed during his absence in London, where he was engaged, in 1807, in making the calculations for Lord Grenville's system of finance; and, in 1808, in drawing up the tables for Mr. Perceval's plan of increasing the sinking fund, by granting life annuities on government security. In 1807 he took the degree of D.D., and in 1810 he succeeded Dr. Hornsby in the care of the Radcliffe observatory, the electors of Sir Henry Savile's professors having permitted him to exchange the chair of geometry (which he had occupied so much to the credit and advantage of the university) for that of astronomy. When he undertook this charge, it was proposed that the observations should be published every year; but the expense was considered to be so far beyond the probable advantage of such a measure that it was afterwards abandoned. The Radcliffe trustees, however, were anxious that the observations should be made accessible to those men of science who might wish to consult them; they therefore directed that one manuscript copy should be annually deposited in the Radcliffe library at Oxford, and that a second should be presented to the royal society. This has been regularly executed, and evinces the attention with which the duties of the observer's office have been performed. There are two papers of Dr. Robertson's in the "Philosophical Transactions" for 1816; the one on calculating the eccentric anomaly of planets, the other on Dr. Maskelyne's formulæ for finding the longitude and latitude of a celestial body from its right ascension and declination.

Dr. Robertson's sufferings during his last illness were severe, but he bore them with the greatest fortitude: his mind retained its clearness to the last, but his bodily powers gradually gave way, and the beginning of his seventy-sixth year was the painful end of his existence upon earth. He was buried, by his own direction, in the churchyard of St. Peter's in the East, in the same vault with his wife, whom he had lost a few years after he became professor of geometry, and by whom he had no family. Dr. Robertson's manners were marked by great simplicity. Though his habits, from the circumstances of his early life, were economical, they were not penurious. He was indulgent to those about him; generous and charitable, whenever there was any reasonable call on him; he was always ready to recede from his due; large sums, which he had destined for relations after his death, he gave up to them during his life, when he thought they could be more serviceable to them; and in addition to what he gave away in his immediate neighbourhood, he used to send money to the clergyman of Dunse, to be distributed by him among those who wanted it. It is probable that his charities of this kind were not confined to his native place; but, as he found his end approaching, he had employed him-

self in destroying his papers, so that it was only from a letter which had been accidentally overlooked that his benevolence in this particular instance was accidentally discovered.

ROBERTSON, JOSEPH, a learned divine and writer, who was born at Knipe in Westmoreland, in 1726, and was educated at Queen's college, Oxford. After entering holy orders he became curate to the celebrated Dr. Sykes, of Rayleigh in Essex, and subsequently received several good livings; the last of which was the vicarage of Horncastle in Lincolnshire. In 1775 a remarkable incident occurred, which excited the public attention. A Miss Butterfield was accused of poisoning Mr. Scawen, of Woodcote Lodge, in Surrey. Mr. Robertson thought her very cruelly treated, and took an active part in her defence. On this occasion he published a letter to Mr. Sanxay, a surgeon, on whose testimony Miss Butterfield had been committed to prison; in which he very severely animadverted on the conduct and evidence of that gentleman. After she had been honourably acquitted at the assizes at Croydon, he published a second pamphlet, containing "Observations on the Case of Miss Butterfield," showing the hardships she had sustained, and the necessity of prosecuting her right in a court of justice: that is, her claim to a considerable legacy, which Mr. Scawen had bequeathed her by a will, executed with great formality, two or three years before his death. The cause was accordingly tried in Doctors' Commons. But, though it was universally agreed that this unfortunate young woman had been unjustly accused, and that Mr. Scawen had been induced, by false suggestions, to sign another testamentary paper, in which her name was not mentioned, yet no redress could be obtained, as the judge observed "that it was the business of the court to determine the cause according to what the testator had done, not according to what he ought to have done." Mr. R. is said to have been the author of a useful tract, published in 1781, "On Culinary Poisons." In 1782 he published an elegant little volume for the improvement of young people in reading, entitled "An Introduction to the Study of Polite Literature." This was mentioned as the first volume of an intended series on the same subject; but the second never appeared, owing, as it is supposed, to part of it having been reprinted in a tract without his consent. He also published several other works, and died in January 1820.

ROBERTSON, THOMAS, an English grammarian, who was born in Yorkshire, and was partly educated at Queen's college, Oxford; but he continued his studies in Magdalen college, and succeeded the celebrated John Stanbridge as master of the school adjoining to that college. He took his degree of M. A. in 1525, and in 1532 he was collated to the prebend of Welton-Westhall, in the cathedral of Lincoln; in the year following to that of Sleaford, and in 1534 to that of Greeton, in the same church. It seems probable that he took his degree of B.D. in 1539, at which time Wood says Robertson was esteemed the "*flos et decus Oxoniæ*," and was treasurer of the church of Salisbury. He held also the archdeaconry of Leicester and vicarage of Wakefield, to which Browne Willis adds the rectory of St. Laud's, at Sherrington, Bucks. In 1549 he was associated with the other divines, ordered by Edward VI.'s council to form a new liturgy or Common



Prayer; and thus far, as Dodd remarks, he complied with the reformers; but it does not appear that he advanced much further. In Queen Mary's reign, 1557, he was made dean of Durham, and refused a bishopric. This dignity he might have retained when Elizabeth came to the throne, or have obtained an equivalent; but he refused to take the oath of supremacy. Nothing more is known with certainty of his history but that he died about 1560. Among the records collected at the end of Burnet's "History of the Reformation," are Robertson's "Resolutions of some Questions concerning the Sacraments," and "Resolutions of Questions relating to Bishops and Priests." His grammatical tracts, entitled "Annotationes in Lib. Gulielmi Lili de Lat. Nom. Generibus," &c., were printed together at Basle, in 1532. His reputation as a correct grammarian and successful teacher was very great.

ROBERTSON, WILLIAM, a learned divine, who was born at Dublin in 1705. He was sent to the university of Glasgow, and while he was carrying on his studies a dispute was revived, which had been often agitated before, between Mr. Sterling the principal, and the students, about a right to choose a rector, whose office and power nearly resemble those of the vice-chancellor of Oxford or Cambridge. Mr. Robertson took part with his fellow-students, and was appointed by them, together with William Campbell, whose family has since succeeded to the estates and titles of Argyle, to wait upon the principal with a petition signed by more than sixty matriculated students, praying that he would, on the 1st day of March, according to the statutes, summon an university meeting for the election of a rector; which petition he rejected with contempt. Upon which William Campbell, in his own name and in the name of all the petitioners, protested against the principal's refusal, and put instruments in the hands of Cuthbert Steward, notary public: and all the petitioners went to the house of Hugh Montgomery, Esq., the unlawful rector, and there Mr. Robertson read aloud the protest against him and his authority. Mr. Robertson, by these proceedings, became the immediate object of indignation, and was the only one of all the subscribers to the petition that was proceeded against. He was cited before the principal and the professors of the university, and, after a trial which lasted several days, had the sentence of expulsion pronounced against him; of which sentence he demanded a copy; by which it appears that Mr. Robertson was so fully persuaded of the justice of his cause, and the propriety of his proceedings, that he most openly and strenuously acknowledged and adhered to what he had done. Mr. Robertson went immediately to London, and presented a memorial to John duke of Argyle, containing the claims of the students of the university of Glasgow, their proceedings in the vindication of them, and his own particular sufferings in the cause. The duke received him very kindly, but said that "he was little acquainted with things of this sort;" and advised him "to apply to his brother Archibald, earl of Ilay, who was better versed in such matters than he." Accordingly he waited on Lord Ilay, who, upon reading the representation of the case, said "he would consider of it." In the summer of the year 1726, the earl of Ilay with the other visitors repaired to Glasgow, and, upon a full examination into the several injuries and abuses complained of, they restored to the students

the right of electing their rector; called the principal to a severe account for the public money that he had embezzled; recovered the right of the university to send two gentlemen, upon exhibitions, to Balliol college in Oxford; took off the expulsion of Mr. Robertson, and ordered that particularly to be recorded in the proceedings of the commission; annulled the election of the rector who had been named by the principal; and assembled the students, who immediately chose the master of Ross, son of Lord Ross, to be their rector, &c.

Lord Ilay had introduced Mr. Robertson to Bishop Hoadly; and as he was then too young to be admitted into orders, employed his time in London in visiting the public libraries, attending lectures, and improving himself. The first person whom Dr. Hoadly ordained, after he was consecrated bishop of Ferns, was Mr. Robertson; and shortly after the bishop nominated him to the cure of Tullow, in the county of Carlow; and he was also presented by Lord Carteret, then lord-lieutenant of Ireland, to the rectory of Ravilly, in the county of Carlow, and to the rectory of Kilravelo, in the county of Wicklow, and soon after was collated to the vicarages of the said parishes by the bishop of Ferns. These were the only preferments he had till the year 1738, when Dr. Synge, bishop of Ferns, collated him to the vicarages of Rathmore and Straboe, and the perpetual cure of Rahil, in the county of Carlow. But as almost the whole lands of those parishes were employed in pasture, the tithes would have amounted to more than twice that sum if the herbage had been paid for black cattle, which was certainly due by law. Several of the clergy of Ireland had, before him, sued for this herbage in the court of exchequer, and obtained decrees in their favour. Mr. Robertson, encouraged by the example of his brethren, commenced some suits in the exchequer for this herbage, and succeeded in every one of them. But when he had by this means doubled the value of his benefices, the house of commons in Ireland passed several severe resolutions against the clergy who had sued or would sue for this "new demand." This proceeding of the commons provoked Dean Swift to write "The Legion Club." Mr. Robertson soon after published a pamphlet, entitled "A Scheme for Utterly Abolishing the Present Heavy and Vexatious Tax of Tithe," the purport of which was to pay the clergy and impropiators a tax upon the land in lieu of all tithes. This work went through several editions. In 1739 Lord Cathcart appointed him his chaplain. Mr. Robertson had, in 1728, married Elizabeth, daughter of Major William Baxter. By this lady, who was extremely beautiful, Mr. Robertson had one-and-twenty children.

In 1743 Mr. Robertson obtained the bishop's leave to nominate a curate at Ravilly, and to reside for some time in Dublin for the education of his children. Here he was immediately invited to the cure of St. Luke's parish, and in this he continued five years and then returned to Ravilly. In 1758 he lost his wife. In 1767 Mr. Robertson presented one of his theological works to his old alma mater, the university of Glasgow, and received in return the degree of D.D. In 1768 the mastership of the free grammar school at Wolverhampton, in Staffordshire, becoming vacant, the company of merchant tailors, the patrons, unanimously conferred it on him. In 1772 he was chosen one of the committee to carry on the business

of the society of clergymen, &c., in framing and presenting the petition to the house of commons, praying to be relieved from the obligation of subscribing assent and consent to the Thirty-nine Articles, and all and every thing contained in the Book of Common Prayer. He lived many years at Wolverhampton, and died there in May 1783, in the seventy-ninth year of his age, and was buried in the church yard of the new church there.

Dr. Robertson's appointment to the mastership of the grammar-school of Wolverhampton, though highly honourable to his patrons, was not very lucrative to himself. His own account will best explain the nature of his new situation. "I am here" (writes he in a letter dated in September 1769) "in a very strange way. The salary is 70*l.* a year; but there is a pension of 40*l.* paid out of that to an old gentleman who resigned the school upon that condition ten years ago, and is now in as good a state of health as a man of eighty can be; so that there remains but 30*l.* for me, loaded with the wages of school-servants, school-firing, window-money, and other taxes, which in all come to about 7*l.* a year, without any emolument of any kind; so that my necessary expenses have been five times as much as the salary." In a subsequent letter, dated May 1770, he seems to have recovered in some degree the disagreeable apprehensions he had formed, for therein he writes:—"Your concern for me makes you imagine that I have abandoned and lost a great deal in this world. Indeed, according to the common estimation of things, your conjecture is right. But I assure you that I weighed the matter long ago, and many things which are of great show and consequence in the general opinion weighed very light in my scale, when set against others which were to me of infinitely greater moment. For the last three months I have been much afflicted with the gout, so that pain and business have filled up all my time. However, I thank God I go on pretty well, and find my health improve as the weather grows warm, so that I am in hopes I shall have a tolerable summer. I make no apology for troubling you with the recital of my little affairs, as I think myself happy in having a friend to whom I can say any thing as to my real prospects in life.

In March 1779 Dr. Robertson concludes a letter to Dr. Disney with an affecting recital of some of his more severe trials, not forgetting, however, his wonted submission on all occasions to the will of God. "I have lived," says he, "almost seventy-four years, and enjoyed many, many comforts in this life, so that I may now thankfully rise from table as a guest fully satisfied with my entertainment. Indeed, in the last three years I have suffered what the generality of the world call great afflictions in my health and in my family. In the year 77 I lost my beloved daughter, whom you are pleased to lament. In the year 78 my eldest son, who was a lieutenant, fell at Rhode Island; and already, in 79, I have received an account of the death of my other daughter in Dublin. But I have been so accustomed to the death of my children that at last I see nothing strange in it. I only wonder that I have stayed so long behind them. I think my case is extraordinary, that of twenty-one children which my wife brought me I have outlived them all but one; so that I have often occasion to say with Job, 'The Lord gave, and the Lord hath taken away, blessed be the name of

the Lord.' " It was, however, the will of God that his family afflictions should not have their end even here, for he lived to bury that one and only surviving child out of so great a number.

**ROBESPIERRE, MAXIMILIAN ISIDORE.**—This celebrated leader of the French revolution was born at Arras in Flanders, in 1759. Robespierre's father was a man of amiable disposition, but satirical in his conversation, and in the pleadings which he published for his clients. He was also expensive in his habits, and was thus prevented from laying up any fortune for his family, whom his sudden and premature death placed in the most distressing situation. The bishop of Arras had formed, in his episcopal town, an establishment for the gratuitous education of a certain number of poor children, who might appear desirous of embracing the ecclesiastical profession. He was told of the two orphan sons of the late M. Robespierre, and he received them into his little seminary, adapted as it was for their improvement and instruction, besides affording consolation to the rest of this poor family. The elder Robespierre began with success his career among his schoolfellows; and at the end of some time he was sent by the care, and at the expense of the prelate, to the college of Louis the Great at Paris, there to complete his studies. The young man was here no less successful, and carried off several prizes at the annual competitions. But it was already remarked that his character was of that factious kind which afterwards turned out so fatal to his country. He, however, completed his youthful studies in a manner creditable to his talents and application, and at this period is said to have derived an attachment to republicanism from the lessons of one of his tutors, M. Hérivaux, who was an enthusiastic admirer of the heroes of ancient Greece and Rome. In 1775, when Louis XVI., after his accession to the crown, made his entry into Paris, Robespierre was deputed by his fellow-students to present their homage to the new sovereign. Having adopted the law as a profession, he became an advocate of the council of Artois; and previous to the revolution he was advantageously known, both on account of his professional abilities and the liberal and enlightened spirit which he exhibited in his conduct and writings. In 1789 he was elected a deputy from the *tiers état* of the province of Artois to the states-general. In that assembly he advocated the liberty of the press, and other popular topics of discussion; but his eloquence did not attract much attention, and he attached himself, in the first instance, so closely to Mirabeau, that he acquired the epithet of *Le Singe de Mirabeau*. At this time, however, he frequented the Jacobin assemblies and clubs of the lower orders, over whom he gained an ascendancy, of which he afterwards availed himself to make his way to despotic power. In January 1791 he spoke repeatedly on criminal legislation; and he subsequently displayed so much moderation in discussions relative to the emigrants and the priests, as led to suspicions that he was actuated by some secret motives. In a speech on the 30th of May he recommended the abolition of capital punishments. He is said to have been much alarmed at the flight of the king from Paris, and equally rejoiced at his forced return from Varennes; and from that period he seems to have used all his influence in overturning the monarchy. His projects now gradually became developed; and, at the tumultuary



meeting in the Champ de Mars, on the 17th of July, an altar with the inscription, *A celui qui a bien mérité de la Patrie*, and below it the name of Robespierre, testified his high favour with the people.

The closing of the constituent assembly afforded him another triumph, when the mob presented him with a garland of oak leaves, and, taking the horses from his carriage, drew him through the streets, exclaiming, "Behold the friend of the people, the great defender of liberty!" It does not appear that he actively interfered in the riot of the 10th of August, 1792, or in the massacres which took place in the prisons of Paris in the beginning of September; but he was connected with Marat and Danton, of whose crimes, and those of their associates, he had sufficient address to reap the fruits, and, like other tyrants, at length made his instruments his victims. After the execution of the king, in promoting which the Brissotins, or Girondists, co-operated with Robespierre and the Jacobins, the former were sacrificed to the ascendancy of the latter. The Hebertists, who had joined in this work of destruction, were the next victims to the jealousy of the dictator, who had no sooner sent them to the scaffold with the assistance of Danton and his friends, than he adopted measures for the ruin of that popular demagogue, whom he dreaded as his most dangerous rival. His next measure was to throw the imputation of atheism and irreligion on those whom he had destroyed, and to establish a species of religious worship. Barrère, by his direction, promulgated his new system of worship, and on the 8th of June, 1794, Robespierre in person celebrated what he termed "the feast of the Supreme Being."

His power seemed now to be completely established, and the reign of terror was at its height; but his cruel tyranny and mysterious denunciations had alarmed many of those who had been most intimately connected with him, and a conspiracy was formed for his destruction. At this critical juncture, far from acting with the decision which previously marked his conduct, he waited for the attack of his enemies, and secluded himself from the public for more than a month, during which period he is said to have been employed in preparing an elaborate defence of his conduct, to be delivered in the national convention, where he made his appearance for that purpose on the 26th of July, 1794. He was indirectly attacked by Bourdon de l'Oise; after which Vadier, Cambon, Billaud-Varennes, and several other members spoke against him. He now perceived the extent of his danger, and the ensuing night was passed in consultation with St. Just and others of his most intimate partisans; but their deliberations led to no decisive results. The next day, when they appeared in the convention, Tallien and Billaud openly accused Robespierre of despotism. A tumult ensued, and amidst cries of *A bas le tyran!* he in vain endeavoured to obtain a hearing. At length a decree of arrest was carried against him; and his brother, and his friends St. Just, Couthon, and Le Bas, were included in it. Robespierre was sent to the Luxembourg prison; but in the night he was set free by the keeper, and was conducted to the hall of the commune of Paris, where Henriot, commander of the national guard, Fleuriot, the mayor of Paris, and others of his creatures, had assembled forces for his defence.

This was the critical moment; but neither Henriot

nor Robespierre himself had spirit to head the mob and lead it against the convention. While they deliberated, their opponents proceeded to action. Barras and others having been appointed commissioners to direct the armed force of the metropolis, they without difficulty secured the persons of the fallen tyrant and his associates, who were all guillotined the next day, July the 28th, 1794. Robespierre endeavoured in vain to escape a public execution, by shooting himself with a pistol at the moment of his seizure; but he only fractured his lower jaw, and thus subjected himself to protracted suffering, which excited no compassion. Of the wretches who disgraced the revolution, Robespierre was the most notorious, but not the most infamous. He did not court the dregs of the people, like Marat; he amassed no money. He was politically insane; and was not, moreover, the author of all the enormities with which he has been charged. Among his colleagues of the committees, and especially those who were sent into the departments, many exercised cruelties which far exceeded their instructions. Those who contributed most to his overthrow, and were loudest in their accusations against him, had profited by his crimes, in which they were deeply involved; and, like the scapegoat of the Jews, he was charged with the sins of the whole nation, or rather of the Jacobin government. In the memorial from St. Helena, Napoleon is stated to have said that Robespierre displayed in his conduct more extensive and enlightened views than have been generally ascribed to him; and that he intended to re-establish order, after he had overturned the contending factions; but not being powerful enough to arrest the progress of the revolution, he suffered himself to be carried away by the torrent, as was the case with all before Napoleon himself, who engaged in a similar attempt. As a proof of this, the emperor asserted that, when with the army at Nice, he had seen in the hands of the brother of Maximilian Robespierre letters in which he expressed an intention to put an end to the reign of terror. On the whole, it is reasonable to conclude that something like principle and genuine enthusiasm guided this hateful and unhappy man in the first instance; but, wholly unable to govern the elements of wild disorder afloat around him, the characteristic cruelty of perplexed cowardice at length became his only instrument either of action or self-defence. However stimulated, his career exhibits one of the most signal instances of cruelty upon record. Among the published works of Robespierre are, "*Plaidoyer pour le Sieur Vissery*," in favour of the right of setting up electrical conductors against lightning; "*Discours couronné par la Soc. Roy. de Metz sur les Peines Infamantes*;" "*Eloge de Gresset*," in which the author displays an attachment to monarchical government and religious institutions; "*Eloge de François Dupaty*;" and a political journal, called "*Le Défenseur de la Constitution*." The "*Mémoires de Riouffe*," and the "*Papiers trouvés chez Robespierre*," &c., contain much curious information concerning him.

ROBINS, BENJAMIN, an eminent mathematician, who was born in the city of Bath in 1707. He received but a limited education, and it was entirely by his own industry that he acquired a sufficient amount of knowledge to enable him to become a teacher of mathematics. In 1742 he published a treatise on the new principles of gunnery, containing the result of a series of experiments which he had made

relative to the force of gunpowder and the resistance of the atmosphere. On the return of Commodore Anson, Mr. Robins was employed to draw up a narrative of the expedition: this work became one of the most popular works of the kind in our language. Mr. Robins became engineer-general to the East India company, and went out in that capacity, but died at Fort St. David, in July 1751.

ROBINSON, ANASTASIA, an accomplished musical performer, who was the daughter of a portrait painter in good practice. Her father had her instructed in music by the first masters of the period, at first only as an accomplishment, but afterwards it became her profession, as her father lost his sight, and was therefore for many years dependent on his daughter for support. She made her first appearance in public at the concerts in York Building, and her success was complete. Mrs. Delany, who was her friend and contemporary, thus describes her personal appearance, and the most interesting period of her life. She says, "Mrs. Anastasia Robinson was of a middling stature, not handsome, but of a pleasing, modest countenance, with large blue eyes. Her deportment was easy, unaffected and graceful, her manner and address very engaging, and her behaviour on all occasions that of a gentlewoman with perfect propriety. She was not only liked by all her acquaintance, but loved and caressed by persons of the highest rank, with whom she appeared always equal, without assuming. Her father's house in Golden Square was frequented by all the men of genius and refined taste of the times. Among the number of persons of distinction who frequented Mr. Robinson's house, and seemed to distinguish his daughter in a particular manner, were the earl of Peterborough and General H—: the latter had shown a long attachment to her, and his attentions were so remarkable that they seemed more than the effects of common politeness; and as he was a very agreeable man, and in good circumstances, he was favourably received, not doubting but that his intentions were honourable. A declaration of a very contrary nature was treated with the contempt it deserved, though Mrs. A. Robinson was very much prepossessed in his favour.

"Soon after this, Lord Peterborough endeavoured to convince her of his partial regard for her; but, agreeable and artful as he was, she remained very much upon her guard, which rather increased than diminished his admiration and passion for her. Yet still his pride struggled with his inclination; for all this time she was engaged to sing in public,—a circumstance very grievous to her; but, urged by the best of motives, she submitted to it in order to assist her parents, whose fortune was much reduced by Mr. Robinson's loss of sight, which deprived him of the benefit of his profession as a painter.

"At length Lord Peterborough made his declaration to her on honourable terms; he found it would be vain to make proposals on any other; and as he omitted no circumstance that could engage her esteem and gratitude, she accepted them, as she was sincerely attached to him. He earnestly requested her keeping it a secret till it was a more convenient time for him to make it known, to which she readily consented, having a perfect confidence in his honour. Among the persons of distinction that professed a friendship for Mrs. A. Robinson were the earl and countess of Oxford, daughter-in-law to the lord treasurer Oxford, who not only bore every public testi-

mony of their affection and esteem for Mrs. Robinson, but Lady Oxford attended her when she was privately married to the earl of Peterborough, and Lady Peterborough ever acknowledged her obligations with the warmest gratitude; and after Lady Oxford's death she was particularly distinguished by the duchess of Portland, Lady Oxford's daughter, and was always mentioned by her with the greatest kindness for the many friendly offices she used to do her in her childhood when in Lady Oxford's family, which made a lasting impression upon the duchess of Portland's noble and generous heart.

"Mrs. A. Robinson had one sister, a very pretty accomplished woman, who married Dr. Arbuthnot's brother. After the death of Mr. Robinson, Lord Peterborough took a house near Fulham, in the neighbourhood of his own villa at Parson's Green, where he settled Mrs. Robinson and her mother. They never lived under the same roof till the earl, being seized with a violent fit of illness, solicited her to attend him at Mount Bevis, near Southampton, which she refused with firmness but upon condition that, though still denied to take his name, she might be permitted to wear her wedding-ring; to which, finding her inexorable, he at length consented.

"His haughty spirit was still reluctant to the making a declaration that would have done justice to so worthy a character as the person to whom he was now united; and, indeed, his uncontrollable temper and high opinion of his own actions made him a very awful husband, ill suited to Lady Peterborough's good sense, amiable temper, and delicate sentiments. She was a Roman catholic, but never gave offence to those of a contrary opinion, though very strict in what she thought her duty. Her excellent principles and fortitude of mind supported her through many severe trials in her conjugal state. But at last he prevailed on himself to do her justice, instigated, it is supposed, by his bad state of health, which obliged him to seek another climate, and she absolutely refused to go with him unless he declared his marriage: her attendance upon him in his illness nearly cost her her life.

"He appointed a day for all his nearest relations to meet him at the apartment over the gateway of St. James's Palace, belonging to Mr. Pointz, who was married to Lord Peterborough's niece, and at that time preceptor to Prince William, afterwards duke of Cumberland. Lord Peterborough also appointed Lady Peterborough to be there at the same time. When they were all assembled, he began a most eloquent oration, enumerating all the virtues and perfections of Mrs. A. Robinson, and the rectitude of her conduct during his long acquaintance with her, for which he acknowledged his great obligations and sincere attachment, declaring he was determined to do her that justice which he ought to have done long ago, which was presenting her to all his family as his wife. He spoke this harangue with so much energy, and in parts so pathetically, that Lady Peterborough, not being apprized of his intentions, was so affected that she fainted away in the midst of the company.

"After Lord Peterborough's death she lived a very retired life, chiefly at Mount Bevis, and was seldom prevailed on to leave that habitation but by the duchess of Portland, who was always happy to have her company at Bulstrode when she could obtain it, and often visited her at her own house.

"Among Lord Peterborough's papers she found



his memoirs, written by himself; in which he declared he had been guilty of such actions as would have reflected very much upon his character; for which reason she burnt them. This, however, contributed to complete the excellency of her principles, though it did not fail giving offence to the curious inquirers after anecdotes of so remarkable a character as that of the earl of Peterborough."

ROBINSON, SIR CHRISTOPHER, was born in 1766, and educated at Magdalen college, Oxford, with the intention of entering the church; however, he changed his mind and chose that of the bar instead. Having entered on his new studies, he, by the advice of Sir William Scott, commenced a series of reports in the high court of admiralty: the first appeared in 1797, and the last in 1808. Though unproductive in a pecuniary sense, and in some years attended with positive loss to the editor, they were of exceeding value to him in extending his connexions. He had the year before advanced his fortune by a marriage with Catharine, daughter of Ralph Nicholson, Esq., a gentleman of independent property at Liverpool, and descended from an old family in Berkshire. In February 1805, nine years after his admission, he was promoted to the lucrative office of king's advocate, and knighted. Many of the prize causes and captures of which he had the management by virtue of his office, were of great importance to the public, and attended with considerable private emolument, several of them realizing to him more than 1000*l*. In 1812 he is said to have acquitted himself exceedingly well in the conduct of a prosecution against the marquis of Sligo, for enticing seamen and persuading them to desert from the king's service. It appeared that two of them had been intoxicated by the marquis's servants at Malta, and inveigled on board his yacht; and when the vessel was searched the marquis of Sligo pledged his honour that they were not on board. The king's advocate warmed into an orator (he was not one by nature) at this unworthy cheat; and the peer being found guilty, was sentenced to pay a fine of 5000*l*. and to be imprisoned four months in Newgate. In 1818, at the request of ministers, but contrary to his own inclination, he obtained a seat in parliament for the close borough of Callington. On the dissolution of parliament in 1820 he was again returned for Callington, at the instance of government; but a petition being presented against the return, and bribery having been proved against his agents, he was unseated and saddled with an expense of 5000*l*. Sir Christopher Robinson succeeded Lord Stowell in the offices of chancellor of the diocese of London, and judge of the prerogative court and court of peculiars, on the presentation of the archbishop of Canterbury and bishop of London. He trod in the path of his predecessor, and emulated with success his patient diligence and ever-watchful accuracy in determining the grave and delicate questions of marriage and divorce. Owing to the increasing infirmities of Lord Stowell, he undertook for several years to transcribe and read in court the decrees of that venerable judge, and at length, on his retirement in 1827, was called upon to fill the vacant seat in the court of admiralty. Sir Christopher presided over the admiralty court in a period of profound peace, when there were no cases of momentous interest involving the credit of the flag of England and the polity of nations, such as are wont to present themselves in a time of war. They consisted chiefly

of claims of salvage and mariners' wages, and construction of the pilot act, and to what officer properly belong the royal fish described by charter, to wit, "sturgeons, grampuses, whales, porpoises, dolphins, riggs, graspes, and generally whatever other fish, having in themselves great and immense size, or fat." Such topics do not require much research or legal acumen, but all that was requisite they obtained at the hands of this pains-taking judge. His mental energies were of late in some degree dulled by a disease, which proved to be an effusion of water on the brain, and terminated fatally on the night of Sunday, April 21, 1833. He had complained of indisposition, which was attributed to the prevailing influenza, and retired to rest a few hours before his death, in the full expectation of being able on the morrow to resume the duties of his office. He had attained his sixty-seventh year. His remains were interred in the churchyard of St. Benedict, Doctors' Commons.

The work which has been already referred to proves that the subject of this brief notice was a good classical scholar, and well versed in modern languages. He published, in addition, "A Report of the Judgment of the High Court of Admiralty on the Swedish Convoy, pronounced by Sir W. Scott, June 11th, 1790;" "A Translation of the Chapters 273 and 287 of the *Consolato del Mare*, relating to the Prize Law," 1800; and "Collectanea Maritima; being a Collection of Public Instruments tending to illustrate the History and Practice of Prize Law," 1801.

ROBINSON, JOHN, a celebrated minister of the English church in Holland, to which the first settlers of New England belonged. He was born in Great Britain in 1575, and educated at Cambridge. He for some time held a benefice in the established church, but in 1602 became pastor of a dissenting congregation in the north of England, and in consequence of persecution went with them to Holland in 1608. After a short residence at Amsterdam they removed to Leyden. His talents and reputation were such that he held a public disputation with Episcopius in 1613. A part of his church emigrated to Plymouth in 1620, and it was his intention to follow them with the remainder; but his sudden death, in March 1623, prevented it. He was distinguished for learning, liberality, and piety.

ROBINSON, MARY, a female whose great personal beauty, combined with some literary as well as histrionic talent, procured her, in the latter part of the last century, a degree of attention much increased by the notoriety of a temporary connexion established between her and the then heir-apparent. Mrs. Robinson was married very early in life to a husband who had but little to maintain her, and for some time she shared in his misfortunes; but at length she had recourse to the stage; and while performing the character of Perdita in Shakspeare's "Winter's Tale," captivated the youthful affections of the distinguished personage already alluded to. This connexion lasted about two years. After a short recess from a mode of life into which her "Apologies" tell us she was driven by necessity, she formed another connexion of the same kind, which they allow was from choice, with a gentleman of the army, and lavished the whole of her disposable property on this new favourite. She also lost the use of her limbs in following him, during a severe winter night, to a sea-port where she hastened to relieve him from a temporary embarrassment. Not long after she went to the continent for her health.

and remained there about five years. On her return in 1788 she commenced her literary career, in which she had considerable success. In 1800 her health began to decline rapidly, principally for want of proper exercise, for she never recovered the use of her limbs; and after lingering for some time, she died at Englefield Green, on the 28th of December in that year, and was buried in Old Windsor churchyard. The following is a list of her publications: "Poems," in two volumes; "Legitimate Sonnets, with Thoughts on Poetical Subjects, and Anecdotes of the Grecian Poetess Sappho;" "A Monody to the Memory of the Queen of France;" "A Monody to the Memory of Sir Joshua Reynolds;" "Modern Manners, a Satire, in two Cantos;" "The Sicilian Lover, a Tragedy, in five acts;" "Sight, The Cavern of Woe, and Solitude, three Poems;" a pamphlet in vindication of the queen of France, published without a name; A pamphlet entitled "Thoughts on the Condition of Women, and the Injustice of Mental Subordination;" "Vicenza," a romance; "The Widow," a novel; "Angelina," a novel; "Hubert de Sevrac," a romance; "Walsingham," a novel; "The False Friend," a novel; "The Natural Daughter;" "Lyrical Tales;" "A Picture of Palermo, Translated from Dr. Hager;" "The Lucky Escape;" and "Nobody," a comedy. Of all the above works, it is probable that her poems will longest continue to be read. She had in her earliest efforts of this kind adopted the false style of the Della Crusca school, so happily ridiculed by the author of the "Baviad" and "Mæviad;" but her later productions displayed a more correct taste, and more ease and elegance of versification, with equal richness of imagination.

ROBINSON, ROBERT, an eminent dissenting divine, who was born in Norfolk in 1735, and educated at a grammar-school in his native county; but owing to the loss of his father and the humble circumstances of his mother, he was apprenticed at the age of fourteen to a hair-dresser in London. Having attached himself to George Whitefield, he became a preacher among the Calvinistic Methodists, but subsequently relinquished his connexion with the Methodists and established an independent congregation at Norwich, over which he presided. He was afterwards chosen pastor to a small Anabaptist congregation at Cambridge, and retained this situation during the remainder of his life. In 1773 he removed to Chesterton, near Cambridge, where he engaged in trade as a farmer, corn-dealer, and coal-merchant. His learning and abilities procured him much respect from the members of the university and other persons belonging to the established church; and he received offers of promotion if he would become a conformist, which he declined. In 1774 he published a translation of the sermons of Saurin, with memoirs of the reformation in France, and the life of Saurin. In 1776 was published his "Plea for the Divinity of Jesus Christ," &c. Among his other works are his "Plan of Lectures on Nonconformity," "The General Doctrine of Toleration," "Slavery Inconsistent with Christianity," and "Sixteen Discourses," which had been delivered extempore to illiterate audiences in the vicinity of Cambridge. These were very liberal on doctrinal points; and his tendency to unitarian principles soon became known, although he still continued his ministerial labours at Cambridge. He died in 1790, in the fifty-fifth year of his age.

ROBINSON, THOMAS, a theological writer, who was born in 1749 at Wakefield, in Yorkshire. After receiving the rudiments of a good education in his native town, he removed to Trinity college, Cambridge, where he obtained a fellowship in 1772. He was the author of several devotional works, the principal of which was called "The Christian System Unfolded." He died in 1813 in Leicester, at which town he had held a living for thirty-five years.

ROB-ROY, or ROBERT THE RED, a celebrated Highland chief, whose true name was Robert Macgregor, but who assumed that of Campbell on account of the outlawry of the clan Macgregor by the Scotch parliament in 1662. He was born about 1660. His mother was a Campbell of Glenlyon, and his wife, Helen, a Campbell of Glenfalloch. Like many other Highland gentlemen, Rob-Roy was a drover previous to the rebellion of 1715, in which he joined the adherents of the pretender. On the suppression of the rebellion the duke of Montrose, with whom Rob-Roy had previously had a quarrel, took the opportunity to deprive him of his estates; and the latter began to indemnify himself by a war of reprisals upon the property of the duke. An English garrison was stationed at Inversnaid, near Aberfoyle, the *clachan* residence of Rob-Roy; but his activity and courage saved him from the hands of his enemies, from whom he continued for some time to levy black-mail. He died in 1743. His fortunes and those of his clan form the subjects of the popular romance of "Rob-Roy."

ROBSON, GEORGE FENNEL, a talented English artist, who was a native of Durham, and at a very early age displayed his love for painting, all his leisure being devoted to the improvement of his peculiar talent. If an artist visited Durham for the purpose of sketching its beautiful and romantic scenery, George Robson was to be found hanging on his footsteps, walking by his side, and eagerly watching the progress of his labours. At length he was put under Mr. Harle, the only drawing-master the city furnished; but he refused to take money for the lessons he gave, saying the boy had already got beyond his instruction. Before he was twenty he came to London, and was soon known as a most active and persevering student. His first publication was a view of his native city, the profits of which enabled him to visit the Highlands of Scotland—a visit which he had long ardently desired. In the habit of a shepherd, with a wallet at his back, and Scott's poem, "The Lay of the Last Minstrel," in his pocket, he wandered over the mountains winter and summer, till he became familiar with the various aspects they presented under the different changes of season, and laid up a stock of materials which lasted him his life. On his return he published outlines of the Grampian mountains.

In 1813 he first appeared as an exhibitor in the ninth annual exhibition of the society of painters in water-colours, and was elected a member the following year. But it was not till the exhibition of 1815 that his works commanded that public attention which gained for him extensive and abundant patronage. From this time his interests became identified with the interests of the society. All his private cares, all his public exertions, were directed into this one channel. He laboured hard and effectively.

As an artist Mr. Robson was remarkable for vigour of execution. His conception of form might be sometimes wanting in grandeur, but his effect and colour





licentious merriment which wine incites, his companions eagerly encouraged him in excess, and he willingly indulged, till, as he confessed to Dr. Burnet, he was for five years together "continually drunk," or so much inflamed by frequent ebriety, as in no interval to be master of himself. "In this state he played many frolics, which it is not for his honour that we should remember, and which are not now distinctly known. He often pursued low amours in mean disguises, and always acted with great exactness and dexterity the characters which he assumed; indeed, he once erected a stage on Tower Hill and harangued the populace as a mountebank, and, having made physic part of his study, is said to have practised it successfully. Rochester was so much in favour with King Charles that he was made one of the gentlemen of the bedchamber and comptroller of Woodstock Park. Having an active and inquisitive mind he never, except in his paroxysms of intemperance, was wholly negligent of study; he read what is considered as polite learning so much that he is mentioned by Wood as the greatest scholar of all the nobility. Sometimes he retired into the country, and amused himself with writing libels in which he did not pretend to confine himself to truth. His favourite author in French was Boileau, and in English, Cowley."

"Thus," observes Dr. Johnson, "in a course of drunken gaiety and gross sensuality, with intervals of study perhaps yet more criminal, with an avowed contempt of all decency and order, a total disregard to every moral, and a resolute denial of every religious obligation, Rochester lived worthless and useless, and blazed out his youth and his health in lavish voluptuousness, till, at the age of one and thirty, he had exhausted the fund of life and reduced himself to a state of weakness and decay. At this time he was led to an acquaintance with Dr. Burnet, to whom he laid open, with great freedom, the tenour of his opinions and the course of his life, and from whom he received such conviction of the reasonableness of moral duty, and the truth of Christianity, as produced a total change both of his manners and opinions. The account of these salutary conferences is given by Burnet in a book entitled "Some Passages of the Life and Death of John, Earl of Rochester," which the critic ought to read for its elegance, the philosopher for its arguments, and the saint for its piety."

The work which Johnson thus strongly eulogises deserves all the praise he has given it, and, as the labours of Burnet really led the way to the reformation of this dissolute nobleman, we cannot do better than narrate them in his own words. He says "The three chief things we talked about were morality, natural religion, and revealed religion, Christianity in particular. For morality, he confessed, he saw the necessity of it both for the government of the world, and for the preservation of health, life, and friendship, and was very much ashamed of his former practices, rather because he had made himself a beast, and had brought pain and sickness on his body, and had suffered much in his reputation, than from any deep sense of a Supreme Being or another state. But so far this went with him that he resolved firmly to change the course of his life, which he thought he should effect by the study of philosophy, and had not a few no less solid than pleasant notions concerning the folly and madness of vice. But he confessed that he had no remorse for his past actions as

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offences against God, but only as injuries to himself and to mankind. Upon this subject I showed him the defects of philosophy for reforming the world. That it was a matter of speculation which but few either had the leisure or the capacity to enquire into; but the principle that must reform mankind must be obvious to every man's understanding. That philosophy, in matters of morality, beyond the great lines of our duty, had no very certain fixed rule, but, in the lesser offices and instances of our duty, went much by the fancies of men and customs of nations, and, consequently, could not have authority enough to bear down the propensities of nature, appetite, or passion; for which I instanced in these two points; the one was about that maxim of the Stoics, to extirpate all sort of passion and concern for anything. That, take it by one hand, seemed desirable, because, if it could be accomplished, it would make all the incidents of life easy; but I think it cannot, because nature, after all our striving against it, will still return to itself; yet, on the other hand, it dissolved the bonds of nature and friendship, and slackened industry, which will move but dully without an inward heat, and, if it delivered a man from any troubles, it deprived him of the chief pleasures of life, which arise from friendship. The other was concerning the restraint of pleasure, how far that was to go. Upon this he told me the two maxims of his morality then were, that he should do nothing to the hurt of any other, or that might prejudice his own health; and he thought that all pleasure, when it did not interfere with these, was to be indulged as the gratification of our natural appetites. It seemed unreasonable to imagine these were put into a man only to be restrained or curbed to such a narrowness; this he applied to the free use of wine and women.

"To this I answered, that if appetites being natural was an argument for the indulging them, then the revengeful might as well allege it for murder, and the covetous for stealing, whose appetites are no less keen on those objects, and yet it is acknowledged that these appetites ought to be curbed. If the difference is urged from the injury that another person receives, the injury is as great if a man's wife is defiled or his daughter corrupted; and it is impossible for a man to let his appetites loose to vagrant lusts, and not to transgress in these particulars, so there was no curing the disorders that must arise from thence but by regulating these appetites. And why should we not as well think that God intended our brutish and sensual appetites should be governed by our reason as that the fierceness of beasts should be managed and tamed by the wisdom and for the use of man? So that it is no real absurdity to grant that appetites were put into men on purpose to exercise their reason in the restraint and government of them, which to be able to do ministers a higher and more lasting pleasure to a man than to give them their full scope and range. And, if other rules of philosophy be observed, such as the avoiding those objects that stir passion, nothing raises higher passions than ungoverned lust; nothing darkens the understanding and depresses a man's mind more; nor is any thing managed with more frequent returns of other immoralities, such as oaths and imprecations, which are only intended to compass what is desired: the expense that is necessary to maintain these irregularities makes a man false in his other dealings. All this he freely confessed was true; upon which I urged

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that if it was reasonable for a man to regulate his appetite in things which he knew were hurtful to him, was it not as reasonable for God to prescribe a regulation of those appetites whose unrestrained course did produce such mischievous effects? That it could not be denied, but doing to others what we would have others do unto us was a just rule: those men, then, that knew how extremely sensible they themselves would be of the dishonour of their families in the case of their wives or daughters, must needs condemn themselves for doing that which they could not bear from another; and if the peace of mankind, and the entire satisfaction of our whole life, ought to be one of the chief measures of our actions, then let all the world judge whether a man that confines his appetite, and lives contented at home, is not much happier than those that let their desires run after forbidden objects. The thing being granted to be better in itself, then the question falls between the restraint of appetite in some instances, and the freedom of a man's thoughts, the soundness of his health, his application to affairs, with the easiness of his whole life; whether the one is not to be done before the other? As to the difficulty of such a restraint, though it is not easy to be done when a man allows himself many liberties in which it is not possible for him to stop, yet those who avoid the occasions that may kindle these impure flames, and keep themselves well employed, find the victory and dominion over them no such impossible or hard matter as may seem at first view; so that, though the philosophy and morality of this point were plain, yet there is not strength enough in that principle to subdue nature and appetite. Upon this I urged that morality could not be a strong thing unless a man were determined by a law within himself; for, if he only measured himself by decency, or the laws of the land, this would teach him only to use such cautions in his ill practices, that they should not break out too visibly, but would never carry him to an inward and universal probity; that virtue was of so complicated a nature, that unless a man came entirely within its discipline he could not adhere steadfastly to any one precept, for vices are often made necessary supports to one another; that this cannot be done, either steadily or with any satisfaction, unless the mind does inwardly comply with, or delight in, the dictates of virtue; and that could not be effected except a man's nature were internally regenerated and changed by a higher principle: till that came about corrupt nature would be strong and philosophy but feeble, especially when it struggled with such appetites or passions as were much kindled or deeply rooted in the constitution of one's body.

"When I pressed him with the secret joys that a good man felt, particularly as he drew near death, and the horrors of ill men, especially at that time, he was willing to ascribe it to the impressions they had from their education; but he often confessed that, whether the business of religion was true or not, he thought those who had the persuasions of it, and lived so that they had quiet in their consciences, and believed God governed the world, and acquiesced in his providence, and had the hope of an endless blessedness in another state, the happiest men in the world, and said he would give all that he was master of to be under those persuasions, and to have the supports and joys that must needs flow from them. I told him the main root of all corruptions in men's

principles was their ill life, which, as it darkened their minds and disabled them from discerning better things, so it made it necessary for them to seek out such opinions as might give them ease from those clamours that would otherwise have been raised within them. He did not deny but that after the doing of some things he felt great and severe challenges within himself, but he said he felt not these after some others which I would perhaps call far greater sins than those that affected him more sensibly. This, I said, might flow from the disorders he had cast himself into, which had corrupted his judgment and vitiated his taste of things, and by his long continuance in, and frequent repeating of, some immoralities, he had made them so familiar to him that they were become, as it were, natural; and then it was no wonder if he had not so exact a sense of what was good or evil, as a feverish man cannot judge of tastes. He did acknowledge the whole system of religion, if believed, was a greater foundation of quiet than any other thing whatsoever; for the quiet he had in his mind was, that he could not think so good a being as the Deity would make him miserable."

Our space will not permit us to trace this interesting discussion to the point where the licentious materialist, and debauched courtier, became convinced of the error of his ways, and a firm believer in the truths of Christianity; and it may be enough that we add his own written declaration to that effect. It was signed a few days prior to his death, which took place July 26th, 1680.

"For the benefit of all those whom I may have drawn into sin by my example and encouragement, I leave to the world this my last declaration, which I deliver in the presence of the great God, who knows the secrets of all hearts, and before whom I am now appearing to be judged. That, from the bottom of my soul, I detest and abhor the whole course of my former wicked life; that I think I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions and practices, by which I have hitherto lived without hope and without God in the world; have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of grace. And that the greatest testimony of my charity to such is, to warn them, in the name of God, and, as they regard the welfare of their immortal souls, no more to deny his being, or his providence, or despise his goodness; no more to make a mock of sin, or condemn the pure and excellent religion of my ever blessed Redeemer, through whose merits alone, I, one of the greatest sinners, yet hope for mercy and forgiveness. Amen."



ROCKINGHAM, CHARLES WATSON WENTWORTH, MARQUIS OF.—This nobleman was born in 1730, and succeeded his father in his titles and estates in 1750, and in 1765 became first lord of the treasury and prime minister. American affairs formed at that time a leading subject of discussion, and Rock-

ingham took the middle way of repealing the stamp act, and declaring the right of Great Britain to tax the colonies. He was therefore deserted by some of his supporters, among others by Chatham, and retired from the ministry in 1766. He afterwards acted in concert with Chatham, in opposition to the North ministry, on the fall of which, in 1782, he was again placed at the head of the treasury, but died in the same year, and was succeeded by Lord Shelburne.

RODNEY, CÆSAR, a celebrated American patriot, who was born at Dover, Delaware, about the year 1730. His father went over to that country with William Penn, and, after a short residence in Philadelphia, settled in Kent, a county upon the Delaware. His eldest son, the subject of this sketch, inherited from him a large landed estate in consequence of the system of entail then in use. At the age of twenty-eight years Cæsar Rodney was appointed high-sheriff, and, on the expiration of his term of service, was created a justice of peace and a judge of the lower courts. In 1762, and perhaps even earlier, he represented his county in the provincial legislature, by which, in 1765, he was sent, in conjunction with Mr. M'Kean and Mr. Kollock, to the congress that met at New York for the purpose of consulting upon the measures to be adopted in consequence of the stamp act, and other oppressive acts of the British government. In 1769 he was elected speaker of the house of representatives, and continued to occupy the chair for several years. About the same time he was appointed chairman of the committee of correspondence with the other colonies; and when, in 1774, the combined efforts of the various committees had brought about the measure of a general congress, he was chosen one of the delegates to it from his native province. He was re-elected in the following year, and also made a brigadier-general in the colony. At the time when the question of independence was brought before congress, Mr. Rodney was on a tour through the southern part of Delaware for the purpose of quieting the discontent prevalent in that quarter of the country, and preparing the minds of the people for a change of their government. His two colleagues, Mr. M'Kean and Mr. Read, were divided upon the subject, the former being favourable, the latter opposed to a declaration of independence. Mr. M'Kean, being acquainted with the views of Mr. Rodney, despatched an express, at his private expense, to inform him of the delicate posture of affairs, and urge him to hasten his return to Philadelphia. He did so immediately, and, by great exertion, arrived just as the members were entering the house for the final discussion. He entered the hall with his spurs on his boots, and soon afterwards the great question was put. By his vote in the affirmative he secured that union among the colonies in the matter which was all-important to the cause of independence.

In the autumn of 1776 a convention was called in Delaware for the purpose of framing a new constitution and appointing delegates to the succeeding congress. In this assembly a majority was opposed to Mr. Rodney, who failed, in consequence, in obtaining a re-election. This circumstance was principally attributable to the royalists, who abounded especially in the lower counties. Mr. Rodney, however, still continued a member of the council of safety, and of the council of inspection, the functions of both of which offices he assiduously discharged, being particularly active in collecting supplies for the

troops of the state, then with Washington in New Jersey. In 1777 he repaired in person to the camp near Princeton, where he remained for nearly two months engaged in laborious services. In the autumn of the same year he was again chosen a member of congress, but before taking his seat he was chosen president of his state. In this station he remained for four years, during which he had frequent communications from Washington relative to the distressed condition of the army, and exerted his utmost ability in affording aid. In 1782 he was compelled to retire by the delicate state of his health, and died in 1783.

RODNEY, GEORGE BRYDGES, BARON.—This brave naval commander was born in Somersetshire, in 1717, of a good family. His father was a naval captain, and had his son educated for the same profession. He obtained a ship in 1742, and two years after he was appointed to the command of the Ludlow Castle of forty-four guns. He did not, however, long remain in that vessel, for in 1746 he was made captain of the *Eagle*, a new ship of sixty guns, then employed as a cruiser on the Irish station. While there he captured two large privateers. He continued in the *Eagle* during the remainder of the war, and was one of the commanders under the orders of Rear-admiral Hawke, when, in 1747, he defeated L'Etendiere's squadron. On this occasion Captain Rodney behaved with much spirit, and may be said to have then laid the foundation of that popularity he afterwards in so high a degree possessed. On the conclusion of the war he was, in March, 1749, appointed to the *Rainbow*, a fourth rate, and in May following was nominated governor and commander-in-chief in and over the island of Newfoundland. Immediately afterwards he proceeded thither with the small squadron annually sent there in time of peace for the protection of the fishery.

In 1757 he was engaged, under the command of Admirals Hawke and Boscawen, to attempt a descent on the coast of France, near Rochefort; and in 1759 he was advanced to rear-admiral of the blue. In this same year he was sent to bombard Havre de Grace, where a large force was collected for the purpose of attempting an invasion of this country. He executed the trust committed to him so completely that the town itself was several times on fire, and the magazines of stores and ammunition burnt with fury upwards of six hours, notwithstanding the exertions used to extinguish it. In 1761 Admiral Rodney was very instrumental in the capture of the islands of St. Pierre, Granada, St. Lucia, and St. Vincent, when the whole Caribbees came into the possession of the English. For his skill and bravery in the war, he was, after the conclusion of it, raised to the dignity of a baronet. In the month of October 1770 he was progressively advanced to be vice-admiral of the white and red squadrons, and, in the month of August 1771, to be rear-admiral of Great Britain. In the very early part of this year he resigned the mastership of Greenwich hospital, to which he had been appointed in 1765, and was immediately after made commander-in-chief on the Jamaica station, whither he repaired, having his flag on board the *Princess Amelia* of eighty guns. The appointment of this ship to that service was intended as a particular and pointed compliment, it being extremely unusual to send a three-decked ship on that station, except in time of actual war. It is said that the command in India



was offered to him, which he declined, entertaining hopes of being appointed governor of Jamaica in case of the death of Sir William Trelawney; but in this he was disappointed. After his return to England, at the expiration of the time allotted for the continuance of his command, he retired to France, where he lived some years in obscurity, hoping to retrieve the losses he had suffered at the Northampton election when he got into parliament, but with a great pecuniary loss. It is said that the French king wished to take advantage of his pecuniary embarrassments, and, through the duke de Biron, made him the most unbounded offers if he would quit the English for the French service. In reply to this proposal he said, "My distresses, Sir, it is true, have driven me from the bosom of my country, but no temptation can estrange me from her service. Had this offer been voluntary on your part, I should have deemed it an insult, but I am glad to learn it proceeds from a source that can do no wrong." Before this event the French had united with the Americans in a war against this country, and about the close of 1779 the chief command of the Leeward Islands was given to Sir George Rodney, upon which he hoisted his flag on board the *Sandwich*. From this time he was very successful against his majesty's enemies. In the first year he obtained a vote of thanks from the house of lords and the freedom of the cities of London and Edinburgh; but his great triumph was on the 12th of April, 1782, in an engagement in the West Indies with Count de Grasse.

After the fall of St. Kitt's, in 1782, Great Britain retained, of all her former West India possessions, only the islands of Jamaica, Barbadoes, St. Lucie, and Antigua; and of the preservation of these, great doubts were entertained. Jamaica, in particular, which had been frequently threatened, now appeared to be in greater danger than ever: for, whilst the count de Grasse was riding superior in the Caribbean sea, the Spaniards were in great strength at Cuba and Hispaniola; and the fleets of the two nations, if combined, would have consisted of sixty ships of the line, while their land forces would have constituted a powerful army.

In this state of things, Sir George Rodney arrived at Barbadoes on the 19th of February, with twelve sail of the line, and made a junction with Sir Samuel Hood's squadron. He was soon after reinforced by three ships of the line from England; so that his fleet consisted of thirty-six vessels of the line. His first object was to intercept a French convoy, which had sailed from Brest on the 11th of February, with naval stores, artillery, ammunition, and other supplies for the count de Grasse; but being disappointed in this, he put into St. Lucie, while the count was lying at Martinico, with thirty-four ships of the line, studious to avoid an engagement till he had effected a junction with the Spaniards. For that purpose he sailed from Fort Royal Bay on the 8th of April, with a large convoy, keeping close under the islands. Intelligence of this movement being directly conveyed to the British admiral, a pursuit was instantly begun, and the fleets came in sight of each other the same night off Dominica. So sudden a pursuit was as little expected by the French admiral as it was welcome; but he lost no time in accommodating himself to the emergency, and early in the morning of the 9th formed the line of battle to windward, to afford his convoy an opportunity of proceeding on its course.

On the other hand, Sir George Rodney had thrown out signals, soon after five in the morning, for forming his line; but the fleet was long becalmed under the highlands of Dominica, while the enemy, who were farther advanced towards Guadaloupe, had sufficient wind for their movements. The breeze at length reaching the van of the British fleet, they began to close with the French centre, whilst their own centre and rear were still becalmed. The action commenced about nine o'clock; the attack being led by the *Royal Oak*, Captain Burnet, and seconded by the *Alfred* and *Montague*, with the most impetuous bravery. The whole division was in a few minutes closely engaged, and for upwards of an hour was exceedingly pressed by the great superiority of the enemy. The *Barfleur*, Sir Samuel Hood's own ship, had at one time seven, and generally three ships firing upon her, and none of the division escaped the encounter of a very disproportionate force. At length, the leading ships of the centre were gradually enabled to come up to the assistance of the van, and these were soon followed by Sir George Rodney in the *Formidable*, with his two seconds, the *Namus* and *Duke*, all of ninety guns, who maintained a most tremendous fire. The gallantry of a French captain of a seventy-four in the rear, who, having backed as main-topsail, readily received and bravely returned the fire of these three great ships in succession, without in the least flinching from his station, excited the highest admiration and applause of his enemies. The coming up of the admiral, with part of the centre division, rendered the fight less unequal; and De Grasse, to prevent its now becoming decisive, availed himself of his command of the wind, and the connected state of his fleet, to keep such a cautious distance during the remainder of the engagement as he thought would enable him to do much execution without any considerable hazard on his own side. This sort of firing, which was extremely well supported on both sides, was continued for an hour and three quarters longer; during all which time the rest of the fleet was held back by the calms and baffling winds under Dominica. About twelve o'clock the remaining ships of the centre came up, and the rest was closing the line; upon which De Grasse withdrew his fleet, and evaded all the efforts of the English commander for its renewal. The enemy failed entirely in his object; for his ships received much more damage than they produced to their opponents, and two of them were so much disabled that they were obliged to quit the fleet and put into Guadaloupe. Some of the British ships suffered greatly, but still kept the line. Captain Bayne, of the *Alfred*, gallantly fell in this action.

On the 11th the enemy had gained such a distance that the body of their fleet could only be descried from the mast-head of the British centre, where two of their damaged ships were perceived, about noon, to fall off from the rest to leeward. The pursuit now became so vigorous that they would necessarily have been cut off, had not De Grasse borne down with his whole fleet to their rescue; and the result was to bring on that general engagement which had been the object of the British commander. The hostile fleets met upon opposite tacks, and, in the course of the battle, which commenced about seven in the morning of the 12th, and was continued with unremitting fury till sunset, Sir George Rodney first practised the manœuvre, since attended with such

signal success, of breaking the enemy's line. In the early part of the engagement Admiral Drake, whose division led to action, gained the highest honour by the gallantry with which he received, and the effect with which he returned, the fire of the whole French line. His leading ship, the Marlborough, Captain Penny, was peculiarly distinguished. She received and returned, at the nearest distances, the first fire of twenty-three French ships of war, and had the fortune only to have three men killed and sixteen wounded: one proof, among a hundred others, of the ineffectual force of the French system of firing. The signal for close fighting had from the first been thrown out, and was, without a single exception, punctually observed. The line was formed at only a cable's length distance. The British ships, as they came up, ranged slowly along the enemy's line and close under their lee, where they gave and received a most tremendous fire. They were so near that every shot took effect, and the French ships being overcrowded with troops, the carnage in them was prodigious. Some opinion may be formed of the havoc made from the circumstance of the *Formidable*, Sir George Rodney's ship, having fired nearly fourscore broadsides; and it may be believed that she was not singular. The French stood and returned this fire with equal bravery, and both sides fought as if the fate and honour of their respective countries had been staked upon the issue of that single day. About noon Sir George Rodney made the movement already alluded to, and, supported by three other ships, broke through the enemy's line, about three ships short of the centre, where De Grasse commanded in the *Ville de Paris* of 112 guns. Being followed and supported by the ships astern of his division, he wore round upon his keel, and, completing their separation, threw them into inextricable confusion. This masterly push decided the fortune of the day; although the French continued to fight with great bravery till the darkness, which in those latitudes almost immediately succeeds the setting of the sun, obliged both parties to desist.

The broken state of the French fleet naturally exposed, in some instances, a few ships to the attack of a greater number; and the extent of the action, with the darkness and uncertainty occasioned by the smoke, afforded opportunities which might have been less expected for single combat. The *Canada* of seventy-four guns, Captain Cornwallis, took the French *Hector*, of the same force, singly. Captain Inglefield, in the *Centaur* of seventy-four guns, also came up from the rear to the attack of the *Cæsar* of seventy-four. Both ships were yet fresh and had received no injury, and a most gallant action took place; but though the French captain had evidently the disadvantage, he still disdained to yield. Three other ships came up successively. His courage was inflexible; he is said to have nailed his colours to the masts, and the contest terminated only with his death. When she struck, her masts went overboard, and she had not a foot of canvass without a shot-hole. The *Glorieux* also fought nobly, and did not strike till her masts, bowsprit, and ensign, were shot away. The English ship *Ardent* of sixty-four guns, which had been taken by the enemy in the beginning of the war, was now retaken by the *Belliqueux* or the *Bedford*. The *Diadem*, a French seventy-four, went down by a single broadside in an exertion to save her admiral. The count de Grasse was nobly sup-

ported, even after the line was broken, and till the disorder and confusion became unavoidable. His two seconds, the *Languedoc* and *Coronne*, were particularly distinguished, and the former narrowly escaped being taken in her last efforts to extricate the admiral. The *Ville de Paris*, after being much battered, was closely attacked by the *Canada*; and, in a desperate action of nearly two hours, was reduced almost to a wreck. Captain Cornwallis was so eager in his design upon the French admiral that, without taking possession of the *Hector*, he left her to be picked up by a frigate, while he proceeded to the *Ville de Paris*. It seemed as if the count was determined to sink rather than strike to any other than the admiral: though he perhaps also considered the fatal effects which the striking of his flag might produce on his fleet. At length Sir Samuel Hood came up in the *Barfleur*, almost at sunset, and poured in a most tremendous fire, which is said to have killed sixty men; but the count de Grasse, wishing to signalise as much as possible the loss of so fine and favourite a ship, endured the repetitions of this fire for about a quarter of an hour longer. He then struck his flag and surrendered himself to Sir Samuel Hood. With the *Ville de Paris* were taken four others of the line, one of which, the *Cæsar*, afterwards blew up, with a lieutenant and fifty British seamen aboard, and about 400 prisoners; and another was sunk by a single broadside during the engagement. Not a ship was lost in the British fleet, and its whole loss of men was computed to be less than that on board the *Ville de Paris* alone. A barony and a pension of 2000*l.* per annum were the rewards which were bestowed on him by his country for services of such importance, and at his death, which took place in 1792, a monument was voted to his memory at the national expense, which was subsequently placed in the north transept of St. Paul's cathedral. A view of this monument is given in the subjoined engraving.



RODOLPH I., emperor of Germany and founder of the imperial house of Austria, was born in 1218,



being the eldest son of Albert IV., count of Hapsburg, and landgrave of Alsace. He was brought up in the court and camp of the emperor Frederic II., and, on the death of his father, succeeded to territories of a very moderate extent, which, in the spirit of the times, he sought to augment by military enterprises. In 1245 he married a daughter of the count of Homburg, by whom he acquired an accession of territory, and some years after served under Ottocar, king of Bohemia, against the pagan Prussians. Several years of active warfare ensued, in which he much distinguished himself by his prudence, valour, and the spirit of justice with which he protected the inhabitants of the towns from their baronial oppressors. In 1273, as he was encamped before the walls of Basle, he received the unexpected intelligence that he was elected king of the Romans, and emperor, in preference to Alphonso, king of Castile, and Ottocar, king of Bohemia. Rodolph, then in his fifty-fifth year, willingly accepted the proffered elevation, and being crowned at Aix-la-Chapelle, immediately strengthened himself by marrying two of his daughters to the count palatine of Bavaria and the duke of Saxony. He also took measures to ingratiate himself with Pope Gregory X., who induced the king of Castile to withdraw his pretensions. The king of Bohemia, however, at that time one of the most powerful princes in Europe, persisted in his opposition, and a war ensued, in which he was defeated and compelled to sue for peace and agree to pay homage. Stung by this disgrace the Bohemian king broke the treaty in 1277, and the following year Ottocar was again defeated and slain. By the treaty with his successor, which followed, Rodolph was to hold Moravia for five years, and retain the Austrian provinces which had been previously yielded by Ottocar, and the securing of which to his family was henceforward his primary object. After some abortive attempts to restore the influence of the empire in Tuscany, he contented himself with drawing large sums from Lucca and other cities for the confirmation and extension of their privileges. No foreign foe remaining, he assiduously employed himself to restore peace and order to Germany, and wisely put down the private fortresses, which served as a retreat to banditti and to ferocious nobles. For these and other eminent services in the same spirit he obtained the title of "a living law," and was regarded as a second founder of the German empire.

He subsequently engaged in war with the counts of Savoy and of Burgundy, and delivered the young king of Bohemia from the captivity to which he had been subjected by the regent Otho, and married him to one of his daughters. The final object of the emperor was to secure the imperial succession to his son Albert; but the electors, jealous of the rapid rise of the family, could not be made to concur, and Rodolph felt the disappointment severely. He had, however, laid a permanent foundation for the prosperity of his race; and after a reign of nineteen years, expired in July, 1291, in the seventy-third year of his age. There is scarcely an excellency, either of body or mind, which the biographers of the house of Austria have not attributed to its founder; and he appears to have merited no small portion of their panegyric. Few princes have surpassed him in energy of character and in civil and military talents. He was personally brave, almost to rashness, indefatigable, simple and unaffected in his manners, affable,

and magnanimous. In the beginning of his career he seems to have shared in the usual license of the period in pursuit of aggrandizement; but, as an emperor, he has been considered, for the most part, as equitable and just as he was brave and intelligent.

RÖDERER, PIERRE LOUIS, COUNT, was born at Metz in 1754. He became counsellor of the parliament of Metz before the revolution; and in 1789 he was chosen deputy to the constituent assembly. A high reputation for talents preceded him, which was justified by the eloquence of his speeches on the most important questions. He was a constitutional royalist, yet made such frequent concessions to the republican party that they reckoned him among their number. He was appointed a member of the committee of finance, of which he became the usual reporter, or chairman. In the manner in which M. Röderer developed his system of finances, and the ability with which he defended his reports, his talent was especially displayed. When the schism arose in the jacobin club, M. Röderer joined the *feuillants*, but speedily returned to the former. After the close of the session of the constituent assembly, he was appointed *procureur-syndic* of the department of the Seine. On the morning of the 10th of August, accompanied by the directory of the department, he repaired to the palace, and represented to the king and queen that the danger was far beyond any thing they had conceived, and that the royal family incurred the danger of being destroyed within the palace if the king did not repair to the national assembly for protection. Soon after the events of that day, he was accused by the revolutionists, and seals were put upon his papers. He withdrew himself from danger and did not re-appear till after the 9th of Thermidor. In 1799, when Bonaparte returned from Egypt, M. Röderer succeeded in forming political ties between him and Sieyès; and he was also among those who most aided in preparing the revolution of the 18th of Brumaire. Called to the senate at its first formation, he declined to take a seat there, but was made counsellor of state. There he occupied himself with the framing of a number of laws which he presented to the legislative assembly, and he was principally charged with the establishment of the prefectures. He was the chief instrument of concluding the treaty which put an end to the misunderstandings between France and the United States. In 1802 he presented to the legislative assembly the project of the order of the legion of honour, of which he was named commandant. In 1803 he took a seat in the senate, and was one of the members appointed to confer with the Swiss deputies assembled at Paris upon the means of giving a new constitution to their country. Shortly after he was made count. He took a large share in the whole organization of the kingdom of Naples under Joseph Bonaparte. On the return of the Bourbons, M. Röderer disappeared from the political world. He was the author of several historical works of much value.

ROE, SIR THOMAS, an able statesman, who was born at Low Leyton, in Essex, about 1580, and admitted into Magdalen college, Oxford, in 1593. He was taken from the university in a year or two; and, after spending some time in one of the inns of court, and in France, was made esquire of the body to Queen Elizabeth. In 1604 he was knighted by King James, and soon after sent by Henry, prince of Wales, to make discoveries in America. In 1614 he was sent

ambassador to the Great Mogul, at whose court he continued till 1618. During his residence there he employed himself in the service of the East India company. In 1620 he was elected a Burgess for Cirencester in Gloucestershire; and, the year following, sent ambassador to the grand seignior, in which station he continued under the sultans Osman, Mustapha, and Amurath IV. In his passage to Constantinople he wrote a letter to Villiers, duke of Buckingham, then lord high admiral, complaining of the great increase of pirates in the Mediterranean sea; and, during his embassy, sent "A True and Faithful Relation to his Majesty and the Prince of what hath lately happened in Constantinople, concerning the Death of Sultan Osman, and the Setting Up of Mustapha his Uncle," which was printed at London in 1622. He kept a very curious account of his negotiations at the Porte, which remained in manuscript till 1740, when it was published under the title of "The Negotiations of Sir Thomas Roe, in his Embassy to the Ottoman Porte, from the year 1621 to 1628 inclusive; containing a great variety of curious and important matters, relating not only to the affairs of the Turkish empire, but also to those of the other states of Europe in that period: his correspondence with the most illustrious persons, for dignity or character, as with the queen of Bohemia, Bethlem Gabor prince of Transylvania, and other potentates of different nations, &c., and many useful and instructive particulars, as well in relation to trade and commerce, as to subjects of literature; as ancient manuscripts, coins, inscriptions, and other antiquities." During his residence in the East he made a large collection of valuable manuscripts in the Greek and oriental languages, which in 1628 he presented to the Bodleian library. He also brought over the fine Alexandrian manuscript of the Greek Bible, sent as a present to Charles I. by Cyril, patriarch of Constantinople, which was afterwards transcribed and published by Dr. Grabe. In 1629 he was sent ambassador to mediate a peace between the kings of Poland and Sweden. He succeeded in his negotiation, and so much pleased the great Gustavus Adolphus [of Sweden that, after gaining the victory of Leipsic, he sent Sir Thomas a present of 2000*l.*, and in his letter calls him his *strenuum consultorem*, he being the first who had advised him to commence the war. In 1640 he was chosen member of parliament for the university of Oxford. The year after he was sent ambassador to the diet of Ratisbon, in order to mediate respecting the restoration of the king of Bohemia's son to the palatinate; and, upon his return, was made chancellor of the Garter and one of the privy council. The calamities of the nation, in which he could not avoid having a share, not only embittered his life, but contributed to shorten it, for he died in November 1644. He left a great number of manuscripts behind him, and in 1730 proposals were published for printing by subscription, in five volumes, folio, "The Negotiations and Embassies of Sir Thomas Roe from 1620 to 1644;" but the publishers not meeting with sufficient encouragement, the design was dropped, and only the volume mentioned above was published in 1740 by Mr. Richardson.

ROEBUCK, JOHN, an eminent physician and philosopher, who was born in Yorkshire, and studied at Edinburgh and Leyden. He commenced practice at Birmingham, and subsequently engaged in several

very profitable speculations, among which was the establishing of the iron foundry of Carron, all of which he carried on with great success. But he lost his property in an unsuccessful attempt to work mines of coal and salt at Borrowstowness on the estate of the duke of Hamilton. He passed the last twenty years of his life in great indigence, and died in July 1794.

ROEMER, OLAUS, a Danish astronomer and mathematician, who was born at Arhusen, in Jutland, in 1644, and studied at the university of Copenhagen. He applied himself to the study of mathematics and astronomy and became so great an adept in those sciences that when Picard was sent by Louis XIV., in 1671, to make observations in the north, he engaged him to return with him to France, and presented him to the king, who ordered him to teach the dauphin mathematics, and settled a pension upon him. During the ten years he resided at Paris he gained great reputation by his scientific discoveries. In 1681 Christian V., king of Denmark, called him back to his own country, and made him professor of astronomy at Copenhagen. He employed him also in reforming the coin and the architecture, in regulating the weights and measures, and in measuring the roads, throughout the kingdom. Frederic IV., the successor of Christian, showed the same favour to Roemer, and conferred new dignities on him. Roemer died in 1710. Some of his observations were published in 1753, under the title of "Basis Astronomiæ," by his scholar, Peter Horrebow, then professor of astronomy at Copenhagen. Newton, after laying down this proposition, "Light is propagated from luminous bodies, and spends about seven or eight minutes of an hour in passing from the sun to the earth," proceeds to say, that "this was first observed by Roemer, and then by others, by means of the satellites of Jupiter. For these eclipses, when the earth is between the sun and Jupiter, happen about seven or eight minutes sooner than they ought to do by the tables; and when the earth is beyond the sun they happen about seven or eight minutes later than they ought to do; the reason being that the light of the satellites has farther to go in the latter case than in the former by the diameter of the earth's orbit."

ROGER, or ROGIER, VAN DER VELDE, one of the most eminent painters of the Old Netherlandish school, who was born at Brussels, and died in 1529. In the hall of his native city are four allegorical pictures by him. A celebrated Descent from the Cross, executed by him, was sent to Spain; another is in Aix-la-Chapelle. Roger was also distinguished as a painter on glass.

ROGERS, WOODS, an English circumnavigator, who belonged to the royal navy in 1708, when he was invited by the merchants of Bristol to take the command of an expedition to the South Sea. He set sail with two vessels, the Duke and the Duchess, taking out Dampier as a pilot. Passing to the south of Terra del Fuego, in January 1709, they entered the Pacific Ocean, and, February 1, arrived at the isle of Juan Fernandez, where they found Alexander Selkirk, and, having visited the coast of California, crossed the Pacific, and returned to England in October 1711. Captain Rogers was afterwards employed with a squadron to extirpate the pirates who infested the West Indies. He died in 1732.

ROGERS, BENJAMIN.—This eminent composer was the son of Peter Rogers, a gentleman of



the chapel of St. George, at Windsor. He was first a chorister under the tuition of Dr. Nathaniel Giles, and then a clerk or singer in the chapel. Afterwards he was appointed organist of Christchurch, Dublin, where he continued until the breaking out of the rebellion in 1641, when he returned to Windsor, and again became a clerk in the chapter. The troubles during the rebellion soon deprived him also of this situation; and, aided by a small annual allowance which was paid him in compensation for his losses, he was compelled to earn a subsistence by teaching music at Windsor. In 1653 he composed "A Set of Airs in Four Parts for Violins," which were presented to the archduke Leopold, afterwards emperor of Germany, and were often played before him. Through the interest of Dr. Ingels, chaplain to the lord commissioner Whitelocke, Rogers was recommended to the university of Cambridge, and having received from Cromwell a mandate for that purpose, was admitted in 1658 to the degree of bachelor of music. In the year 1662 he was again appointed a clerk of St. George's chapel at Windsor, with some addition of salary, and was also elected organist of Eton college. Both these places he held until a vacancy occurring in Magdalen college, Oxford, he was chosen organist there. In 1669, upon the opening of the new theatre at Oxford, he took the degree of doctor of music. He continued in his latter station of organist until the year 1685, when he was ejected by order of King James I. The college allowed him a small pension, on which he lived, in the outskirts of the city, to old age, entirely neglected.

His works are not numerous. There are some of his detached compositions in a collection entitled "Court Ayres, consisting of Pavans, Almagnes, Corants, and Sarabands, of Two Parts," published by Playford in 1655; some hymns and anthems for two voices, in a collection entitled "Cantica Sacra," and others in the psalms and hymns, in four parts, published by Playford. His services and anthems are the most celebrated of his works. They contain great sweetness of melody and correctness of harmony.

ROGERS, DANIEL, a diplomatist and writer, who was born in Warwickshire about 1540, and was early sent to Germany to be educated in the reformed religion. However, on the accession of Elizabeth to the English throne, he returned to his native country. He was employed by the queen in several important negotiations with foreign powers, in all of which he appears to have given his royal mistress satisfaction. Among his works we may mention his "Collection of Odes, Epigrams, and Panegyrics in praise of Bishop Jewell," and his "Epistle to George Buchanan." His death took place in 1590.

ROGERS, ROBERT, a celebrated musician, who was born in 1787 at South Anston, a village in the West Riding of the county of York, received his education principally in a small town in the vicinity, where, under the care of two successive masters, he studied mathematics, the Latin classics, and the French language, and, having at an early age a propensity for the sea, also learned navigation and astronomy. At the age of eight years Rogers was placed under the tuition of a musician in the village, and spent every leisure hour in the practice of the violin. Circumstances, however, which cannot be accounted for, completely foiled the schemes he had laid of one

day having the honour to belong to the British navy. At the age of fourteen his father, who was a farmer and tenant to the duke of Leeds, placed him with a respectable attorney at Sheffield; but, not finding this profession suitable to his inclinations, any scheme that could be thought of was devised to relieve the tediousness of a lawyer's office; for this purpose, at the age of sixteen, he entered the volunteers, and was considered the best shot at ball practice in his company; and the medal which he won at a trial of skill, before he was seventeen years of age, is still preserved, if not as a trophy of his valour, yet as a mark of his unwearied assiduity. After this, while he was engaged in the office of one of the most eminent lawyers in Sheffield for three years, his strong propensity for music not having abated, he continued to devote seven hours out of the twenty-four in every day to the practice of the piano-forte and violin, and "while one half of the world was buried in sleep," the works of Haydn, Mozart, Beethoven, Pleyel, Cramer, Steibelt, and Dussek were his favourite companions. On leaving the office of this gentleman Rogers felt, for the first time in his life, a real pang; though he hated the law he could not forget the kindness of his master; and as he was, in all probability, in a likely way to try whether his passion for music would furnish him with any thing more substantial than air, he felt himself placed in an unpleasant predicament. However, he was soon relieved from this by procuring a situation at Manchester in the band of the theatre, under the management of Mr. Macready, the father of the tragedian of that name, and in this situation he had ample time and opportunity for studying music. Finding, however, travelling about the country with a company of comedians was too unsettled an occupation, he determined to seek some fixed residence. Sheffield was the place he returned to, where he was engaged as an organist and piano-forte teacher for many years with great success. The only work he published was "A Selection of Sacred Music," dedicated to the earl of Scarborough, which not only did him credit, but was of pecuniary advantage.

ROGERS, DR. JOHN, an English divine, was born, in 1679, at Ensham, in Oxfordshire, where his father was vicar. He studied at New college, Oxford, and, in 1693, was elected scholar of Corpus Christi college; after which he took his degree, and entered into orders. In 1710 he took a bachelor of divinity's degree; and, two years after, came to London as lecturer of St. Clement Danes. He afterwards became lecturer of the united parishes of Christchurch, and St. Leonard's, Foster Lane. In 1716 he was presented to the rectory of Wrington, in Somersetshire, and, the same year, resigning his fellowship, was married to the hon. Mrs. Lydia Hare, sister to the lord Colerane, who was his pupil in the university. Some time after he was elected canon residentiary of the church of Wells, in which he also had the office of sub-dean. In 1719 he engaged in the Bangorian controversy, and published upon that occasion "A Discourse of the Visible and Invisible Church of Christ; in which it is shown that the Powers claimed by the Officers of the Visible Church are not inconsistent with the Supremacy of Christ as Head, or with the Rights and Liberties of Christians as Members of the Invisible Church," octavo. The Rev. Dr. Sykes having published an answer to this discourse, Dr. Rogers replied in "A

Review of the Discourse of the Visible and Invisible Church of Christ." The university of Oxford made a public acknowledgment of their opinion of his merit by conferring on him, in 1721, without his knowledge, the degree of D.D. In 1726 he was made chaplain to the prince of Wales; and about the same time appeared in defence of Christianity against the attacks of Collins in his "Scheme of Literal Prophecy." Dr. Rogers did not at first professedly write against the Scheme; but publishing, in 1727, a volume of sermons, entitled "The Necessity of Divine Revelation, and the Truth of the Christian Religion Asserted," he prefixed to them a preface, with remarks on the scheme of literal prophecy. This preface, however, seemed liable to exception, or at least to demand a more full and distinct explication; and he received a letter upon it the same year from Dr. Marshall. He endeavoured to give satisfaction to all; and, therefore, Collins having written "A Letter to the Rev. Dr. Rogers on Occasion of his Eight Sermons concerning the Necessity of Divine Revelation, and the Preface affixed to them," Dr. Rogers published "A Vindication of the Civil Establishment of Religion, wherein Some Positions of Mr. Chandler, the author of the 'Literal Scheme,' &c., and an Anonymous Letter on that Subject are occasionally considered; with an Appendix, containing a Letter from the Rev. Dr. Marshall, and an Answer to the same." 1728.

The same year, Dr. Rogers having resigned his lecture of St. Clement Danes, retired from London, with an intention to spend the remainder of his life at Wrington; but he had not been there long when he received an offer, from the dean and chapter of St. Paul's, of the vicarage of St. Giles's, Cripplegate. He accepted it, but did not enjoy his new preferment above six months, for he died on the 1st of May, 1729. He was buried in the church of Ensham. After his death some volumes of his sermons were published, and two tracts, viz.—"Reasons against Conversion to the Church of Rome," and "A Persuasive to Conformity addressed to Dissenters."

ROHAN, LOUIS RENE EDOUARD, PRINCE DE, cardinal-bishop of Strasburg.—This nobleman, who was born in 1734, was at first known under the title of Prince Louis. The dissipation in which the young ecclesiastic indulged did not prevent him from attending to study, nor from forming ambitious projects. In 1772 he went as ambassador to the court of Vienna. He derives his notoriety, however, chiefly from the affair of the necklace. He was then grand almoner of France, and, being thrown into the Bastille, continued in prison more than a year, when he was acquitted and released by the parliament of Paris, in August 1786. He was afterwards a member of the constituent assembly, but on account of his opposition to the revolutionary principles was obliged to retire to Germany, where he died in 1803.

ROHAULT, JAMES, a French philosopher, who was born at Amiens in 1620. He cultivated the languages and belles lettres in his native city, and was then sent to Paris to study philosophy. He became a zealous follower of Des Cartes, and drew up an abridgment and explanation of his philosophy with great clearness and method. In the preface to his work entitled "Physics," he says, that "the abilities and accomplishments of this philosopher must oblige the whole world to confess that France is at least as capable of producing and raising men versed in all

arts and branches of knowledge as ancient Greece." Rohault's "Physics" were written in French, but afterwards translated into Latin by Dr. Samuel Clarke, with notes, in which the Cartesian errors are corrected upon the Newtonian system. He wrote also "Elemens de Mathematiques," "Traité de Mechanique," and "Entretiens sur la Philosophie." Rohault died in 1675, and left behind him the character of an amiable as well as a learned and philosophic man.

ROLAND, JEAN MARIE BAPTISTE DE LA PLATIERE, was born in 1734, and previous to the revolution engaged in manufactures. Being sent to Paris by the city of Lyons on official business before the national assembly in 1791, he became connected with Brissot and other popular leaders, through whose influence he was appointed minister of the interior in 1792. His principles, however, were so far from being agreeable to the king that he was dismissed after a few months; but after the 10th of August he was recalled to the ministry, and continued to hold his place until the proscription of the Girondists compelled him to leave Paris. On receiving at Rouen the news of the death of his wife, he killed himself with a sword cane. Roland was the author of the "Dictionary of Manufactures," forming part of Panckoucke's "Encyclopédie Méthodique," and of several other works.

His wife, Manon Jeanne Roland, was born at Paris in 1754, and was the daughter of an engraver. She was remarkable for her beauty, and received an excellent education. The study of Greek and Roman history early inflamed her imagination, and gave her a tendency to republican sentiments. After her marriage, in 1779, Madame Roland took part in the studies and tasks of her husband, and accompanied him to Switzerland and England. The revolution found in her a ready convert to its principles; and on the appointment of her husband to the ministry, she participated in his official duties, writing and preparing many papers, and taking a share in the political councils of the leaders of the Girondist party. On the fall of her husband, she was arrested. She conducted herself with great firmness during the trial, and at the time of her execution. "O Liberty, what crimes are committed in thy name!" was her exclamation when she arrived at the scaffold, on the 8th of November, 1793. Madame Roland had laid aside the modesty and softness of her sex, and had adopted deistical notions in religion. While in prison she wrote memoirs of her life, which have since been published, with her other writings relating to the events of the revolution. The most complete edition is that forming part of the memoirs relating to the French revolution, under the title "Mémoires de Madame Roland, avec une Notice sur sa Vie," with notes.

ROLT, RICHARD.—This gentleman was principally known as the compiler of several useful publications. He was born in 1724, and held an office in the customs for some years; however, when Charles James Stuart came over he joined his standard, and was consequently deprived of his post. He afterwards supported himself by writing; among his works we may mention his "Dictionary of Trade and Commerce," and his "History of England." He died in 1770.

ROLLIN, CHARLES, a learned French historian, who was born at Paris in 1661. His father was a



cutler, who intended him for the same business; but his talents obtained the notice of a learned Benedictine, who procured him a place in the college of Du Plessis, by which he was enabled to gratify his inclination for learning. After going through a course of theology at the Sorbonne, he received the tonsure. In 1688 he obtained the chair of eloquence in the royal college, of which he became rector in 1694; reformed the academical course in many particulars, and revived the study of the Greek language. In 1698 he was chosen coadjutor or head of the college of Beauvais, which was also much benefited by his attention. In 1720 he was again chosen rector of the university at Paris; but was displaced in consequence of his connexion with the Jansenists. His productions are, "*Traité des Etudes*," "*Histoire Ancienne*," and a Roman history to the war against the Cimbri. He died in 1741. Rollin's writings are distinguished for purity and elegance of style, but they are diffuse and prolix, and his historical works are deficient in critical sagacity.

ROMANA, MARQUIS DE LA, a celebrated general in the war of the Spaniards against Napoleon. Preparatory to his plans against the Bourbons in Spain, the French emperor had drawn to Germany, in 1807, a body of from 10,000 to 12,000 Spanish troops, at the head of which was General Romana, who, taking advantage of his station on the island of Funen, entered into a secret correspondence with the commander of the English fleet established there, obtained English transports, and with all his forces, excepting a few divisions who could not be brought up quick enough, embarked between the 17th and 20th of August, 1808, at Nyborg and Svenborg, and arrived at Corunna. From this time Romana was incessantly employed in exciting the Spaniards. He was the first to suggest the idea of arming the peasantry and forming the Guerillas. In this way, as well as by his personal services in the field, Romana had an important part in maintaining the independence of Spain. He died in 1811.

ROMAINE, WILLIAM, a very distinguished clergyman of the church of England, who was born at Hartlepool in 1714. He was first sent to the grammar school at Houghton le Spring, and in 1730 en-



tered as a student at Oxford. He resided principally at his college, till he took his degree of master of arts, which he did on the 15th day of October, 1737,

having been ordained a deacon at Hereford a year before, by the then bishop of that see, Dr. Henry Egerton; whether by a nomination to a cure in his diocese, or by letters dimissory from some other bishop, is not certain. His first engagement, after he was in orders, was the curacy of Loe Trenchard, near Lidford in Devonshire. He went there upon a visit with one of his contemporaries at Oxford, whose father lived at Lidford; and upon the express condition that his friend would find him employment in the way of his profession. This employment was accordingly found for him in the church aforementioned, which he served for six months, most probably, of the year in which he took his master's degree. In the year following he was resident at Epsom, in Surrey, as appears by a letter dated from that place, October 4th, 1738, and written to Mr. Warburton, upon the publication of his first volume of "*The Divine Legation of Moses*;" and on the 15th day of December, in the same year, he was ordained a priest by Dr. Hoadly. His title for orders was most probably a nomination to the church of Banstead, which he served for some years, together with that of Horton, in Middlesex, being curate to Mr. Edwards, who had both these livings.

Mr. Romaine early engaged in preparing for the press a new edition of "*The Hebrew Concordance and Lexicon of Marius de Calasio*," a work which employed him seven years, and the first volume of it was published in the year 1747. Whilst he is justly celebrated as the editor of Calasio, he is perhaps no less justly censured for having omitted his author's account of the word which is usually rendered God, and having substituted his own in the body of the work. But he thought himself excusable, and made his own apology in an address to the reader, which he prefixed to the work. His words are these:—"I have endeavoured to perform the office of a faithful editor; you have Marius himself not in the least diminished or added to, excepting only one place, and that of such great consequence that I should have thought it a crime if I had neglected to amend it. This I have done with the best intention, and only this once; I hope therefore that it may be pardoned." To which he adds, that he has marked this place with inverted commas, as he has many of his additions under the particles.

It was certainly Mr. Romaine's plan, after he had finished his edition of "*The Concordance and Lexicon of Marius de Calasio*," to have returned into his native county; and he had actually packed up his trunk, and fixed it on shipboard with that view. But as he was going to the water-side, in order to secure his own passage, he was met by a gentleman, a total stranger to him, who asked him if his name was not Romaine. He replied that it was. The gentleman had formerly been acquainted with his father, and observing a strong resemblance to him in his son, was induced to make the inquiry. After some apologies for this abrupt address, and some little conversation concerning his family and himself, the gentleman told him that the lectureship for the united parishes of St. George's, Botolph Lane, and St. Botolph's, Billingsgate, was then vacant; and that, having some interest in those parishes, he would exert it in his behalf, if he would become a candidate for the lectureship. Mr. Romaine consented, provided he should not be obliged to canvass in person,—a custom which he always thought inconsistent with the character of a

clergyman, and against which he openly protested many years afterwards, when he was candidate for the living of Blackfriars: so that his objection to canvass was not a hasty impression taken up in his youth, but a settled persuasion that continued with him: and, as he was never backward to acknowledge the obligation when received, so (as Mr. Goode justly observes in his funeral sermon) it "was not pride, but principle."

It was in the year 1748 that he was chosen lecturer of St. Botolph's, and it has been thought (and inferred from some expressions of his own in one of his letters published since his death) that his determination to leave London was the result of disappointment and disgust,—that he had come to the metropolis "strongly intrenched in notions of his own exalted abilities, and flattering himself that he required no other recommendation to rapid preferment, where talent was always admired and justly estimated." He is supposed to have alluded to some circumstances of this kind in a letter to an intimate friend, in which he speaks of "having known a very vain proud young man, who knew almost every thing but himself, and was therefore very fond of himself; who met with many disappointments to his pride, which only made him prouder, till the Lord was pleased to let him see and feel the plague of his own heart. That, upon the discovery of this he tried every method that can be tried to give peace, but found none. In despair of all things else, he betook himself to Jesus, and was most kindly received. He trusted to the word of promise, and experienced the sweetness of promise. After this he went through various frames and trials of faith, too many to mention."

In the year following he was chosen lecturer of St. Dunstan's in the West. In the person of his predecessor two lectureships were united,—the one endowed, and founded by Dr. White for the use of the benchers of the Temple; the other a common parish lectureship, supported by voluntary contributions. Mr. Romaine was elected to both, and continued some years in the quiet exercise of his office, till the faithful discharge of it raised violent clamours and opposition against him. The rector then thought fit to dispute his right to the pulpit, and occupied it himself during the time of prayers in order to exclude him from it. Mr. Romaine appeared constantly in his place, to assert his claim to the lectureship, as well as his readiness to perform the office. The affair was at length carried into the court of king's bench; the decision of which deprived Mr. Romaine of the parish lectureship, but confirmed him in that founded by Dr. White, and endowed with a salary of 18*l.* a year. Lest this should be removed from the parish, the use of the church was granted him: but as Lord Mansfield's decision was, that seven o'clock in the evening was a convenient time to preach the lecture, the churchwardens refused to open the church till that hour, and to light it when there was occasion; so that Mr. Romaine frequently read prayers and preached by the light of a single candle, which he held in his own hand. The church doors being shut until the precise moment fixed for preaching the lecture, the congregation was usually assembled in the street, and there waiting for admission. The consequence was a concourse of people collected indeed without noise and tumult, but not without great inconvenience to those who passed that way, among whom happened to be one

evening the then bishop of London, Dr. Terrick, who had been Mr. Romaine's predecessor in the lectureship. Observing the crowd, he inquired into the cause of it; and being told that it was Mr. Romaine's audience in these circumstances, he interfered with the rector and churchwardens in their behalf, expressed great respect for Mr. Romaine, and obtained for him and his hearers that the service of the church should begin at six o'clock, that the doors should be opened in proper time, and that lights should be provided for the winter season.

In the year 1750 Mr. Romaine was appointed assistant morning preacher in the parish of St. George, Hanover Square. He entered upon this office on the 1st of April, and retired from it on the 28th day of September, 1755, during which time he preached occasionally at Bow church, in exchange with Dr. Newton (afterwards bishop of Bristol), then rector of that parish, and lecturer of St. George's, Hanover Square, and also at Curzon chapel, then called St. George's chapel, Mayfair, in exchange with Dr. Trebeck himself, who was morning preacher there. The times in which he was called to the exercise of his ministry in the west end of the metropolis were distinguished by some signal judgments of Almighty God: such particularly as were the earthquakes by which Lisbon was destroyed and London threatened; two shocks having been felt in it, and a third expected. Mr. Romaine was not wanting upon the present occasion, as appears from two sermons in print, entitled "An Alarm to a Careless World," and "The Duty of Watchfulness Enforced,"—sermons which are not exceeded in any of his writings. In both, and particularly in the preface to the former, there are some valuable antidotes against the prevailing philosophy of the day, which ascribed every thing to second causes, and almost denied the existence of the first, excluding the God of nature from the works of nature, and refusing to acknowledge him as the author of judgments, and sin committed against his divine Majesty as the cause of them. This, as he tells us in the preface before mentioned, was the philosophy of the year 1750, when the "learned accounted for earthquakes by changing their name into airquakes, and then they were explained philosophically." It was in this period of his life that Mr. Romaine was called to the professorship of astronomy in Gresham college. He had not the highest opinion of the religion, morals, or wisdom of the age; and in the discharge of his duty in this new office he pursued a plan which ran counter to them all. He attempted to prove that God was best acquainted with his own works, and had given the best account of them in his own words.

Mr. Romaine, having left the cure of St. Olave's, was morning preacher for near two years at St. Bartholomew the Great, near West Smithfield, and removed from thence to Westminster chapel, where he had the same office for six months, till the dean and chapter withdrew their patronage and protection from it, and refused him their nomination for a license to preach there. The place then fell into other hands, and Mr. Romaine, who was immovably attached to the established church, resigned that situation. Nor had he any stated employment in the church, excepting the lectureship of St. Dunstan's in the West, till he was chosen to the rectory of Blackfriars in 1764, to which, owing to a dispute about the election that was settled in the court of chancery, he was not ad-



mitted till the year 1766. During the time in which he had no settled employment in the morning, he preached charity sermons in many churches in London — sermons which were the means not only of spreading the gospel, but of proving its efficacy. He preached often likewise at the Lock Hospital upon the first institution of that charity, and the building of the chapel. Being honoured also at Lambeth with the acquaintance of Archbishop Secker, he generally assisted in the parish church upon the first day of the month, it being the custom of that venerable prelate constantly to attend and to administer the sacrament of the Lord's supper.

In speaking of him as a preacher, we ought not to omit his frequent appearances in that character before the university of Oxford. He printed some of his discourses delivered there, such as those on "The Divine Legation of Moses," upon "Jephthah's Vow," upon "The Sure Foundation," and upon "The Lord our Righteousness." This latter he sent to the press, as being the last which he was permitted to preach, the pulpit being refused him in consequence of it, and he published it with the following dedication to the vice-chancellor:—"When I delivered these discourses, I had no design to make them public; but I have been since compelled to it. I understand they gave great offence, especially to you, and I was in consequence thereof refused the university pulpit. In justice, not to myself, for I desire to be out of the question, but to the great doctrine here treated of, namely, the righteousness of the Lord Jesus as the only ground of our acceptance and justification before God the Father, I have sent to the press what was delivered from the pulpit. I leave the friends of our church to judge whether there be any thing herein advanced contrary to the Scriptures, and to the doctrines of the reformation. If not, I am safe. If there be, you are bound to make it appear. You have a good pen, and you have great leisure; make use of them; and I hope and pray you may make use of them for your good and mine."

As a proof of his unalterable regard for the church and nation, he first printed in 1757, the year of his dismission from the university pulpit, "An Earnest Invitation to the Friends of the Established Church to join with several of their Brethren, Clergy and Laity, in London, in setting apart one hour of every week for Prayer and Supplication during these Troublesome Times." After having mentioned the motives and calls to prayer, he proceeds to the matter of it, and invites us to "pray for the peace of our established church, and for all orders and degrees of its ministers, beseeching God to give them his grace and heavenly benediction, that both by their life and doctrine they may set forth his glory, and set forward the salvation of all men. And to the end there may never be wanting such persons in the church, let us pray for all seminaries of Christian education, especially for the two universities," &c. As a proof of his good wishes to all Christian people, he adds, "May the God of love dispose us also to pray fervently for all the protestant dissenting congregations which love the Lord Jesus in sincerity. May he shed that love abroad in all our souls, which alone can effectually free us from party spirit," &c. This same tract he reprinted in the year 1779, and again in 1795, a few months before his death.

Mr. Romaine's last preferment was the rectory of St. Andrew Wardrobe, and St. Ann's, Blackfriars.

The living is vested in the crown and in the parishioners alternately. Mr. Romaine's predecessor was Mr. Henley, a nephew of the then lord chancellor Henley. He enjoyed this preferment only about six years and a half, and died young, of a putrid fever, in consequence of visiting one of his parishioners in that disorder. Mr. Romaine's friends, when they first started the idea of nominating him as a candidate for the living, entertained little or no hopes of success; but, upon sounding their fellow parishioners, they found that at least two-thirds of them were in his favour. In order to check their progress, a rumour was spread that he was above soliciting their votes and interest. But upon the day being fixed for each candidate to preach his probationary sermon, Mr. Romaine was apprized of it, came immediately to London, and made his appearance among them. The day appointed for his preaching was the 30th of September, 1764, upon which occasion many absented themselves who had been in the habit of hearing him, lest they should crowd the church and occupy the seats of the inhabitants, and, by giving them offence, throw obstacles in the way of his election. He thought fit to assign his reasons in the sermon for not having behaved towards them in the common way of soliciting their favour. "Some have insinuated that it was from pride that I would not go about the parish from house to house canvassing for votes; but truly it was another motive; I could not see how this could promote the glory of God. How can it be for the honour of Jesus that his ministers, who have renounced fame, riches, and ease, should be most anxious and earnest in the pursuit of those very things which they have renounced? Surely this would be getting into a worldly spirit as much as the spirit of parliamenteering. And as this method of canvassing cannot be for Jesus' sake, so neither is it for our honour: it is far beneath our function: nor is it for your profit. What good is it to your souls? What compliment to your understandings? What advantage to you in any shape, to be directed and applied to by every person with whom you have any connexion, or on whom you have any dependence? Is not this depriving you of the freedom of your choice? Determined by these motives, when my friends of their own accord put me up as a candidate, to whom I have to this hour made no application directly or indirectly, I left you to yourselves. If you choose me, I desire to be your servant for Jesus' sake; and if you do not, the will of the Lord be done." This sermon operated greatly in his favour; it was well received by the parishioners, and published at their request.

There were two candidates for the living besides himself, and a scrutiny was demanded in favour of each at the close of the first day's poll. This scrutiny was entered into, but produced no decision, the proper qualifications not being settled which entitled an inhabitant to vote at the election of a rector. A second election was agreed upon by the friends of the several candidates, which ended in favour of Mr. Romaine, who had a great majority of votes, and was declared duly elected. But this did not satisfy the other candidates; each put in his claim, and the business was transferred into the court of chancery. It continued there for more than a year, and in the end of January, or the beginning of February, 1766, a decree was given by Lord Chancellor Henley in favour of Mr. Romaine. He was instituted and inducted accordingly, but was observed to tremble much during the

whole ceremony of his admission. His feelings have been expressed by himself in a letter which he wrote upon the decision in chancery:—"My friends are rejoicing all around me, and wishing me that joy which I cannot take. It is my Master's will, and I submit. He knows what is best both for his own glory and his people's good; and I am certain he makes no mistakes in either of these points; but my head hangs down upon the occasion, through the awful apprehensions which I ever had of the care of souls. I am frightened to think of watching over two or three thousand when it is work enough to watch over one. The plague of my own heart almost wearies me to death; what can I do with so vast a number?" Mr. Romaine's usefulness as a minister continued till the close of his life, which lasted to a protracted period, and he died on the 25th of July.



This eminent clergyman is best known as an author by his "Walk of Faith" and his sermons; of the latter we give a brief specimen taken from his "Twelve Discourses on the Law and the Gospel:"—

"Divine teaching consists in opening the eyes of the understanding to perceive spiritual and divine objects, and to see their value and importance in disposing the will to choose them and the heart to love them. The divine teacher is the Holy Spirit. He prepares the mind to receive his instruction, and then fills it with the knowledge of his will in all wisdom and spiritual understanding. The necessity of his doing this is founded in the present state and circumstances of fallen men: for through sin all the faculties of the soul were lost, and the understanding, which is the eye of the soul, was left in the same condition as the bodily eyes would be if they had no light.

Hence the psalmist declares, that there is none who understandeth the things of God; and he represents God as looking down from heaven to see if there were any who did understand and seek after God; but he found none, no not one. They all had their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. The prophets give us the same character and speak of men as if they were all blind, and describe the Messiah to be the sun of righteousness; the light who was to arise to lighten the Gentiles, and was to be the glory of his people Israel. Thus Jehovah says of his beloved Son, 'I, the Lord, will give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes.' And again—'I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the ends of the earth,' Isa. xlix. 6. How did our Lord fulfil these prophecies? He did not, while he was upon earth, open the bodily eye of any blind person among the Gentiles, but he has fulfilled them, and, glory be to his great name! he is daily fulfilling them in the Gentile world, by opening the blind eyes of our understandings to see and to discern the things of God. In this sense the Psalmist, speaking both of Jews and Gentiles, says, Psalm cxlvi. 8. 'The Lord openeth the eye of the blind,' that is the Lord Christ: for we read, Isaiah xxxv. 4, 5. 'Say unto them that are of a fearful heart, Be strong, fear not; your God will come and save you. Then the eyes of the blind shall be opened: for in that day (Isa. xxix. 18,) shall the deaf hear the words of the book, and the eyes of the blind see out of obscurity, and out of darkness.' All these scriptures had their happy accomplishment, when God, who was to come and save us, spake with his own mouth, and said, 'I am come a light into the world, that whosoever believeth on me should not abide in darkness.' From these authorities it is certain that fallen man is in darkness, and cannot see the things of God. The eyes of his understanding are in the same condition as his bodily eyes would be without light. He cannot see any spiritual objects; and how then, can he come to the knowledge of them, unless he be taught them of God? By what other way or means can he discern them? Has he any powers or faculties of his own, which can help to enlighten him? No, he has none: for since the eyes of his understanding are in darkness, all his endeavours to enlighten them, without divine teaching, will be like those of a blind man, who only makes his blindness more manifest the more he labours and strives to give an account of those objects which he never saw nor felt.

"But cannot the arts and sciences enlighten his blind eyes? No. They cannot help him to discover one single spiritual idea. The arts and sciences treat of the objects of sense: to these they are confined, and cannot get beyond the bounds of nature; for it is a certain truth, and indeed it is at present a received opinion, that all our ideas come from sense. We are not able to form an idea of any thing, unless it fall under the observation of some of our senses. If any one of the senses be destroyed, the man is not able to form an idea of any object peculiar to that sense. A man born deaf has no idea of sounds, nor a blind man of colours. Since then, the arts and sciences treat entirely of the objects of sense, how can they give us any ideas of those things which are not objects of sense? for was it ever known that the stream rose higher



than the fountain head? From hence it appears, that if the understanding be ever so greatly refined and enlarged with the knowledge of arts and sciences, yet it stands in as much need of divine teaching as the most ignorant peasant does; because the things of God are not discoverable by the arts and sciences. Let matter of fact speak to this point. Has there not been a total ignorance of divine things whenever the light of revelation has been extinguished? Look into the learned ages of Greece, and you find the several sects of philosophers enquiring, What is the chief good of men? and none of them could discover what it was, and disputing about the origin of evil, and never coming near the truth. Look into the times when Rome was raised to its highest glory, and was as famous for its learning as for its conquests, and you will not find one learned Roman who can tell you what God is. Tully has written a book upon the nature of the gods, and it is one of the most valuable of his writings; for therein he gives us the opinions of the philosophers upon this subject, and shows his own and their exceeding great ignorance of it. \* \* \* \* \*

We know, from the experience of the Greeks and Romans, that arts and sciences never did lead them to the knowledge of any spiritual and divine objects; and we are assured, from the testimony of God's word, that they never can. Man, in his natural state, blinded by sin and under the power of it, cannot attain to any such knowledge. The apostle has decided this point for us. Speaking of the politest classical age of Rome, he says of her great philosophers and celebrated authors, that they were without understanding; that they became vain in their imaginations; and their foolish hearts were darkened. What! was Tully without understanding? Was the imagination of Virgil vain, and the heart of Seneca foolish? Yes, in the things of God; 'for the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.' 1 Cor. ii. 14. While he remains a natural man, it is absolutely impossible that he should know them; 'neither can he know them,' because he has no spiritual discernment, by which alone spiritual objects can be discovered; and therefore he must remain for ever ignorant of them, unless God should open the eyes of his understanding, and bring him out of darkness into his marvellous light."

"This is a very humbling, but it is a real view of human nature, and I need not to have gone to distant ages and countries for proof. We have it near enough at home, if men's pride would but let them see it; but their pride arises chiefly from their ignorance of it, and helps to keep them ignorant. If they had but a little humility, they would discover how imperfect their knowledge is, even of the things about them, and they would therefore see the necessity of being taught of God in these things, which were out of the reach of their senses: such are all spiritual and divine things; and in these they want divine teaching, and the promise is, concerning these; 'All thy children shall be taught of God.' Now, God never acts in vain. Unless his children wanted teaching, he need not be their teacher: but in what belongs to the spiritual world they are entirely ignorant, and they have no means of discovering, unless they be taught of God, what state they are in by nature, and if it be a state of guilt and misery, how are they to be deli-

vered from it? God has revealed in his holy word the knowledge of what belongs to these two states; but sin has so blinded men's understandings, and depraved their judgments, that they will not assent to what is revealed, nor be determined by it, until the Holy Spirit convince them what they are by nature, and what they may be by grace. Accordingly, the Scripture declares, that the Holy Spirit is the inspirer of every good thought, and word and work. He enlightens the children of God with saving truth, and subdues the opposition which was in their wills to it, and that enmity which was in their hearts. From the first moment he awakens them, and opens the eyes of their understanding; until he bring them safe to glory; he is their teacher. He teaches them to look upon sin, as it is in itself exceeding sinful; he alarms the conscience, and makes it feel the guilt and danger of sin; he leads the humble and convinced sinner to Christ for pardon; he gives him faith, and hope, and love; and by grafting him, like a living branch, into the true vine, enables him to bear much fruit to the glory of God. And since every thing good in him comes from divine teaching, is it not absolutely necessary that he should be taught of God?"

ROMANZOFF, PETER ALEXANDROWITZ, a celebrated Russian field-marshal, who was born in 1730. He was descended from an illustrious family, and having entered the army, his rank and courage soon procured him promotion. Catherine II. made him commander-in-chief of the Russian army in 1770, and in 1774 he compelled the grand vizier, who then commanded the Turkish troops, to enter into a treaty highly advantageous to the Russians. Catherine magnificently rewarded Romanzoff, and he retained her favour till his death, which took place in December 1796.

*Romanzoff*

ROMILLY, SIR SAMUEL, an eminent English lawyer who was the son of a jeweller, who for many years carried on business in Frith Street, Soho. Young Romilly was born on the 1st of March, 1757, and having completed his education, was placed in the office of a solicitor, which he quitted to study for the bar, to which he was called in 1783. He first distinguished himself by his accuracy and precision as an equity draughtsman; but he soon aspired to the highest branches of the profession, and succeeded in no common degree. The court of chancery was the arena in which he was to combat, and a Scott and a Mitford were the legal gladiators with whom he was destined to contend in presence of a Thurlow. These were great names, and they have left few equals behind them.

At length one of these succeeded to the woolack in England; while another became lord chancellor of Ireland. Mr. Romilly became a leader, and was retained in almost every cause. His indefatigable industry, his unwearied patience, his comprehensive acuteness, his deep knowledge of the law, his correct notions of the practice of the court, were all calculated to give due weight to arguments selected with skill, propounded with modesty, and enforced by a chastened eloquence. He now began to feel himself raised to independence; but his efforts did not relax by prosperity; and fortune, as well as honour, attended

his career. In the profession he had chosen, the best portion of life has often passed away before this degree of success is attained; and even the subject of this memoir had reached the age of forty before he had formed a domestic establishment. At length, in the year 1798, he married a lady, with whom for many years he enjoyed great domestic happiness. Become a husband and a father, he applied to business with additional eagerness and industry; and when Mr. Fox and Lord Grenville assumed the reins of government in 1806, he was nominated solicitor-general, and received the honour of knighthood. It was at first uncertain what office he should hold during that administration; for it had been proposed at one time to reward such distinguished merit by entrusting the great seal to his custody: but this pre-eminence was reserved for another. It is much to the credit of Sir Samuel, as well as of his colleague, that the press, during their time, in the language of the great Lord Chatham, became "a chartered libertine." Party contention was at that moment at its height; and political disputes were carried still higher than before. Yet, whatever provocations might have been given to the administration of that day, no prosecution for libel ensued. Sir Samuel had long determined to commence a reform of English jurisprudence, by altering, amending, or repealing certain laws which still continued to disgrace our statute-book. He commenced his career by an anomalous case arising out of the rigours of the feudal system, and which, when applied to modern times, was productive of fraud, injustice, and even of murder. Accordingly, in 1807, he obtained leave to bring in a bill "for making the freehold estates of persons liable to the bankrupt laws, who might die indebted, assets for the payment of their simple contract debts." Notwithstanding this bill was lost on a division, yet the effect produced by it did not prove wholly useless, for the legislature soon after granted its sanction to an amended act, by means of which the debts of traders have been more effectually secured for the benefit of the public. Nearly at the same time he assisted as a manager at the trial of the late Viscount Melville, who, after being treasurer of the navy, had presided for some years over the affairs of the admiralty. On this occasion the whole arrangement of the evidence and documentary papers was entrusted to his charge; and he summed up the proofs in a speech of considerable length. After animadverting with much severity "on the suspicious fact of burning the vouchers," he dwelt on the circumstance of "two 10,000*l.* bank-notes having been traced to the private use of the noble defendant;" and the refusal "to account for the sum of 10,000*l.* which he confessed to have misapplied." Sir Samuel concluded thus: "The crime, my lords, with which the noble viscount stands accused, is that of a wilful violation of the law in the breach of an act of parliament and the appropriation of money to his own purposes; both of which are, in fact, resolved into one and the same crime:—The managers for the house of commons charge him with the misapplication of 10,000*l.*, the manner of employing which he has left no means of tracing. The accused has no possible excuse for his conduct; for when the law ordained that he should not apply the public money but for public purposes, he received an additional salary in compensation for not doing so; and to wind up the climax of his criminality,

this very law, which he had violated, was one of his own production."

A reply having been made by Sir Thomas Plumer, after some previous deliberation, it was declared "that a majority of the lords had acquitted Henry Viscount Melville of the high crimes and misdemeanours charged upon him by the impeachment of the commons of England, and all things contained therein." On the dismissal of the new ministers, after an administration of only one year's duration, Sir Samuel defended their conduct, and graced their retreat, in an oration worthy of his acknowledged talents and intrepidity. He alluded, with an honest pride, to the abolition of the slave trade, so often promised, so often delayed, so often eluded by their predecessors. Their conduct in respect to the emancipation of Ireland had his most hearty concurrence; and he justified the refusal to give the king a pledge not to renew the Roman catholic question on constitutional principles. He concluded by a powerful appeal to the house in respect to the recent impeachment; and he deprecated the return of Lord Melville to office, notwithstanding his acquittal, as no one had hitherto presumed to move for rescinding the vote against him. In this last proposition he was fully gratified, as the viscount was never after employed. One other great object, nearly at the same period, occupied the attention, and afforded scope to the labours, of the subject of this memoir. Considering the present as an enlightened age, he deemed this a proper time to attempt a reform of our criminal code. The ex-solicitor-general wished for the repeal of certain laws, equally cruel in their provisions and ineffectual in respect to their execution. Accordingly on the 18th of May, 1808, he moved for leave to bring in a bill for that purpose; and in this was introduced a most provident and humane clause for affording compensation to such as were unjustly accused and tried.

Sir Samuel soon after published a pamphlet, to justify his conduct and explain his views; he also introduced some new arguments, and enlarged those already adduced in refutation of the theory of Dr. Paley. In this little work he animadverted on the barbarous act of Queen Elizabeth, which rendered it a capital offence "for any person above the age of fourteen to be found associating for a month with persons calling themselves Egyptians," and he quoted the respectable authority of Lord Hale to prove that thirteen persons, coming under its provisions, had been executed upon it at one single assize. Who would have thought that, until recently, it was a capital offence for soldiers and "mariners to wander and beg without a pass?" And yet this law continued in full force until two years after the epoch of which we here treat.

"Let it be remembered, as is now universally admitted," observes this judicious writer, "that the certainty of punishment is much more efficacious than any severity of example for the prevention of crimes. So evident is the truth of this maxim, that if it were possible that punishment, as the consequence of guilt, could be reduced to an absolute certainty, a very slight penalty would be sufficient to prevent almost every species of crime, except those which arise from sudden gusts of ungovernable passion. If the restoration of the property stolen, and only a few weeks', or even but a few days', imprisonment, were the unavoidable consequence of theft, no theft would ever be committed.



"No man would steal what he was sure he could not keep; no man, by a voluntary act, would deprive himself of his liberty but for a few days; no man would expose himself to certain disgrace and infamy without the possibility of gain. It is the desire of a supposed good which is the incentive to every crime: no crime, therefore, could exist, if it were infallibly certain that not good, but evil, must follow as an unavoidable consequence to the person who committed it.

"This absolute certainty, it is true, can never be attained where facts are to be ascertained by human testimony, and questions are to be decided by human judgments. But the impossibility of arriving at complete certainty ought not to deter us from endeavouring to approach it as nearly as human imperfection will admit; and the only means of accomplishing this are, a vigilant and enlightened police, rational rules of evidence, clear and unambiguous laws, and punishment proportioned to the offender's guilt."

It has already been stated that Sir Samuel distinguished himself greatly in the important debate which was a prelude to the "Abolition Bill;" and when the house of commons in 1814 took into consideration that article in the treaty of peace which allows of the prosecution of the slave trade for a period of five years, his indignation was aroused, to find that the ministers of this country had acceded to any convention in which this was a prominent stipulation.

The next great public occasion in which we find the subject of the present memoir engaged, respected the court in which he daily practised. In order to facilitate public business, and ease the indefatigable labours of the lord chancellor, a new judge was proposed to be appointed and a new tribunal to be instituted. This was objected to in the house of commons by Sir Samuel, as an innovation without being an improvement; and he prognosticated that neither the great officer who presided in the court of equity, nor the suitors of that court, nor the public in general, would profit by the change. How far his prescience extended on this occasion may be gathered from the result of two or three years' experience. While that project was but as yet in embryo, he published a pamphlet, containing his opinions on this subject; the general result of which was, that the new division of chancery into two courts, and the creation of an intermediate court of appeal between it and the house of lords, would tend greatly to enhance the expense of suits "already grievously and oppressively high," to multiply the business of the court, and to protract the final decision of causes.

"The remedy, my lord, which I have to propose, is a very simple one, but I am much afraid, considering the force of several expressions which I find scattered in your lordship's pamphlet, that you will think me disrespectful even in mentioning it. You have, however," adds he, "really left me no choice. You have imposed upon me the necessity of being deficient in what you will think due respect, in order to avoid the reproach of being deficient in what you have made my duty. The remedy then, my lord, seems to be "that the house of lords, like all inferior tribunals, should, when they are pressed with an unusual quantity of business, sit on a greater number of days and at unusual hours in order to despatch it."

His last, and according to some his best, speech,

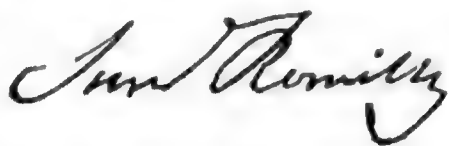
was delivered against the alien bill, at the close of the late parliament, and so powerful were his arguments, that the amendments introduced by the lords were on his suggestion thrown out.

"I do not know," said Sir Samuel, "what course the house is about to take on this subject, although I cannot help suspecting what that course will be—a course utterly unwarrantable to the individuals more immediately concerned, and utterly repugnant to the spirit of all parliamentary proceeding. Deeply involved as our privileges are in this question, yet as this parliament will in all probability be dissolved in a very short period, I fear its last act will be an act of signal injustice. Such, Sir, will be a fit close for the greater part of our proceedings. Apprehending that we are within a very few hours of the termination of our political existence, before the moment of dissolution arrives, let us recollect for what deeds we have to account. Let us recollect that we are the parliament which, for the first time in the history of this country, twice suspended the Habeas Corpus act in a period of profound peace. Let us recollect that we are the confiding parliament which entrusted his majesty's ministers with the authority emanating from that suspension, in expectation that, when it was no longer wanted, they would call parliament together to surrender it into their hands—which those ministers did not do, although they subsequently acknowledged that the necessity for retaining that power had long ceased to exist. Let us recollect that we are the same parliament which consented to indemnify his majesty's ministers for the abuses and violations of the law of which they had been guilty in the exercise of the authority vested in them. Let us recollect that we are the same parliament which refused to enquire into the grievances stated in the numerous petitions and memorials with which our table groaned—that we turned a deaf ear to the complaints of the oppressed—that we even amuse ourselves with their sufferings. Let us recollect that we are the same parliament which sanctioned the use of spies and informers by the British government—debasating that government, once so celebrated for good faith and honour, into a condition lower in character than that of the ancient French police. Let us recollect that we are the same parliament which sanctioned the issuing of a circular letter to the magistracy of the country, by a secretary of state, urging them to hold persons to bail for libel before an indictment was found. Let us recollect that we are the same parliament which sanctioned the sending out of the opinion of the king's attorney-general and the king's solicitor-general as the law of the land. Let us recollect that we are the same parliament which sanctioned the shutting of the ports of this once hospitable nation to unfortunate foreigners flying from persecution in their own country. That, Sir, is what we have done; and we are about to crown all by the present most violent and most unjustifiable act. Who our successors may be I know not; but God grant that this country may never see another parliament so regardless of the liberties and rights of the people, and of the principles of general justice, as this parliament has been."

In the midst of these active and popular pursuits, Lady Romilly was attacked by illness. During their residence at their country house at Tanhurst in Surrey, in the month of August 1818, she had a long interval of comparative health, and hope again established itself in the bosom of her family. In the expectation

that the mild air of the Isle of Wight, the charms of a beautiful scenery, and the recreation of agreeable society would tend to confirm her convalescence, they went to East Cowes. Lady Romilly, while there, had a fresh attack of illness, of a nature still more serious and distressing than any she had yet experienced; and Dr. Roget, the nephew of Sir Samuel, was immediately sent for to her assistance. The continual fluctuations of her disorder sometimes affording gleams of hope, at other periods indicating urgent danger, kept Sir Samuel for a long time in a state of the most fearful suspense. He was a daily witness to her sufferings, and, with an imagination which always entered deeply into the distresses of others, while he was proportionably regardless of his own, his sympathy was on this occasion more than ordinarily acute. He now became alarmed about himself, and was anxious to obtain relief. A variety of medicines were administered with a view to procure rest, and allay his nervous feelings; but under the unfavourable circumstances in which they were given, their efficacy was inconsiderable, and their operation transient. He frequently expressed his surprise that his want of sleep did not interfere with his bodily health, that his appetite and digestion continued in full vigour, that no indication of fever existed, and that he felt no uneasy sensation in his head. In conversing with Dr. Roget and Dr. Dumont he dwelt much on this apparent anomaly, and drew from it the most ominous presage as to the probability of its ending in insanity, an apprehension which unfortunately took deep root in his mind. Lady Romilly died of dropsy in the chest, in the night of the 29th of October, 1818. Sir Samuel was informed of the event the next morning by Dr. Roget; he received the intelligence with calmness and resignation, and without any effusion of grief. In the course of the day it was proposed to him to quit the scene of his sorrows, and return by easy journeys to London; he immediately and without hesitation agreed to the plan, and directed the arrangements necessary on the occasion. On his arrival at Murrel Green, the following day, he declared that he was so much exhausted that he could proceed no farther that day, which accordingly was passed at the inn: and towards the evening he became composed. Dr. Roget, who constantly passed the night in his room, observed that, although in general restless, he yet, at intervals, enjoyed tranquil sleep. At no period did he betray the smallest sign of impatience or irritability. The next day he resumed his journey, but as he approached London, his agitation increased, and he once complained to his daughter that his head was disturbed. In the evening of his arrival at his house in town, after having eaten his dinner with his usual appetite, he expressed a desire to see Dr. Marcet, but did not assign any particular reason for this wish. It has been erroneously reported that he at that time felt a distressing sense of burning heat in his head. It is, however, certain that except in the instance above alluded to, which occurred in the Isle of Wight, he never, at any period of his illness, complained of any feeling of this kind. Dr. Marcet directed his inquiries very particularly to the state of the head: and the constant answer of Sir Samuel was, that he had no head-ache, nor any uneasy sensation whatever in his head. The symptoms present were those of a high degree of nervous irritation, unaccompanied by fever or any inflammatory action; but they were of a nature to excite consider-

able alarm as to the state of his mind. Though he refrained from giving vent to his feelings, it was evident from his manner, and from the expressions which dropped from him, that he despaired of his recovery, in spite of every endeavour to inspire him with hope and comfort. Various steps were recommended with a view to allay his extreme irritation, but he objected to all of them in succession, and insisted upon being allowed to go to bed without making any attempt to procure relief, on the ground that he felt he must necessarily pass a wretched night, and that if he were to use any medical prescriptions it would only have the effect of taking away all his confidence in the powers of medicine. During the greater part of the night, Dr. Roget, who lay on a bed in the same room, observed that he was perfectly tranquil, and apparently asleep, although, when this was mentioned to him the next day by Dr. Roget, he assured him that he was mistaken, and that although quiet, he had never, for an instant, dropped asleep. The next morning he was worse; the restlessness had returned, unaccompanied with symptoms of fever. A consultation was immediately held, in which the propriety of drawing blood from the head and of applying ice, was fully discussed; it was decided, upon mature deliberation, that the adoption of these measures, under the actual circumstances, would not be expedient: other remedies of an active nature were prescribed; the physicians agreed to meet again at five o'clock in the afternoon, and injunctions were given that any change in the symptoms of his disorder should in the mean while be attentively watched. He took the medicines that had been ordered, without the least reluctance, and continued tranquil, and apparently asleep, till about two o'clock. His daughter was then by his bed side; on his awaking, she observed him becoming restless and agitated. To her first enquiry whether she should go and call Dr. Roget, who was in an adjoining room, he answered in the negative; and to her second, he gave a faint assent. Dr. Roget hastened to obey the summons, but in the short interval of Miss Romilly's absence, a sudden paroxysm had seized him, he had hurried from his bed, and had armed his hand against his own life. The razor, with which he had inflicted the fatal wound, was yet in his hand, when Dr. Roget entered his apartment. Before he expired, he made signs that he wished to write, but though supplied with pen and ink, nothing intelligible could be collected from his attempts. He then desisted from making them, and, joining his hands, appeared, from the movements of his lips and eyes, to be absorbed in fervent prayer. It is hardly necessary to state that the jury summoned on the coroner's inquest brought in a verdict, that the deceased had destroyed himself while in a state of temporary mental derangement. This event took place on the 2nd of November, 1818. United in death, as in life, Sir Samuel and his lady were interred at the same time, and in the same grave, at Knill, the seat of Lady Romilly's ancestors, in Herefordshire.



ROMNEY, GEORGE, an eminent English portrait painter, who was a native of Dalton in Lancashire, where he was born in 1734. After several



attempts on the part of his father to settle him in trade, he consented to his becoming an artist, and



placed him with Mr. Steele for instruction. In 1762 he came to London, where he met with great encouragement, and in 1765 he gained a prize from the society for the encouragement of arts and sciences, for an historical picture of the Death of King Edmund. In 1773 he went to Italy, where he staid two years, and on his return to England enjoyed the most uninterrupted success in his profession for more than twenty years. After that period he retired in the possession of a handsome fortune. Many of his designs are in the illustrations of Boydell's Shakespeare, and he painted several pictures for the prince of Wales. He died in his native county in November 1802.

**RONSARD, PIERRE DE**, an early French poet, who contributed to the improvement of the language and literature of his country. He was born of a noble family of Vendome in 1524. Having finished his education, he resided some time at the court of James V. of Scotland, and, on his return from his travels, was employed in a diplomatic capacity in Germany. At the Floral games at Toulouse he triumphed over his competitors, and received a silver statue of Minerva, which he presented to Henry II. He was greatly esteemed by that prince and by his successors Francis II. and Charles IX. He distinguished himself in the wars against the Huguenots, obtained the abbey of Bellocane, and was also prior of St. Cosme near Tours, where he died in 1585. His writings, consisting of sonnets, madrigals, eclogues, lyric pieces, elegies and satires, and an epic poem, "La Franciade," are of little merit.

**ROOKE, SIR GEORGE**, an English admiral, who was descended of an ancient family in the county of Kent, and born in June 1650. His strong predilection for a seafaring life induced him to enter the royal navy at an early age, in which he rose to the highest situations. His conduct in several naval expeditions under King William and Queen Anne placed his name high in his profession; especially by the gallantry which he displayed in the destruction of the French and Spanish fleets in Vigo Bay, 1702, and the capture of Gibraltar in 1704. Sir George occupied a

seat during several parliaments for Portsmouth, and another at the council board of the lord high admiral, Prince George of Denmark. His votes on several occasions, particularly one in favour of Harley as speaker of the house of commons in 1701, obscured his merits in the eyes of the court party; the value of his services was depreciated, and his good fortune ascribed to accident. He at length retired in disgust from the service to his family seat in Kent, where he died in 1709.

**ROSA, SALVATOR**, a celebrated painter, distinguished likewise as a musician and a poet. He was the son of an architect and surveyor, and was born at the village of Renella, in the kingdom of Naples, in 1615. He was intended for the church; but leaving, of his own accord, the seminary in which he had been placed for education at the age of sixteen, he devoted himself to the study of music, and with such success that he became a skilful composer. His eldest sister having married Francesco Francanzani, a painter of considerable talent, Salvator, from frequenting his work-room, acquired a predilection for the art, in which he afterwards excelled. He at first amused himself with copying whatever pleased his fancy in the paintings of his brother-in-law; and his latent genius being thus awakened, his sketches were so much admired that he was easily persuaded to adopt painting as a profession. But his taste was formed more from the study of nature among the wilds of the Appennines than from the lessons of other artists, and he delighted in delineating scenes of gloomy grandeur and terrible magnificence, to which the boldness of his conceptions, and the fidelity of his representations, communicate a peculiar degree of interest.

He worked for some time at Naples in obscurity, till one of his pictures being observed by the famous painter Lanfranco, he generously recommended Salvator to notice, and procured him effectual patronage and support. He removed to Rome, where he established his reputation, and raised himself to celebrity and independence. He afterwards went to Florence, where he was patronised and employed by the grand duke and other members of the family of Medici. At length returning to Rome, he painted many pictures for the churches in that city, where he died in 1673. His satires and other poetical productions have been often printed under the title of "Rime di Salvator Rosa, Pittore e Poeta Napolitano." On account of his caustic wit he was excluded from the Roman academy. Some time after, the academy having refused admission to another artist, who practised surgery as well as painting, Salvator Rosa observed that it was very injudicious in them, as the academy greatly needed a surgeon to replace the legs and arms that the members daily dislocated.

**ROSE, RIGHT HONOURABLE GEORGE**—This statesman commenced his career in humble life, and his first office of importance was that of superintendent to the "Record" office. In 1767 a new field opened for the display of his unwearied and indefatigable industry. He was at that period appointed to superintend a work of no common magnitude, the completion of the journals of the house of lords, in thirty-one folio volumes! From this period Mr. Rose was constantly employed by nearly all succeeding ministers, with the exception of Mr. Fox, and at length rose so high in the favour of his sovereign, after becoming a senator, as to have obtained the invidious appellation of "one of the king's friends."

It ought not to be here forgotten, that when the earl of Shelburne, at the conclusion of the American war, became premier, he found Mr. Rose a very useful assistant in a subordinate capacity. Soon after his retreat the administration, of which Mr. Pitt was the head, no longer considered him as a clerk, but as a coadjutor. Although both he and his countryman, Mr. Dundas, were doubtless of different political sentiments from those at first professed by this young, able, and ambitious minister, yet they soon perceived that his talents and his eloquence, superadded to the name and exploits of his father, were calculated to produce no small degree of effect in the councils, as well as fortunes, of the nation which had given him birth. The rise of Mr. Rose was now equally rapid and secure. On the disgrace of the coalition administration he had readily obtained a seat in parliament; while his appointment to the important office of joint secretary to the treasury in 1784, rendered him acquainted with all the affairs of the state. Mr. Rose now turned his thoughts to the melioration of the finances. His early knowledge of a sea-faring life, his occasional residence on the shores of the British Channel, and, above all, his habits and his researches, had rendered him familiar with the severe but very inadequate fiscal regulations then in force. Accordingly it was he who first conceived the idea of putting down smuggling, and improving the income of the state by decreasing the amount of duties exacted at the custom-house. By means of this and other financial measures, in all of which Mr. Rose participated and assisted, the revenue was increased; while trade, which had been greatly depressed by the American war, assumed a more flourishing aspect. His love of order, his attention to details, his regularity and sober habits, extended from the treasury to the long room; and all the public boards were kept on the alert by his vigilance and industry.

In 1792 Mr. Rose was fated to encounter a charge of malversation in his capacity as secretary of the treasury. This accusation was founded on a trial in the court of king's bench, arising out of the many incidents of the Westminster election, with which he had connected himself as a friend to Lord Hood, and consequently a foe to Mr. Fox. One Smith, a publican at Whitehall, was the plaintiff; and, according to his statement, having been convicted by the board of excise in a penalty of 50*l.*, he had applied to Mr. Rose, through the medium of General Gascoigne, for a remission of the fine.

A promise to this purpose was stated to have been obtained, and the dealer in beer, to show his gratitude, immediately commenced a very active scrutiny to detect the bad votes polled for Lord John Townshend. But on learning soon after that he was still liable to a moiety of the fine, and that it was actually about to be levied, he presented a bill of 110*l.* to Mr. Rose, and on his refusal to pay the same, soon after commenced an action in Westminster Hall, where he recovered, by the verdict of a jury, the full amount of his supposed services. On Tuesday, March 13th, Mr. Thomson, then M. P. for Evesham, introduced the charge in the house of commons, and concluded a long speech by moving for a committee of inquiry on the ground of public rumour. He was seconded by Mr. Lambton, who mentioned a new case of corruption in the person of one Hoskins, connected with the lottery department.

Mr. Rose strongly animadverted on "the extraor-

dinary ground of authority which the honourable mover had taken his information from, viz. public rumour, and entered into an analysis of that undefinable personage called the public, who was not to be met any where, and yet was in every person's mouth. Possibly the honourable gentleman found the public in newspaper paragraphs and libellous pamphlets: he would not go the length of saying, that what the honourable gentleman had advanced was his own invention; but he could not avoid expressing his astonishment at the honourable gentleman's credulity, in venturing to bring before the house, in the serious and solemn manner that he had done, charges which if he did not, before he sat down, prove to the satisfaction of the house, not only that every part of them was not true, but that they had not in them the smallest degree of truth, nor any shadow or trace of truth whatever, he should be more mistaken than ever he had been in his life."

Mr. Rose having said this, proceeded to state the whole of the transactions of every kind that had taken place between Mr. Smith and himself; and the greater part of what he said he supported by written documents. He began with explaining, that Mr. Smith had kept a livery-stable, and that he had been in the habit of hiring horses of him to go the first stage out of town; that he had not seen the man to his knowledge, nor should he have known him if he had met him, before he sent him a petition enclosed in a letter, in 1789, both of which he would read to the house. "The petition stated that Smith, having had an information lodged against him for brewing beer at home, had been convicted in a penalty of 50*l.*; that the beer was small beer for the use of his own family; that he was a poor man, altogether ignorant that it was contrary to law to brew small beer for the use of his own family, and that he had no intention to commit any offence whatever against the laws of his country. The petition farther stated, that one-third of the penalty went to the poor of the parish, one-third to the informer, and the other to the king. The letter stated that the vestry of St. Martin's (or St. Margaret's) were willing to give up their third of the penalty, provided he (Mr. Rose) would procure the remission of the king's other two-thirds. Thus, Mr. Rose said, the member of parliament through whose medium, according to the honourable gentleman, Mr. Smith had been introduced to him, was no other than the vestry of St. Martin's. With the petition, Mr. Rose said, he did exactly what, in the ordinary course of business, he ever did whenever petitions were sent to him, viz. referred it to the board to whose cognizance the subject-matter belonged. Mr. Smith's petition he enclosed to Mr. Cholmondeley, the chairman of the excise board; and afterwards, upon another application, understanding that Mr. Cholmondeley was out of town and the petition with him, he wrote to the secretary to beg him to get the board to suspend deciding upon Mr. Smith's case till Mr. Cholmondeley came to town, and on no other account than merely because Mr. Cholmondeley had the petition with him. But to show the house of what little avail his interference had proved, the petition was rejected by the board of excise, and Mr. Rose read the secretary's answer, with the decision of the board, in which the secretary declared, 'that all the allegations were untrue; that Mr. Smith was not a poor man; that the beer brewed was strong, and not small beer; that he well knew what he had done



was illegal; that he contrived to get the malt into his house so privately that even his brewer (who was the person that had informed against him) did not know when or whence it came; that he had long been in the habit of brewing and conveying it into his own cellars for sale; and that if the penalty had been 500*l.* instead of 50*l.* it would not have been adequate to the beer he had brewed.' Here, therefore, Mr. Rose observed, was a clear proof that he had not influenced the board in their decision. Half the penalty had actually been levied, and the other half was to be paid by instalments. This, he solemnly said, was the whole of the transaction between Mr. Smith and him, as far as regarded the penalty of 50*l.* During the time of the election for Westminster, Smith came to him as he was going out, and made a proposition for opening his house. Mr. Rose said, Smith declared in his entry that he could detect a great number of bad votes that had been given for Lord John Townshend; when he answered, 'Do so, if you can; it will be doing a right thing;' but as to any proposition on the subject of the election, he must go to Lord Hood's committee. He did so, found the bad votes he said he could find, and at length applied to him (Mr. Rose) to be paid. The answer Mr. Rose gave him he declared was, 'Return to Lord Hood's committee, they'll pay you.' Smith afterwards again demanded payment of him, and commenced an action which was tried in the court of king's bench. He would not, Mr. Rose declared, impeach the justice of the court, nor the integrity of the jury; such a case was certainly made out as to induce them to give a verdict for Smith. These were the facts; but did any man in his senses suppose that he (Mr. Rose), if he had felt the least consciousness of being really indebted to Smith, that he would suffer the cause to have gone into a court of justice? Most certainly he would not. He never had sent a man who had a demand upon him twice from his door in the whole course of his life. But he must still think that Smith had not a right to call on him for payment."

On every subject connected with our commercial relations, Mr. Rose was constantly consulted. He had rendered himself familiar with all questions relative to our commercial intercourse with other nations; and no one was ever better acquainted than himself with the maritime claims, rights, and interests of Great Britain. After filling a variety of high, honourable, and lucrative situations, he retired with his patron Mr. Pitt, on the elevation of Lord Sidmouth to the premiership, and under his banners became an active member of opposition. On the return of his friend once more to power, new honours and new employments awaited him. Having been admitted into the privy council, Mr. Rose now of course became entitled to the usual prefix of right honourable; he was also nominated, first, vice-president, and afterwards president of the board of trade, the business of which was familiar to him; he also at the same time enjoyed the office of treasurer of the navy, with a residence, &c., in Somerset House, in addition to a salary of 4000*l.* per annum. As to the last of these appointments, it had been long considered by others as a sinecure, managed wholly by a deputy who superintends the heads of offices; but it only opened a new field for his exertions.

In 1812, on the motion for printing the comparative statement of the population of Great Britain in the years 1801 and 1811, Mr. Rose congratulated

the house and the country at large on an increase of no less than one million and a half of inhabitants within the short space of ten years. "In England," he observed, "the increase appeared to be in a ratio of fourteen per centum, in Wales of twelve, and in Scotland of thirteen. This increase in the amount of the population exhibited an extent and duration unexampled in the history of this country; and what rendered it still more surprising was, that the increase of the males was as great as that of the females. The total population of England, Scotland, and Wales, in 1801, was 10,472,048; at present it amounted to 11,911,644, making an increase of 1,439,596 persons actually resident in the country; which, added to 170,000 comprised in our army and navy abroad, made a total amount of 1,609,596. Much had been said as to the means of supplying such an immense multitude; and it would appear that the imports of grain and the prices of the same had greatly increased between the years 1775 and 1810, having risen in average quantity from 564,413 to 1,471,005 quarters, and in average price from 30*s.* to 60*s.* During the last year not less than 4,271,000*l.* went out of the country for the sustenance of the inhabitants. To meet the growing wants of an increasing population without having recourse to foreign countries was a most important object; and he was firmly persuaded that no such effectual mode existed as encouraging and extending the cultivation of potatoes, which would grow in those soils that were unfit for the cultivation of grain. There is also another source of supply," added he; "I mean the fisheries. It is strange that in a maritime country like this, fish is rarely to be seen but at the tables of the rich; for the poor received little or no benefit from that nutritious description of aliment. There might be some prejudices existing against the use of fish; but the exertions of gentlemen in the different parts of the country, if rightly directed, would do them away. He himself had been enabled, at a time when the quarter loaf was extremely dear, to supply the poor in his immediate neighbourhood, with twenty-two pounds of good potatoes and nine herrings for fifteen pence. If the hints he had now thrown out were acted upon, it would tend to introduce a variety of nutritious food amongst the lower orders of society, save a sum of 3,500,000*l.* annually in the country, increase the agriculture of the kingdom, and, by extending the fisheries, employ 100,000 persons in the way which, more than any other, was calculated to uphold the naval greatness of the empire."

The next important subject in which we find Mr. Rose engaged was the defence of himself and ministers, in consequence of a motion made on the part of Mr. Brougham, "that a select committee might be appointed for the purpose of taking into consideration the present state of the commerce and manufactures of the country, and particularly with reference to the orders in council and license trade." On this occasion he entered into a variety of interesting details; but as the projects in question were afterwards abandoned for a time, it would be unnecessary to mention them in this place.

On the defalcation and evasion of Mr. Chinnery, the treasurer of the navy in a very manly manner exculpated himself from all blame relative to that public officer. Having been recommended to his notice by Lord Thurlow, whose private secretary he was while lord chancellor, Mr. Rose took an oppor-

tunity of introducing him to office. He acquitted himself for some time with great propriety; but after the expiration of four or five years, got into a very expensive mode of living. On this he remonstrated with him on account of his extravagance, and even wrote to him on the same subject, telling him freely "he had always found when a man exceeded his income, there was but little security for his honour." He never went to any of his private concerts, lest he should be supposed to countenance them: and the only time he was in his house was when he stood god-father for his son.

To enumerate all the speeches made, and mention the part taken in the course of so many sessions by the right honourable gentleman, would be to detail all the important occurrences in parliament for nearly forty years. It may be proper, however, to observe, that he was a great encourager of friendly societies, for the purpose of supporting poor tradesmen, manufacturers, labourers, and others, during sickness and old age, by means of weekly or monthly assessments obtained from their earnings. He actually brought in a bill to protect their property, which was before liable to depredation; and, by his means, frauds of the kind alluded to were very properly rendered felonies by an act of the legislature. To him also the public is indebted for an extension of this plan to associations of a similar nature.

In 1817 he moved for "leave to bring in a bill for the protection and encouragement of provident institutions or banks for savings." He was of opinion "that when these institutions were once properly understood, they would gradually do away the evils of the whole system of poor-laws. When it was considered that no less a sum than 7,000,000*l.* was annually raised at present for the benefit of the poor, and yet that complete relief was not afforded to them, it must be allowed that any measure which tended to alleviate the pressure of the poor-rates, and to meliorate the condition of the lower orders of society, was of the utmost importance, and deserved in the greatest degree the protection and encouragement of the legislature. This bill," he added, "was exactly the same as that brought in last session; and although neither had been solicited by the parties, yet it would be recollected that the excellent act which passed both houses of parliament in 1795, and had done so much good, was precisely in the same predicament.

"Not only would there arise from this parliamentary interposition a protection and security for the poor man's savings, but, what was better, habits of industry, honesty, and sobriety, would be duly encouraged and matured among the lower orders; while one leading evil of inferior life would be checked, if not prevented—the contracting of early and improvident marriages."

As an author, Mr. Rose was certainly a voluminous writer, and would have been still more so had he not been prevented by the pressure of public business. The following is a passage from one of his numerous works:—"Vertot's 'Account of the Revolutions of Rome' has been found very useful by persons who have read the Roman history; but the best model that I have met with for such a work as appears to me to be much wanted, is a short history of Poland, which I translated near forty years ago, but did not publish; the manuscript of which his majesty at the time did me the honour to accept, and it probably is still in his majesty's library. I then thought of at-

tempting a history on the same plan for this country; but I gave up the intention, more from a sense of my incompetency than from the close employment, which occupied nearly my whole time. I heartily wish some one more equal in all respects to the task may embark in it and execute it usefully." In 1767, when the house of lords passed a vote for publishing a superb engraved edition of "Doomsday Book," Mr. Rose was appointed to superintend this grand national work. We have been told that it cost an immense sum, and it has always been allowed that the editorship was conducted with due care and undeviating fidelity.

In 1799 Mr. Rose published a work on the finances, which made some noise. It was entitled "A Brief Examination of the Revenue, Commerce, and Manufactures of Great Britain, from 1792 to 1799." On this occasion his view of our situation was favourable in the extreme; and it would almost appear evident from his statement, that the pressure of taxation and the continuance of war were evils too light in themselves to be put in competition with our increasing prosperity and our brilliant prospects. To this work a table is annexed by way of appendix, and for the convenience of reference, which is said to have been the result of an elaborate investigation, by some gentleman connected with the administration, and well qualified for the task. It would appear from this publication, that in 1793, the first year of the war with France, our imports were 19,256,000*l.*, our foreign and colonial produce 5,784,000*l.*, the export of British manufactures 18,892,000*l.*, and the total 19,676,000*l.*: with the exception of the year 1797, the progress had been gradual but certain; and in 1798 our imports amounted to 27,857,000*l.*; while our foreign and colonial produce had risen to 10,617,000*l.*; our British manufactures exported were estimated so high as 19,672,000*l.*; the grand total amounted to 30,289,000*l.*, producing an average total for seven years of upwards of twenty-five millions and a half pounds sterling.

In 1809 Mr. Rose printed a pamphlet with his name annexed, in which he broached the singular political paradox, that no increase of the influence of the royal prerogative had occurred since Mr. Dunning's famous motion. This produced many replies, particularly one from Mr. Martin, a member of the finance committee, who entered into a comparative estimate of the army, ordnance, number of generals, amount of public debt, &c. &c., in 1782 and 1810, whence he deduced a far different result, and appealed to the candour of his right honourable opponent for the truth of his positions; but Mr. Rose remained inflexible, and supported his former position by means of new arguments. In 1809 also appeared "Observations on the Historical Work of the late Right Hon. Charles James Fox; by the Right Hon. George Rose. With a Narrative of the Events which occurred in the Enterprise of the Earl of Argyle, in 1685; by Sir Patrick Hume."

Mr. Rose died at Cuffnells, near Lyndhurst, on the 13th January, 1818, after a short illness, without a struggle, and amidst great serenity both of mind and countenance. He had attained the seventy-fifth year of his age, although in point of appearance and activity he might have passed for a much younger man: thus, a long life solely dedicated to business, appears to have made but little impression either on his bodily or vital powers. In person he was of the



middle size, and of that shape and form which bespeak longevity. To this, perhaps, he contributed not a little by temperance, early rising, and constant but regular exercise.

**ROSCOE, WILLIAM.**—The parents of this eminent scholar were in very humble circumstances, and Mr. Roscoe was born at Liverpool in 1752. After receiving the rudiments of his education at a small school, he was articled to an attorney at sixteen years of age. While engaged in the duties of his office he was stimulated to undertake the study of the Latin language by one of his companions, who boasted that he had read Cicero "*De Amicitia*," and spoke in high terms of the eloquence of the style and nobleness of the sentiments of that celebrated composition. Young Roscoe immediately commenced the work; and, smothering his difficulties by perpetual reference to his grammar as well as to his dictionary, he laboured through the task which the spirit of emulation had excited him to undertake. The success experienced in his first attempt prompted him to proceed; he stopped not in his career till he had read the most distinguished of the Roman classics. Having thus made considerable progress in the Latin language, he—still without the assistance of a master—applied to the study of the French and Italian: the best authors in each of those tongues soon became familiar to him; and it is believed that few of his countrymen ever acquired so general, so extensive, and so recondite a knowledge of Italian literature as did Mr. Roscoe. At a later period of his life he added Greek to his other attainments.



After the expiration of his articles he entered into partnership with Mr. Aspinall; when the entire management of an office, extensive in practice and high in reputation, devolved on him alone. About this time he formed an intimacy with Dr. Enfield, the tutor of the academy at Warrington, to whom, on the publication of the second volume of that popular work, "*The Speaker*," he contributed an elegy to Pity, and an ode to Education: Mr. Roscoe also became acquainted with Dr. Aikin, then practising as a surgeon at Warrington; and these gentlemen were not less admirers of his refined and elegant style as a writer than of his chaste and classical taste in painting and sculpture. In 1788 Mr. Roscoe published

a work upon the slave trade entitled, "*A Scriptural Refutation of a Pamphlet lately published by the Rev. Raymond Harris*;" and shortly afterwards his principal poem, "*The Wrongs of Africa*." Incited by the enthusiasm of the same train of feeling, he composed, soon after the commencement of the French revolution, two ballads, "*The Vine-covered Hills*," and "*Millions, be free!*" which were equally popular in France and England; and he also sang the praises of liberty in a translation of one of Petrarch's odes, which was inserted in the "*Mercurio Italico*."

The great work on which Mr. Roscoe's fame chiefly rests, his "*Life of Lorenzo de' Medici*," was commenced in 1790, and completed in 1796. During the period of its compilation, the author lived at the distance of two miles from Liverpool, whither he daily repaired to attend the business of his office. His evenings alone could be dedicated to the work. The rare books which he had occasion to consult were mostly procured from London, although it was a considerable advantage to him that his friend Mr. Clarke, the banker, had spent a winter at Florence. The work was printed at Liverpool under his own superintendence.

In 1805 appeared Mr. Roscoe's second great work "*The Life and Pontificate of Leo the Tenth*," the son of Lorenzo de' Medici, in four volumes, quarto. The octavo edition in six volumes did not appear till 1806. In the preface to this elaborate performance the author observes:—"For almost three centuries the curiosity of mankind has been directed towards the age of Leo X. The history of that period has not, however, been attempted in a manner in any degree equal to the grandeur and variety of the subject. Nor is this difficult to be accounted for. As attractive as such an undertaking may at first appear, it will be found, on a nearer inspection, to be surrounded with many difficulties. The magnitude of such a task; the trouble of collecting the materials necessary to its proper execution; the long devotion of time and of labour which it must unavoidably require; and, above all, the apprehensions of not fulfilling the high expectations which have been formed of it; are some of those circumstances which have, perhaps, prevented the accomplishment of a work which has often been suggested, sometimes closely contemplated, but hitherto cautiously declined. The same considerations which have deterred others from engaging in so laborious and hazardous an attempt would, in all probability, have produced a similar effect on myself, had I not been led by imperceptible degrees to a situation in which I could scarcely, with either propriety or credit, have declined the task. The history of the "*Life of Lorenzo de' Medici*," the father of Leo X., had opened the way to a variety of researches, not less connected with the events of the ensuing period than with those of the times for which they were immediately intended; and even that work was considered by many, perhaps not unjustly, as only the vestibule to a more spacious building, which it would be incumbent on the author at some future period to complete. Since that publication, the friendship and liberality of several distinguished characters, both at home and abroad, have supplied me with many valuable communications and original documents, which, without their countenance and favour, it would not have been in my power to have obtained. To have withheld these

materials from the public, would have defeated the purpose for which they were communicated; and to have shrunk from the task under such circumstances would have given occasion for a construction almost as unfavourable to myself as the failure of success. These reflections have induced me, amidst the constant engagements of an active life, to persevere in an undertaking which has occasionally called for exertions beyond what my time, my talents, or my health, could always supply; and I now submit to the public the result of the labour of many years, in the best form in which, under all circumstances, it has been in my power to offer it to their acceptance."

Mr. Roscoe proceeds to describe the principles on which he has proceeded in the execution of his undertaking, to advert to the literary historians whose volumes he has consulted, to describe the various original documents to which he has had access, and to acknowledge the assistance which he has derived from numerous friendly sources. In conclusion, he says:—"I cannot deliver this work to the public without a most painful conviction that, notwithstanding my utmost endeavours, and the most sedulous attention which it has been in my power to bestow upon it, many defects will still be discoverable, not only from the omission of much important information which may not have occurred to my enquiries, but from an erroneous or imperfect use of such as I may have had the good fortune to obtain. Yet I trust that, when the extent of the work, and the great variety of subjects which it comprehends, are considered, the candid and judicious will make due allowance for those inaccuracies against which no vigilance can at all times effectually guard. With this publication, I finally relinquish all intention of prosecuting, with a view to the public, my researches into the history and literature of Italy. That I have devoted to its completion a considerable portion of time and of labour will sufficiently appear from the perusal of the following pages, and it may therefore be presumed that I cannot be indifferent to its success. But, whatever inducements I may have found in the hope of conciliating the indulgence or the favour of the public, I must finally be permitted to avow, that motives of a different, and perhaps of a more laudable nature, have occasionally concurred to induce me to persevere in the present undertaking. Among these, is an earnest desire to exhibit to the present times an illustrious period of society; to recal the public attention to those standards of excellence to which Europe has been indebted for no inconsiderable portion of her subsequent improvement; to unfold the ever active effect of moral causes on the acquirements and the happiness of a people; and to raise a barrier, as far as such efforts can avail, against that torrent of a corrupt and vitiated taste, which, if not continually opposed, may once more overwhelm the cultivated nations of Europe in barbarism and degradation. To these great and desirable aims I could wish to add others, yet more exalted and commendable; to demonstrate the fatal consequences of an ill-directed ambition, and to deduce, from the unperverted pages of history, those maxims of true humanity, sound wisdom, and political fidelity, which have been too much neglected in all ages, but which are the only solid foundations of the repose, the dignity, and the happiness of mankind."

After the publication of his first historical work, Mr. Roscoe had retired from his practice as a soli-

citor, and had entered himself at Gray's Inn, with the intention of practising at the bar. In 1805, however, he was induced to join the banking-house of his friends Messrs. Clarke; and in the following year he received a strong public testimonial to his talents, by being elected one of the members for his native town in parliament. His senatorial career was brief; but during its continuance he distinguished himself as a steadfast advocate of the principles he had always professed, and as a warm partisan of the cause of emancipation throughout the debates upon the slave trade. After the dissolution in 1807, distrusting the power of his friends to secure his re-election, he declined entering upon a new contest; and from that time interfered with politics only by means of occasional pamphlets.

In 1817 Mr. Roscoe published a discourse he delivered on the opening of the Liverpool royal institution, on the "Origin and Vicissitude of Literature, Science, and Arts." In 1824 he edited a new edition of the works of Pope, to which he prefixed a life of the author. The last work he was occupied in publishing was a botanical one, on a portion of the class Monandria. To the science of botany he had previously evinced his attachment by "An Address delivered before the Proprietors of the Botanic Garden at Liverpool, previously to opening the Garden, May 3, 1802."

While Mr. Roscoe's mind was chiefly occupied with his literary and political studies, a series of unforeseen circumstances, particularly several other failures, obliged the banking-house in which he was engaged to suspend payment. The creditors, however, had so much confidence in Mr. Roscoe's integrity that time was given for the firm to recover from its embarrassments; and Mr. Roscoe, on first entering the bank after this accommodation, was loudly greeted by the populace. The difficulties, however, in which the bank was placed rendered it impossible for the proprietors to make good their engagements. Mr. Roscoe did all that could be expected from an honest man; he gave up the whole of his property to satisfy his creditors. His library, which was very extensive, and consisted principally of Italian works, was the greatest sacrifice; the books were sold for 5150*l.*, the prints for 1880*l.*, and the drawings for 738*l.* A portrait of Leo X. was purchased for 500*l.* by Mr. Coke, of Holkham. Yet, upon the whole, Mr. Roscoe can scarcely be termed unfortunate. Distinguished through life by the friendship of the gifted and noble, his days were passed in a free intercourse with kindred minds, and his declining years were solaced by the affectionate attentions of justly and sincerely attached relations. He was regarded as the head of the literary and scientific circles of his native town; and much of his time was spent in the promotion of many noble public institutions which he had contributed to establish. The reflection that by his means no citizen of Athens had ever assumed a mourning garment, afforded satisfaction to the dying moments of the statesman of old: as concise a comment has been supplied on the tenour of Mr. Roscoe's life, in the assertion that he has not left behind him a single enemy. "Such," it has been observed, "was the charm of his manner—of his unaffected cheerfulness—of his conciliating disposition—of his playful humour—of his natural eloquence—of his open and candid dealing—of his evident and unceasing kindness of heart and universal benevolence—



such his domestic virtues, and such his various and brilliant talents—that he was every where, at home and abroad, loved and admired; and he died, as he lived, without an enemy.” The death of this amiable and highly gifted man took place, in the eightieth year of his age, at Toxteth Park, Liverpool, on the 30th of June, 1831, after a short illness, partaking somewhat of the nature of cholera.

**ROSCOMMON, WENTWORTH DILLON**, EARL OF, a nobleman who was born in Ireland in 1633, and educated at Caen, in Normandy. Returning to England on the restoration, he plunged into the dissipation of the dissolute court, ruined his estate by gaming, became involved in quarrels, and found it necessary to go to Ireland. Here he pursued nearly the same course, and soon after returned to England. From this time he began to act with more discretion, and became distinguished among the wits of the day. On the accession of James II. he went to Italy, and died at Rome in 1684. His principal production is the poetical essay on translated verse. Johnson calls him the most correct writer of English verse before Dryden.

**ROSENMULLER, JOHN GEORGE**, a celebrated German theologian, who was born in 1736, and was professor of theology at Erlangen and Leipsic, where he distinguished himself as a preacher and by his activity in the cause of education. Of his numerous works we shall mention only his “*Scholia in N. Testament.*,” and his “*Hist. Interpretationis Librorum Sacrorum.*” He died in 1815. His son Ernest Frederic Charles, a distinguished orientalist, who was born in 1768, was educated at Leipsic, where he heard the lectures of Morus, Platner, Beck, &c. In 1795 he was extraordinary professor of Arabic, and in 1813 ordinary professor of oriental literature. Among his works are his valuable “*Scholia in Vet. Testamentum.*,” “*Scholia in Nov. Testamentum.*,” “*The East in Ancient and Modern Times.*,” “*Manual of Biblical Antiquities.*,” and “*Manual of Biblical Criticism and Exegesis.*” These works contain a great mass of valuable matter, critical, exegetical, geographical, and historical. Rosenmüller has also rendered important services to oriental literature by his “*Institutiones Linguae Arabicæ.*,” “*Arabum Adagia.*,” and “*Analecta Arabica.*” A second son, John Christopher, was an eminent anatomist, and professor of anatomy and surgery at Leipsic. Besides some writings on subjects of natural history, he was the author of “*Anatomico-Surgical Delineations.*,” “*Manual of Anatomy.*,” and of several articles in Pierer’s medical dictionary, and other periodicals, and of various other literary works.

**ROSS, ALEXANDER**, a writer of considerable talent, whose numerous works display much industry and learning. He was a native of Scotland, and having been ordained, he became master of a free grammar school in Southampton, where he died in 1654. Among his publications we may mention his “*Continuation of Sir Walter Raleigh’s History of the World.*,” and “*A View of Different Religions.*,” the latter went through several editions.

**ROSS, GEORGE**, a celebrated American, who was born in 1730 at Newcastle, Delaware, where his father was the pastor of the episcopal church. He commenced the study of the law at Philadelphia, at the age of eighteen, and, when admitted to the bar, established himself in Lancaster, Pennsylvania. In 1768 Mr. Ross was chosen a representative in the assembly of Pennsylvania, and retained his seat in that

body until 1774, when he was elected one of the delegates to the first general congress at Philadelphia. At the time of his election he was also appointed to report to the assembly of the province a set of instructions to regulate the conduct of himself and his associates. In 1777 indisposition caused Mr. Ross to resign his place in congress; on which occasion the inhabitants of Lancaster voted him a piece of plate, to be paid for out of the county stock. Mr. Ross, however, thought it his duty to decline the present. On the dissolution of the proprietary government in Pennsylvania, a general convention was assembled, in which Mr. Ross was appointed to assist in preparing a declaration of rights on behalf of the state, in forming rules of order for the convention, and in defining and settling what should be considered high treason and misprision of treason against the state, and what punishment should be inflicted for those offences. In April 1779 Mr. Ross was appointed a judge of the court of admiralty for the state of Pennsylvania; but in the ensuing July a sudden and violent attack of the gout terminated his life in the fiftieth year of his age.

**ROSS, JOHN**, a learned English prelate, who was born in Herefordshire, and educated at St. John’s college, Cambridge, where he took his doctor’s degree in 1756. Having entered holy orders, he became vicar of Frome, in Somersetshire, and was subsequently made bishop of Exeter, where he died in 1792. This prelate published an edition of the “*Epistolæ Familiares.*,” besides several other works.

**ROSSINI, GIOACHIMO**, a popular musical composer, whose works have been received with equal applause in every part of Europe. In his seventeenth year, according to an Italian journal, Rossini began to unfold his musical talents, and in his thirtieth year he had already numbered above thirty brilliant triumphs. The annals of music hardly contain another such instance of rapid success. Rossini was born at Pesaro, a small town of Romagna in 1792; his father was a strolling musician, his mother an under singer at the inferior theatres. While a child, he sang on the stage at Bologna with his mother, but received no regular musical education, relying principally upon his acquaintance with the works of recent composers, Haydn, Mozart, Cherubini, Spontini, and his own talents for singing. He began to compose at an early age, wrote an overture and a cantata in 1808, and became the director of a musical society. In 1812 his first opera was performed at the theatre Della Valle in Rome. His next productions were the following, written in the order in which they are given:—“*L’Inganno Felice.*,” “*Ciro in Babilonia.*,” an oratorio; “*La Pietra di Paragone.*,” a buffa with which he made his debut in Milan; and “*Ciampiale.*” His “*Tancredi.*,” which was brought forward at Venice in 1813 with brilliant success, attracted the greatest attention. From that time his works were called for by all the Italian theatres; and by his rapidity of execution he contrived, though often to the injury of his reputation, to answer all the demands made upon him. It is well known that the same overture sometimes serves for several operas, both comic and tragic. His next works were, “*Aureliano in Palmiro.*,” the buffa piece, “*Il Turco in Italia.*,” “*Elizabetta.*,” “*Il Barbiere di Seviglia.*,” “*Otello.*,” “*Cenerentola.*,” “*La Gazza ladra.*,” “*Armida.*,” “*Moise.*,” “*Riccardo e Zoraida.*,” “*Odoardo e Cristina.*,” “*La Donna del Lago.*,” “*Bi-*

anco e Falliero," "Matilda di Chabran, or Corradino," "Zelmira," and "Semiramide."

**ROTHSCHILD.**—This celebrated European house has raised itself from an humble sphere to an unexampled degree of wealth and importance by judicious enterprise, a sagacious and systematic series of operations, which thousands of others had the same opportunities to take advantage of, a reputation for fair dealing, and a correct estimate of men and events. The father of the brothers now carrying on the business, Mayer Anselm, was born at Frankfort on the Maine, in 1743, and died in 1812. His parents died when he was but eleven years old, and he was, as is common with poor Jews in Germany, educated for a teacher. This occupation not suiting his taste, Rothschild engaged in trading in a small way, and was not long after employed in a banking house in Hanover; and in a few years his industry and frugality made him master of a small capital. Returning to Frankfort, he married, and established the banking house which is still in existence. His activity, intelligence, and integrity in a short time procured him a continually increasing credit, particularly after his nomination as agent to the landgrave of Hesse in 1801. In 1802, 1803, and 1804, his affairs continued to prosper so much that at this period he was able to contract for a Danish loan of four million dollars. In 1813 occurred those political events which raised the house of Rothschild to the position it has since occupied in the commercial and financial concerns of the world. In a period of twelve years about five hundred million dollars were raised by the house for different powers, by way of loan or subsidy, which were distributed in nearly the following proportion; for England two hundred millions, for Austria fifty millions, for Prussia forty millions, for France eighty millions, for Naples fifty millions, for Russia twenty-five millions, for several German courts four millions, for Brazil twelve millions, exclusive of various other large sums. The remarkable success of the Rothschilds, setting aside the great opportunities which they have enjoyed from favourable circumstances, may be attributed to their strict adherence to two fundamental maxims. The first of these, in compliance with the dying injunctions of their father, is their conducting all their operations entirely in common. Every proposition of magnitude made to one of them is submitted to the deliberations of all; no project is adopted until thus fully discussed, and it is then executed by united efforts. A second principle is, not to aim at exorbitant profits, to set definite limits to every operation, and, so far as human prudence and foresight can do, to render it independent of accidental influences: in this maxim lies one of the main secrets of their strength. The reasonableness of their terms, the punctuality with which they execute their contracts, the simplicity and clearness of their plans, and their judicious manner of carrying them into effect, fortify their credit. A constant exchange of couriers is kept up between them, who are frequently in advance of those of the government. Several princes have publicly acknowledged their obligations by conferring nobility and other honours upon the different members of the family, one of whom died lately.

**ROTROU, JEAN**, a French tragic poet, born at Dreux in 1609, and was the most distinguished dramatic writer among the predecessors of Corneille. Of his thirty-six tragedies, tragi-comedies, and comedies, only one—the tragedy of "Venceslas" (as revised

by Marmontel) keeps the stage; the plot of this piece is borrowed from the Spanish of Roxas. Rotrou endeavoured to elevate the tone of the drama by giving it a moral purpose, and his heroes and heroines are made to utter Christian sentiments. Richelieu, who granted him a pension, could not prevail upon him to assist in decrying the Cid of Corneille. In 1650 Rotrou fell a victim to a pestilential disease, to which he nobly exposed himself in the discharge of his official duties, as one of the principal magistrates of his native place. His "Œuvres" appeared at Paris in 1820.

**ROTTECK, CHARLES VON**, a distinguished German historian, who was born at Freiburg in 1775. In 1798 he was appointed professor of universal history. In 1818 he exchanged the chair of history for that of natural law and politics. He was a member of the academy of sciences in Munich. Rotteck was distinguished from almost all other German historians by the circumstance that his works, in addition to deep research and critical acuteness, display a civic spirit, if we may call it so. Though born in a country where civil liberty was so little understood at the time of his education, he nevertheless learned to understand it, and to trace its development in history. His chief work is his "Universal History." As a recommendation of this work, we would mention that the subscription for an abridgment of it was prohibited in Prussia in 1831. His work on standing armies and a national militia was translated into English and French, and Benjamin Constant translated his "Ideas on Representative Estates." Rotteck was likewise active as a representative in the chamber of Baden. Besides his more extended works, he has written several important articles in periodicals and encyclopedias, and "A Manual of Natural Law and Politics." He would have found a noble field had he been born in a country where the activities of men were unchecked by arbitrary institutions, or at a time of a warm struggle for freedom in his own country.

**ROUBILLIAC, LOUIS FRANCIS**, a celebrated sculptor, was a native of Lyons, in France, who settled in England in the reign of George I.; and, in



the absolute dearth of native talent which prevailed at that period, he long stood at the head of his profession. He executed a statue of Handel for Vauxhall gardens, and another of Sir Isaac Newton, erected



at Trinity college, Cambridge; but was chiefly employed on sepulchral monuments. He wrote satires in his native language, and died in London, in 1762.

**ROUSSEAU, JEAN JACQUES.**—This celebrated and highly gifted writer, who has justly been described as one of the "illustrious," was born at Geneva in 1711. He was the son of a person of but little note, who, however, gave him a good education. When speaking of his early life, Rousseau describes himself as possessing a warm temperament, and as being replete with mental and corporeal susceptibility. The works that Rousseau produced, and the extravagances both of thought and conduct into which he plunged, may doubtless be traced to one or two obvious singularities in his condition, which have not been sufficiently observed upon either by his latest biographer or by any of the preceding writers, whether friends or foes, who have laboured to explain or to expose the character of this extraordinary man. The most striking of these peculiarities was the utter want of coincidence between his theoretic maxims and his temperament and habits. His education was irregular, and in his youth he was turned adrift upon the world, with no other guides than the passions of his age, and the licentious examples that surrounded him. For many years he continued a vagabond and an adventurer, sometimes so needy as to pass the night without house or food; inevitably contracting the vices of each successive mode of life upon which he chanced to be flung, but ever, as he has stated it himself, finding consolation, under the severest privations, in the ideal anticipations of a sensual imagination. Before his twentieth year he had been successively "apprenti greffier, graveur, laquais, valet de chambre, séminariste, interprète d'un archimandrite, secrétaire du cadastre, maître de musique." At that age he found a resting-place; but, as if it were fated that his morals were to be benefited by no change of fortune, the residence of his protectress became the scene where the last remnant of virtuous restraint that had survived his wanderings was to be sacrificed to her example and deliberate invitation. Such was the commencement and consummation of Rousseau's moral education; and it is little to be wondered at if, in the result, he became, to every practical purpose, irretrievably enervated by the corrupt manners and habits amidst which his youth was passed. But his intellectual character was not so quickly decided. The growth of his faculties, it appears, was unusually slow; up to the age of thirty-nine his talents were unknown to his friends, and almost to himself. He had previously, it is true, obscure intimations of his strength from visitations of ambitious reveries—the inquietude of genius was about him; but up to the very moment of the explosion of his mind, neither Rousseau himself, nor any who had known him, ever anticipated the career that was before him. At last he became an author, being now on the verge of forty. By this time his experience of life in all its forms had been great. He had been an acute, though a silent observer of the varied scenes he had witnessed. He had, for the last ten years, been initiated in the mysteries of Parisian society, then at its most profligate period; and his quick and comprehensive understanding had seized the complicated system of vices, in all their disastrous consequences, with which it teemed. He saw that system in all its deformity.

But Rousseau's aversion to the disorders that he afterwards signalized himself in denouncing, had this singularity, that it appears in the first instance to have been almost entirely an intellectual repugnance.

Perhaps to assert that it was not a moral sentiment, may seem either a perversion of language, or at best a pedantic distinction; but when we remember the history and the habits, both previous and subsequent, of the man, it appears clearly to have belonged rather to that class of moral sentiments which result from the conclusions of a vigorous understanding (or, more correctly speaking, perhaps, may be called those conclusions themselves), than to the instinctive movements of an habitually virtuous mind. Thus by the time that Rousseau's philosophical opinions were formed his personal morals were gone; and it was his fate to commence his public career inveterately attached, by taste and temperament, to many of the licentious indulgences against which he vehemently, and, we do think, very sincerely inveighed. This view, we imagine, will go pretty far towards explaining several of the singularities in his works and his demeanour. The first question upon which he employed his powers was the moral effects of refinement upon society. Struck by the universal profligacy that surrounded him in a nation claiming to be the most refined, and very probably attracted by the novelty of his own speculations, he composed his celebrated discourse on the arts and sciences. His final conclusions are unquestionably wrong, but great truths are dispersed throughout it; and though neither this nor his subsequent writings will in themselves form a wise man, a wise man who consults them will find abundance of matter to suggest the profoundest meditations upon things the most important to human happiness. But, whatever may be thought of his general views, Rousseau had the merit—and it required no ordinary courage—of "speaking out." He levelled his opinions at the corruptions and frivolities of the age in language of unprecedented boldness. In the midst of a luxurious capital, to which he emigrated in search of bread, and in defiance of philosophers, academies, theatres, saloons, and all that Paris held most dear, this daring innovator ventured to question the institutions upon which all their pretensions rested, and to eulogize, in terms that his bitterest enemies admitted to belong to the highest order of eloquence, a system of morals and manners which both he and they were too degenerate to adopt.

The success of his first work, and the immediate celebrity that it brought him, proved the crisis of his fate. Had it been allowed to pass off as a clever treatise, abounding with glowing passages and home-truths, but, as far as the main argument was concerned, demanding no serious refutation, Jean Jacques might have gone on to live like ordinary men. But the cry was raised through France that a watch-maker's son from Geneva was meditating no less than a subversion of that venerable system which kept up a continual demand for courts and courtiers: for tragedies, opera-dancers, bon-mots, made-dishes, academical discourses; for the Pompadours, Du Def-fands, Sophie Arnoulds, and the other legitimate necessities of life; and forthwith the vindication of those sacred superfluities was gravely undertaken by nine stout literati (as if each Muse had sent her champion), having in their ranks the anointed ma-

jesty of Poland to throw in a stately syllogism for the endangered rights of his well-beloved cousins, and his priest of the chamber, the godly Pere Menou, to pledge the blessings of the church upon his gracious logic. Jean-Jacques intrepidly went forth to meet the embodied deputies from the fine arts, the king, and the Jesuit, and he beat them all. But the victory, if not the very contest, turned his brain. He not only contracted an affection for doctrines that procured him so much renown, but he took it into his head that (the eyes of Europe being now upon him) it was incumbent on him, as their author, to demonstrate by his conduct a capacity of practising those habits of simplicity, independence, and self-privation, which he had been fearless enough to extol. Accordingly he assumed the stoic; he simplified his costume, contracted his expenditure, retired from the saloons, renounced civil speeches, and became a "citizen of Geneva," and a copier of music. In all this there may have been (what his rivals and enemies insisted upon to be the ruling passion of his life) an affectation of singularity; but when we consider the whole of his extraordinary character, we incline to the opinion that there was a considerable mixture of sincerity, and that his motives were pretty much what he has explained them to have been in his "Confessions." However, from whatever motive he acted, he was not to be diverted from prosecuting his plan; and neither the entreaties of his friends, nor the allurements of female admirers, nor the mockeries of Baron D'Holbach's corps of sneerers, could tear the irrevocable Jean Jacques from his self-inflicted exile. He buried himself in his hermitage; yet, though he had withdrawn his person from the world, his heart and imagination still lingered amidst its scenes. To give up, on a sudden, the habits and indulgences of forty years, proved a sacrifice beyond his strength; and if left to the reaction of his own feelings, or if temperately managed by his advisers, he would probably have seized the first plausible pretext of abandoning his scheme of absurd and unnecessary self-denial. But nothing could have been more inconsiderate than the means adopted by his friends. At one time they implored him to return to the world, as if human affairs could not go on without him; at another they assailed him with predictions of the precise day upon which his new-fangled stoicism was to die a natural death. They tormented or flattered him by weekly reports of what all Paris was saying in wonder at his unnatural desertion; and they secretly carried on consultations and intrigues with the woman to whom, in every vicissitude of his fortune and humour, he seems to have clung with fidelity, in order to secure her co-operation, and, it is also said, to make her the instrument of a plan of domestic annoyances that might the sooner disgust him with his retirement. These methods were little calculated to succeed with such a being as Rousseau—proud, vain, irritable, and suspicious. They only riveted him in his absurdities. He was determined to let all Paris and all Europe see that he possessed more force of character than was allowed him; while the discovery that a secret committee was sitting upon him gave his sensitive imagination the alarm; and in the well-meaning, though imprudent importunities of his friends, or, at the worst, in their impertinent interference, he caught the first germ of a notion which, fostered by his jealous fancies, and afterwards con-

firmed by real calumny and persecution, became matured into the conviction that there existed a dark and extended conspiracy against his fame.

Such appears to us to be the fair explanation of Rousseau's feelings and situation at the outset of his public career; and such the origin of those contradictions in his character, in which partly the shame of retracting, and partly the undue importance annexed to them by others, impelled him to persevere. Thus he was for ever at variance with himself. His theories and his habits never coalesced. He had been spoiled by the world before he comprehended its vices, and undertook to decry them. He attempted or affected to renounce them himself, but it was too late. His reformation was not only incomplete, but ridiculous. The philosophic citizen of Geneva and the effeminate Frenchman could never assimilate. In the one character he accommodated his outward garb and manners to the severity of his theoretic views; in the other he dispensed his senses and imagination from joining in the sacrifice. He fled from the corruptions and frivolities of polished life, and he took his mistress with him. The same inconsistency pervades his writings. His intellect, having attained its growth, was manly and comprehensive, but by this time his fancy and moral taste were depraved; and hence we find bold truths and virtuous lessons incessantly counteracted by sensual illustrations. As a moral teacher this was his great intellectual failing, that he could never divest his imagination of the licentious associations of his youth. To them, with all his speculative austerities, he clung to the last—at once a stoic and a voluptuary; in the same breath licentious and sublime, he declaims against the passions in language that inflames them. In his most animated praises of virtue he seems inspired by the intoxications of vice.

These observations, if well founded, will answer one of the most popular charges against the memory of Rousseau,—that the object of his writings, more especially of his celebrated romance, was to corrupt his readers,—the object in the "*Nouvelle Heloise*" was to move his readers by pictures of ideal virtue, and by impassioned descriptions of feelings and situations analogous to those through which he had passed himself; but that, in the progress of the work, becoming involved in new feelings and situations incompatible with his original design, he could not refrain from embodying them in it; and feeling bound to justify what he did, he resorted to paradoxes, and spoiled the whole. Or perhaps it would be more correct to say, that with his paradoxes and the inveterate habits of his imagination on the one hand, and his more matured and legitimate powers on the other, he produced a questionable work of fascination, of which the inexperienced should beware, but from which a discerning mind may collect many a profound reflection, and many an eloquent and elaborate analysis of human passion. This last remark will apply, but with several favourable qualifications, to his greatest production, the "*Emile*." The unconquerable predilections of the writer often break out in the indelicacy of his details, but both the object and the tendency are unquestionably moral. He exhorted mothers not to put away their children, and, with respect to them, had the honour of bringing nature into fashion; and for the first stages of human life he zealously pointed out a mode of treatment which, though the objects might not



ultimately survive to reap the benefits of it, would still ensure to parents the consolation of reflecting that the days of their children, however few, had been passed in happiness. These and the other writings of Rousseau would demand a more extended notice, but our space does not allow it. In spite of their defects, and of the predictions in his own day that they could not last, they have stood their ground. With many, and these not the least valuable depositaries, his fame is as fresh as ever. His genius has annexed to abstract questions a popular charm unknown before him; while his particular descriptions of the scenery of Switzerland, and of the romantic beings whom his fancy placed there, enter largely into the associations that daily attract the traveller to that interesting region.

Rousseau had a long controversy and quarrel with Hume: the main point on which they quarrelled was that Hume, before setting out for England with Jean Jacques, had supplied a passage to Horace Walpole's pretended letter from the king of Prussia, then under composition in the Parisian circles, and that Rousseau was soon made acquainted with the fact of his friend and protector having co-operated in the sneer. That Hume did so is admitted by himself, but with this single exception his conduct, in the first instance, was in the highest degree generous and considerate. He brought Rousseau to England, where he supplied him with friends, had him comfortably settled, and procured him a pension from the crown—services which might surely have cancelled a single and momentary indiscretion. But in the progress of the quarrel the historian acted below himself—he lost his temper. In his letters to Paris he heaped the most abusive epithets upon his protégé, and finally had the extraordinary weakness to publish a statement of his wrongs, written with so much vehemence that Messieurs D'Alembert and Suard, who translated it into French and superintended the publication, found it prudent to soften some of the expressions—an act of friendship for which Hume, in his cooler moments, thanked them. In reading the details of this affair we have been particularly struck by one curious little coincidence. The great charge against Rousseau was, that his extravagant conduct and suspicions originated in the vaguest rumours and surmises. Yet the grave and philosophic David Hume appears to have been instigated on no better grounds than a supposition that the "Confessions," which were commenced during this quarrel, were expressly directed against him; and he determined to anticipate his calumniator.

Now the "Confessions" break off precisely at the point of time preceding the transaction, which it was presumed was to have been a leading topic. Instead of venting his feelings upon recent occurrences Jean Jacques was at that moment taking refuge from them in the remembrance of more pleasurable scenes—in recalling the adventures, and once more reanimating the buried hopes of his younger and better days, associated as they were with his boyish frolics, his glorious illusions, his rambles amidst the hills and lakes of his country, and with the still glowing images of the fair beings for whom his heart first sighed—in his vivid recollections of all which he has contrived to throw so inexpressible a charm round his romantic story.

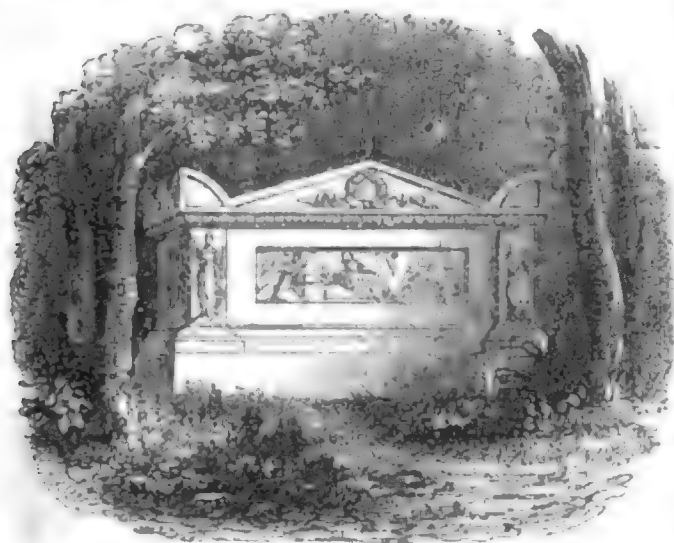
We cannot, however, suppress one remark respecting the insinuation that Rousseau either had

not suffered persecution, or, if he had, that he had provoked that he might glory in it. This charge, which is more roundly asserted by Grimm and others, is utterly unfounded. Jean Jacques was a real and unwilling victim of his opinions. Instead of inviting persecution for his "Emile," (the first occasion upon which the vengeance of authority was levelled at him), he had taken the most scrupulous precautions to avert it. The lady of Marshal Luxembourg undertook to dispose of the manuscript, but the author, contrary to her earnest solicitations, insisted that it should not be printed in France. It was sent to Holland. A copy was soon after transmitted to Paris, to be there printed and published under the eye of the censor. The reasons for this do not appear: all that we can collect is that there was in the whole affair a singular mixture of trick and mystery, but there is abundant evidence that Rousseau was not a party to it. When informed of it by M. de Malesherbes, the magistrate under whose authority the French edition was preparing, he instantly disavowed and protested against the proceeding. These facts, which had originally rested on Rousseau's statement, are verified by the certificate of M. de Malesherbes; yet, in disregard of all this, the prerogatives of despotism were put in force against Rousseau—a warrant to imprison him issued. He was roused from his bed at midnight by a timely warning of his danger, and, to escape a gaol, precipitately fled from France. He was refused an asylum in his own country, where his book was excommunicated before a copy had been received. Wherever he went the same fate attended the work and the author. He was successively hunted and pelted through Switzerland from one miserable canton to another, till, Frederick of Prussia compassionating him, he at length found a temporary shelter in the territories of a tolerant despot. All this might seem a very laughable affair for the heartless coteries of Paris, but those who have any feeling for the privileges of the human mind must pronounce it to have been unequivocal persecution.

After Rousseau's return from England he repaired to the Chateau de Trie, where the prince of Conti afforded him an asylum. Here he for a while assumed the name of Renau, and announced "that he was dead to literature, and should never more read upon any subject that could re-excite his extinguished ideas." In an interesting private letter of the same period, since published, he expresses a similar determination, and speaks of his indifference to "cette aere fumée de gloire qui fait pleurer." Botany, and the composition of his "Confessions," were his only serious occupations. He soon left Trie—the reason does not appear—and successively resided at Lyons, Chambery, and Bourgoin, till 1770, when he finally returned to Paris, where the authorities connived at his presence, on the condition that he should publish nothing more. He continued in Paris till 1778, living in a small apartment in the Rue Platrière, upon a small annuity derived from the profits of his works, and his earnings as a music-copier, and manfully rejecting to the last all offers of loans or presents. About the middle of 1778 he yielded to the importunities of M. Girardin, and went to Ermenonville to superintend the education of his son. His death took place six weeks after.

The end of Rousseau, with some eccentricity, had much in it of the sublime. He is represented to

have addressed his wife, a few minutes before his death, in these words:—"Be so good as to open the windows, that I may have the pleasure of seeing once more the verdure of that field. How beautiful it is! how pure the air! how serene the sky! what grandeur and magnificence in the aspect of nature! Look at the sun, whose smiling aspect seems to call me hence! There is my God—God himself, who opens to me the bosom of his paternal goodness, and invites me to taste and enjoy at last that eternal tranquillity which I have so long and so ardently panted after!"



He was buried in the Isle of Poplars, and the monumental tribute depicted in the above engraving was erected to his memory by his friend the marquis de Girardin. The ceremony is thus described by a person who was present. He says, with true French sentiment, "The interment took place that very evening, during the brightest moonlight and the calmest weather. The reader may imagine what were my feelings as I proceeded to the Isle with the body—the place, the moonlight, the serenity of the evening, the man, the recollection of the incidents of his life, his extraordinary destiny, and the common end which awaits us all; but the circumstance on which my thoughts dwelt longest, and with most satisfaction, was that at length the unfortunate Rousseau enjoyed repose, well merited it is true, but which it was impossible he could have hoped for while he lived."

We cannot conclude the life of Rousseau, who was certainly one of the first writers and thinkers of his day, without furnishing the reader with a specimen of his style as an author. The following is one of his "Walks," which form an appendix to his "Confessions." It relates to the art of learning how to grow old. He says, "Adversity is, doubtless, a great master, but a master whose lessons are dearly purchased, and sometimes not worth the price we give for them. Besides, before we have obtained sufficient knowledge from such tardy studies, the season to profit by it is over. Youth is the proper time to acquire wisdom; age is the period when we should practise it. I confess that experience ever improves, but can only be of service for the future. Is it not too late to learn how we ought to live at the very moment we are about to die? Of what utility are the informations so lately and sorrowfully acquired on my own fate, and the contrivances of

those who have been the instruments of it? I have only learned to know mankind that I might feel more acutely the miseries into which they have plunged me; this knowledge only discovering their snares, without enabling me to avoid them. Why did I not always remain in that thoughtless, but pleasing confidence, which rendered me for so many years the scorn and plaything of my pretended friends? So far from guarding against their contrivances, I had not the least suspicion of them. I was their dupe and victim, it is true, but I thought myself beloved, and my heart enjoyed the sweets of that friendship with which they had inspired me, while I attributed to them an equal portion of it. These pleasing illusions are destroyed, and melancholy truth, which time and reason have unveiled, in making me feel my misfortunes, has also shown me they are without remedy; that resignation is my only resource; that all the experience of age, in my situation, is without present utility, and utterly unprofitable for the future. At our birth we begin that race whose goal is death; of what utility would it be to learn to conduct the chariot with skill at the very end of our journey? To think of quitting it gracefully is all that is then necessary. The only proper study for an old man, if any remains for him, is to learn to die,—a business least attended to in an advanced age, every thing but that being thought of. Old people hold more to life than children, and leave it with more reluctance than young ones; because, their cares having been all for this world, they find on quitting it that they have lost their labour. All their hopes, all their wealth, the fruit of so many laborious watchings, must then be relinquished, having thought of gaining nothing during life which they cannot carry with them.

I began this study in good time, and if I did not profit by my reflections, it was not for want of having made or well considered the weight of them. Thrown at an early age into the storms of life, I learned by experience that I was not formed for this world, and should never attain that condition which my heart felt the necessity of. Despairing, therefore, to find happiness among mankind, my ardent imagination leaped over that space of my existence which I had yet scarcely entered on, as over a strange, inhospitable soil, wishing to fix my abode in a more tranquil asylum.

This sentiment, nurtured by education from infancy, and strengthened during my whole life by that inexhaustible train of sorrows and misfortunes which have accompanied it, has called me at all times to the consideration of the nature and destination of my being with more attention and care than I have observed in any other person. I have seen many who philosophize more learnedly than myself, but their philosophy (to use the expression) is foreign to themselves. Wishing to appear wiser than others, they examine the arrangement of the world as they would study some complicated machine, through mere curiosity, contemplating human nature that they may speak of it learnedly, but without any thought of self-improvement, still labouring to instruct others without enlightening themselves. Some of these determine to write a book, no matter what, provided it is well received. When wrote and published, its contents interest the author no longer, except by a wish to have others adopt the opinions it inculcates, and a resolution to defend them in case of an attack;



but he entertains no idea of using it for his own improvement, or embarrassing himself whether these opinions are true or false, provided no one refutes them. On the contrary, whatever I desired to learn was for my own information, and not to instruct others. I have ever been persuaded that before we set up for teachers, we should acquire a competent knowledge of ourselves; and of all the studies I have pursued, while surrounded by the bustle of the world, there is none I should not equally have applied to, had I been confined to a desert isle for the rest of my days. What we ought to do depends greatly on what we ought to believe, and in all that does not relate to the immediate calls of nature our opinions are the rule of our actions. Governed by these principles, which were ever mine, I long and repeatedly sought to regulate the enjoyment of my life, to discover its real allotment, and was at length consoled for my want of aptitude in conducting myself skilfully in this world, on feeling it is a science we should not endeavour to attain.

Born in a family where morality and piety were conspicuous, afterwards brought up by a minister remarkable for wisdom and religion, I imbibed principles, maxims, some will say prejudices, which have never forsaken me. Given up to my own government while yet a child, allured by caresses, and constrained by necessity, I became a catholic, but still remained a Christian. Confirmed in time by habit, my heart was sincerely attached to my new religion: the instructions and example of Madame de Warrens gave stability to this attachment, the rural solitude in which I passed the flower of my youth, the study of good books to which I applied myself, strengthened these natural propensities and affectionate dispositions, rendering me religious almost after the manner of Fenelon. Placed in a calm retreat, meditation, the study of nature, the contemplation of the universe, incessantly carries the thoughts of a recluse towards the Author of all these objects, prompting him to search with pleasing inquietude the final destination of what he sees, and the source of his feelings. Afterwards, when my destiny again threw me in the torrent of the world, I recognised nothing that could delight my heart for a single moment. The regret of my peaceful leisure continually pursued me, and mingled indifference and disgust with every pleasure that was within my reach, and with every pursuit that could conduct me to riches or honour. Irresolute in my unsatisfactory wishes, I hoped little, obtained less, and felt, in the allurements of prosperity, that, even should I obtain all I believed myself in search of, I should not find that happiness my heart so ardently sought after without entertaining any precise idea of its object. Thus every thing contributed to detach my affections from this world even before misfortunes had entirely estranged me from it. To the age of forty I continued floating between indigence and riches, wisdom and folly, full of habitual failings, without any vicious inclinations; living at hazard without being guided by principles or regulated by reason; wavering in my duties without despising them, but frequently without comprehending their tendency.

From my youth I had fixed on the age of forty as the period of my efforts and pretensions of every kind, fully resolved that when I should attain that age, in whatever situation I might find myself, I would contentedly remain there for the rest of my

life, living from day to day without care for my future subsistence. When that period arrived I executed my resolution with regret; and though my fortune seemed inclined to take a more favourable turn, relinquished it, not only without pain, but even with a sensible satisfaction. In renouncing every false hope and allurements I delivered myself up to that calm repose which was ever my predominant taste, the most durable of my inclinations. I gave up the world and its vanities, and renounced all superfluous ornaments, no longer wore a sword, watch, white stockings, or lace, confining myself to a good cloth suit, with a plain wig, and, what was still better, rooted from my heart those covetings and desires which stamped a value on those objects. I gave up the situation I then occupied, for which I felt that nature had not designed me, and set about copying music at so much a page, an employment I always had a decided inclination for.

I did not confine my reform to exteriors. I was sensible that these privations required others more difficult, doubtless, but far more necessary, and, resolving not to do my work by halves, undertook to submit my interior to a strict examination, which might reduce it to that state I should wish to find it in at my death.

A remarkable revolution which had lately taken place in me, a new moral world which began to present itself, the unreasonable judgment of mankind, which (without foreseeing how much I should become its victim) I began to feel the absurdity of; the increasing necessity of a more substantial good than literary fame, which inclination had securely reached me before I felt myself disgusted with it; the desire to pursue, for the remainder of my life, a more salutary course than that which had employed the most valuable part of it; in a word, every consideration tended to point out the immediate necessity of reform, which I had long felt the want of. I undertook it, therefore, and spared nothing that depended on me to render the execution of my enterprise effectual.

It is from this epocha that I may date an entire renunciation of the world, and an increased desire for solitude, which has never since forsaken me. The work I had resolved on could not be accomplished without an absolute retreat; it required long and uninterrupted meditations, which the tumult of society would not admit. This forced me to adopt, for some time, a different manner of life, and presently I so well relished its enjoyments that I never discontinued it since, except at intervals, and by constraint, ever returning to it again, when opportunity offered, with redoubled affection; and in the sequel, when mankind had rendered this sequestration necessary, I found that what they supposed would have rendered me miserable, turned out my greatest happiness, which I could not otherwise have procured myself.

I entered on the work I had resolved to undertake with a zeal proportioned to its importance, and the necessity I felt to perfect it. At that time I lived among modern philosophers, who bear little resemblance to the ancients. These, instead of removing doubts, or fixing resolutions, presently staggered all those certitudes which I thought it necessary to obtain confirmation of; for your ardent missionaries of atheism, and furious dogmatists, cannot endure those who differ from themselves in the most trifling particular. I frequently defended my opinions weakly.

partly from a dislike to disputes, and partly for want of talents to maintain them; but I never adopted their distressing doctrines; and this resistance to intolerant minds, who, besides, had private views to answer, was not one of the least causes of their animosity.

They had not prevailed on me to adopt their sentiments, but they had rendered me uneasy in my own; their arguments had staggered, but not convinced me; I could not think of any pertinent answers, but I felt their objections were not unanswerable; I accused myself less of error than inaptitude, and my feelings disputed much better than my reason.

At length I said, Shall I for ever suffer myself to be tossed about by the sophism of these plausible reasoners, when I am not even certain that they believe what they preach to others with so much earnestness? Those passions which govern their opinions, self-interest, which demands you should believe this or that, render it impossible to penetrate their true sentiments. Should we seek for the simplicity of truth in the leaders of a party? Their philosophy is designed for others, I must have one of my own: let me seek it diligently while it is yet time, that I may possess a fixed rule for the conduct of my latter days. I am now in a mature age, possessed of all the powers of my understanding, already I approach the decline. If I wait longer my intellectual faculties will have lost their activity, and my tardy deliberations may be less useful than they promise to be at this time; I will, therefore, seize the present moment; it is the epocha of my external and mental reform; let me ultimately fix my opinions and principles, remaining for the residue of my life what mature deliberation shall convince me I ought to be.

I executed this project slowly, and at different times, but with as much application and care as I was capable of employing, being fully persuaded that the repose of my life and future happiness depended on it. At first I found myself in such a labyrinth of embarrassments, difficulties, objections, and obscurity, that I was tempted twenty times over to abandon all, to renounce my vain researches, and level my deliberations to the rules of common prudence, without searching farther into those principles it was so much labour to develope; but this prudence was foreign to my disposition, and I felt myself no more able to adopt it than I should have been to profit by its admonitions; labouring to acquire it, therefore, was sailing over a stormy sea without rudder or compass in search of a lighthouse, which, when found, directed to no port.

I persisted notwithstanding every discouragement. For the first time in my life I possessed courage, and to that I am indebted for having been able to sustain the horrible destiny which from that period began to envelope me, without my entertaining the least idea of its approach. After the most ardent and sincere researches that were ever undertaken, perhaps, by one mortal, I determined on those sentiments for the residue of my life which appeared reasonable and necessary, and, if I have been mistaken in the result, have, at least, the consolation of knowing that my errors cannot be imputed to me as a crime, since I used my utmost efforts to guard against mistakes. I make no doubt but the prejudices of childhood, and the secret wishes of my heart, may have inclined the

balance to the side which procured me most consolation; for it is difficult to defend our belief from what we ardently desire. Who can doubt but being interested to admit or reject particular notions of a future state determines the belief of the major part of mankind through the medium of their hopes and fears? These, I allow, might fascinate my judgment, but not render my faith less sincere, for I examined cautiously, and feared to be mistaken in every particular. If our whole term of existence is confined to this life, it was expedient for me to know this, that I might take my measures accordingly, while some part of my being remained, and before I was so completely duped; but what I had most to fear in my present undertaking was, venturing the everlasting state of my soul for the sake of temporal enjoyments, which, in my opinion, were never very desirable.

I confess that I did not answer to my own satisfaction all the difficulties that had embarrassed me, and which our philosophers had so often thundered in my ears; but being determined to decide on points which human understanding has so little direction to, and finding on all hands impenetrable mysteries and unanswerable objections, I adopted in each question such sentiments as appeared to me best established and most conformable to reason, without stopping at those objections which I could not resolve, and which I knew were opposed by others not less powerful in the opposite system. A dogmatical method of treating these subjects is only conformable to a spirit of imposition; mean time it is necessary to have a belief of one's own, and to select it with all possible maturity of judgment. If, in spite of these precautions, we yet fall into error, we cannot in justice be pronounced culpable, since we have not erred either wilfully or carelessly. This was the immovable principle which I established as the basis of my security.

The result of my wearisome researches were nearly those opinions which I have since put together in the confession of faith of my 'Savoyard Vicar'—a work that has been unworthily profaned by the present generation, but which may one day cause a revolution in the opinions of mankind, if good sense and truth should ever revive among them.

From this time, easy in the principles I had adopted after such long and painful meditation, I have made them the fixed rule of my conduct and belief without perplexing myself either with those objections I cannot resolve or those I could not foresee, and which, presenting themselves from time to time, have sometimes staggered, but never overthrown me. I have ever said—these are but metaphysical subtleties, arguments which should have no weight against sound principles adopted by reason, confirmed by the feelings of my heart, and bearing the seal of inward approbation by the silence and subjection of the passions. In these concerns, so superior to human understanding, shall one objection, which I cannot resolve, overthrow a body of doctrine so well constructed, so firmly connected, composed with so much meditation and care, so well appropriated to my understanding, my heart, my whole being, and reinforced by that internal satisfaction which I feel wanting in all others? No vain delusive arguments shall ever destroy that affinity which I perceive between my immortal nature and the construction of this world with the exact order which reigns therein. I find in the correspondent and moral order of things, from whence the system I have adopted results, those



very resources which I stand in need of to support the miseries of life. In any other system I should live without comfort and die without hope, being the most miserable of all creatures; let me then adhere to that opinion which is alone sufficient to make me happy in spite of fortune or mankind.

This deliberation, and the conclusion I drew from it, seemed dictated by reason itself, as a preparation for the destiny that was approaching, which might enable me to sustain it. What would have been my fate, or what would yet become of me, among the dreadful trials with which I have been surrounded, and in the incredible situation to which I am reduced for the rest of my life, if, without asylum from my implacable persecutors, indemnification for the scandals which have been heaped on me by the world, or hope of ever obtaining that justice I feel due to me, I saw myself given up, without future hope, to the most horrible fate a mortal can possibly experience? While tranquil in my innocence I pictured nothing but affection and benevolence among mankind; my believing, confident heart was laid open to them as to friends and brothers; meanwhile, the traitors silently entangled me in nets forged at the bottom of hell. Surprised by the most unforeseen of all misfortunes, the most terrible for a feeling, haughty soul, dragged into the snare without knowing why, or to what end, I plunged into an abyss of ignominy, surrounded by fearful obscurity, through which I could discover nothing but distressing objects. On the first surprise I was overwhelmed, and should never have recovered from the fit of horror those unforeseen misfortunes plunged me into had I not already laid up a magazine of strength, which served to raise me from my fall.

It was not until after years of agitation that, recovering my spirits, and beginning to return to myself, I felt the full value of those resources I had procured for my moments of adversity; when deciding on all those things which I saw it necessary to form a judgment of, I saw, in comparing my maxims with my situation, that I gave infinitely more importance to the opinions of men, and the little wants of this transitory existence, than they deserved; since this life, being but a state of probation, it is immaterial what kind of trials we experience in it, provided they produce the designed effect; consequently, the greater and more multiplied our afflictions are, the more meritorious it is to sustain them properly. The most acute troubles lose their edge with those who consider the great and sure reward that attends them; and the certainty of obtaining this recompence was the principal fruit I had gathered from my former meditation.

It is true, that in the midst of those numberless outrages and unbounded indignities, which overwhelmed me from all parts, some intervals of uneasiness and doubt from time to time shook my hopes, and disturbed my tranquillity. The powerful objections which I could not resolve during these moments of despondency, presented themselves to my mind with redoubled strength, and added to the hopelessness of my situation, when, weighed down with my destiny, I was ready to give up all for lost. Frequently new arguments which I heard took hold of my thoughts, and strengthened those that already tormented me.—“Alas!” said I, my heart overwhelmed with grief, “what shall save me from utter despair, if, in the darkness of my fate, I contemplate

only as chimeras those consolations which my reason had collected? If, destroying thus its own work, it strikes away the prop of hope and confidence it had procured me in adversity, what support have I but those illusions which amuse myself alone? The whole present generation, viewing only errors and prejudices in what I singly adopt, finding truth and evidence in a contrary system, and appearing scarce able to believe that I am sincere in my profession of them; while giving in to these opinions with my utmost belief, I find insurmountable difficulties, which yet do not prevent me from persisting in them. Am I, then, alone wise and enlightened among mankind? To be persuaded that things are thus, is it sufficient that they accord with my ideas, and that I find the order of them convenient? Can I derive a firm confidence from appearances which have no solidity for the rest of mankind, and which would appear delusive even to myself if my heart did not support my reason? Ought I not rather to have fought my persecutors with equal weapons, by adopting their maxims, than to depend on delusions of my own, and become a prey to their attempts without a single effort to replace them? I think myself prudent, while, perhaps, I am but the dupe, victim, and martyr of a vain error.

How many times in these moments of doubt and uncertainty, have I been ready to abandon myself to despair! and had I ever passed a month in that state, it would have been all over with me in this world; but their attacks, though frequent, were short; and though even yet I am not entirely delivered from them, they have become so scarce and momentary that they have not even strength to interrupt my felicity, being light inquietudes, which no longer affect my soul, any more than the falling of a feather into a river can affect its course.

I am convinced that re-considering those points which I had formerly concluded on, is supposing myself to possess more information, more discernment, or a greater degree of zeal, than I employed at the time these decisions were made; but I am persuaded this is not the case, and no substantial reason can induce me to prefer those opinions which, when overwhelmed with despair, served only to augment my misery, to sentiments adopted in the vigour of my age, in the full maturity of my understanding, after the most serious examination, and at a period when the serenity of my life left no predominant interest but the investigation of truth. Now that my heart is wrung with distress, my soul weighed down by cares, my imagination bewildered, my brain perplexed by the multitude of distressing mysteries which surround me; now, when all my faculties, enfeebled by age and sufferings, have lost their vigour, shall I foolishly cast away those resources I had so carefully procured, giving more confidence to the declining state of my intellects, in order to render myself unavailing miserable, than to my reason, when, possessing all its vigour, it endeavoured to guard me against the anguish of unmerited misfortunes? No; I am neither wiser, better instructed, nor more sincere than when I decided these important questions. I was not then unconscious of those difficulties which now perplex me, they were then surmounted, and if at present some new ones start up, which I was not then aware of, they are the sophisms of subtle metaphysicians, which should not be permitted to invalidate those eternal truths

which have been admitted at all times, and by all the sages, which are acknowledged by all nations, and are engraven on the human heart in characters indelible. I knew when meditating on these subjects that human reason, circumscribed by the senses, could not comprehend them in their full extent; I contented myself, therefore, with that evidence that was within my reach, without attempting what was beyond it: this conclusion was reasonable, and I adhered to it with the full approbation of my heart and reason. On what evidence should I renounce it, which might not be combated by still more forcible arguments to continue firm in my attachment? What dangers do I find in this adherence? What advantages would accrue from a change? That morality without root or produce which they pompously display in some of their writings, or theatrical representations, without an idea of its producing any effect on the heart or understanding; or rather that secret and cruel morality, the interior doctrine of all their adherents, to which the former serves as a mask, which they only follow in their outward conduct, and have so dexterously made use of with regard to myself; this hostile morality is of no use for defence, being good for nothing but attack. Of what use, then, would it be to me in the condition I am reduced to? Innocence is the only support I depend on in my sufferings; how much more wretched then should I make myself, if, relinquishing this last, this powerful resource, I substituted wickedness in its place? Could I hope to rival them in the art of mischief? And even could I attain to it, what consolation should I derive from the retribution I might deal them? I should forfeit my own esteem, and gain nothing in return.

Reasoning thus with myself, I so far established my principles as to have them shaken no longer by captious arguments or unanswerable objections, by difficulties beyond my reach, and perhaps beyond the reach of human reason. Resting my belief on the most solid basis I could possibly establish for it, I accustomed myself to repose so securely under the shadow of my conscience that no contradictory arguments, either ancient or modern, could have power for a single instant to shake or trouble my repose. Declined into a languor and inactivity of understanding, I have even forgot the evidences and maxims on which my belief was founded, but I shall never forget the conclusions which, with the approbation of my reason and conscience, I drew from them, and to this point I will adhere. Let all the philosophers of the universe unite to explode these principles, I will continue firm for the rest of my life, in every particular, to the decisions of that time when I was more able than I now am of choosing wisely.

Tranquil in these dispositions, together with self-approbation, I find them supply that hope and those consolations I stand so much in need of in my present situation. It is impossible that a solitude so complete, permanent, and distressing in itself, the perpetually active animosity of the whole present generation, and the indignities it is perpetually loading me with, should not sometimes depress my spirits, that my hope should not be shaken, and that discouraging doubts should not arise at times to trouble my soul and fill it with distress; but it is then, when incapable of those exertions which would be necessary to give me assurance that I recall my former resolutions; it is then that the care, atten-

tion, and sincerity of heart with which I formed them return to my remembrance and bring back my fleeting hopes.

Thus confined to the contracted sphere of my former acquisitions, I have not, like Solon, the happiness of gaining some piece of information every day of my old age, since I find it necessary to guard against the dangerous pride of endeavouring to acquire that knowledge I formerly found beyond my comprehension; but though there remain few acquisitions to hope for on the side of useful knowledge, many important ones remain on the side of those virtues necessary in my situation. This is the proper season to enrich and ornament my soul with those acquirements she may carry with her when delivered from this mortal body, which clouds every object, and viewing the truth without a veil, she will perceive the poverty and insufficiency of all that knowledge which our learned pedants are so vain of, and will lament those moments as lost in this life when she endeavoured to obtain it; but patience, gentleness, resignation, and impartial justice, are possessions she will carry with her; with these we may enrich ourselves incessantly, without fearing that death should rob us of our acquisitions or diminish their value. It is to this invaluable study alone that I will consecrate the remainder of my old age; happy, if by the knowledge of myself I can attain to leave life, not better, for that is impossible, but more virtuous that I entered it."

ROUSSEAU, SAMUEL.—This meritorious but unfortunate retainer of literature was a native of London, and served his apprenticeship in the printing office of Mr. Nichols, by whom he was frequently employed in collecting epitaphs and other remains of antiquity. He was a singular instance of patient perseverance in the acquirement of the ancient languages. Whilst working as an apprentice and journeyman, he taught himself Latin, Greek, Hebrew, Syriac, Persian, and Arabic. To these acquirements he added a knowledge of the French, and some of the modern tongues. He was, for a short time, master of Joy's charity-school in Blackfriars. A few years after the expiration of his apprenticeship, he commenced printing, on his own account, in Leather Lane, Holborn, and afterwards removed to Wood Street, Clerkenwell, where he carried on business for some time, but with little advantage to himself and family; having, from unforeseen circumstances and losses in trade, been obliged to relinquish his business. During the time he was a printer he taught the Persian language, and compiled and published several oriental works:—"Flowers of Persian Literature;" "Dictionary of Mohammedan Law, Bengal Revenue Terms, Shanscrit, Hindoo, and other Words used in the East Indies;" "Persian and English Vocabulary;" "Richardson's Specimens of Persian Poetry, or, Odes of Hafiz, with an English Translation and Paraphrase;" "Balfour's Forms of Herkern, corrected from a Variety of Manuscripts, translated into English, with an Index of Arabic Words Explained, and Arranged under their Proper Roots;" "The Book of Knowledge; or, A Grammar of the Persian Language;" also, "A Persian Copy Book," containing a great variety of copies, in imitation of the Nustaleck hand. After he relinquished the printing business, he edited a variety of works for the booksellers; but, as a creditable support for himself and family was his aim, and not literary reputation, most of his works have appeared under fictitious



names:—"An Essay on Punctuation," "Annals of Health and Long Life," "Principles of Punctuation or, The Art of Pointing Familiarized," "Principles of Elocution," and many others, as dictionaries, biography, geography, &c. &c. They have, however, generally proved successful to the publishers, as their objects were useful, and nothing ever appeared in them contrary to good morals or the established religion and government. Mr. Rousseau died in great distress in 1820.

ROUSSEAU, JEAN BAPTISTE, an eminent French lyric poet, born at Paris in 1671. He was the son of a shoemaker, but received a good education, and, at an early period, displayed a strong taste for poetry. In 1688 he obtained a situation in the service of the French ambassador at Copenhagen, and subsequently accompanied Marshal Tallard to England as his secretary. He wrote several plays for the theatre, on the success of one of which, having, according to the Parisian custom, appeared on the stage to receive the congratulations of the audience, he is said to have had the ingratitude to disown his father, when the old man, rejoicing at his son's triumph, came forward to speak to him, before the friends who surrounded him. In 1701 he was admitted into the academy of inscriptions and belles-lettres, and his lyric compositions procured him high reputation among the French literati; but his turn for satire, and his quarrelsome temper, at length involved him in disgrace. Some abusive and indecent verses were circulated at Paris, which Rousseau was accused of having written, but which he disclaimed, and professed to have discovered the author in the person of his enemy, Saurin. To relieve himself from the obloquy under which he laboured, he commenced a prosecution of that academician, for composing the defamatory couplets in question, and, having failed in substantiating the allegation, he was exiled from France in 1712. He went to Switzerland, and afterwards resided at Vienna, under the patronage of Prince Eugene. The latter part of his life was spent in the Netherlands, where he obtained a pension from the duke of Aremberg, which he resigned on having forfeited the favour of that nobleman. His death took place at Brussels in 1741. An edition of his works was published under his own inspection, by Tonson; and since his death they have been often printed in various forms. The best edition is that of Amar, with a commentary and life of the author. The same editor has also published his "*Euvres Poétiques*," with a commentary. Rousseau's works are four books of Odes, the first book containing odes from the Psalms: purity and elegance of expression are here combined with beauty and dignity of versification; but the lyric enthusiasm is often wanting; cantatas, of which he was the creator, and in which he is very distinguished; epistles in verse, the least pleasing of his works, but highly popular in their day, on account of their satirical allusions; allegories, forced and monotonous; epigrams, which, next to his odes and cantatas, are the best of his works, and, with some exceptions, are witty, finely turned, and well expressed; four comedies in verse, and two in prose; his operas have no merit.

ROWE, NICHOLAS, a distinguished English dramatic poet, who was born in 1673. His education was commenced at Highgate, from whence he was removed to Westminster school, where he ac-

quired a good knowledge of the Greek and Roman classics. His father, who designed him for the law, took him from Westminster school when about sixteen years of age, and entered him as a student in the Middle Temple, whereof he himself was a member, that he might have him under his immediate care and instruction. Being called to the bar he had great prospects of advancement in that profession if the love of the belles lettres, and poetry in particular, had not stopped him in his career. To him there appeared more charms in Euripides, Sophocles, and Æschylus, than in all the records of antiquity; and when he came to discern the beauties of Shakespeare and Milton, he began to think with contempt of all other excellencies when put in the balance with the enchantments of poetry and dramatic genius.



Mr. Rowe had the best opportunity of rising to eminence in the law by means of the patronage of Sir George Treby, lord chief justice of the common pleas, who had it in his power to promote him. Dr. Welwood observes "that Sir George was one of the finest gentlemen, as well as one of the greatest lawyers, of that time, and it was to the genteel part of the study that Mr. Rowe chiefly applied himself."

"The Ambitious Stepmother," written in the twenty-fifth year of Mr. Rowe's age, was his first attempt in the drama. It was dedicated to the earl of Jersey. It is conducted with less judgment than any other of our author's tragedies; it has an infinite deal of fire in it; the business is precipitate, and the characters active; and, what is somewhat remarkable, Mr. Rowe never after wrote a play with so much elevation of spirit. "The purity of the language," says Mr. Welwood, "the justness of his characters, the noble elevation of the sentiments, were all of them admirably adapted to the plan of the play."

His next tragedy, "Tamerlane," appeared in 1704, was acted at the theatre in Lincoln's Inn Fields, and dedicated to the marquiss of Hartington. "This was the tragedy upon which Mr. Rowe valued himself most," says Mr. Welwood. "In it he aimed at a parallel between the late King William and Tamerlane, and also Bajazet and a monarch who is since dead. That glorious ambition in Tamerlane to break the chains of enslaved nations, and to set mankind free from the encroachments of lawless power, are

painted in the most lively as well as the most amiable colours."

In 1703 appeared "The Fair Penitent," Mr. Rowe's next tragedy. It was acted at the theatre in Lincoln's Inn Fields, and dedicated to the duchess of Ormond. This is one of the most finished of his performances, and one of the most pleasing tragedies on the stage, of which it still keeps, and probably will long keep, possession, the story being of a domestic nature, the fable interesting, and the language delightful. The character of Sciolto is strongly marked, Horatio is the most amiable of all characters, and is so sustained as to strike an audience very forcibly.

Mr. Rowe's next tragedy was "Ulysses," first acted, in 1706, at the Queen's theatre in the Haymarket, and dedicated to the earl of Godolphin. This play is not at present in possession of the stage, though it highly deserves to be so, as the character of Penelope is an excellent example of conjugal fidelity. This play has business, passion, and tragic propriety, to recommend it. In the same year Mr. Rowe wrote a comedy in three acts, called "The Biter;" it was performed at the theatre in Lincoln's Inn Fields, but without success, the author's genius not lying towards comedy. Notwithstanding its unfavourable reception by the audience, it is said Rowe himself was highly delighted with this play.

"The Royal Convert" was brought upon the stage in 1708, and was first acted at the Queen's theatre in the Haymarket, and dedicated to the earl of Halifax. The fable of this play is taken from dark and barbarous times, and the scene is laid among our ancestors. Rhodogune is a character highly tragical; vicious with a mind that must have been truly heroic if formed to virtue. In 1714 appeared "Jane Shore," written in imitation of Shakespeare's style, first acted at the theatre royal, Drury Lane, and dedicated to the duke of Queensberry and Dover. The conduct of the design is regular, and in that sense it partakes not of Shakespeare's wildness; the poetry is uniform, which marks it to be Rowe's; but in that it is very different from Shakespeare, whose excellency does not consist merely in the beauty of soft language or descriptions, but in the general power of his drama, the boldness of the images, and the force of his characters. As this play chiefly exhibits familiar scenes and private distress, it takes possession of the heart, and will probably long retain possession of the stage.

Mr. Rowe's last tragedy was "Lady Jane Grey," performed in 1715, and dedicated to the earl of Warwick. Mr. Edmund Smith, author of "Phædra and Hippolitus," designed writing a tragedy on this subject, and at his death left some loose hints and short sketches of scenes which were put into Mr. Rowe's hands, who acknowledges he borrowed part of one scene, and inserted it in his third act, viz. that between Guilford and Lady Jane. It is not much to be regretted that Mr. Smith did not finish this play, since it fell into the hands of one so much above him as a dramatist; for if we may judge of Mr. Smith's abilities of writing for the stage by his "Phædra and Hippolitus," it would not have been so well executed as by Rowe. "Phædra and Hippolitus" is a play without passion, though of inimitable versification; and in the words of a late poet we may say of it, that not the character but the poet speaks.

Mr. Rowe likewise published an edition of the works of Shakespeare, and prefixed the life of that great man from materials which he had been industrious

enough to collect in the county where Shakspeare was born. To this edition, published in 1709, he also added a preface. If this edition added not to Mr. Rowe's fame, it at least increased the popularity of his author. It would be injurious to the memory of Mr. Rowe to omit taking notice of his translation of Quillet's "Callipædia," and Lucan's "Pharsalia;" the versification in both is musical and well adapted to the subject. When the duke of Queensberry was promoted to the office of secretary of state, he appointed Mr. Rowe his under-secretary. He continued in this employment near three years, till the death of his patron, after which event all avenues were stopped to his preferment; and during the rest of Queen Anne's reign he passed his time in literary occupations. While Mr. Rowe was thus without a patron, he went one day to pay his court to the earl of Oxford, lord high treasurer of England, then at the head of the Tory faction, who asked him if he understood Spanish well? he answered, No; but imagining his lordship might intend to send him into Spain on some honourable commission, he added, "that in a short time he did not doubt but he should presently be able both to understand and speak it." The earl approving of what he said, Mr. Rowe took his leave, and immediately retired out of town to a private country farm, where within a few months he learned the Spanish tongue, and then waited again on the earl to give him an account of his diligence. His lordship now demanding if he was sure he understood it thoroughly, and being answered in the affirmative, merely exclaimed, "How happy are you, Mr. Rowe, that can enjoy the pleasure of reading and understanding 'Don Quixote' in the original!" This indifference was sufficiently recompensed by the regard which King George I. testified for Mr. Rowe's merit. Upon his accession to the crown he was made poet laureate, and one of the land surveyors of the customs in the port of London. The prince of Wales, afterwards George II., conferred on him the place of clerk of his council; and the lord chancellor, Parker, the day he received the seals, appointed him, unasked, secretary of the presentations.

Mr. Rowe was twice married, first to a daughter of Mr. Parsons, and afterwards to a daughter of Mr. Devenish, a gentleman of a good family in Dorsetshire. By his first wife he had a son, and by the second a daughter.

Mr. Rowe died the 6th of December, 1718, in the forty-fifth year of his age, and was interred on the 19th in Westminster Abbey, over against Chaucer, his body being attended by a vast number of friends. Dr. Atterbury, bishop of Rochester and dean of Westminster, out of a particular mark of esteem for him as a schoolfellow, honoured his ashes by performing the last offices himself. A sumptuous monument was afterwards erected to his memory by his wife, for which Mr. Pope wrote an epitaph, which we here insert:—

"Thy relics, Rowe! to this sad shrine we trust,  
And near thy Shakspeare place thy honour'd bust:  
Oh! next him skill'd to draw the tender tear,  
For never heart felt passion more sincere;  
To nobler sentiment to fire the brave,  
For never Briton more disdain'd a slave.  
Peace to thy gentle shade and endless rest!  
Blest in thy genius, in thy love too blest!  
And blest that timely from our scene remov'd  
Thy soul enjoys the liberty it lov'd.  
To these so mourn'd in death, so lov'd in life,  
The childless parent and the widow'd wife,  
With tears, inscribe this monumental stone  
That holds their ashes and expects her own."



Dr. Welwood has given us the following character of Mr. Rowe:—"As to his person it was graceful and well made, his face regular and of a manly beauty. As his soul was well lodged, so its rational and animal faculties excelled in a high degree. He had a quick and fruitful invention, a deep penetration, and a large compass of thought, with singular dexterity and easiness in making his thoughts to be understood. He was master of most parts of polite learning, especially the classical authors, both Greek and Latin; understood the French, Italian, and Spanish languages; and spoke the first fluently and the other tolerably well. He had likewise read most of the Greek and Roman histories in their original languages, and most that are wrote in English, French, Italian, and Spanish. He had a good taste in philosophy; and having a firm impression of religion upon his mind, he took great delight in divinity and ecclesiastical history, in both which he made great advances in the times he retired into the country, which were frequent. He expressed on all occasions his full persuasion of the truth of revealed religion: and being a sincere member of the established church himself, he pitied, but condemned not, those that dissented from it. He abhorred the principles of persecuting men upon the account of their opinions in religion; and, being strict in his own, he took it not upon him to censure those of another persuasion. His conversation was pleasant, witty, and learned, without the least tincture of affectation or pedantry; and his inimitable manner of diverting and enlivening the company, made it impossible for any one to be out of humour when he was in it. Envy and detraction seemed to be entirely foreign to his constitution, and whatever provocations he met with at any time he passed them over without the least thought of resentment or revenge. As Homer had a Zoilus, so Mr. Rowe had sometimes his; for there were not wanting malevolent people, and pretenders to poetry too, that would now and then bark at his best performances; but he was so much conscious of his own genius, and had so much good nature, as to forgive them; nor could he ever be tempted to return them an answer. The love of learning and poetry made him not the less fit for business, and nobody applied himself closer to it when it required his attendance. When he had just got to be easy in his fortune, and was in a fair way to make it better, death swept him away, and in him deprived the world of one of the best men, as well as one of the best geniuses of the age. He died, like a Christian and philosopher, in charity with all mankind, and with an absolute resignation to the will of God."

The dramas of Rowe are well known, we therefore take a classical imitation as a specimen of his style. It is from the third book of Horace, and exhibits considerable point and spirit.

"Hail, gentle Cask! whose venerable head,  
With hoary down and ancient dust o'erspread,  
Proclaims that since the vine first brought thee forth,  
Old age has added to thy worth.  
Whether the sprightly juice thou dost contain  
Thy votaries will to wit and love;  
Or senseless noise and lewdness move,  
Or sleep, the cure of these and ev'ry other pain.

Since to some day propitious and great,  
Justly at first thou wast design'd by fate:  
This day, the happiest of thy many years,  
With thee I will forget my cares;  
To my Corvinus' health thou shalt go round,  
(Since thou art ripen'd for to-day,  
And longer age would bring decay)  
Till ev'ry anxious thought in the rich stream be drown'd

To thee my friend his roughness shall submit,  
And Socrates himself a while forget.  
Thus, when old Cato would sometimes unbend  
The rugged stiffness of his mind,  
Stern and severe the Stoick quaff'd his bowl,  
His frozen virtue felt the charm,  
And soon grew pleas'd and soon grew warm,  
And bless'd the sprightly pow'r that cheer'd his gloomy

With kind constraint ill nature thou dost bend,  
And mould the snarling Cynic to a friend.  
The sage reserv'd, and fam'd for gravity,  
Finds all he knows summ'd up in thee,  
And by thy pow'r unlock'd grows easy, gay, and free.  
The swain who did some cred'ulous nymph persuade  
To grant him all, inspir'd by thee,  
Devotes her to his vanity,  
And to his fellow fops toasts the abandon'd maid.

The wretch who, press'd beneath a load of cares,  
And lab'ring with continual woes despairs,  
If thy kind warmth does his chill'd sense invade,  
From earth he rears his drooping head,  
Reviv'd by thee he ceases now to mourn;  
His flying cares give way to haste,  
And to the god resign his breast,  
Where hopes of better days and better things return.

The lab'ring hind who, with hard toil and pains,  
Amidst his wants a wretched life maintains,  
If thy rich juice his homely supper crown,  
Hot with thy fires and bolder grown,  
Of kings and other arbitrary pow'r,  
And how by impious arms they reign,  
Piercely he talks with rude disdain,  
And vows to be a slave, to be a wretch, no more.

Fair queen of Love, and thou great god of Wine!  
Hear ev'ry Grace and all ye Pow'rs divine,  
All that to mirth and friendship do incline!  
Crown this auspicious Cask and happy night  
With all things that can give delight:  
Be ev'ry care and anxious thought away!  
Ye Tapers! still be bright and clear,  
Rival the moon and each pale star,  
Your beams shall yield to none but his, who brings the day."

ROWE, ELIZABETH, a clever English writer, who was born at Ilchester in Somersetshire in 1674. She was early imbued with the truths of religion, and her biographer says that, when a child, "her strongest bent was to poetry and writing. Poetry indeed was her favourite employment, in youth her most distinguished excellence. So prevalent was her genius this way that her very prose hath all the charms of verse without the fetters; the same fire and elevation, the same bright images, bold figures, rich and flowing diction. She could hardly write a familiar letter, but it bore the stamp of the poet. One of her acquaintances remembers to have heard her say, she began to write verses at twelve years old, which was almost as soon as she could write at all. In the year 1696, the twenty-second of her age, a collection of her poems, on various occasions, was published, at the desire of two of her friends, which we may suppose did not contain all that she had by her, since the ingenious prefacer gives the reader reason to hope that the author might, in a little while, be prevailed with to oblige the world with a second part no way inferior to this former. The occasion of her poetical name, Philomela, which from this time she was known by to the world, whether she assumed it herself, or was complimented with it by her friends, I have not been able to learn: the latter is most probable: and that it was given her at the publication of these poems, before which, her modesty not consenting that her own name should appear, this was substituted in the room of it, as bearing a very easy allusion to it, and happily expressing the softness and harmony of her verses, not less soothing and melodious than the strains of the nightingale, when from some leafy shade she fills the woods with her melancholy plaints. Though many of these poems are of the religious kind, and all of them consistent with the strictest regard

to the rules of virtue, yet some things in them gave her no little uneasiness in advanced life. To a mind that had so entirely subdued its passions, or devoted them to the honour of its Maker, and endued with the tenderest moral sense, what she could not absolutely approve appeared unpardonable; and, not satisfied to have done nothing that injured the sacred cause of virtue, she was displeased with herself for having writ any thing that did not directly promote it."

After the death of her husband, Mrs. Rowe indulged her unconquerable inclination to solitude by retiring to Frome in Somersetshire, in the neighbourhood of which place the greater part of her estates lay. When she forsook the town, she determined to return to it no more, but to devote the remainder of her life to an absolute retirement; yet on some few occasions she thought it her duty to violate this resolution. In compliance with the request of the honourable Mrs. Thynne, she passed some months with her in London, after the death of her daughter the Lady Brooke; and on the decease of Mrs. Thynne herself, she was entreated by the countess of Hertford, to reside some time with her at Marlborough, to soften, by her conversation and friendship, the severe affliction of the loss of so excellent a mother. Yet, even on these occasions, she never quitted her retreat without very sincere regret, and always returned to it again as soon as ever she could with decency disengage herself from the importunity of her noble friends. 'Twas in this recess that she composed the most celebrated of her works, "Friendship in Death," and the several parts of the "Letters Moral and Entertaining." The drift of "The Letters from the Dead" is (as the ingenious author of the preface expresses it) to impress the notion of the soul's immortality, without which all virtue and religion, with their temporal and eternal good consequences, must fall to the ground; and to make the mind contract, as it were unawares, an habitual persuasion of our future existence, by writings built on that foundation, and addressed to the affections and imagination." It may also be added, that the design both of these, and "The Letters Moral and Entertaining," is by fictitious examples of heroic virtue, and the most generous benevolence, to allure the reader to the practice of every thing that ennobles human nature, and benefits the world; and by just and lively images of the remorse and misery attendant on vice, to warn the young and unthinking from being seduced to ruin by the enchanting name of pleasure.

Mrs. Rowe enjoyed an uncommon strength of constitution, and had passed a long series of years with scarce any indisposition severe enough to confine her to her bed. But about half a year before her decease, she was attacked by a distemper, which seemed to herself, as well as to others, attended with danger. Though this disorder, as she expressed herself to one of her most intimate friends, found her mind not quite so well prepared to meet death as usual; yet when, by devout contemplations on the atonement and mediation of her blessed Redeemer, she had fortified herself against that fear and diffidence from which the most exalted piety does not always secure us in such an awful hour, she experienced such divine satisfaction and transport that she said, with tears of joy, "She knew not that she had ever felt the like in all her life;" and she repeated on this occasion Mr. Pope's verses, entitled "The Dying

Christian to his Soul," with an air of such intense pleasure as evidenced she really felt all the elevated sentiments of pious ecstasy and triumph which breathe in that beautiful piece of sacred poetry. After this threatening illness, Mrs. Rowe recovered her usual good state of health; and though at the time of her decease she was somewhat advanced in life, yet her temperance, and the calmness of her mind, undisturbed with uneasy cares and passions, encouraged her friends to flatter themselves with a much longer enjoyment of so valuable a life than it pleased heaven to allow them. On the day in which she was seized with that distemper, which in a few hours proved mortal, she seemed to those about her to be in perfect health and vigour; and in the evening, about eight o'clock, she conversed with a friend, with all her wonted vivacity, and not without laughter, after which she retired to her chamber. At about ten, her servant, hearing some noise in her mistress's room, ran instantly into it, and found her fallen off the chair on the floor, speechless. She had the immediate assistance of a physician and surgeon, but all the means used were without success; and after having given one groan, she expired, a few minutes before two o'clock, on Sunday morning, February 20th, 1737.

We have space but for a single letter of this clever authoress. It forms part of her imaginary correspondence between the dead and living:—"This will find you, my lord, confirmed in your infidelity, by your late disappointment. It was not in my power to give you the evidence of a future state, which you desired, and I had rashly promised; but since this engagement was a secret to every mortal but ourselves, you must be assured that this comes from your deceased friend, whose friendship, you see, has reached beyond the grave. In my last sickness, we fixed on the time and place of my appearance. You was punctual to the appointment: for though I was not permitted to make myself visible, I had the curiosity to know if you had the resolution to attend the solemnity of a visit from the dead. The hour was come; the clock from a neighbouring steeple struck one; no human voice was heard to break the awful silence; the moon and stars shone clear in their midnight splendour, and glimmered through the trees, which, in lofty rows, led to the centre of a grove, where I was engaged to meet you. I saw you enter the walks, with a careless incredulous air; not the least concern or expectation appeared in your looks; as if you came there only in regard to your own word, and a sort of respect to my memory. However, the calmness of the night induced you to walk till the morning began to break; when you retired, singing an idle song you had got out of 'The Fairy Tales.' By the gaiety of your temper you seemed pleased, my lord, with a new proof against a future life, and happy to find yourself (as you concluded) on a level with the beasts that perish—A glorious advantage! and worthy of your triumph!"

"But we have so often discoursed on this subject that I would not tire you with the repetition of any thing past; only, once more to make way to your reason by moving your passions, in recollecting the manner of your brother's death, which was all a demonstration of the immortality of the soul, and to what heights of fortitude that prospect could raise the heart of man, at the hour of terror, and in the jaws of death. With what a steady composure did he en-



dure the violence of his distemper! with what conviction and full assurance expect the reward of his piety! with what a graceful resignation did he receive the sentence of death, when, at his importunity, the physicians told him there were no hopes of his recovery! 'Then I have but a few weary steps,' he replied, 'and the journey of life will be finished.' This was not a time for affectation. All was open undissembled goodness, and true greatness of mind. Nothing else could have supported him, when every circumstance of life conspired to allure him back to life, to deepen the shadows of the grave, and make the king of terrors more terrible.

"There was not, my lord, among the race of men, a more lovely and agreeable person than your brother. His marriage was just concluded with the charming Cleora; he had just finished a noble seat and fine gardens to receive her. When he was near death, she came at his request to take a last and sad farewell. Angels might have sorrowed to see tears in the brightest eyes on earth; while her tenderness for him would have disguised her anguish. This, with the sight of a fond young sister, fainting in her woman's arms; your aged father sitting near, silent and stupid with his grief; what could support the mind of man in such complicated distress! The accomplished youth, who had all that was gentle and humane in his disposition, must have betrayed some weakness if he had not been assisted by a power superior to nature. But how equal, how steady was his mind! how becoming, how graceful his whole behaviour! Never was the last, the closing part of life performed with more decency and grandeur. His reason was clear and elevated, and his words were the very language of immortality, and excited at the same time both pity and envy in those that were near him. When the cold sweats hung on his brows, and his breath and speech failed, joy struggled through the decay of nature, and a heavenly smile sat on his face; a smile that at once compelled our tears, and accused us of weakness in them. You, my lord, attended him to the last moment of life; and when I pressed this as an argument of a future state, you confessed, that though you thought religion a delusion, it was the most agreeable delusion in the world; and that men who flattered themselves with those gay visions, had much the advantage of those that saw nothing before them but a gloomy uncertainty or the dreadful hope of annihilation. From this uncertainty I was very solicitous to draw you, while I was in a mortal state; but I have now a more ardent desire to convince you, though I cannot obtain the permission to give you that evidence you requested. However, this letter may satisfy you that I am in a state of existence; nor is an apparition from the dead a greater miracle than a variety of objects that daily surround you, and owe the loss of their effect to your familiarity with them. Happy minds in this superior state are still concerned for the welfare of mortals, and make a thousand kind visits to their friends; to whom, if the laws of the immaterial world did not forbid, it would be easy to make themselves visible, by the splendour of their own vehicles, and the command they have on the powers of material things and the organs of sight. It often seems a miracle to us that you do not perceive us; for we are not separate from you by places, but by the different conditions of the states we are in."

ROWLANDS, HENRY, an antiquary of con-

siderable research, who was a native of the Isle of Anglesey, and, being a member of the clerical profession, obtained the living of Sianfadden in his native island. He devoted all his leisure to his favourite pursuit, of which he published an account under the title of "*Mona Antiqua Restaurata, an Archæological Discourse on the Antiquities of the Isle of Anglesey.*" He died in 1722.

ROWLANDSON, THOMAS.—This talented English artist was born in London in July 1756, and educated at a then celebrated school in Soho Square. Richard Burke, son of the celebrated Edmund Burke, was his schoolfellow. Mr. Holman, the tragedian, was also educated there. At a very early period of his childhood, Rowlandson gave presage of his future talent, and he drew humorous characters of his master and many of his scholars before he was ten years old. The margins of his school books were covered with these his handyworks. In his sixteenth year he was sent to Paris, and was entered a student in one of the drawing academies there, where he made rapid advances in the study of the human figure; and during his residence, which was nearly two years, he occasionally indulged his satirical talent in portraying the characteristics of the French people. On his return to London, he resumed his studies at the royal academy, then held in some apartments at Old Somerset House. He had been admitted on the list of students before his visit to Paris. The celebrated Mr. Bannister, who had evinced an equal predilection for the graphic art, was at this time a fellow-student; and it was here that that friendship commenced between them which continued through life. The elder Rowlandson, who was of a speculative turn, lost considerable sums in experimenting upon various branches of manufactures, which were tried on too large a scale for his means; hence his affairs became embarrassed, and his son, before he had attained his manhood, was obliged to support himself. He, however, derived that assistance from an aunt which his father's reverse of fortune had withheld. This lady was a Mademoiselle Chatterlier, married to Thomas Rowlandson, his uncle. She amply supplied him with money; and to this indulgence, perhaps, may be traced those careless habits which attended his early career, and for which he was remarkable through life. At her decease, she left him 7000*l.* much plate, trinkets, and other valuable property. He then indulged his predilection for a joyous life, and mixed himself with the gayest of the gay. Whilst at Paris, being of a social spirit, he sought the company of dashing young men; and, among other evils, imbibed a love for play. He was known in London at many of the fashionable gaming houses, alternately won and lost without emotion, till at length he was minus several thousand pounds. He thus dissipated the amount of more than one valuable legacy. It was said to his honour, however, that he always played with the feelings of a gentleman, and his word passed current, even when with an empty purse. This uncontrollable passion for gaming, strange to say, subverted not his principles. He was scrupulously upright in all his pecuniary transactions, and ever avoided getting into debt. He has been known, after having lost all he possessed, to return home to his professional studies, sit down coolly to fabricate a series of new designs, and to exclaim, with stoical philosophy, "I have

played the fool, but (holding up his pencils) here is my resource." It is not generally known, that, however coarse and slight may be the generality of his humorous and political etchings, many of which were the careless effusions of a few hours, his early works were wrought with care; and his studies from the human figure, at the royal academy, were scarcely inferior to those of the justly-admired Mortimer. From the versatility of his talent, the fecundity of his imagination, the grace and elegance with which he could design his groups, added to the almost miraculous despatch with which he supplied his employers with compositions upon every subject, it has been the theme of regret amongst his friends that he was not more careful of his reputation. His style, which was purely his own, was most original. He drew a bold outline with the reed-pen, in a tint composed of vermilion and Indian ink, washed in the general effect in chiaro-scuro, and tinted the whole with the proper colours. This manner, though slight, in many instances was most effective; and it is known, on indubitable authority, that the late Sir Joshua Reynolds and his successor to the chair of the royal academy, have each declared that some of his drawings would have done honour to the greatest masters of design of the old schools. For many years, for he was too idle to seek new employment, his kind friend and best adviser, Mr. Ackerman, supplied him with ample subject for the exercise of his talents. The many works which his pencil illustrated are existing evidences of this. Many successions of plates for new editions of those popular volumes, "Dr. Syntax in Search of the Picturesque," "The Dance of Death," "The Dance of Life," and other well known productions of the versatile pen of the late Mr. Coomb, will long be regarded as mementos of his graphic humour. It should be repeated, that his reputation has not been justly appreciated. No artist of the past or present school, perhaps, ever expressed so much as Rowlandson, with so little effort, or with so small and evident an appearance of the absence of labour. The death of this artist took place in 1827.

**ROWLEY, WILLIAM**, a dramatic writer in the reign of James I., who was one of the company of players under the protection of the prince of Wales. He was a comic actor, but is now only known from his writings, which were very popular; amongst these we many mention his play entitled "A New Wonder, a Woman Never Vext," and the "The Witch of Edmonton." He was also engaged in the composition of plays for other dramatists.

**ROXBURGH, WILLIAM**, an eminent English physician and naturalist who for many years exercised his profession in India, and was also superintendent of the splendid botanic garden in Calcutta. On his return to Europe he settled at Edinburgh, where he died in 1815. He was the author of "An Account of the Plants on the Coast of Coromandel," "A Botanical Description of a New Species of Swietenia or Mahogany," "Essay on the Natural Order of the Scitamineæ," &c.

**ROXBURGH, DUKE OF**.—This nobleman was a celebrated bibliomanist. His library of 9353 works, which was particularly rich in old romances of chivalry and in early English poetry, was sold by public auction in London in 1812. The prices paid for some works were enormous. A folio copy of the first edition of "Boccaccio" dated Venice, 1471,

was bought by the marquis of Blandford, now duke of Marlborough, for 2260*l.* sterling; a copy of the first work printed by Caxton, dated 1471, "Recuyell of the Historyes of Troye," was sold for 1000 guineas; and a copy of the first edition of "Shakespeare" for 100 guineas. The Roxburgh club, formed in commemoration of this triumph of bibliomany, celebrated its anniversary, on that of the sale of the "Boccaccio." Every year, one of the members was required to be at the expense of an impression of some rare book, of which only copies enough for the club were struck off.

**ROYER-COLLARD, PIERRE PAUL**, a French orator who was born in 1763 at Sompuis, near Vitry le Francois, and in 1789 was chosen advocate of the parliament of Paris. He was then elected a member of the common council of Paris, being considered a friend of legal freedom. With the 10th of August his membership ceased, and he passed safely through the bloody period of 1793 and 1794, and in May 1797 was chosen a member of the council of five hundred, from the department of Marne; but three months later he was expelled because he was opposed to the oath required of the clergy. He afterwards, together with the marquis of Clermont-Gallerande, the abbé Montesquiou, and M. Becquey, was one of the counsellors of the king of France, until Louis XVIII. fled to England, when this body was dissolved. Royer-Collard now lived devoted to the sciences, and in 1811 was made dean of the philosophical faculty and professor of the history of modern philosophy. Here, for two years, he displayed the talents of a Pascal; so profound was he in theory, so convincing was his logic, and so animated and eloquent his delivery. He likewise exhibited the rare talent of philosophical eloquence as a political orator in the chamber, where his calm and firm character gave something of the sublime to his independent thought. Royer-Collard adhered, as appears from his "Discourses," printed in December, 1813, to the Scotch school of philosophy. In 1814 Louis XVIII. appointed him director-general of the press and the book trade, and afterwards state counsellor and knight of the legion of honour. When Napoleon returned, in 1815, he resigned all his political offices and remained only a professor. After the second restoration he was again called into the council of state, and appointed president of the department of education. Here he effected much good, especially in the normal school, which is now abolished; he likewise defended all he could against the effects of party hatred. In the session of the chamber, in 1815, he voted with the minority for the charter and for the constitutional mode of election. In the following sessions he maintained that the chamber of deputies is not bound by the opinions of its constituents, being merely an elective, and not a representative body, and was often proposed as a candidate for the presidency. In the session of 1817 he was considered as the head of the few deputies who were called doctrinaires. After 1819 he was no longer at the head of the department of public education, probably because his views did not coincide with those of the ministry; for he opposed with all his ability the laws of exception; the new mode of election; the grant of the 100,000,000 francs for the Spanish war, and similar measures, until the dissolution of the chamber; and being again elected from the department of Marne, he voted against septen-



nial elections, and against the laws respecting sacrilege. In 1827 he was chosen a member of the French academy in place of La Place.

**RUBENS, PETER PAUL.**—This eminent painter of the Flemish school was the son of a doctor of laws and a sheriff of Antwerp, who, during the troubles of the Low Countries, retired to Cologne, where his celebrated son was born in 1577. The family subsequently returned to Antwerp, where the subject of this article received a literary education, and early displayed a talent for design, which induced his mother, then a widow, to place him with the painter Van Oort, whom he left for the school of



Otto Venius. His talents having made him known to the archduke Albert, governor of the Netherlands, that prince employed him on several pictures, and recommended him to the duke of Mantua, at whose court he remained six years, studying the works of Giulio Romano, and other great artists, and paying particular attention to the colouring of the Venetian school. In the interval he also visited Madrid on a commission for the duke, where he saw some of the finest works of Titian and other masters. On leaving Mantua, he visited Rome and other cities of Italy, copying some of the best pictures and perfecting himself in every branch of his profession. After a residence of seven years in Italy, he returned to Antwerp, being recalled by the illness of his mother, who died before his arrival. This event induced him to retire to the abbey of St. Michael, where he gave himself up for a time to solitary study. His reputation now stood so high that he was called to the court of the archduke, and pensioned; soon after which he married his first wife, and lived in a style of great magnificence, which excited much envy among inferior artists, who sought to lower his reputation by attributing the best parts of his pictures to his numerous pupils. These calumnies he treated with disregard, and, aware of the source of much of the ill-will, relieved the necessities of some of his principal decriers. For the cathedral at Antwerp he painted that great masterpiece, the Descent from the Cross; for the Jacobites, the Four Evangelists; and he continued to execute many great works with surprising facility, until, in

1620, he was employed by Mary de' Medici to adorn the gallery of the Luxembourg, for which he painted a well-known series of magnificent pictures, allegorically exhibiting the principal events in the life of that princess.

Such was the opinion of his general talents that he was chosen, at the recommendation of the archduchess Isabella, to be the private negotiator of a peace between Spain and England; for which purpose he visited Madrid in 1628, where he was treated with great distinction. He painted for Philip IV., and his minister Olivarez, twelve or fourteen of his most celebrated pictures, in the short space of nine months; and in 1629 he returned to Flanders with a secret commission, and proceeded to England. Although not received openly as a minister, Charles I., who was both a patron and judge of the fine arts, was much gratified by his visit; and, during his stay in England, where he succeeded in his negotiation, he was engaged to paint the ceiling of the banqueting-house at Whitehall. He also executed several other pictures for the English nobility, some of which are to be found at Blenheim, Wilton, Easton, &c. He remained in England about a year, during which time he received the honour of knighthood, and then returned to Flanders, where he married the beautiful Helen Formann, his second wife, and was nominated secretary to the council for the Low Countries. He maintained a highly dignified station through the rest of his life, which was one of continued prosperity, until his death at Antwerp in 1640, in the sixty-third year of his age.

Rubens, beyond all comparison, was the most rapid of the great masters; and so many pictures bear his name, it is impossible not to credit a part of what was asserted in his own days, that the greater portion of many of them was performed by his pupils. His great characteristics are freedom, animation, and striking brilliancy and disposition of colouring, the favourite tone of which is that of a gay magnificence, from which, whatever the subject, he never deviated. Besides the excellence of his general powers, he saw all the objects of nature with a painter's eye, and instantly caught the predominating feature by which the object is known and distinguished; and, as soon as seen, he executed it with a facility that was astonishing. According to Sir Joshua Reynolds, he was the greatest master of the mechanical part of his art that ever existed. His chief defects consist in inelegance and incorrectness of form, a want of grace in his female figures, and in the representation of youth in general, and an almost total absence of sublime or poetical conception of character. The works of Rubens are found in churches, palaces, and galleries throughout Europe; for every branch of the art was cultivated by him,—history, landscape, portrait, and even common life. His celebrated Rape of the Sabines is in the national gallery. The number of engravings from the designs of Rubens exceed three hundred. This great painter, who was no mean scholar, wrote some treatises on his art in very good Latin.

**RUDDIMAN, THOMAS**, an eminent grammarian who was born in October 1674, at Ragget, in the county of Banff, Scotland. He was taught the Latin grammar at the parish school of Boyndie, and at the age of sixteen he was anxious to go to the university, and when his father opposed this inclination, he set out without his knowledge to King's

college, Aberdeen, and obtained, by his skill in Latin, the first exhibition of that year. After studying at this college for four years he obtained the degree of master of arts. Though he was only twenty years of age when he left Aberdeen, it appears from a work entitled "*Rhetoricorum Libri Tres*," composed before this period, but never published, that he had then read the Roman classics not only with attention but advantage. He was soon after engaged as a tutor, which situation he quitted in about a year for that of schoolmaster in the parish of Lawrence Kirk. After passing three years in this employment, he had a favourable opportunity of removing to advantage, owing to an accidental introduction to the celebrated Dr. Pitcairne. Ruddiman accordingly quitted Lawrence Kirk, and soon after his arrival at Edinburgh was appointed assistant-keeper of the advocate's library. The emoluments of this place were trifling, but it made him known and made him learned; and after the regular hours of attendance at the library, he occupied his leisure hours as a private tutor in the Latin language. As he became better known his assistance was procured by those who were engaged in literary publications. His first employment of this kind was as editor to Sir Robert Sibbald's "*Introductio ad Historiam Rerum a Romanis gestarum in ea Borealis Britanniae parte quae ultra murum Picticum est*," and he likewise contributed his aid to Sir Robert Spottiswood's "*Practiques of the Laws of Scotland*." In 1707 he commenced auctioneer. The same year he published an edition of "*Voluseni de Animi Tranquillitate Dialogus*," to which he prefixed a life of Volusenus, or Wilson, a learned countryman, who had been patronized by Cardinal Wolsey. In 1709 he published "*Johnstoni Cantici Solomonis Paraphrasis Poetica*," and "*Johnstoni Cantica*," with notes. He was next employed by Freebairne, the bookseller, on a new edition of Gawin Douglas's "*Virgil's Aeneid*," which he corrected, and added the glossary. Shortly after he was invited by the magistrates of Dundee to be rector of the grammar school there, but, his salary as librarian having been increased to 30*l.* 6*s.* 8*d.*, he was induced to decline the offer. In 1714 he published his "*Rudiments of the Latin Tongue*," which soon superseded all other books of the kind, and he lived to see fifteen editions of it sold. His next publication was the works of Buchanan, in two volumes. His account of his life, and opinion of that history, so different from that entertained by his countrymen, drew on him many enemies. After having been so long accustomed to superintend the press, Ruddiman was led to form the plan of erecting a printing office himself. Accordingly, in 1715 he commenced printer, in partnership with his brother; and some years after he was appointed printer to the university in conjunction with James Davidson, a bookseller. In 1718 he became one of the founders of the first literary society in Scotland, and soon after he published the first part of his "*Grammaticae Latinae Institutiones*." He also wrote a third part on prosody, which is said to be more copious and correct than any other publication on the subject, but for want of encouragement he published only an abridgment of it. He next engaged in the management of a newspaper, "*The Caledonian Mercury*." After the death of the principal keeper of the advocate's library, Mr. Ruddiman was appointed his successor, but without an increase of salary. In 1739 he published what is

known by the name of Anderson's "*Diplomata Scotiae*," from having been begun by Anderson, but was finished by Ruddiman, who wrote the admirable preface, which displays a greater extent of knowledge than any of his other productions. During the rebellion in 1745, although Ruddiman was firmly attached to the house of Stuart, he took no active part, but employed himself in writing critical observations on Burman's commentary on Lucan. During the last fourteen years of his life he was almost incessantly engaged in controversy, first, with Auditor Benson, on the comparative merit of Buchanan and Johnston as poets. His next antagonist was Logan, one of the ministers of Edinburgh. The subject of Ruddiman's controversy with Logan was, whether the crown of Scotland was strictly hereditary, and whether the birth of Robert III. was legitimate? Ruddiman maintained the affirmative in both points. He was soon after called upon to repel the attacks of Mr. Love, a schoolmaster at Dalkeith, who wrote in defence of Buchanan's character. About this time he gave his assistance to Mr. Ames in his typographical researches. In 1751 he lost his eye-sight. Yet this misfortune, that to a scholar cannot easily be supplied, did not prevent him from continuing his correspondence with his friends, nor from pursuing his studies, and producing his edition of Livy in four volumes. Glasgow had to boast of the spotless perfection of her Horace, and Edinburgh had reason to triumph in the purity of Ruddiman's Livy in 1751. Ruddiman resigned his place of keeper to the advocate's library, in a letter on the subject, and died at Edinburgh on the 19th of January, 1757, in the eighty-third year of his age.

RUFFHEAD, OWEN, a writer of some note, who was born about 1723, and educated for the law. He became a member of the Middle Temple, and was in due time called to the bar. He did not rise to eminence in his profession, but attained celebrity as a writer. His principal work was an edition of the "*Statutes at Large*." He also carried on a periodical entitled "*The Contest*," which was a political work of considerable merit. He died in 1769.

RUGGLE, GEORGE, a celebrated dramatic writer, who was born at Lavenham in Suffolk in 1575, and received the rudiments of his education in his native town, after which he continued his studies at St. John's college, Cambridge. In consequence of a legal dispute carried on between the university, and the mayor and corporation of Cambridge, Ruggle, who was one of the taxers of the university, wrote his celebrated comedy entitled "*Ignoramus*," which was a satire on the lawyers engaged in the contest. He subsequently wrote several other dramas, and died in 1626.

RUGENDAS, GEORGE PHILIP, a celebrated battle painter, who was born at Augsburg in 1666. After six years' study, his right hand became disabled by a fistula, but he continued to work with the left. His pictures are full of spirit and ease; there is an endless variety in the attitudes of his horses. Among his engravings (all laboured with uncommon care) are distinguished six large ones, representing the Siege of Augsburg, of which he was a witness. He died at that city in 1742. His sons, George Philip and Christian, are also known as engravers.

RUHNKENIUS, DAVID, a learned professor of history and eloquence in the university of Leyden, and one of the most celebrated classical scholars of



his time, was born in 1723 at Stolpe in Pomerania. His opulent parents designed him for study, and sent him at first to Königsberg, where he made himself acquainted with classic authors of antiquity, and also practised music and other of the fine arts. In his eighteenth year he went to Wittenberg, and studied with eagerness the philosophy of Wolf. Two years after he went to Leyden to enjoy the instructions of the celebrated Hemsterhuys in the Greek language. There he spent six years, and devoted himself to the whole circle of scholastic studies under the guidance of his great teacher. The first fruits of his application were two "*Epistolæ Criticæ*," the subject of the first of which was the hymns of Homer, Hesiod, and the Greek Anthology; of the second, Callimachus, Apollonius and Orpheus. It was now his wish to obtain a philosophical professorship in some Dutch university; but, having no prospect of such an appointment, he resumed, at Hemsterhuys' advice, the study of the Roman law, which he had begun in Wittenberg. But without being diverted from Greek literature, he undertook an edition of Plato. For this purpose he procured from the library of Sangermann, at Paris, a transcript of the only existing copy of Timæus's "*Lexicon of Plato*," and published it with a commentary. So much critical and grammatical erudition can rarely be found condensed into so narrow a space. This work was sufficient to give Ruhnken a rank among the first philologists of his times. As he had become fond of his easy life in Holland, he declined several honourable offers of professorships in foreign countries and devoted his leisure to a literary tour, with the intention of consulting the principal libraries of Europe. For a year he laboured amid the treasures of the royal library of Paris, where, with unwearied industry, he transcribed and collated manuscripts, and made excerpts from them. Hemsterhuys had meanwhile found opportunity, as he was now oppressed with age and sickness, to get Ruhnken appointed assistant lecturer on the Greek language; and, on the death of Oudendorp, he was appointed professor of history and eloquence. Of his numerous works, among which are his "*Memoir of Hemsterhuys*," his edition of "*Muretus*," the most distinguished is his "*Velleius Paterculus*"—a true model for the treatment of Latin classics. In 1780 he published a hymn of Homer to Ceres, which Mathäi had discovered in Moscow, and communicated to him in a letter. In his intended edition of Plato he had only finished the Scholia, when death put an end to his activity in 1798.

RUE, CHARLES DE LA, a French orator and poet, who was born at Paris in 1643, and educated by the Jesuits. He distinguished himself early by fine parts in polite literature; and a Latin poem, which he composed in 1667 upon the conquests of Louis XIV., was thought so excellent that Corneille translated it into French and presented it to the king; apologizing, at the same time, for not being able to convey to his majesty the beauties of the original. He was one of those who had the care of the editions of the classics for the use of the dauphin; and Virgil was allotted to him, which he published with notes, and an exact life of the author, in 1675. He published panegyrics, funeral orations, and sermons. His masterpiece is a funeral oration for the prince of Luxembourg. There are also tragedies of his writing in Latin and French, which had the appro-

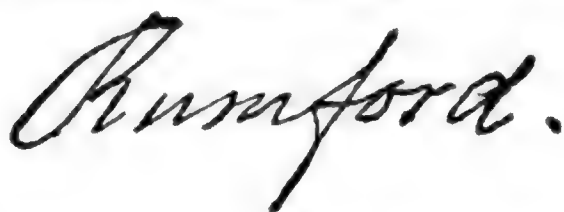
bation of Corneille, and therefore must have made him pass for no ordinary poet. He died in 1725.

There was another Charles de la Rue, a Benedictine monk, who was born in 1685, and became so deeply learned in the Greek and Hebrew languages, and in divinity, that Montfaucon made him an associate with him in his studies. Montfaucon had published, in 1713, the remains of Origen's "*Hexapla*," and was very desirous that an exact and complete edition should be published of the works of the writer. His own engagements not permitting him, he prevailed with De la Rue to undertake it; and accordingly two volumes were published by him, in 1733, with notes. A third volume was just ready for the press, when De la Rue died in 1739; and though it was published afterwards, yet the edition of Origen was not quite completed.

RUINART, THIERRY, a French theologian, who was born at Rheims in 1657, and became a Benedictine monk in 1674. He studied the scriptures, the fathers, and ecclesiastic writers so closely, that Mabillon chose him for a companion in his literary labours. He published, in 1689, "*Acta Primæ Martirum Sincera*." In a preface to this work he endeavours to refute an opinion which Dodwell had advanced in a work entitled, "*De Paucitate Martirum*," inserted among his "*Dissertationes Cyrenicæ*." A new edition of this work, with alterations and additions, was printed in 1713. Ruinart published other learned works and assisted Mabillon, whom he survived, and whose life he wrote, in the publication of the acts of the saints and annals of their order. He published also an edition of the works of "*Gregory of Tours*." When Mabillon died in 1707 he was appointed to continue the work he had jointly laboured with him, but died before it was completed, in 1709.

RUMFORD, COUNT.—He was by birth an American, and received the title of count from the elector of Bavaria. He was born in Woburn, New England, in 1752, and his name was Benjamin Thompson. He acquired, when young, a knowledge of natural philosophy by the aid of the professor of that science in the college of Cambridge, and then employed himself as a teacher till he was raised to independence by an advantageous marriage, when he became a major in the militia of his native province; and when the war took place between Great Britain and her colonies, his local knowledge enabled him to render services of importance to the English commanders. He came to England, and, as the reward of his services, obtained a situation in the foreign office under Lord George Germaine. Towards the close of the war he was sent to New York, where he raised a regiment of dragoons, of which he was appointed colonel, and thus became entitled to half-pay. Returning to England in 1784 he received the honour of knighthood, and was for some time one of the under-secretaries of state. Soon after he went to the continent, and, through the recommendation of the prince of Deux Ponts, afterwards king of Bavaria, entered into the service of the reigning elector-palatine and duke of Bavaria, when he effected many important and useful reforms in both the civil and military departments of the state. Among these was a scheme for the suppression of mendicancy, which he carried into execution at Munich and other parts of the Bavarian territories, providing labour for able-bodied paupers, and exciting a spirit of industry among the lower

orders of the people in general. As the reward of his success in this and other undertakings, he received from the sovereign of Bavaria various orders of knighthood, was made a lieutenant-general, and created Count Rumford. He left Bavaria in 1799 and returned to England, where he employed himself in making experiments on the nature and application of heat, and on other subjects of economical and philosophical research. He likewise suggested the plan, and assisted in the foundation, of the royal institution, which led to other establishments of a similar description. In 1802 he removed to Paris, where he took up his residence; and, his wife being dead, he married the widow of the celebrated Lavoisier; but the union proved unfortunate, and a separation ere long took place. Count Rumford then retired to a country-house at Auteuil, about four miles from Paris, and there devoted his time to the embellishment of his domain and to the cultivation of chemistry and experimental philosophy. Though he disliked both the character and the politics of the French, he preferred the climate of their country to every other; and he therefore procured permission from the king of Bavaria to continue in France and retain the pension of 1200*l.* a year, granted him by that prince. He died in August 1814, leaving by his first wife a daughter, who resided at Boston in the United States. Count Rumford was by no means a man of learning, his literary acquirements being confined to the English, French, and German languages; but he was familiar with the discoveries and improvements of modern science, and the industry and perseverance with which he pursued his enquiries, enabled him to make some considerable additions to our knowledge of chemistry and practical philosophy. Besides a great number of papers in various scientific journals, he published four volumes of essays, experimental, political, economical, and philosophical. We subjoin his autograph.



**RUMJANZOFF, NICHOLAS PETROWITSCH**, count chancellor of the Russian empire. This nobleman was the son of the field-marshal Peter Rumjanzoff, or Romanzoff, distinguished in the reign of Catherine by his victories over the Turks. He began his career about 1785, as Russian ambassador at Frankfort on the Maine. He was afterwards minister of commerce, and did much to promote the internal and foreign trade of Russia. In 1807 he became minister of foreign affairs, and soon after chancellor of the empire. He accompanied the emperor in 1808 to Erfurt, and in 1809 concluded peace with Sweden. During the campaign of 1813 he remained in Petersburg at the head of the department of foreign affairs, which, however, were directed in the imperial camp, by the emperor himself. After the return of the emperor he resigned the portfolio to Count Nesselrode. From this time Count Rumjanzoff, who had almost totally lost his hearing, lived retired from public affairs, and devoted his great riches to patriotic and scientific undertakings. He promoted greatly the

introduction of the system of mutual instruction: Kotzebue's voyage round the world was executed, and the description of it printed at his expense, and the Russian "Codex Diplomaticus" has been printed at his expense at Moscow. For Professor Hase of Paris he defrayed the expenses of an edition of "Leo Diaconus," and to the imperial academy of science he gave 25,000 roubles, to be spent in printing old Russian annals and chronicles. He also caused a monument, of much importance, as connected with the history of art in the middle ages, the Chersonese gates of the cathedral of Novogorod, to be described by Adelung, and the work to be printed at his expense. In 1820 he established on his domains (containing one town, ninety villages, and 30,000 souls), at Homel, a charitable school. He collected from sixty to two hundred of the vagrant and mendicant children of bond-peasants in a wing of his castle, where they were clothed, fed, taught on the system of mutual instruction, and exercised in some trade. To Rumjanzoff, also, we are indebted for the first edition in the Tartar language of Abulgasi's "History of the Mongols and Tartars." The count died at St. Petersburg in January 1826, in the seventy-third year of his age, without children. Among other things, he left a valuable collection of Oriental coins.

**RUNNINGTON, CHARLES**, an English lawyer who was born in Hertfordshire in 1751, and after having completed his education he commenced practising his profession. In 1778 he obtained the rank of serjeant-at-law, after which event he was frequently applied to, to officiate as judge on the home circuit, for the late Justice Gould, Justice Buller, Baron Hotham, Justice Heath, the late Lord Chief Baron Macdonald, and Lord Kenyon; the duties of which substitution he discharged to the satisfaction of the suitors, the profession, and the public. But this official aid was so repeatedly solicited that he was at length compelled to retire from the circuit. In 1782 his first lady died, and in 1783 he married Mrs. Wetherell, the widow of Charles Wetherell, Esq., of Jamaica. In Hilary Term, 1791, he argued the great case, in the court of king's bench, of the corporation of Lynn against the city of London, in error, and succeeded in reversing the judgment of the court of common pleas. He was counsel, together with Sir Samuel Shepherd, the late Mr. Clifford, and other gentlemen, in the actions which Sir Francis Burdett brought against the speaker of the house of commons, Mr. Colman, and Earl Moira; upon the judgment of the first cause, a writ of error was brought in the exchequer chamber, which was argued by Mr. Clifford on the part of Sir Francis Burdett, in the most luminous and impressive manner. The substance of that argument was said to have been communicated by Mr. Serjeant Runnington to Mr. Clifford.

In 1813 Mr. Pooley resigned the office of recorder of Colchester, upon which the corporation solicited the serjeant to accept that office; this, he agreed to do, thinking that the appointment was in the select body of the corporation only; but being in the free burgesses at large, he was opposed by Mr. Harvey, and after a hard contest of several days, was, on the 17th July, 1813, chosen by a considerable majority; but as the mayor who swore him in that office was not mayor *de jure*, an information in nature of *quo warranto* was afterwards filed against the serjeant; in consequence of which he was obliged to disclaim



the office. The residence of the serjeant was principally at Brighton, where, in 1812, he took a most active part as a magistrate for the county of Sussex. His firm, prompt, and impartial manner of administering the duties of that office was certainly of the highest benefit and importance to that place. On the 19th of April, 1815, on the death of the late Mr. Serjeant Palmer, Mr. Runnington was appointed his majesty's commissioner for the relief of insolvent debtors in England, which he resigned in 1819. Serjeant Runnington published Sir Matthew Hale's "History of the Common Law," a new edition, with considerable additions; Gilbert's "Law of Ejectments;" Ruffhead's "Statutes at Large, from Magna Charta to the 25th George III.;" "The History, Principles, and Practice of the Legal Remedy by Ejectment, and the Resulting Action for Mesne Process."

#### RUPERT, or ROBERT OF BAVARIA, PRINCE.

—This brave nobleman was the third son of Frederic V., elector palatine and titular king of Bohemia, by the princess Elizabeth of England, daughter of James I., and was born in 1619. Becoming an exile through the misfortunes of his father, at the commencement of the civil war in England, he offered his services to his uncle, Charles I., and had the command of a corps of cavalry, at the head of which he distinguished himself at the battle of Edgehill in 1642, and at Chalgrave Field in 1643. Soon after he took Bristol, and obliged the enemy to raise the sieges of Newark and of York. He displayed his courage at Marston Moor and at Naseby; but his impetuosity and imprudence contributed to the disastrous result of those engagements. He afterwards shut himself up in Bristol; but having surrendered that place, after a short siege, to Fairfax, his conduct so much displeased the king that he dismissed the prince from his service. He then went abroad, and after the death of Charles I. he was made commander of that part of the fleet which adhered to Charles II. in 1648. Prince Rupert for some time carried on a predatory warfare against the English, and at length sailed to France, and joined Charles II. at the court of Versailles. His time was chiefly devoted to scientific studies till the restoration, when he returned to England. In 1666 he was appointed, in conjunction with Monk, to the command of a fleet against the Dutch; and in the next war with Holland, in 1673, was made admiral of the fleet. In 1679 he was nominated a member of the new privy council; but from that period he interfered but little in public affairs, leading a retired life, and spent much of his time at Windsor castle, of which he was governor. Many useful inventions resulted from his studies, among which are the invention of prince's metal, and the discovery of the method of engraving in mezzo-tinto. The prince died in London in 1682.

RUSH, BENJAMIN.—This distinguished American was born on the 24th of December, 1745, near Philadelphia, and in 1759 entered the college of Princeton, where he graduated in 1760, before he had completed his fifteenth year. The next six years of his life were devoted to the study of medicine. During his noviciate he translated the aphorisms of Hippocrates into English, and also began to keep a notebook of remarkable occurrences, which he continued through life. From a part of this record, written in the seventeenth year of the author's age, we derive the only account of the yellow fever of 1762 in Phi-

ladelphia. In 1766 he went to Edinburgh to study at the university in that city, and took his degree of M.D. there in 1768. The next winter he spent in London, in the spring he went to France, in the autumn he returned to Philadelphia, and commenced the practice of his profession. In 1769 he was elected professor of chemistry in the college of Philadelphia, and when in 1791 the college was merged in the university of Pennsylvania, he was appointed professor of the institutes and practice of medicine, and of clinical practice. In the previous year he had begun to publish his new principles of medicine, depending chiefly for the cure of diseases upon bleeding and cathartics; and these were more or less developed by him in his successive annual courses of lectures for the subsequent twenty-three years of his life.

In the year 1793, when Philadelphia was desolated by the yellow fever to an extent almost equal to that of the ravages of the plague in the old world, the theories and the active strength of Dr. Rush's genius were put to the test. All the physicians, for some time after the commencement of this disease, were unsuccessful in its treatment. Dr. Rush adopted a new mode of treatment, to which he was led by a manuscript of Dr. Mitchell, of Virginia, respecting the yellow fever which prevailed there in 1741. His success was great, and naturally brought him a great increase of practice. He had scarcely a moment of repose. Whilst at his meals his house was filled with persons, chiefly the poor, waiting for his advice; every day he was obliged to refuse numerous applications, and in riding through the streets he was often forced to tear himself away from persons who attempted to stop him, and to drive his chair as speedily as possible out of the reach of their cries. His incessant labours of body and mind, by night and day, nearly cost him his life; but by timely and proper treatment he was rescued from the grave. This was the most eventful year of his life, and in it he laid the foundation of a reputation inferior to few in the annals of medicine. Dr. Rush did not confine his attention exclusively to the practice of his profession, but took an active and zealous part in political affairs. He was an ardent friend of liberty, and was one of the signers of the declaration of independence. In 1777 he was appointed physician-general of the military hospital in the middle department, some time after which he published his observations on hospitals, army diseases, and the effects of the revolution on the army and people. In 1787 he was a member of the convention of Pennsylvania for the adoption of the federal constitution, which received his warmest approbation. During the last fourteen years of his life he was treasurer of the United States mint. Dr. Rush took a deep interest also in the many private associations for the advancement of human happiness with which Pennsylvania abounded. He was an honorary member of many of the literary institutions, both of America and of Europe. In 1805 he received a medal from the king of Prussia for his replies to certain questions respecting the yellow fever; and on a similar account he was presented with a gold medal, in 1807, from the queen of Etruria; and in 1811 the emperor of Russia sent him a diamond ring, as a testimony of his respect for his medical character. The life of this great and good man was terminated on the 19th of April, 1813, in the sixty-eighth year of his age. Notwithstanding his great labours as a lecturer and practitioner,

he was a voluminous writer, having during forty-nine years, from the nineteenth year of his age to within a short period of his death, been constant in the employment of the pen. His printed works consist of seven volumes, six of which treat of medical subjects, and the other is a collection of essays, literary, moral, and philosophical. He also wrote various political essays, which were published in the papers of the time. From the result of his individual experience and observation, he established more principles, and added more facts, to the science of medicine than all who had preceded him in his native country.

**RUSHWORTH, JOHN**, an industrious collector of historical matter, who was born in 1607, and was for some time a student at Oxford, which he quitted for Lincoln's Inn, where he remained until he was called to the bar. He was, however, more attached to politics than to law, and made it his business to attend parliament, the star-chamber, and other courts, when important business was transacting, in order to take notes of what he saw and heard. In 1600 he was assistant clerk of the house of commons; and when Sir Thomas Fairfax became general of the parliamentary forces, he was appointed his secretary. He was a member of parliament in 1658, and in 1660 he was re-elected for Berwick in the healing parliament. In 1667 he was made secretary to Sir Orlando Bridges, keeper of the great seal, but after the decease of that lawyer, was arrested for debt, and committed to the king's bench prison, where he died in 1690. His historical collection of "Private Passages in State, Weighty Matters in Law, and Remarkable Proceedings in Parliament," was published at different times, in folio, until it amounted to eight volumes, including the trial of the earl of Strafford, published in 1686. The first seven volumes of these were reprinted uniformly in 1721.

**RUSSELL, LORD WILLIAM**.—This distinguished martyr in the cause of civil and religious liberty was born in 1641, and educated in the principles of constitutional freedom espoused by his father. He appears to have yielded to the vortex of dissipation introduced by the restoration, but on his marriage with Rachel, daughter of the earl of Southampton, his conduct entirely changed, and he immediately directed his talents into their proper channel. The family of this nobleman was both ancient and honourable.

They were in possession of landed property in Dorsetshire, and as early as 1221 we find John Russell constable of Corfe castle. William, in 1284, obtained a charter for a market at his manor of Kingston Russell; and in the first of Edward II. he was returned to parliament one of the knights for the county of Southampton. Sir John Russell, the lineal descendant of William, was speaker of the house of commons in the second and tenth year of the reign of Henry VI. His son, John Russell, lived at Barwick. A fortunate occurrence some years after opened the way to wealth and honour. In the twenty-first year of the reign of Henry VII., Philip, archduke of Austria, and in right of his wife, king of Castile, having encountered a violent storm in his passage from Flanders to Spain, was obliged to put into Weymouth. Sir Thomas Trenchard, who lived near the port, entertained him in the best manner he was able, till he could acquaint the king with his arrival. In the mean time he sent for Mr. Russell,

who had travelled abroad and was acquainted with foreign languages. The archduke was so much pleased with Mr. Russell that he took him with him to court, and recommended him warmly to the king. He was immediately made one of the gentlemen of the privy chamber. He afterwards attended Henry VIII. in his expedition to France, and was present at the taking of Therouenne and Tournay. When the latter place was afterwards given up, the orders from the king to deliver it into the hands of the French were directed to him. In 1522 he was knighted by the earl of Surrey for his services at the taking of Morlaix, in Bretagne, and was created Lord Russell in 1539. For the eminent services of this nobleman in France, where the vanguard was entrusted to his command, he was rewarded with many honours and appointments; and all these were crowned in 1540, when, on the dissolution of the monasteries, he obtained a grant of the rectory of Tavistock. Francis, the second earl of Bedford, was present at the battle of St Quintin, and held many high offices under Queen Elizabeth. His grandson, Edward, having died without issue in 1627, the title passed to the issue of Sir William Russell, the first son of Francis. Francis, earl of Bedford, engaged in the great work of draining the fens; he was also a great leader of the county party in the house of peers, and it was the wish of Charles I. to have made him lord high treasurer of England. William, the father of Lord Russell, having succeeded to the earldom, was partly instrumental in gaining the battle of Edgehill; but he afterwards joined the king at Oxford. His second son was William Lord Russell, the subject of this memoir. The period to which the active life of Lord



Russell belongs, is one of great importance. From the year 1670 to 1683 may be styled the middle of the great contest, which, beginning in 1641 and ending in 1688, has been very properly called a revolution of half a century. The sons of Charles I. had confident expectations of establishing an arbitrary monarchy in England; and on the other side there were many real patriots, determined to surrender their liberties only with their lives. At this period



a struggle took place between the crown and parliament, which ended in the complete victory of the former; and, had not James attacked the church as well as the constitution, would probably have led the way to despotism. The triumph of Charles II. over his parliament was scarcely less signal than that of the triumph of the parliament over his father, and, like it, sealed with blood. But it differs in one particular; although Charles II. was finally successful, the laws enacted during the contest were in favour of the conquered party. While this struggle was going on, Lord Russell was universally considered as the head of the popular party. The king had prorogued the parliament for many months, but was at last obliged to again convoke it. Immediately after it met, Lord Russell accused the earl of Darnley, one of the cabinet ministers, of mismanagement at the treasury, and of having said at the council-board that a new proclamation was better than an old law. He concluded his speech by moving an address to exclude this obnoxious nobleman from the king's presence and councils for ever; and that articles of impeachment should be drawn up against him. These articles were accordingly delivered next day at the bar of the house by Sir Samuel Barnardiston; but, on a division, they were all rejected. After the restoration the house of commons had been modelled to the purposes of the court. Not less than a third of the members were placemen or pensioners. Lord Clifford had introduced, or more probably extended, the practice of buying, downright, one man after another. Many of the more indigent class trafficked their votes for a dinner at Whitehall, and a gratuity on extraordinary occasions. Others had the expenses of their election defrayed from the treasury; and it was common for those who had been chosen on popular grounds, after a few violent speeches, to sell themselves to the court. Placed beyond the fear of the people by the long continuance of parliament, they were encouraged in the hope of riches and promotion by the increasing corruption of government. The king, on his side, endeavoured to dispense with parliaments altogether. He made a new treaty with the king of France, which contained the usual stipulations of neutrality on one hand and pension on the other. At this time he was so utterly abandoned by his subjects that he did not dare to trust even his ministers with his engagements. He wrote the treaty with his own hand, and confided himself entirely to none but Lauderdale. The French minister wrote to his master, that in all England there were but the king and the duke of York who embraced his interest with affection; and that the king himself, without this new treaty, might have been drawn into the sentiments of his people. In this state of affairs, after the meeting of parliament, Lord Russell contended strongly for a war with France, and at the same time expressed his fears arising from catholicism and a standing army. On the meeting of a new parliament, Lord Russell found himself returned a knight of the shire for two counties, Bedford and Herts, and made his election for the former. He was a firm believer in the existence of the "popish plot," which occurred about this period; and so apprehensive was he of the accession of James II. that he moved for leave to bring in a bill "to secure our religion and properties in case of a popish successor." His lordship afterwards seconded a motion for bringing in the exclusion-bill, and, when passed by the commons, carried it up to the

house of lords, where it was thrown out. A severe vengeance was speedily enacted for such determined measures of hostility against the duke of York. So sensible, indeed, was Lord Russell of his danger, that he expressed himself to a friend, that he was well assured of falling a sacrifice, "for arbitrary government could not be set up in England without wading through his blood."

Lord Russell was accused of participating in the Rye House plot, and after his examination before the privy council, at which Charles presided, "he looked upon himself as a dying man, and turned his thoughts wholly to another world. He read much in the Scriptures, particularly the Psalms; but whilst he behaved with the serenity of a man prepared for death, his friends exhibited an honourable anxiety to preserve his life. Lord Essex would not leave his house, lest his absconding might incline a jury to give more credit to the evidence against Lord Russell. The duke of Monmouth sent to let him know he would come in and run fortunes with him, if he thought it could do him any service. He answered it would be of no advantage to him to have his friends die with him."

The interval between his imprisonment and his trial was anxiously spent by Lady Russell in preparations for his defence; and it must be allowed, that on this critical occasion, his faithful consort displayed an heroic constancy and attachment, almost unexampled in modern times. This unfortunate nobleman was brought to trial on the charge of treason on the 13th of July, 1683. The principal evidence against him was Lord Howard, and some notion of the value of the testimony of this witness may be gathered from the following report:—

"My Lord, I appear with some confusion. Let no man wonder that it is troublesome to me. My lord, as to the question Mr. Attorney puts to me, this is the account I have to give. It is very well known to every one, how great a ferment was made in the city upon occasion of the long dispute about the election of sheriffs: and this soon produced a greater freedom and liberty of speech, one with another, than perhaps had been used formerly, though not without some previous preparations and dispositions made to the same thing. Upon this occasion, among others, I was acquainted with Captain Wale, a person that had been some months in England, being returned out of Ireland, and who indeed I had not seen for eleven years before. But he came to me as soon as he came out of Ireland; and when these unhappy divisions came, he made very frequent applications to me; and though he was unknown himself, yet being brought by me, he soon gained a confidence with my Lord Shaftesbury, and from him derived it to others, when this unhappy rent and division of mind was, he, having before got himself acquainted with many persons of the city, had entered into such counsels with them as afterward had the effect which, in the ensuing narrative, I shall relate to your lordship. He came to me, and did acquaint me that the people were now so sensible that all their interest was going, by that violence offered to the city in their elections, that they were resolved to take some course to put a stop to it, if it were possible: he told me there were several consultations and meetings of persons about it, and several persons had begun to put themselves into a disposition and preparation to act; that some had furnished them-

selves with very good horses, and kept them in the most secret and blind stables they could; that divers had intended it, and for his own part, he was resolved to embark himself in it. And having an estate in Ireland, he thought to despatch his son thither, (for he had a good real estate, and a great stock; how he disposed of his real estate I know not); but he ordered his son to turn his stock into money to furnish him for the occasion: this I take to be about August. His son was sent away. Soon after this, the son not being yet returned, and I having several accounts from him wherein I found the fermentation grew higher and higher, and every day a nearer approach to action, I told him I had a necessity to go into Essex to attend the concerns of my own estate, but told him how he might, by another name, convey letters to me, and gave him a little cant, by which he might blind and disguise the matter he wrote about when I was in the country. I received two or three letters from him that gave me an account, in that disguised state, but such as I understood, that the negotiation which he had with my correspondents was going on, and in good condition; and it was earnestly desired I should come to town: this was the middle of September. I, notwithstanding, was willing to see the result of that great affair, upon which all men's eyes were fixed, which was the determination of the shrievalty about that time. So I ordered it to fall into town, and went to my house on Saturday night, which was Michaelmas-day. On Sunday he came to me and dined with me, and told me (after a general account given me of the affairs of the times) that my Lord Shaftesbury was secreted, and withdrawn from his own house in Aldersgate Street; and that though he had a family settled, and had absconded himself from them, and divers others of his friends and confidants, yet he did desire to speak to me, and for that purpose sent him to show me the way to his lodging: he brought me to a house at the lower end of Wood Street, one Watson's house, and there my lord was alone. He told me he could not but be sensible, how innocent soever he was, both he and all honest men were unsafe so long as the administration of justice was in such hands as would accommodate all things to the humour of the court. That in the sense of this he thought it but reasonable to provide for his own safety by withdrawing himself from his own house into that retirement. That now he had ripened affairs into that head, and had things in that preparation, he did not doubt but he should be able, by those men that would be in readiness in London, to turn the tide, and put a stop to the torrent that was ready to overflow. But he did complain to me, that his design, and the design of the public, was very much obstructed by the unhandsome deportment of the duke of Monmouth and my Lord Russell, who had withdrawn themselves, not only from his assistance, but from their own engagements and appointments. For when he had got such a formed force as he had in London, and expected to have it answered by them in the country, they did recede from it, and told him they were not in a condition, or preparation in the country, to be concurrent with him at that time. This he looked upon but as an artificial excuse, and as an instance of their intentions wholly to desert him; but notwithstanding there was such preparations made in London, that if they were willing to lose the honour of being concurrent with them, he

was able to do it himself, and did intend speedily to put into execution. I asked him what forces he had; he said, 'Enough.' Says I, 'What are you assured of?' Says he, 'There is above ten thousand brisk boys are ready to follow me, whenever I hold up my finger.' Says I, 'How have you methoded this, that they shall not be crushed? for there will be a great force to oppose you.' 'Yes,' he answered, 'but they would possess themselves of the gates; and these ten thousand men, in twenty-four hours, would be multiplied into five times the number, and be able to make a sally out, and possess themselves of Whitehall by beating the guards.' I told him this was a fair story, and I had reason to think a man of his figure would not undertake a thing that might prove so fatal unless it were laid on a foundation that might give a prudent man ground to hope it would be successful. He said he was certain of it, but confessed it was a great disappointment that these lords had failed him: I told him, I was not provided with an answer at that time; that he well knew me, and knew the general frame and bent of my spirit. But I told him I looked upon it as dangerous, and ought to be laid deep, and to be very well weighed and considered of; and did not think it a fit thing to be entered upon without the concurrence of those lords; and therefore desired, before I discovered my own inclination, to discourse with those lords. He did consent, with much ado. 'But,' says he, 'you will find they will wave it, and give doubtful and deferring answers, but you will find this a truth.' I went to Moor Park the next day, where the duke of Monmouth was, and told him the great complaint my Lord Shaftesbury had made, that he failed him. Says he, 'I think he is mad!' I was so far from giving him any encouragement, that I did tell him from the beginning, and so did my Lord Russell, there was nothing to be done by us in the country at that time. I did not then own I had seen my lord, but spoke as if this were brought me by a third person, because he had not given me liberty to tell them where his lodging was. Says I, 'My lord, I shall be able to give a better account of this in a day or two: shall I convey it to my lord, that you are willing to give a meeting?' 'Yes,' says he, with all my heart: this was the 2nd, 3rd, or 4th of October: I came to town on Saturday, and was carried to him on Monday; and I suppose this was Tuesday, the 2nd of October: on Wednesday I think I went to him again (but it is not very material), and told him I had been with the duke of Monmouth, and gave him a punctual account of what I had from him; and the duke did absolutely disown any such thing; and told me he never did give him any encouragement to proceed that way, because the countries were not in a disposition for action, nor could be put in readiness at that time: says my Lord Shaftesbury, 'It is false; they are afraid to own it; and,' says he, 'I have reason to believe there is some artificial bargain between his father and him, to save one another; for when I have brought him to action, I could never get him to put on, and therefore I suspect him; and,' says he 'several honest men in the city have puzzled me in asking how the duke of Monmouth lived: says he, 'they puzzled me,' and I could not answer the questions; for I know he must have his living from the king; and,' says he, 'we have different prospects; we are for a commonwealth, and he had no other design but his own personal interest, and that will not go



down with my people now (so he called them), they are all for a commonwealth: and then,' says he, 'it is to no purpose for me to see him; it will but widen the breach, and I dare not trust him to come hither.' Says I 'My Lord, that is a good one indeed—dare not you trust him, and yet do you send me to him on this errand?' 'Nay,' says he, 'it is because we have had some misunderstanding of late; but I believe he is true enough to the interest.' Says I, 'It is a great unhappiness to take this time to fall out; and I think it is so great a design that it ought to be undertaken with the greatest strength and coalition in the kingdom.' Says he, 'My friends are now gone so far that they cannot pull their foot back again without going further; for,' says he, 'it hath been communicated to so many that it is impossible to keep it from taking air, and it must go on.' Says he, 'We are not so unprovided as you think for; there are so many men that you will find as brisk men as any in England. Besides, we are to have 1000 or 1500 horse, that are to be drawn by insensible parties into town, that when the insurrection is, shall be able to scour the streets, and hinder them from forming their forces against us.' My lord, after great enlargement upon this head, and heads of the like nature, I told him I would not leave him thus, and that nothing should satisfy me, but an interview between him and the lord: no, I could not obtain it; but if I would go and tell them what a forwardness he was in, and that, if they would do themselves right, by putting themselves upon correspondent action in their respective places, and where their interest lay, well; otherwise he would go away without them: so I went again to the duke of Monmouth. I spake to him only (I never spake to my Lord Russell then, only we were together; but I had never come to any close conjunction of counsels in my life with him at that time). Says I to the duke, 'This man is mad, and his madness will prove fatal to us all; he hath been in a fright by being in the Tower, and carries those fears about him that cloud his understanding: I think his judgment hath deserted him, when he goes about with those strange sanguine hopes, that I cannot see what should support him in the ground of them. Therefore,' says I 'pray will you give him a meeting?' 'God-so, says the duke, 'with all my heart, and I desire nothing more.' Now, I told him, I had been with my Lord Shaftesbury, with other enlargements that I need not trouble your lordship with. 'Well,' says he, 'pray go to him, and try if possible to get a meeting.' So I went to him, and told him:—Says I, 'This is a great unhappiness, and it seems to be a great absurdity that you are so forward to act alone in such a thing as this.' 'Pray,' says I, 'without any more to do, since you have this confidence to send for me, let me prevail with you to meet them, and give them an interview, or else you and I must break. I will no longer hold any correspondence, unless it be so.' Says he, 'I tell you they will betray me.' In short, he did, with much importunity, yield, that he would come out the next night in a disguise. By this time it was Saturday; I take it to be the 6th of October; an almanack will settle that: so the next night, being Sunday, and the shops shut, he would come out in a concealment, be carried in a coach, and brought to his own house, which he thought then was safest. I came and gave the duke of Monmouth an account of it; the duke, I suppose, conveyed the same understanding to my Lord Russell; and I sup-

posed both would have been there accordingly, to have given the meeting; but next morning I found Colonel Rumsey had left a note at my house, that the meeting could not be that day. Then I went to the duke of Monmouth, and he had had the account before, that my Lord Shaftesbury did apprehend himself to be in some danger in that house, and that the apprehension had occasioned him to remove; but we should be sure to hear from him in two or three days. We took it as a waver, and thought he did from thence intend to abscond himself from us, and it proved so to me, for from that time I never saw him. But Captain Walcot came to me, and told me that he was withdrawn, but it was for fear his lodging might be discovered, but he did not doubt but in a week he would let me know where his lodging was: but told me within such a time, which I think was eight or ten days, there would be a rising; and I told the duke of Monmouth, and I believe he told my Lord Russell; and we believed his frenzy was now grown to that height that he would rise immediately and put his design in execution; so we endeavoured to prevent it. Upon which my Lord Russell (I was told) and the duke of Monmouth, did force their way to my Lord Shaftesbury's, and did persuade him to put off the day of rendezvous. I had not this from my Lord Russell, for I had not spoke a word to him; but the duke told me my Lord Russell had been with him (I had indeed an intimation that he had been with him,) but the duke told me, says he, 'I have not been with him, but my Lord Russell was, having been conveyed by Colonel Rumsey.' After this day was put off, it seems it was put off with this condition, that those lords, and divers others, should be in readiness to raise the country about that day fortnight, or thereabouts; for there was not a fortnight's time given: 'and,' says the duke of Monmouth, 'we have put it off; but now we must be in action, for there is no holding it off any longer. And,' says he, 'I have been at Wapping all night, and I never saw a company of bolder and brisker fellows in my life; and,' says he, 'I have been round the Tower, and seen the avenues of it; and I do not think it will be hard, in a little time, to possess ourselves of it; but,' says he, 'they are in the wrong way yet, we are engaged to be ready for them in a fortnight, and therefore,' says he, 'now we must apply ourselves to it as well as we can.' And thereupon I believe they did send into the country; and the duke of Monmouth told me, he spake to Mr. Trenchard, who was to take particular care of Somersetshire, with this circumstance; says he, 'I thought Mr. Trenchard had been a brisker fellow; for when I had told him of it, he looked so pale, I thought he would have swooned, when I brought him to the brink of action: 'and,' said I, 'Pray go and do what you can among your acquaintances; and truly, I thought it would have come then to action. But I went the next day to him, and he said it was impossible; they could not get the gentlemen of the country to stir yet.'

"This is just in the order it was done. When this was put off, then they were in a great hurry; and Captain Walcot had been several times with me, and discoursed of it. But upon this disappointment, they said it should be to the dishonour of the lords, that they were backward to perform their parts; still they were resolved to go on. And this had carried it to the latter end of October. About the 17th or 18th, Captain Walcot came to me, and told me, now they

were resolved positively to rise, and did believe that a smart party might perhaps meet with some great men. Thereupon I told the duke of it; I met him in the street, and went out of my own coach into his, and told him that there was some dark intimation as if there might be some attempt upon the king's person: with that he struck his breast with great emotion of spirit, and said, 'God-so, kill the king! I will never suffer that.' Then he went to the play-house to find Sir Thomas Armstrong, and send him up and down the city to put it off, as they did formerly; and it was done with that success that we were all quieted in our minds, that at that time nothing would be done: but upon the day the king came from Newmarket, we dined together: the duke of Monmouth was one; and there we had a notion conveyed among us, that some bold action should be done that day; which, comparing it with the king's coming, we concluded it was designed upon the king. And I remember my Lord Grey, says he, 'By God, if they do attempt any such thing, it cannot fail.' We were in great anxiety of mind till we heard the king's coach was coming, and Sir Thomas Armstrong not being there, we apprehended that he was to be one of the party, for he was not there. This failing, it was then next determined (which was the last alarm and news I had of it) to be done upon the 17th of November, the anniversary of Queen Elizabeth: and I remember it by this remark I made myself, that I feared it had been discovered, because I saw a proclamation a little before, forbidding public bonfires without leave of my lord mayor. It made some impressions upon me, that I thought they had got an intimation of our intention, and had therefore forbid that meeting. This, therefore, of the 17th of November being also disappointed, and my Lord Shaftesbury, being told things were not ripe in the country, took shipping and got away; and from that time I heard no more of him, till I heard he was dead. Now, Sir, after this we all began to lie under the same sense and apprehensions that my Lord Shaftesbury did, that we had gone so far, and communicated it to so many, that it was unsafe to make a retreat; and this being considered, it was also considered that so great an affair as that was, consisting of such infinite particulars, to be managed with so much fineness, and to have so many parts, it would be necessary that there should be some general council, that should take upon them the care of the whole. Upon these thoughts we resolved to erect a little cabal among ourselves, which did consist of six persons; and the persons were, the duke of Monmouth, my lord of Essex, my Lord Russell, Mr. Hampden, jun., Algernon Sidney, and myself."

On this hearsay evidence was Lord Russell condemned to death; and after the verdict had been pronounced the king was strongly solicited in his behalf. But Charles was inexorable; he dreaded the principles and popularity of Lord Russell; he deeply represented that eagerness and perseverance with which he had opposed him in the late parliaments. Lord Russell then resigned himself to his fate with admirable fortitude. His lady, that he might not be shocked in his last moments, summoned up the resolution of an heroine, and parted from him without shedding a tear. He behaved with surprising serenity of temper: immediately before he was conveyed to the scaffold he wound up his watch, saying, with a smile,—“Now I have done with time, and must henceforth

think solely of eternity.” The scaffold was erected in Lincoln's Inn Fields, that the triumph of the court might appear the more conspicuous, from his being conveyed through the whole city of London; even the populace wept as he passed along in the coach with Tillotson and Burnet. Dr. Burnet preached two sermons in Newgate to Lord Russell the day before he suffered, which were published by the author in 1713. In the preface he says, “I had been with the Lord Russell, in Newgate, four whole afternoons before that; for he desired to be alone till twelve of the clock. He did all that while possess his soul with so clear a serenity, in such a calm and Christian manner, that I still reckon it a particular happiness, as well as an honour, that I attended then upon him. Before I preached these sermons he received the sacrament from Dr. Tillotson's hands. When the office was ended he showed us the paper he had prepared for his last words. We had some discourse with him about the lawfulness of consultations in order to resistance in the state in which things were then. He thought the violence used in the matter of the sheriffs of London showed a design to destroy such men as the court thought stood in their way, of which he was among the first; he prayed God he might be the last. We thought that was indeed an unjustifiable account; till a total subversion came we still thought it was unlawful to resist. He said, it would be then too late; he had all along had other notions of the English government, but he would not then enter upon farther debates in these matters. He spent the rest of the day till towards evening in devotion; then his children and friends came to him. He spoke to his children in a way suited to their age, with a good measure of cheerfulness, and took leave of his friends in so calm a manner as surprised them all. The parting with his lady was not so easy to him: she stayed with him all the day and till eleven at night; then they parted in a solemn, grave silence. Upon which, when she was gone, he said to me—‘The bitterness of death is now past.’”

The execution was performed not on Tower Hill, the common place of execution for men of high rank, but in Lincoln's Inn Fields, in order that the citizens might be humbled by the spectacle of their once triumphant leader carried in his coach to death through the city, a device, which, like most others of the kind, produced an effect contrary to what was intended. In passing, he looked towards Southampton House; the tear started in his eye, but he instantly wiped it away. He prayed for the king; but, with a prescience of what afterwards happened, he foretold, “that although a cloud now hung over the nation, his death would do more service than his life could have done.”

Our space will now only permit us to notice Lord Russell's speech to the sheriffs, on delivering them the subjoined paper upon the scaffold just before his execution:—“I expected the noise would be such that I could not be very well heard. I was never very fond of much speaking, much less now; therefore I have set down in this paper all that I think fit to leave behind me. God knows how far I was always from designs against the king's person, or of altering the government; and I still pray for the preservation of both, and of the protestant religion.

“I am told that Capt. Walcot has said something concerning my knowledge of the plot. I know not whether the report be true or no, but I hope it is not; for to my knowledge I never saw him, to speak to him,



in my whole life; and in the words of a dying man, I know of no plot either against the king's life or the government. But I have now done with this world; I am going to a better. I forgive all the world, and I thank God, I die in charity with all men; and I wish all sincere protestants may love one another, and not make room for popery by their animosities."

The following is the substance of the paper delivered by Lord Russell to the sheriffs:—"I thank God I find myself so composed and prepared for death, and my thoughts so fixed on another world, that I hope in God I am quiet from setting my heart on this; yet I cannot forbear now the setting down in writing a further account of my condition to be left behind me, than I will venture to say at the place of execution, in the noise and clatter that is like to be there. I bless God heartily for those many blessings, which He in his infinite mercy hath bestowed upon me through the whole course of my life; that I was born of worthy and good parents, and had the advantage of a religious education, which are invaluable blessings; for even when I minded it least, it still hung about me and gave me checks; and has now for many years so influenced and possessed me, that I feel the happy effects of it in this my extremity, in which I have been so wonderfully (I thank God) supported, that neither my imprisonment nor fear of death have been able to discompose me in any degree; but, on the contrary, I have found the assurances of the love and mercy of God in and through my blessed Redeemer, in whom only I trust; and I do not question but I am going to partake of that fulness of joy which is in his presence. These hopes, therefore, do so wonderfully delight me that I think this is the happiest time of my life, though others may look upon it as the saddest.

"I have lived, and now am, of the reformed religion, a true and sincere protestant, and in the communion of the church of England; though I could never yet comply with, or rise up to, all the heights of many people. I wish with all my soul all our differences were removed; and that all sincere protestants would so far consider the danger of popery as to lay aside their heats and agree against the common enemy, and that the churchmen would be less severe, and the dissenters less scrupulous; for I think bitterness and persecution are at all times bad, but much more now.

"For popery, I look on it as an idolatrous and bloody religion, and therefore thought myself bound, in my station, to do all I could against it; and by that I foresaw I should procure such great enemies to myself, and so powerful ones, that I have been now for some time expecting the worst; and, blessed be God! I fall by the axe, and not by the fiery trial! yet, whatever apprehensions I had of popery, and of my own severe and heavy share I was like to have under it, when it should prevail, I never had a thought of doing any thing against it basely or inhumanly, but what would consist with the Christian religion, and the laws and liberties of this kingdom. And, I thank God, I have examined all my actions in that matter with so great care that I can appeal to God Almighty, who knows my heart, that I went on sincerely, without being moved either by passions, by-ends, or ill designs. I have always loved my country much more than my life, and never had any design of changing the government, which I value, and look upon as one of the best governments in the

world, and would always have been ready to venture my life for the preserving it; and would suffer any extremity rather than have consented to any design of taking away the king's life; neither had any man the impudence to propose so base and barbarous a thing to me; and I look upon it as a very unhappy and uneasy part of my present condition, that there should be so much as mention made of so vile a fact, though nothing in the least was said to prove any such matter, but the contrary by my Lord Howard; neither does any body, I am confident, believe the least of it; so that I need not, I think, say more.

"For the king, I do sincerely pray for him, and wish well to him and the nation, that they may be happy in one another; that he may be, indeed, the defender of the faith; that the protestant religion, and the peace and safety of the kingdom may be preserved and flourish under his government; and that himself, in his person, may be happy both here and hereafter. As for the share I had in the prosecution of the popish plot, I take God to witness, that I proceeded in it in the sincerity of my heart, being then really convinced (as I am still) that there was a conspiracy against the king, the nation, and the protestant religion; and I likewise profess, that I never knew any thing, directly or indirectly, of any practices with the witnesses, which I look upon as so horrid a thing that I never could have endured it. For, thank God, falsehood and cruelty were never in my nature, but always the farthest from it imaginable. I did believe, and do still, that popery is breaking in upon this nation, and that those that advance it, will stop at nothing to carry on their design. I am heartily sorry that so many protestants give their helping hand to it; but I hope God will preserve the protestant religion, and this nation, though I am afraid it will fall under very great trials, and very sharp sufferings; and, indeed, the impiety and profaneness that abounds, and appears so scandalously bare-faced everywhere, gives too just occasion to fear the worst thing that can befall a people. I pray God prevent it, and give those who have showed a concern for the public good, and have appeared hearty for the true interest of the nation, and the protestant religion, grace to live so, that they may not cast a reproach on that which they endeavoured to advance, which (God knows) has often given me sad thoughts; and I hope such of my friends as may think they are touched by this, will not take what I say in ill part, but will endeavour to amend their ways, and live suitable to the rules of the true reformed religion, which is the only thing that can administer true comfort at the latter end, and relieve a man when he comes to die. As for my present condition, I bless God I have no repining in my heart at it. I know, for my sins, I have deserved much worse at the hands of God; so that I cheerfully submit to so small a punishment as the being taken off a few years sooner, and the being made a spectacle to the world. I do freely forgive all the world, particularly those concerned in taking away my life; and I desire and conjure all my friends to think of no revenge, but to submit to the holy will of God, into whose hands I resign myself entirely. But to look back a little; I cannot but give some touch about the bill of exclusion, and show the reason of my appearing in that business, which, in short, is this—that I thought the nation in such

danger of popery, and that the expectations of a popish successor (as I have said in parliament) put the king's life likewise in much danger, that I saw no way so effectual to secure both as such a bill. As to the limitations that were proposed, if they were sincerely offered, and had passed into a law, the duke then should have been excluded from the power of a king, and the government quite altered, and little more than the name of a king left; so I could not see either sin or fault in the one, when all the people were willing to admit of the other; but thought it better to have a king with his prerogative, and the nation easy and safe under him, than a king without it, which would breed perpetual jealousies and a continual struggle. All this I say only to justify myself, not to inflame others, though I cannot but think my earnestness in that matter has had no small influence in my present sufferings. But I have now done with this world, and am going to a kingdom which cannot be moved. And as to the conspiring to seize the guards, which is the crime for which I am condemned, and which is made a constructive reason, for taking away the king's life, to bring it within the statute of Edward III., I shall give this true and clear account:—I never was at Mr. Shephard's with that company but once, and there was no undertaking then of securing or seizing the guards, nor any appointed to view or examine them. Some discourse there was of the feasibility of it; and several times by accident, in general discourse elsewhere, I have heard it mentioned as a thing which might easily be done, but never consented to as a thing fit to be done. And I remember particularly, at my Lord Shaftesbury's, there being some general discourse of this kind, I immediately flew out and exclaimed against it; and asked, if the thing succeeded, what must be done next, but mastering the guards and killing them in cold blood? which I looked upon as a detestable thing, and so like a popish practice, that I could not but abhor it. And at the same time, the duke of Monmouth took me by the hand, and told me very kindly—'My Lord, I see you and I are of a temper; did you ever hear so horrid a thing?' And I must needs do him justice to declare, that I ever observed in him an abhorrence of all base things. As to my going to Mr. Shephard's, I went with an intention to taste sherry; for he had promised to reserve for me the next very good piece he met with when I went out of town; and if he recollects himself, he may remember I asked him about it, and he went and fetched a bottle; but when I tasted it, I said it was hot in the mouth, and desired that whenever he met with a choice piece, he would keep it for me, which he promised. I enlarge the more upon this, because Sir George Jefferies insinuated to the jury, as if I had made a story about going thither; but I never said that was the only reason. I will now truly and plainly add the rest. I was, the day before this meeting, come to town for two or three days, as I had done once or twice before, having a very near and dear relation lying in a languishing and desperate condition; and the duke of Monmouth came to me, and told me, he was extremely glad I was come to town, for my Lord Shaftesbury and some hot men would undo us all. 'How so, my Lord?' I said—'Why (answered he) they will certainly do some disorderly thing or other, if great care be not taken; and therefore, for God's sake, use your endeavour with your friends to prevent any

thing of this kind.' He told me that there would be company at Mr. Shephard's that night, and desired me to be at home in the evening, and he would call on me, which he did. And when I came into the room, I saw Mr. Rumsey by the chimney, though he swears he came in afterward; and there were things said by some, with much more heat than judgment, which I did sufficiently disapprove: and yet for these things I stand condemned; but, I thank God, my part was sincere and well meant. It is, I know, inferred from hence, and pressed to me, that I was acquainted with these heats and ill designs, and did not discover them. But this could be but misprision of treason at most; so I die innocent of the crime I stand condemned for. I hope nobody will imagine that so mean a thought should enter into me as to go about to save myself by accusing others; the part that some have acted lately of that kind has not been such as to invite me to love life at such a rate. As for the sentence of death passed upon me, I cannot but think it a very hard one; for nothing was sworn against me (whether true or false I will not now examine) but some discourses about making some stir; and this is not levying war against the king, which is treason by the statute of Edward III., not the consulting and discoursing about it; which was all that is witnessed against me; but, by a strange fetch, the design of seizing the guards was construed a design of killing the king; and so I was in that cast.

"And now I have truly and sincerely told what my part was in that which cannot be more than a bare misprision; and yet I am condemned as guilty of a design of killing the king. I pray God, lay not this to the charge, neither of the king, council, nor judges, nor sheriffs, nor jury; and for the witnesses, I pity them, and wish them well. I shall not reckon up the particulars wherein they did me wrong; I had rather their own conscience would do that; to which, and the mercies of God, I leave them; only I shall aver, that what I said of my not hearing Colonel Rumsey deliver any message from my Lord Shaftesbury was true; for I always detested lying, though never so much to my advantage. I hope none will be so unjust and uncharitable as to think I would venture on it in these my last words, for which I am soon to give an account to the great God, the searcher of hearts and judge of all things. From the time of choosing sheriffs, I concluded the heat in that matter would produce something of this kind; and I am not much surprised to find it fall upon me; and I wish what is done to me may put a stop, and satiate some people's revenge, and that no more innocent blood be shed; for I must, and do still look upon mine to be such, since I know I was guilty of no treason; and therefore would not betray my innocence by flight (though much pressed to it), of which I do not, I thank God, yet repent, how fatal soever it may have seemed to have proved to me; for I looked upon my death in this manner (I thank God) with other eyes than the world does. I know I said but little at the trial, and I suppose it looks more like innocence than guilt. I was also advised not to confess matter of fact plainly, since that certainly must have brought me within the guilt of misprision; and thus, being restrained from dealing frankly and openly, I chose rather to say little than to depart from that ingenuity that, by the grace of God, I had carried along with me in the former part of my life; and so



could easier be silent, and leave the whole matter to the consciences of the jury, than to make the last and solemnest part of my life so different from the course of it, as the using little tricks and evasions must have been; nor did I ever pretend to any great readiness in speaking. I wish those gentlemen of the law, who have it, would make more conscience in the use of it, and not run men down, and, by strains and fetches, impose on easy and willing juries, to the ruin of innocent men; for to kill by forms and subtleties of the law, is the worst sort of murder. But I wish the rage of hot men, and the partiality of juries, may be stopped with my blood, which I would offer up with so much the more joy if I thought I should be the last that were to suffer in such a way. Since my sentence I have had few thoughts but preparatory ones for death; yet the importunity of my friends, and particularly the best and dearest wife in the world, prevailed with me to sign petitions, and make an address for my life, to which I was ever averse; for (I thank God) though in all respects I have lived the happiest and contentedst man in the world (for now very near fourteen years), yet I am so willing to leave all, that it was not without difficulty that I did any thing for the saving of my life, that was begging; but I was willing to let my friends see what power they had over me, and that I was not obstinate nor sullen, but would do any thing that an honest man could do for their satisfaction, which was the only motive that swayed or had any weight with me. And now, to sum up all, as I had not any design against the king's life, or the life of any man whatsoever, so I never was in any contrivance of altering the government. What the heats, passions, and vanities of other men have occasioned, I ought not to be responsible for, nor could I help them, though I now suffer for them. But the will of the Lord be done, into whose hands I commend my spirit! and trust that 'Thou, O most merciful Father, hast forgiven all my transgressions, the sins of my youth, and all the errors of my past life, and that thou wilt not lay my secret sins and ignorances to my charge, but wilt graciously support me during that small time of life now before me, and assist me in my last moments, and not leave me then to be disordered by fear, or any other temptations, but make the light of thy countenance to shine upon me. Thou art my sun and my shield, and as thou supportest me by thy grace, so I hope thou wilt hereafter crown me with glory, and receive me into the fellowship of angels and saints, in that blessed inheritance purchased for me by my most merciful Redeemer, who is, I trust, at thy right hand, preparing a place for me, and is ready to receive me; into whose hands I commend my spirit!'" Lord Russell died as he lived: to the last the friend of truth, protestantism, and the liberties of his country.

**RUSSELL, LADY RACHEL.**—This distinguished lady was the wife of the above nobleman, and as celebrated for her devotion to her husband as she was for her literary eminence. She was born in 1636, married to Lord Russell in 1667, and survived him about forty years. But few particulars of Lady Russell's life have been preserved, but her "Letters" have been often reprinted, one of which we take as a specimen. It was written to the celebrated Dr. Fitzwilliam:—

"I have received, good Doctor, your friendly letter and excellent prayers, indeed, very excellent

ones; and although neither could have come too soon, yet I could not wonder they staid so long. The rigour of the season has been as extreme as ever was known in England, or in these parts of the world; but a little time of patience has carried us through all the inconveniencies and hardship of it, yet not without very great and very sharp sufferings to numbers of the poorer sort; the consideration of which is a most fit contemplation for my sad thoughts,



whose sufferings of another nature will have a like period; and, by faith and trust in God, a happy one. when I shall for ever (as is my hope my loved lord is now) be enabled to perform the everlasting race of obedience, which here, by reason of those strong impressions things in this life of sense make upon us, is much weakened. But I am much encouraged by your allowing that I have a just sense of sorrow, and that you saw not my mourning so much to be condemned as you apprehended they were; it excites me better to struggle for my duty, than, when doing all I can, to think I do so ill, that I may have reason to be amazed, and fear a punishment in both states: but my merciful Father truly knows the sharpness of my sorrows, and the weakness of my person, not fitted to stand out against such storms; but with his help we can do all things. As to the two points your letter, Doctor, insists upon, I will first say for myself. I am very confident I shall ever so take either the reproof, caution, or advice of a friend in such a manner, as I shall never lose a friend for acting the part of one to me, who shall make at least this advantage by finding such, that I shall be subject to the fewer deliberate follies; by sudden acts, I expect to be guilty of many, left to the trouble and distraction of choice alone as I must now be. Therefore, good Doctor, let me engage you to continue the same way of proceeding, though I may not always comply with what you offer to me, yet that may be the best for me, if I could discern it so. Now for the first particular concerning a chaplain, I shall not be untractable. I told you I could not live under my distresses without one: for the delay I touched upon, the distance of time now before I shall be settled, so as to require the use of one, will much take off my former objections; and

as to the definition of a prudent person, you and I shall reconcile it to the same thing. I approve with you the church of England the best church, the best offices and services in it, upon the face of the earth, that we know of; but, Sir, I shall covet one so moderate as not to be impatient and passionate against all such as cannot think so too; but of such a temper as to be able to converse peaceably with such as may have freedom in my family, though not of it, without giving offence, and I take it the best way of gaining good people to our opinions.

"As to your kind offer of assistance, whenever cause for it, I shall ever use a freedom with you, Sir; but, as a fit return, remember an old proverb, not to spur a free horse too fast. Sir, your circumstances, and my heavy ones, may most likely render that unfit; but I shall not in appearance be soon in want, seeing my removes next summer will probably be very short. For, having an eye upon any particular person, I must approve, and thank you for your kindness in it; but if you have, let it be so; the person may not know it, for this reason; several that had opportunities of seeing me often in my first extremities, urged my doing what you have since done; and to them I answered as I have to you."

RUSSELL, ALEXANDER, an eminent physician, who was a native of Edinburgh, in which city he received his education, and having taken his degree of M.D., he came to London, but afterwards sailed to Aleppo, where he was appointed physician to the English factory there. While there he employed all his leisure in the collection of information relative to the natural productions of that part of the world. The result of these inquiries appeared in 1756, in a work entitled "The Natural History of Aleppo and the Parts Adjacent." Three years after Dr. Russell returned to England, and was appointed one of the physicians to St. Thomas's hospital, which office he held till his death, which took place in 1770.

RUSSELL, WILLIAM, a bachelor of music, who was born in London in the year 1777. At the age of eight he was placed under the tuition of Cope, organist of the church of St. Saviour, Southwark, but his father being partial to cathedral music, engaged also Shrubsole, the organist of Spa Fields chapel, who had formerly been in the cathedral of Canterbury, and the organist at Bangor, to instruct his son in cathedral service. An ardent desire to attain eminence in his profession first led Russell to examine the writings of Haydn and Mozart; and it was, perhaps, in a great measure, from an attentive study of their scores, that he might date his great knowledge and excellence in the art, both as a performer and composer. In the year 1789 his father appointed him his deputy, as organist of St. Mary's, Aldermanbury, and he continued to officiate there till the autumn of 1793, when he was appointed organist of Queen Street chapel, in Lincoln's Inn Fields. At the time that he was engaged in this chapel, a cathedral service was performed there by a small but very respectable choir. Russell continued in this engagement till the middle of 1798. He then returned, for about three months, to St. Mary's, Aldermanbury, till September of the same year, when he was elected organist of St. Ann's, Limehouse. In 1801 he was unanimously elected organist of the Foundling chapel. In the year 1798 he had been a candidate with six others for this situation, at the resignation of Grenville; but, owing to the powerful interest that had been made for the per-

son who succeeded, his wishes were at that time frustrated. With respect to his theatrical engagements, Russell's *entre* was as piano-forte player and composer at Sadler's Wells in the year 1800. He continued to hold these situations for four seasons, till a change of proprietors took place, and Reeve purchased an eighth in the concern, after which his services, of course, were no longer wanted. In 1801 the managers of Covent Garden theatre engaged him to preside at the piano-forte there, for the express purpose, as they stated to him, of accompanying Messrs. Billington, Storace, and Braham. Russell's theatrical compositions are numerous, but consist chiefly of dramatic spectacles and pantomimes. They amount, in the whole, to about twenty, and were principally written for Covent Garden, Sadler's Wells, and the Circus. He composed also two oratorios, "The Redemption of Israel," and "Job," and four odes, one on music, another to the genius of Handel, a third on St. Cecilia's day, and a fourth to harmony, besides several voluntaries, glees, and single songs. As a composer, Russell had great excellence, and as a performer on the piano-forte and organ, he had few equals. He died in the year 1813, aged thirty-six.

RUSSELL, WILLIAM, an historical writer of eminence, who was born in Mid-Lothian in 1746, and having received his education, he was apprenticed to a bookseller and printer. After he had completed his time he published "A Collection of Modern Poems." He then removed to London and commenced business as a printer, and also as a writer for the press. He was the author of "A History of America, from its Discovery by Columbus, to the Conclusion of the Late War," a "History of Modern Europe, with an Account of the Decline and Fall of the Roman Empire," and several other works of a similar description. He obtained the diploma of LL. D. from a Scottish university, after which he commenced "A History of Ancient Europe," but died suddenly in 1793.

RUTLEDGE, EDWARD, an American leader who was one of the signers of the declaration of independence. He was born of a respectable family at Charleston, South Carolina, in November 1749. After a proper education, he was placed in the office of his elder brother, to prepare himself for the practice of the law. In 1769 he was sent to England to complete his legal studies, where he was entered at the Temple. On his return home in 1773, Mr. Rutledge commenced the practice of his profession, and was rising to eminence as a lawyer, when he was elected to a seat in the first continental congress assembled at Philadelphia in 1774. His having been chosen at his age to so dignified a post, shows the high esteem with which he was thus early regarded by his countrymen. Owing to the strict secrecy which was preserved concerning the transactions of the congress at that time, nothing is known of his course in this new situation. He continued a member till 1777, and took an active part in the debates preceding the declaration of independence. When that decisive measure was adopted, and the political horizon of the United States had become darkened by the misfortune of Long Island, with other embarrassing circumstances, the British renewed their negotiations for a reconciliation. Dr. Franklin, John Adams, and Mr. Rutledge, were deputed by congress to confer with Lord Howe on the subject. This conference accordingly took place, but resulted in nothing of importance.



to either party. Mr. Rutledge used afterwards to relate an anecdote of Dr. Franklin to this effect: When the commissioners took leave of Lord Howe, his lordship had them conveyed to New York in his own barge. As they approached the wharf, the doctor began to jingle some gold and silver coin in his pocket. Upon their arrival at the wharf, he offered a handful of the money to the sailors who had rowed the boat; but the commanding officer not permitting them to receive it, he replaced it in his pocket, and afterwards explained this conduct to his associates by saying, "As these people are under the impression that we have not a farthing of hard money in the country, I thought I would convince them of their mistake."

In 1779 Mr. Rutledge was again appointed to congress, but indisposition obliged him to return home before he had taken his seat. His native state had now become the theatre of war, the scantiness of its population offering a comparatively easy conquest to the British arms. Mr. Rutledge commanded a company in a battalion of artillery, and was engaged in dislodging a party of regular troops from Port Royal island, and notwithstanding their superior discipline and their advantages of position, the troops were compelled to retreat. Whilst Charleston was closely beleaguered, Mr. Rutledge endeavoured to elude the vigilance of the British, in order to accelerate the advance of troops to its relief. In this attempt he was taken prisoner and sent to St. Augustine, where he remained near twelve months before he was exchanged. He afterwards resided some time in the vicinity of Philadelphia, but, as soon as possible, proceeded to the south, and, on the re-establishment of civil government in Carolina, after the successes of the Americans there, in 1782, was one of the representatives who were convened at the village of Jacksonborough. Though he assented, as a member of this assembly, to the adoption of a bill of pains and penalties, he was inclined to excuse such as were compelled, by unavoidable circumstances, to keep aloof from the standard of freedom. This intemperate convention adjourned a little previous to the evacuation of Charleston by the British, in December 1782, when Mr. Rutledge returned home, and soon after resumed the practice of his profession. He was a conspicuous member of the state legislature, in which body he was opposed to any further increase of African slavery in the Southern States, and, afterwards, an unwearied advocate of the federal constitution. Mr. Rutledge was subsequently elected colonel of an artillery regiment, and supplied the place of General Pinkney in the senate, upon that gentleman's leaving his seat. He quitted the profession of the law in the year 1798, when he was elected governor of the state; but lived to complete only half the term. His weak constitution had become considerably broken by hereditary gout, which did not, however, make him relax in the execution of his official duties. While attending a session of the legislature at Columbia, his sickness increased so much as to render him desirous of returning to Charleston; but, in compliance with the requisitions of the state constitution, he remained at the seat of government until the legislature had adjourned, and, while on his return home, encountered heavy rains and cold. Soon after his arrival at Charleston, he was confined to his bed, and expired on the 23rd of January, 1800.

RUTHERFORD, DANIEL, was born in Edinburgh on the 3rd of November, 1749, and after receiving the rudiments of his education, he went to the university of Edinburgh for further improvement. After finishing a regular course under the professors of that foundation he entered upon his medical studies. He attended the lectures on chemistry, first as given by Dr. Cullen, and afterwards by Dr. Black, who succeeded Dr. Cullen as professor of chemistry in the year 1766. He was a pupil at the botanical lectures of Dr. Hope, and at those on the *materiæ medicæ* by Dr. Home. He attended the lectures, not only on the theory, but also on the practice of medicine, as delivered both by Dr. Cullen and by Dr. John Gregory; for at that time the professorships of the theory and practice of physic were conjoined, and these branches of medical science were taught in alternate years by the conjunct professors; a mode of teaching which was attended with many great advantages. By means such as these, the attentive student had not only an opportunity of hearing the sentiments of different eminent teachers, on those subjects most immediately connected with the successful cure of diseases, but of hearing the philosophy of the human body, and the principles upon which its diseases are to be removed, illustrated, and explained by two different professors, in one connected chain of reasoning. But if Dr. Rutherford enjoyed peculiar advantages from the plan on which the lectures on the theory and practice of medicine were then conducted, he was no less fortunate in the study of his profession at Edinburgh, from having an opportunity of witnessing actual practice, directed by eminent men, in an extensive and well-regulated hospital. From the commencement of his medical studies at Edinburgh, he became a pupil at the royal infirmary. There he had an opportunity of following several surgeons of great eminence, particularly Messrs. Alexander Wood, William Chalmers, and James Rae, men deservedly eminent in their profession, and who, as successful operators, have certainly not been since excelled in Edinburgh. He followed also, with great industry, the career of the ordinary physicians of the infirmary, which was at that time under the charge of Drs. Clerk, Drummond, Hope, and Stedman, all of whom were just and universally esteemed judicious practitioners and learned men. But as an observer of actual practice he paid particular attention to the clinical wards of the infirmary, where that practice was then conducted, and the lectures delivered by Drs. Cullen and John Gregory, at the time conjunct clinical lecturers, as well as the conjunct professors of the theory and practice.

Dr. Rutherford's attendance on medical lectures at Edinburgh was concluded by his obtaining the degree of doctor of medicine from the university. That event took place at the public graduation in 1772; when, after finishing all the stated trials, with great approbation, he was, with fourteen others, promoted to the highest academical honours in medicine. His inaugural dissertation, which, according to the stated rules of the university, must be published, did him great honour, both at home and abroad. He had also a strong predilection for chemistry, and he selected a chemical subject. The subject of this dissertation was *De aëre fixo*. It was subjected to the examination of the then eminent professor of chemistry, Dr. Black, who, in the public hall, and in the

presence of the assembled university, bestowed upon it very high encomiums. It is indeed true that, of late years, very great, unexpected, and important discoveries, have taken place in chemical philosophy. We cannot, therefore, expect to find in Dr. Rutherford's dissertation on fixed air the name given by Hales, Black, Priestley, and every other eminent philosopher, to what is now called carbonic acid gas, all that is at present known respecting that singular combination of carbon and oxygen. His dissertation, however, contained many important observations respecting that fluid. But it was still more distinguished by another particular; it evidently demonstrated that Dr. Rutherford had discovered a new gaseous fluid, respecting which much has, of late, been said by the most eminent modern philosophers, and which some of them have distinguished by the name of *azote*, and others of *nitrogen*. From these circumstances it is not wonderful that Dr. Rutherford's inaugural dissertation obtained great approbation from the most eminent chemists, not only in Edinburgh, but also in London and Paris.

After completing his academical course at Edinburgh, Dr. Rutherford prosecuted his studies for some time at other distinguished seminaries for medical education. He went first to London, afterwards to France, and then to Italy. In these countries he contemplated and cultivated with attention, not foreign amusements or luxuries, but the philosophy and medicine of enlightened men and enlightened nations. After passing about three years abroad he returned to Great Britain, and immediately entered upon the practice of medicine in the city of Edinburgh. He first became a licentiate of the royal college of physicians there, in the year 1776; and after the lapse of one year, the term of noviciate required by the laws of the college, to give a fair opportunity for estimating character, he was by that learned body unanimously raised to the rank of a fellow, on the 6th of May, 1777.

From his father's celebrity, as well as his own character, his practice was soon as extensive as could reasonably be expected by a young man. But medical practice by no means occupied his whole time or attention. Soon after settling in Edinburgh he was elected a member of the philosophical society, as it was then denominated, but which has been since incorporated by a charter from the crown, under the name of the royal society of Edinburgh.

In the philosophical society, which was then presided over by the venerable Lord Kaimes, and which consisted of but a small select number, it was the practice for each of the members to furnish papers in rotation. When it came to Dr. Rutherford's turn, probably from his predilection for chemistry, he presented a dissertation on a saline body, which had at that time obtained particular notice—nitre, as it was then denominated, or, as it was afterwards styled, nitrate of potass. The experiments of Dr. Priestley had pointed out this saline body to philosophers, as furnishing a large portion of what, at that time, was termed vital air, from its being thought essential to the support of life, but which is now denominated oxygene gas, from its containing, in a gaseous form, what is, perhaps, an essential constituent of every acid. In that paper, which was read before the philosophical society of Edinburgh, in the winter of 1778, long prior to any proper account of the discoveries of the illustrious Lavoisier having reached the country, Dr.

Rutherford at least suggested to his fellow-members what the great French philosopher afterwards demonstrated.

After Dr. Rutherford had continued to practice medicine, and to cultivate philosophy, in Edinburgh for about ten years, he was on the 1st of December, 1786, on the death of Dr. John Hope, admitted into the university, as professor of botany, by commissioners both from the crown and from the town-council. He was at the same time appointed king's botanist for Scotland; and, in consequence of that appointment, was entrusted with the charge of the royal botanical garden at Edinburgh.

By his commission from the town-council he was nominated, as his predecessor had been, a member of the faculty of medicine in the university. By that nomination he became connected with the royal infirmary, as one of the clinical physicians; and, besides his botanical lectures, he took regularly a share in the lectures on the cases of patients in the clinical wards, selected from the whole that are admitted into the hospital, as being most instructive to the attentive observer. A few years after Dr. Rutherford's admission into the university, he became still more intimately connected with the royal infirmary; for, on the death of Dr. Henry Cullen, in 1791, he was elected one of the physicians in ordinary to that extensive establishment. To these important offices, a large portion of his time was necessarily dedicated. It is not, therefore, wonderful that at this period he was under the necessity of, in some degree, deserting his favourite study, chemical philosophy. But a regular and due attention to every duty, both public and private, did not prevent him from continuing to be an active member and regular attendant, not only on the royal society and on the royal college of physicians, but also on societies of a more private nature, which have been accompanied with the most happy effects at Edinburgh, both in promoting social intercourse among medical practitioners, and in improving their knowledge of the profession.

Soon after Dr. Rutherford's admission into the university of Edinburgh, a change took place in his domestic life. On the 13th of December, 1786, he was married to Miss Harriet Mitchelson, youngest daughter of John Mitchelson, Esq., of Middleton. By that marriage he had several children.

Dr. Rutherford, during the course of a long life, enjoyed tolerable, but by no means uninterrupted good health. For as early as the tenth year of his age, when it is not reasonable to suppose that luxurious living could have any influence in inducing disease, he was attacked with distinctly marked symptoms of gout, a disease which he probably derived from inheritance, for both his father and grandfather had been subject to it at very early periods of life. Although he had but little reason to complain of other diseases, yet this can never be said to have left him, and he afterwards suffered from it severely. With the view of combating this distressing complaint, he gave a fair trial, for the space of about two years, to the most abstemious diet, and to a total abstinence from every species of drink stronger than pure water. But during that period his gout became more severe than it had ever been before. And, as he found that this mode of living impaired his strength, both of mind and body, he prudently deserted it, deriving his principal



relief from patience, flannel, and the attention of friends.

He thought, however, that he in general passed the winter more easily when he could conveniently dedicate a few weeks in the autumn to relaxation from business and to the warm baths at Buxton. But, notwithstanding this, the gout still continued frequently to visit, and in all probability at last proved fatal to him; for he died suddenly, on the 15th November, 1819, in the seventy-first year of his age.

**RUTTY, JOHN**, a medical practitioner and writer, who was born in 1698, and educated partly at Dublin and partly in London. He then went to Holland, where he took his doctor's degree, and then settled in Dublin. He was the author of several works which display considerable ability and much eccentricity of character. The principal of them are his "History of the Quakers," "An Essay on Women Preaching," "A Synopsis of Mineral Waters," and "An Essay towards a Natural History of the Vicinity of Dublin." His death took place in 1775.

**RUYSCH, RACHEL**, one of the most celebrated painters of fruit and flowers. She was born at Amsterdam in 1664, and died in 1750. Her pictures are distinguished for truth and splendour of colouring, united with great finish.

**RUYSDAEL, or RUYSDAAL, JAMES**, a celebrated landscape painter, who was born in 1635 at Harlem. His brother Solomon, who was born in 1616, and known for the beauty of his representation of marbles, &c., seems to have been his teacher. James Ruysdael died in his native city in 1681. His aim appears to have been a faithful but poetical conception of gloomy, and sometimes wild nature. Landscapes with dark clouds hanging over them, churchyards, or thick woods after a thunder-storm, cascades between thick foliage, lakes and rivulets surrounded by overhanging trees, &c., are his subjects, and are represented admirably. The figures in his paintings were executed by others.

**RUYTER, MICHAEL FITZ ADRIAN**, a celebrated Dutch admiral, who was born at Flushing in 1607. He entered young into the naval service of his country, and rose from the situation of cabin-boy to that of captain in 1635. He was sent in 1641 to the assistance of the Portuguese, who had thrown off the yoke of Spain, on which occasion he was appointed rear-admiral, and two years after he was employed against the Barbary corsairs. In the war between the Dutch and English, which commenced in 1652, Ruyter repeatedly distinguished himself, especially in the terrible battle fought in February 1653, near the mouth of the channel, when Blake commanded the English, and Tromp and Ruyter the Dutch. He afterwards served against the Portuguese, the Swedes, and the Algerines, previously to the naval warfare between England and Holland in the reign of Charles II. He commanded in the great battle fought in the Downs in June 1666, against Prince Rupert and the duke of Alhmarle; and in the following year he insulted the English by his memorable expedition up the Thames, when he destroyed Upnor castle, and burned some ships at Chatham. He was admiral of the Dutch fleet at the battle of Solebay in 1672, and signalized his skill and courage on several other occasions. He died in the port of Syracuse on the 29th of April, 1676, in consequence of a wound received in an en-

gagement with the French, a few days before, off Messina. His body was carried to Amsterdam, where the states-general erected a monument to his memory.

**RYAN, LACY**.—This gentleman, though generally considered a native of Ireland, was born in the parish of St Margaret, Westminster, about 1694. He was the son of Daniel Ryan, a tailor, and was educated at St. Paul's school. He had some thoughts of going to the East Indies with his brother, but a stronger propensity for the stage prevailing, by the friendship of Sir Richard Steele, he was introduced into the Haymarket company in 1710, and played with considerable success in the part of Marcus in "Cato," during the first run of that play in 1712, though then but eighteen years of age. From that time he rose in his profession, and constantly sustained important parts, both in tragedy and comedy. In his person he was well made; his judgment was critical and correct, his understanding accurately just, and his emphasis was perfect even to a musical exactness.

The friendship subsisting between Ryan and his great theatrical contemporary, Quin, is well known to have been inviolable, and reflects honour to them both. That valuable and justly admired veteran of the English stage, even when he had quitted it on his own account, yet for some years afterwards made an annual appearance in his favourite character of Sir John Falstaff, for the benefit of Mr. Ryan; and when, at last, he prudently declined hazarding any longer that reputation which he had so nobly purchased, by venturing into the field under the disadvantages of age and infirmity, yet even then, in the service of that friend, he continued to exert himself; and when his person could no longer avail him, he, to speak in Falstaff's language, "used his credit; yea, and so used it,"—that he has been known, by his interest, to have sold in the rooms of Bath, among persons who could very few of them be present at the play, as many tickets for Mr. Ryan's benefit as have amounted to one hundred guineas. Mr. Ryan is known to have been a great walker; and when he meditated a sally of unusual length, as often as he could he would prevail on the late Mr. Gibbon of Covent Garden theatre, to be his companion. But much exercise not suiting the habits of this gentleman, he was rarely to be tempted farther than the outskirts of London. Mr. Ryan, at length, in the sixty-eighth year of life, fifty years of which he spent in the service and entertainment of the public, paid the great debt of nature at Bath, to which place he had retired for his health, the 15th of August, 1760.

**RYER, PETER DU**, a French writer, who was born at Paris in 1605, and, being liberally educated, made great progress in literature. He was made secretary to the king in 1626; but marrying early, was obliged to sell his place in 1633. He subsequently became secretary to the duke of Vendome. His writings gained him a place in the French academy in 1646, and he was afterwards made historiographer of France with a pension. He is the author of nineteen dramas, and thirteen translations, which, says Voltaire, "were all well received in his time; yet necessity, as may easily be imagined, would not permit him to give that perfection to his works as was requisite to make their merit lasting. He died in 1658."

**RYMER, THOMAS**, was born in the north of

England, and educated at the grammar school of Northallerton, after which he was admitted a scholar at Cambridge. On quitting the university he became a member of Gray's Inn, and in 1662 succeeded Mr. Shadwell as historiographer to King William III. His valuable collection of "The Fœdera," continued from his death by Mr. Sanderson, extends to twenty volumes; and was abridged by M. Rapin in French, in Le Clerc's "Bibliothèque." Mr. Rymer was also the author of "A View of the Tragedies of the Last Age," which occasioned those admirable remarks preserved in the preface to Colman's edition of "Beaumont and Fletcher," and since by Dr. Johnson in his "Life of Dryden." The strong language which he employed in his "View of the Tragedies of the Last Age," against the inimitable Shakspeare, are scarcely to be forgiven, and must surely be considered as a kind of sacrilege committed on the *Sanctum Sanctorum* of the Muses. He wrote "Edgar, a Tragedy," in 1678, and he was a very excellent antiquary and historian. Some of his works relating to our constitution are remarkably good, and his well-known work, "The Fœdera" will stand an everlasting monument of his worth, his indefatigable assiduity, and clearness of judgment as an historical compiler. This work has been since published with considerable additions by the committee of public records. He died in 1713.

SAAVEDRA, FAXARDO DIEGO DE, a learned Spanish writer, who was born at Algezares in May 1584, and educated at Salamanca. In 1606 he went to Rome as secretary to the cardinal Gaspar de Borja, who was appointed Spanish ambassador to the pope, and assisted in the conclaves held for the election of the popes Gregory XV. and Urban VIII. For these services Saavedra was rewarded with a canonry in the church of St. James, although he had never taken orders. Some time after he was appointed agent from the court of Spain at Rome. In 1636 he assisted at the electoral congress held there, in which Ferdinand III. was chosen king of the Romans. After being employed in many other diplomatic affairs of importance, he returned to Madrid in 1646, and was appointed master of ceremonies in the introduction of ambassadors; but he did not enjoy this honour long, as he died in 1648. In his public character he rendered the state very important services, and, as a writer, is ranked among those who have contributed to polish and enrich the Spanish language. The Spanish critics, who place him among their classics, say he wrote Spanish as Tacitus wrote Latin. He has long been known, even in this country, by his "Emblems." These were first printed in 1640 under the title of "Idea de un Principe Politico Christiano Representada en cien Empresas," and reprinted at Milan in 1642; they were afterwards translated into Latin, and published under the title of "Symbola Christiano-Politica." He wrote also "Corona Gotica, Castellana, y Austriaca Politicamente Illustrada," and "Respublica Literaria."

SABATIER, ANTOINE, a learned French writer, who was born in 1741. Having completed his studies, he assumed the clerical tonsure, and the title of abbé; but at the same time he devoted himself to literature. He was at first connected with the philosophical party of the French literati, whose society, however, he left, and afterwards displayed his enmity to them on every possible occasion. His most celebrated work is entitled, "Les Trois Siecles de la Litterature Francais, ou Tableau de l'Esprit de

nos Ecrivains depuis Francois I. Jusqu'en 1772." This work procured him many enemies, but brought him into notice. M. Sabatier now assumed the character of an ardent defender of religion and morality. He left France during the revolution, and did not return till after the restoration of the Bourbons, and died in one of the hospitals of the Charitable Sisters at Paris, on the 15th of June, 1817. His works are very numerous: one of the principal, besides that already mentioned, was entitled "Les Siecles Païens, ou Dictionnaire Mythologique, Heroique, Politique, Litteraire et Geographique de l'Antiquite Païenne."

SABATIER, PETER, a learned French writer who was born at Poitiers in 1682, and died at Rheims in March 1742. He spent twenty years of his life in preparing for the press a valuable edition of all the Latin versions of the Scriptures, collected together, and united in one point of view. It consists of three volumes folio; but he lived only to print one volume; the others were completed by La Rue. The title is "Bibliorum Sacrorum Latinæ Versiones Antiquæ seu Vetus Italica, et Ceteræ quæcunque in Codicibus MSS. et Antiquorum Libris reperiri potuerunt."

SABATIER, RAPHAEL BIENVENU, an eminent French surgeon who was born at Paris in October 1732, and after studying there acquired the first rank in his profession. He became censor-royal of the academy of sciences, professor and demonstrator of the surgical schools, secretary of correspondence, surgeon-major of the hospital of invalids, and a member of the institute. His education had been more liberal and comprehensive than usual. He not only was an excellent Greek and Latin scholar, but was well acquainted with the English, Italian, and German languages. In his latter days Bonaparte appointed him one of his consulting surgeons, and he was one of the first on whom he bestowed the cross of the legion of honour. Sabatier died at Paris in July 1811. He retained his faculties to the last, but we are told became ashamed of his bodily weakness. "Hide me," he said to his wife and son, "from the world, that you may be the only witnesses of this decay to which I must submit." A little before his death he said to his son, "Contemplate the state into which I am fallen, and learn to die." His works are, "Theses Anatomico-chirurgicæ," "De Variis Cataractam extrahendi Modis;" An edition of Verdier's "Abregé d'Anatomie;" an edition of La Motte's "Traité Complet de Chirurgie," which was followed by his own, "Traité Complet d'Anatomie," 1775, of this a third edition, with many improvements, appeared in 1791; "De la Medicine Expectative," "De la Medicine Operatoire, ou Des Operations de Chirurgie qui se pratiquent le plus frequemment."

SABBATHIER, FRANCIS, a learned French writer who was born at Condom in 1735, and after studying among the fathers of the oratory in that city, went to Orleans, where he was employed as a private tutor. In 1762 he was invited to the college of Chalons-sur-Marne, where he taught the third and fourth classes for sixteen years, which gave him a title to the pension of an *emeritus*. His literary reputation took its rise principally from his essay on the temporal power of the popes, which gained the prize of the academy of Prussia. He was then about twenty-eight years old; but had before this addressed a curious paper on the limits of the empire of Charlemagne to the academy of belles lettres at Paris. He was the principal means of founding the academy of



Chalons, procured a charter for it, and acted as secretary for thirty years. Such was his reputation that he had the honour to correspond with some of the royal personages of Europe, and in particular with the kings of Prussia and Sweden; nor was he less in favour with Choiseul, the French minister, who encouraged his taste for study. It does not appear, however, that his wealth increased with his reputation, and this occasioned his projecting a paper-manufactory in Holland, which ended like some of the schemes of ingenious men; Sabbathier was ruined and his successors made a fortune. He died in a village near Chalons, in March 1807, in his seventy-second year. He published "*Essai Historique-critique sur l'Origine de la Puissance Temporelle des Papes*;" "*Le Manuel des Enfants*," a collection of maxims from Plutarch's Lives; "*Recueil de Dissertations sur Divers Sujets de l'Histoire de France*;" "*Les Mœurs, Coutumes et Usages des Anciens Peuples, pour Servir à l'Education de la jeunesse*;" "*Dictionnaire Pour l'Intelligence des Auteurs Classiques Grecs et Latins, tant Sacrés que Profanes, contenant la Géographie, l'Histoire, la Fable, et les Antiquités*."

SABBATINI, ANDREA, a Neapolitan artist who is supposed to have been born about 1480. He was so pleased with the style of Pietro Perugino, who had painted an Assumption of the Virgin in the dome of Naples, that he set out for Perugia to become his pupil; but hearing the works of Raphael in the Vatican spoken highly of, he altered his mind, went to Rome, and entered that master's school. His stay there was short, for the death of his father compelled him to return home again in 1513. It is said that he painted with Raphael at the Palace and in the Vatican, and that he copied his pictures well: he certainly emulated his manner with success. Compared with his fellow-scholars, if he falls short of Julio, he soars above Raphael del Colle. He had correctness in his attitude and features, depth of shade, perhaps too much sharpness in the marking of the muscles, a broad style of folding in his draperies, and a colour which even now maintains its freshness. Of his numerous works at Naples, the altar-pieces at St. Maria delle Grazie is considered the best. This distinguished artist died in 1545.

SACCHINI, ANTONIO MARIA GASPARO.—This celebrated Italian composer was born at Naples in 1735. In early youth he studied, during several years, under Durante, at the conservatory of St. Onofrio, at Naples, where Piccini, Traetta, and Guglielmi, were his fellow-students. He there prosecuted his studies on the violin with particular care; and the dexterity which he acquired on this instrument gave him that facility of throwing a certain elegance, and *éclat* in his accompaniments which was afterwards so conspicuous in his compositions. After quitting this school he was not long in making himself known by his works, the celebrity of which procured him, in 1762, an engagement as composer to the principal theatre at Rome, where he resided seven or eight years; making, however, occasional excursions to the principal towns of Italy for the purpose of bringing out his works. The Italian connoisseurs seemed now to agree, that if Piccini had the advantage of Sacchini in the buffo style, the latter certainly excelled in the serious opera. In 1769 he was chosen successor to Galuppi, in the direction of the conservatory of L'Ospedaletto at Venice. This institution was entirely for females, and the girls, who were severely

disciplined in regard to morals, generally remained there till they married. It was an object of curiosity to strangers who attended their concerts, not only to hear all kinds of female voices, but also all sorts of instruments played by females, without the exception even of the double bass, horn, or bassoon. During the time that Sacchini was director of this institution, he formed a great number of good singers in it; among whom may be distinguished Gabrielli, Canti, and Pasquali. In October 1767 the King's theatre in London was opened with a new serious opera, by different composers, called "*Tigrane*," in which an admirable cantabile air, "*Care Luci*," composed by Sacchini, was sung in an exquisite manner by Guarducci. This air was the first of Sacchini's compositions ever performed on our stage. Five years after this, namely, in 1772, Sacchini himself arrived in England. In this country he not only supported the high reputation he had acquired on the continent, but vanquished the natural enemies of his talents in England. His operas of "*The Cid*" and "*Tamerlano*," were equal, if not superior, to most of the musical dramas performed in any part of Europe—indeed each of these dramas was so entire, so masterly, and yet so new and natural, that there was nothing left for criticism to censure, though innumerable beauties to point out and admire. It is evident that this composer had a taste so exquisite and so totally free from pedantry, that he was frequently new without effort; never thinking of himself or his fame for any particular excellence, but totally occupied with the ideas of the poet, and the propriety, consistency, and effect of the whole drama. His accompaniments, though always rich and ingenious, never call off attention from the voice, but the principal melody is invariably rendered distinguishable through all the contrivance of imitative and picturesque design in the instruments. His dramatic works, in the year 1778, amounted to seventy-eight in number; and by the many masses and motets which he composed while he remained at Venice, in the character of Maestro dell'Ospedaletto to Conservatorio, he manifested himself to be able to write for the church as well as for the stage.

He remained too long in England for his fame and fortune. The first was injured by cabals, and by what ought to have increased it, the number of his works; and the second by inactivity and want of economy. "Upon a difference with Rauzzini," says Dr. Burney, "this singer, from a friend became his foe: declaring himself to be the author of the principal songs in all the late operas to which Sacchini had set his name, and threatened to make affidavit of it before a magistrate." The utmost of this accusation that can be looked upon as true, may have been, that during Sacchini's severe fit of the gout, when he was called upon for his operas before they were ready, he employed Rauzzini, as he and others had done Anfossi in Italy, to fill up the parts, set some of the recitatives, and perhaps compose a few of the airs for the under singers. In the summer of 1781 Sacchini went to Paris. After increasing his reputation there by new productions, he returned in the following year to London, where he only augmented his debts and embarrassments; so that in 1784 he took a final leave of this country, and settled at Paris, where he not only obtained a pension from the queen of France, but the theatrical pension, in consequence of three successful pieces. The last of Sacchini's works was the opera of "*Evelina*," founded on an interesting

event in the history of the ancient princes of Wales. This graceful and elegant composer died, however, before it could be performed, at Paris in 1786. He was honoured with a public funeral, and with every mark of respect and distinction which sensibility and gratitude could bestow on a person who had contributed so largely to the public pleasures.

SACHEVERELL, HENRY, D.D., an English divine of the establishment, who was exalted into temporary importance by the spirit of party politics. In 1705 he was appointed preacher of St. Saviour's, Southwark, and while in this station he preached his two sermons, the object of which was to rouse apprehensions for the safety of the church, and to excite hostility against the dissenters. Being impeached in the house of commons, he was brought to trial in February 1710, and sentenced to be suspended from preaching for three years. This prosecution, however, excited such a spirit in the high church party, that it ultimately overthrew the ministry, and established the fortune, of Dr. Sacheverell, who, during his suspension, made a sort of triumphal progress through the kingdom. The same month that his suspension terminated, he was appointed to the valuable rectory of St. Andrew, Holborn, by Queen Anne; and such was his reputation, that the copy-right of the first sermon which he afterwards was allowed to preach sold for 100*l*. He had also sufficient interest with the new ministry to provide handsomely for a brother. Little was heard of him after this party ebullition subsided, except by his numerous squabbles with his parishioners. His abilities, even according to writers on his own side, were contemptible; and, if we may credit Dr. Swift, he was despised by the ministry whom his notoriety so much contributed to support. He died in 1724.

SACHS, HANS, the most distinguished master-singer of Germany in the sixteenth century. He was born at Nuremberg in 1494, and was by trade a shoemaker. He followed his business and made verses with equal assiduity. He became a protestant, and died on the 19th of January, 1576. His complete works appeared in 1570, in five folio volumes, in Nuremberg; also in 1588; and at Kempton, in five quarto volumes. Busching published a selection of them in 1828. He possessed a fruitful genius, and, notwithstanding the rudeness of his language, his poems are distinguished for *naïveté*, feeling, invention, wit, and striking description.

SACKVILLE, THOMAS, Lord Buckhurst and earl of Dorset, an accomplished statesman and poet, who was the son of Sir Richard Sackville, of Buckhurst, in the parish of Witham, in Sussex, where he was born about 1527. He was first a member of the university of Oxford, but removed to Cambridge, and afterwards became a student of the Inner Temple. At both universities he was distinguished for his performances in Latin and English poetry, and in the Temple he wrote his tragedy of "Gorboduc." Of a poem intended to comprehend a view of the illustrious but unfortunate characters in English history, entitled "The Mirror of Magistrates," he finished only a poetical preface, and one legend on the life of the duke of Buckingham. He was member in the two first parliaments of Elizabeth, after which he travelled. On the death of his father, in 1566, he succeeded to a large inheritance, and was soon after raised to the peerage by the title of Baron Buckhurst. He was then imprisoned owing to the influence of

the favourite, Leicester, in consequence of a report in disfavour of the latter, when sent on an embassy of inquiry into his conduct in Holland. In 1598 he was joined with Burleigh in negotiations for peace with Spain, and signed the treaty which followed with the states-general. On the death of that minister he succeeded him as lord high treasurer. In this situation he was instrumental in discovering the dangerous projects of the earl of Essex, at whose trial he presided as high steward, in which office he conducted himself with great prudence and humanity. On the accession of James I. his post of treasurer was confirmed to him, and in 1604 he was created earl of Dorset. He died suddenly at the council table in April 1608, at an advanced age. This statesman ranks among the most prudent and able of the ministers of Elizabeth, and was a good speaker, and a still better writer. As a poet he was the first who approached to perfection in the English heroic stanza, and gave the first example of a regular tragedy in blank verse. His tragedy of "Gorboduc," or, as entitled when printed in 1671, "The Tragedie of Ferrex and Porrex," is a sanguinary story from early British history, composed with little pathos or attention to dramatic rules, but with considerable force of poetical conception and moral sentiment.

SACKVILLE, CHARLES, sixth earl of Dorset and Middlesex, was born on the 24th of January, 1637. He received his education under a private tutor, and, after making the tour of Italy, was chosen member of the first parliament which assembled after the restoration. He ranked high as a speaker, but declined all public employment, being wholly engrossed with gallantry and pleasure. He, however, served as a volunteer in the first Dutch war in 1665, and, the night before the engagement, composed his celebrated song of "To all you ladies now at land," which is esteemed one of the happiest of his productions. He succeeded to the estate of his uncle, James Cranfield, earl of Middlesex, in 1674, and, in 1675, to his title by creation. In 1677, on the death of his father, he also succeeded him in his estate and the title of Dorset. He utterly disliked and discountenanced the violent measures of James II., and early engaged for the prince of Orange, who made him lord chamberlain of the household. In 1698, on the decline of his health, he retired from public affairs, and died on the 19th of January, 1705, leaving a son and daughter, the first of whom was created duke of Dorset in 1720. Lord Dorset wrote several small poems, which are included in Chalmers' collection, but they are not numerous enough to make a volume of themselves. He was still more celebrated as a patron of poets and of men of wit, who, in their turn, have been very copious in their panegyric; and Prior, Dryden, Congreve, and Addison, all bear testimony to his merit. He was a very able critic, and Butler owed it to him that the court relished his "Hudibras."

SACKVILLE, GEORGE, VISCOUNT SACKVILLE, was the third son of the first duke of Dorset, and was born in 1716. He was educated at Trinity college, Dublin, served with reputation at the battles of Fontenoy and Dettingen, and in 1758 had attained the rank of lieutenant-general. The following year he commanded the British cavalry at the battle of Minden, under Prince Ferdinand of Brunswick, whose orders to advance with his troops during the engagement he disobeyed either from cow-



ardice or misapprehension. His behaviour was generally attributed at home to the former cause, and he was tried by a court-martial, convicted of dereliction of duty, and sentenced to be dismissed from the service. Under the administration of Lord Bute he was restored to favour. In 1775 he was appointed colonial secretary of state, and held that office during the progress of the war with America. On relinquishing his post in 1782 he was created viscount. For a considerable part of his life he was called Lord George Germaine, having taken that name on succeeding to an estate left him by Lady Elizabeth Germaine, who died in 1769.

SACY, BARON ANTOINE ISAAC SILVESTRE DE, a distinguished orientalist, who was born in September 1758 at Paris, where he early lost his father. In 1781 he was appointed counsellor of the court of the mint, and entered in 1785, as an *associé libre*, the academy of inscriptions, of which he subsequently became a regular member. In 1791 the king made him one of the commissaries-general of the mint; and on the establishment of the national institute he was elected a member, but did not join it, as he was unwilling to take the oath of hatred against royalty. He refused to take this oath, also, as a professor in the special school of living oriental languages; but he was suffered to retain this office, as it was almost impossible to find a man qualified to fill his place. His uninterrupted occupation in scientific pursuits preserved him during the reign of terror. When Napoleon gave a new organization to the institute, Sacy became a member of the department of ancient literature and history. In 1808 he received the newly established professorship of the Persian language in the collège de France, and was also chosen a member of the legislative body for the department of the Seine. In 1814 he declared himself in favour of the deposition of Napoleon, and took an active part in the discussions of the different bills which occupied the chamber during the session. The king in consequence appointed him censor, rector of the university of Paris, and soon after a member of the commission for public instruction. He was also chosen member of many academies and learned societies. The most important writings of this oriental scholar are his Arabic Grammar and Anthology, published together in 1810 and 1816, which excel all similar works; his translation of "Abdollarif," which is invaluable on account of the subjoined annotations; his "Mémoires sur Diverses Antiquités de la Perse," in which the ancient historical monuments are explained, with a deep knowledge of the language, and the whole subject; his "Mémoires d'Histoire et de Littérature Orientale," his general grammar, his work on carrier-pigeons, his "Chrestomathie Arabe," and many others. The "Mémoires de l'Académie," and the "Notices et Extraits," of which latter work a number of volumes were wholly, or almost wholly, composed by him, moreover testify as much in favour of his diligence as his comprehensive knowledge. As a teacher Sacy has done much for the diffusion of a thorough knowledge of the Arabic and Persian in Europe, and has moreover educated excellent scholars. With strict integrity he united the most pleasing and open character, and was always ready to promote the labours and studies of others.

SADI, or SAADI, SHEIK MOSLEHEDIN SADI EL SHIRARI, of Shiraz, one of the most cele-

brated lyric and moral poets of Persia, who was born at Shiraz in 1175, and died in the 116th year of his age, 1292. As his parents were poor he was educated at the court of Abubeker, and received great favours from different monarchs of Persia. He spent thirty years in travelling, and is said not to have commenced writing until his ninetieth year. He completed his works, which are extensive, in the last twelve years of his life. The Persians esteem him exceedingly on account of his golden maxims, which they consider as a treasure of true wisdom, and also on account of his pure, elegant, and simple style. Of his works we possess a collection, or divan, of lyric poems in the Arabic and Persian languages, consisting partly of amatory poems, and partly of exhortations to partake in the joys of life intermingled with serious reflections; a moral work under the title of "Gulistan," or "The Garden of Roses," composed both of prose and verse, in eight books, with the following titles:—"On the maxims and morals of kings;" "On the minds and morals of dervises;" "On the quiet and happiness of contentment;" "On the importance of silence;" "On love and youth;" "On weakness and old age;" "On the education of children and good morals;" and lastly, "On the art of associating with men;" also a work in verse, called "Bostan," "The Orchard," containing a collection of histories, fables, and moral instructions; and, lastly, a collection of moral sentences, also in verse, under the title of "Pendnamah," or "Molamaat." The complete works of Sacy have been published in Persian at Calcutta, in two quarto volumes. Gentius has also published "Gulistan," the finest of his poems, in Persian and Latin, and Dumoulin the same poem in Persian and English. Dr. Bernard Dorn has translated "Three Pleasant Walks from Saadi's 'Garden of Roses.'" The "Pendnamah" has been published separately in the East Indies and England, in the Persian and English languages. There are also translations of many of his lyric poems by Ouseley and others, and the "Bostan" and "Gulistan" have been translated into a variety of languages.

SADLER, WILLIAM WINDHAM.—This celebrated aeronaut, and ingenious natural philosopher, was killed by an accident in the descent of his balloon on the 30th of September, 1824. The balloon drove against a chimney, and Mr. Sadler was thrown out of the car when at the height of about thirty yards. His skull was fractured, and several of his ribs were broken. Mr. Sadler was named Windham from his godfather, the celebrated statesman, who once ascended with his father in a balloon. He had made thirty successful ascents, and was particularly distinguished by his daring intrepidity in crossing the Irish channel. On that occasion he ascended from Dublin, and alighted on the coast of Wales. A chemist and civil engineer Mr. Sadler possessed talents of no ordinary cast, and he was employed by the first gas company which was established in Liverpool, and contributed to the advancement of that establishment when in its infancy. On leaving that service Mr. Sadler, from his enterprising spirit and his uniform success in many perilous aerial voyages, was induced to devote himself more closely to the hazardous pursuit of aerostation, gratifying the inhabitants of Liverpool and neighbourhood by his frequent, bold, and well-managed ascents. Of his talents and presence of mind, under circumstances not

threatening to human life, thousands have borne testimony, as well as the intrepid adventurers who have been the companions of his excursions. He almost uniformly alighted without sustaining the slightest personal injury, after voyages of the most astonishing rapidity and altitude, and the same balloon from which he met his death had, uninjured, borne him aloft for several years. He had acquired, indeed, facilities in managing the unwieldy bulk of his floating carriage, which even inspired the otherwise timid to adventure their lives under his pilotage. The fatal catastrophe, therefore, which terminated his existence can be deemed only one of those accidents which sometimes defy the foresight of the most skilful and wary. It had been Mr. Sadler's constant practice to address a letter to Mrs. Sadler on the eve of his departure on any voyage, and to carry the letter with him. He sometimes wrote to her during the period of his ascent. Upon this occasion a letter was found upon his person, which was immediately despatched to Mrs. Sadler. On receiving it she suspected some accident, and immediately set out, accompanied by Mr. Armstrong, the companion of Mr. Sadler, from Wigan. When they arrived at Blackburn Mr. Armstrong learned the dreadful result, and with a due regard to the situation of Mrs. Sadler, gradually prepared her for the fatal intelligence. On the melancholy fact being disclosed she determined to post on, and take a last look of the disfigured remains of her husband. The scene was awfully distressing. The body was removed to Liverpool at an early hour on Saturday morning, Mrs. Sadler accompanying the hearse a considerable part of the way. It passed through Bolton at the request of the committee, who had superintended the preparations for the ascent, and was attended by a large procession, following the chaise, in which were Mr. Armstrong and Mrs. Sadler. At Wigan similar marks of respect were shown to the corpse. At the funeral there were present upwards of 4000 individuals, who testified their respect to the memory of their unfortunate townsman by accompanying his remains to the grave.

SADLER, JOHN, an English writer, descended of an ancient family in Shropshire, who was born in 1615, and educated at Emanuel college, Cambridge, where he became eminent for his knowledge in the Hebrew and oriental languages. After having taken his degree, and been some years fellow of his college, he removed to Lincoln's Inn, where he made a considerable progress in the study of the law, and became in 1644 a master in chancery. In 1649 he was chosen town clerk of London, and published in the same year a book with this title,—“Rights of the Kingdom; or, Customs of our Ancestors; touching the duty, power, election, or succession of our kings and parliaments, our true liberty, due allegiance, three estates, their legislative power, original, judicial, and executive, with the militia; freely discussed through the British, Saxon, Norman laws and histories.” It was reprinted in 1682, and has always been much valued by lawyers. In August 1650 he was made master of Magdalen college, Cambridge, upon the removal of Dr. Rainowe, who again succeeded Sadler after the restoration. In 1635 he was chosen member of parliament for Cambridge; and in 1655, by warrant of Cromwell, pursuant to an ordinance for better regulating and limiting the jurisdiction of the high court of chancery,

he was continued a master in chancery when their number was reduced to six only. It was by his interest that the Jews obtained the privilege of building for themselves a synagogue in London. In 1658 he was chosen member of parliament for Yarmouth, and the year following appointed first commissioner under the great seal, with Taylor, Whitelock, and others, for the probate of wills. In 1660 he published “*Olbia: The New Island lately discovered; with its religion, rites of worship, laws, customs, government, characters, and language; with education of their children in their sciences, arts, and manufactures; with other things remarkable; by a Christian pilgrim driven by tempest from Civita Vecchia, or some other parts about Rome, through the straits into the Atlantic Ocean. The first part.*”

Soon after the restoration he lost all his employments, by virtue of an act of parliament of Charles II., “for the well-governing and regulating of corporations.” His conscience would not permit him to take the oath and declaration required, in which it was declared that “it was not lawful, upon any pretence whatever, to take arms against the king;” an obedience so absolute that he thought it not due to any earthly power, though he had never engaged or in any manner acted against the king. In the fire of London 1666 he lost several houses of value, and soon after his mansion house in Shropshire had the same fate. After these misfortunes he retired to his manor and seat of Warmwell in Dorsetshire, where he died in April 1674.

SADOLET, JAMES, a learned Italian writer, who was born at Modena in 1477, and was the son of an eminent civilian, who afterwards became a professor at Ferrara. He acquired a masterly knowledge in the Latin and Greek, and then commenced the study of philosophy and eloquence. He also cultivated Latin poetry. On going to Rome under the pontificate of Alexander VI. he was taken into the family of Cardinal Caraffe; and, upon the death of this cardinal, passed into that of Frederic Fregosa, archbishop of Salerno, where he found Peter Bembus, and contracted an intimacy with him. When Leo X. ascended the papal throne in 1513, he chose Bembus and Sadolet for his secretaries; men well qualified for the office, as both wrote with elegance and facility; and soon after made M. Sadolet bishop of Carpentras near Avignon. Upon the death of Leo in 1521 he went to his diocese, and resided there during the pontificate of Adrian VI., but Clement VII. was no sooner seated in the papal chair in 1523 than he recalled him to Rome. Sadolet submitted to his holiness, but on condition that he should return to his diocese at the end of three years, which he did; and it was fortunate he did so, for, about a fortnight after his departure from Rome, the city was taken and pillaged by the army of Charles V. Paul III., who succeeded Clement VII., recalled him to Rome again, made him a cardinal, and employed him in many important embassies and negotiations. Sadolet at length settled at Rome, and spent the remainder of his days there in repose and study. He died in 1547, as was supposed, from poison.

SAINTE-ALDEGONDE, PHILIP DE MAR-NIX LORD DU MONT.—This learned scholar and politician, who was born at Brussels in 1538, and afterwards, when the Low Countries were at war with the Spaniards, retired to Germany, where he received the post of counsellor in the ecclesiastical



council at Heidelberg. He suffered great hardships before he withdrew. "I was forced," says he, "to endure proscriptions, banishments, loss of estate, and the hatred and reproaches of all my friends and relations, and at last was imprisoned for a year under the duke of Alva and the commander Requezens, during which time I recommended myself to God, for at least three months, every night, as if that would be my last, knowing that the duke of Alva had twice ordered me to be put to death in prison. 'Tantum religio potuit suadere malorum.'" In 1572 he returned to his own country, in order to employ his talents in the support of liberty, and to the advantage of the reformed religion. He stood high in the opinion of the prince of Orange, and did him great services, not by arms, but by words; for he knew how to write and to speak well. In 1575 he was one of the deputies sent by the states to England to desire the protection of Queen Elizabeth. Three years after he was sent by the archduke Matthias to the diet of Worms, where he made an excellent speech to the electors and princes of the empire then present, in which, according to Thuanus, "having deplored the miserable state of the Low Countries, and sharply declaimed against the tyranny of the duke of Alva and Don John of Austria, he desired the assistance of the empire, since the empire was exposed to the same danger with the Low Countries; and he foretold that the flame of the war, if it were not stopped, would spread itself farther, and seize Cologne, Munster, Embden, and other neighbouring cities, which the Spaniards, by the advice of the duke of Alva, had long ago determined to subdue." He was one of the plenipotentiaries sent by the states into France in 1580, to offer the sovereignty of their provinces to the duke of Alençon, and in 1581 attended that prince to England, whence he wrote to the states the false news of his marriage with Queen Elizabeth. This fact Wicquefort sets before the eyes of ambassadors to make them cautious of the news they write. "Sometimes," says he, "one cannot believe even what one sees. The sieur de Sainte-Aldegonde, who managed the affairs of the states of the Low Countries at the court of London in 1581, being one evening in the queen's chamber, saw her in conversation with the duke of Alençon. The lords and ladies were at such a distance that they could have no share in it; but every body was witness of an action from which a great consequence might be drawn. The queen, taking off a ring from her finger, put it upon that of the duke, who immediately went away with an air of joy and satisfaction, as carrying with him the pledge and assurances of his marriage. Sainte-Aldegonde, thinking this action of the utmost importance to his masters, gave them advice of it by an express which he despatched the same night. The ringing of bells and firing of cannon, and other signs of rejoicing through all the Low Countries, proclaimed the satisfaction they received from this advice; but the queen reproached Sainte-Aldegonde for having precipitately given an advice, the falsity of which he might have known in a few hours." He was consul of Antwerp in 1584, when that city was besieged by the duke of Parma; in 1593 he conducted into the palatinate the princess Louisa Juliana, daughter of William I., prince of Orange, who had been betrothed to the elector Frederick IV., and in 1598 he died at Leyden in his sixtieth year.

**ST. GERMAN, CHRISTOPHER**, an English writer on jurisprudence, who was born at Shilton in Warwickshire, where his father, Sir William St. German, resided. He received his education at Oxford, from whence he removed to the Inner Temple, and was subsequently called to the bar. He became eminent for his knowledge of the laws, and also from his writings on that subject. His most celebrated work is entitled "The Doctor and Student, or Dialogue between a Doctor of Divinity and a Student, on the Laws of England." His death took place in 1540.

**ST. JOHN, JOHN**, a statistical writer, who was the nephew of the celebrated Lord Bolingbroke. He had a seat in the house of commons during three parliaments, and for many years was surveyor-general of the crown lands. He was the author of a valuable work entitled, "Observations on the Land Revenue of the Crown, containing the Origin and Sources of the Land Revenue of England." His death took place in November 1793.

**ST. JOHN.**—See **BOLINGBROKE**.

**SAINTE-MARTHE**, in Latin *Sammarthanus*, the name of a French family, which for more than a hundred years has been fruitful in men of letters. The first, Gaucher de Sainte-Marthe, had a son named Charles born in 1512, who became physician to Francis II., and was remarkable for his eloquence. Queen Margaret of Navarre and the duchess of Vendôme honoured him with their particular esteem, and conferred many favours upon him; and therefore, when those ladies died in 1550, he delivered a funeral oration upon each. He was the author of several poems in the Latin and French languages. He died in 1555.

Scevole, Sainte-Marthe, the nephew of Charles, was born at Loudon in 1536, and became very distinguished for learning. He learned the Latin, Greek, and Hebrew tongues, and became an orator, a lawyer, a poet, and an historian. The qualities of his heart are said to have answered those of his head; for he is represented as having been a good friend, zealous for his country, and of inviolable fidelity to his prince. He had in the reigns of Henry III. and Henry IV. several important employments: he was governor of Poitiers, and afterwards treasurer of France for that district. In 1593 and 1594 he exercised the office of intendant of the finances in the army of Bretagne, commanded by the duke de Montpensier; and, in the latter of these years, he reduced Poitiers to the subjection of Henry IV. He died in 1623. He was the author of "*La Louange de la Ville de Poitiers*;" "*Opera Poetica*," consisting of odes, elegies, epigrams, and sacred poems, in French and Latin; "*Gallorum Doctrina Illustrata Elogia*," 1598; but his chief work was his book called "*Pædotrophia, seu de Puerorum Educatione*," printed in 1584, and dedicated to Henry III. This poem went through ten editions in the author's lifetime, and hath gone through as many since.

**ST. PIERRE, JACQUES HENRY**, a celebrated author who was born at Havre de Grace on the 19th of January, 1737. He received his education at the college at Rouen, where he obtained the first mathematical prize in 1757. Having completed his studies he travelled through several parts of Europe, and then entered the corps of military engineers. He subsequently quitted that body and went to Russia, then joined the Poles, and two years after went

to Paris, where his restless disposition did not let him remain long, for in 1774 he returned to his na-



tive place. In 1784 he published his celebrated work entitled "The Studies of Nature," of which we can only give the following specimen:—

"Nature is infinitely extended and my powers are extremely limited. Not only the general history of nature, but even that of the smallest plant is far beyond my ability. Of this I was convinced by the following circumstance. One summer's day, being engaged in regulating some observations on the harmonies of the globe, I perceived on a strawberry plant, which happened to be placed in my window, some small flies of such beauty that I resolved to describe them. The following day I perceived another kind, which I likewise described. In the space of three weeks I observed thirty-seven different species; but, at length, they came in such numbers, and of such various kinds, that I desisted from this study, though very amusing, for want of leisure, and, to tell the truth, for want of expressions. The flies which I had observed were all distinguished from each other by their colours, their forms, and their manners. Some were of the colour of gold, others of silver, and others of bronze: these were spotted, those striped; some were blue, some green, some dull, and others shining. In some the head was rounded like a turban, in others lengthened into a point like a snail: in some it appeared dark like a spot of black velvet, in others it sparkled like a ruby. In their wings there was as great a variety. Some had long ones which glistened like mother of pearl; those of others were short and broad and resembled net work of the finest gauze. Each had a peculiar position and manner of employing them. Some carried them in a perpendicular, others in a horizontal attitude, and seemed to take a pleasure in extending them. These fluttered in the manner of butterflies; those raised themselves in the air against the wind by a mechanism nearly similar to that of paper kites, which, as they rise, form with the wind an angle of, I believe, twenty-two degrees and a half. Some settled on the plant to deposit their eggs, and others merely to take shelter from the sun; but most came for reasons that were wholly unknown to me. Some alighted and flew off again in a perpetual motion, while others

moved only the hinder part of their bodies. Many of them were motionless and perhaps engaged, like myself, in making observations. I alighted as sufficiently known all the other species of insects which resorted to my strawberry, such as the snails which fixed themselves beneath its leaves, the butterflies that hovered over it, the scarabei which burrowed about its roots, the minute worms which found a subsistence in the thickness of its leaf, the wasps and the bees which buzzed around its flowers, the grubs which devoured its stalks, the ants which destroyed the grubs, and lastly the spiders, which spread their nets to make a prey of all these different kinds of insects.

"Though these objects were so diminutive, yet they were not beneath my notice, since they had deserved the attention of Nature. I could not have refused them a place in the general history of her works, as she had given them one in the universe. Still more necessary would it have been, to take account of them, if I had written the history of my strawberry. The plants are the habitations of insects, and we seldom write the history of a town without treating of its inhabitants. Besides, my strawberry was not in its natural situation, on the border of a wood or the bank of a stream, where it would have been frequented by many other species of animals. It was in a flower-pot, in the midst of the smoke of Paris. I observed it only in moments of leisure. I knew not by what insects it might be visited in the course of the day, and still less those that might frequent it in the night, attracted merely by its exhalations, or perhaps by phosphoric lights that escape our observation. I was ignorant of those that might repair to it during the other seasons of the year, and of its other relations with reptiles, amphibious animals, fishes, birds, quadrupeds, and particularly with man, who disregards every thing that is not for his own use. But it was not sufficient for me to observe it, as it were, from the height of my greatness, for in that case my knowledge would not have equalled that of one of the flies by which it was inhabited. There was not one of them which, with its little spherical eyes, could not distinguish upon it a multitude of objects that I was unable to perceive except with the microscope, and with infinite trouble. Their eyes are even far superior to that instrument which only shows us the objects within its focus, that is, within the distance of a few lines; whereas, by a mechanism wholly unknown to us, they perceive both those that are near and at a distance. They are at one and the same time microscopes and telescopes. By their circular disposition round the head they see at once the whole expanse of heaven, of which those of an astronomer can embrace, at most, only one half. Thus these flies must have discovered at one view, in my strawberry, a distribution and combination of parts, which, with a microscope, I could observe only separately and in succession.

"In examining the leaves of this vegetable by means of a lens that magnified in a moderate degree, I found them divided by compartments covered with hair, separated by canals, and interspersed with glands. These compartments appeared like large verdant carpets, and their hairs seemed to resemble vegetables of a particular order, some of which were straight, others inclined, forked, and hollow like tubes, from the extremity of which issued drops of liquor; and their canals as well as their glands



seemed to be full of a sparkling fluid. In other species of plants these hairs and these canals exhibit different forms, colours, and fluids. There are even glands resembling basons of a circular, square, or radiated figure. Now Nature has made nothing in vain. When she forms a place fit to be inhabited she never fails to people it with animals. She is not confined by the smallness of the space: she has placed animals with fins in single drops of water, and in such numbers, that Lewenhoeck counted several thousands. Many others besides him, and among the rest Robert Hook, have seen in a drop of water, of the size of a grain of millet, ten, thirty, and even forty-five thousand. Those who are unacquainted with the extent of the patience and sagacity of an observer, might call in question the accuracy of these observations, had not Lyonnet, who relates them in Lesser's 'Theology of Insects,' demonstrated their possibility by a very simple process. We are at least certain of the existence of those animals whose figures we have designed. We find others with feet armed with claws, on the body of the fly, and even on that of the flea. We may therefore conclude, by analogy, that there are animals which feed on the leaves of plants, like the cattle in our meadows, which recline in the shade of hairs imperceptible to human eyes, and which drink from their glands, formed like suns, liquid gold and silver. Every part of a flower must present them with spectacles of which we have no idea. The yellow antheræ, suspended on whitethreads, appear to them like double bars of gold balanced on columns more beautiful than ivory; the corollæ, like vaults of rubies and topazes, of immeasurable extent; the nectaria like rivers of sugar; the other parts of the blossom like cups, urns, pavilions, and domes, which the architecture and workmanship of men have never imitated. This assertion is not founded only on conjecture; for, having one day examined some flowers of thyme with a microscope, I discovered, to my great surprise, superb long-necked flasks of a substance resembling amethysts, from the mouth of which seemed to bubble melted gold. I never examined the simple corolla of the smallest flower without finding that it was composed of an admirable substance, semi-transparent, interspersed with brilliant particles, and exhibiting the most lively colours. The animals which live beneath their rich reflections must have ideas very different from ours concerning light and the other phenomena of nature. A dew drop filtering through the capillary and transparent tubes of a plant, appears to them like a thousand fountains; collected into a globule at the extremity of one of its hairs, it is a boundless ocean, and, when evaporated in the atmosphere, an aerial sea. They must, therefore, be accustomed to behold fluids ascending instead of descending, assuming a round figure instead of presenting a level surface, and rising in the air instead of falling. Their ignorance must be as wonderful as their knowledge. As they can be thoroughly acquainted only with the harmony of the most minute objects, that of larger must totally escape them. They undoubtedly are ignorant that there exists men, and, among them, men of science who know and explain every thing, and who, transient beings like themselves, soar to an elevation which they can never attain, while they, by favour of their diminutive size, are acquainted with another world in the last division of matter and of time. Among these ephemeral creatures youth lasts but for

a morning, and decrepitude approaches with the night. If they have histories, they have months, and years, and ages, and epochs, proportionate to the duration of a flower. Their chronology is as different from ours, as their system of optics and hydraulics. Thus as man approaches the elements of nature, the principles of his knowledge vanish away.

"Such, then, must have been my plant and its native inhabitants in the eyes of those insects; but if, like them, I could have acquired an intimate knowledge of this new world, still I should not have possessed its history. It would have been necessary to study its relations with the rest of Nature, with the sun which makes it flourish, with the winds which propagate it by its seed, and the streams whose banks it secures and embellishes. It would have been necessary to discover how it is preserved a winter during cold that cleaves the very stones, and again recovers its verdure in spring, though no care is bestowed to protect it from the frost: how a feeble creeping plant can raise itself from the lowest depths of the valleys to the summit of the Alps, and spread over the globe from north to south, from mountain to mountain, forming on its way, with the plants of every climate, a thousand charming pieces of network of its white flowers and its rose-coloured fruits: how it could have extended from the mountains of Cashmir to Archangel, and from the rugged rocks of Norway to the extremity of Kamtschatka; how, finally, it should be found in the two portions of America, though an infinite number of animals make war upon it, and no gardener bestows any trouble on its propagation.

"With all this knowledge, I should still have possessed only the history of the genus and not that of the species. I should still have to examine the varieties, each of which is characterised by its flower, either single, or coupled, or disposed in bunches: by the colour, the smell, and the tastes of its fruit, by the size, the indentations, the smoothness, or the softness of its leaves. One of our most celebrated botanists, Sebastian Le Vaillant, discovered, in the environs of Paris only, five different species, of which three have flowers but bear no fruit. In our gardens are cultivated a dozen foreign kinds, as those of Chili, Peru, the Alps, and that of Sweden, which is green, &c. But how many varieties are unknown to us! Has not each degree of latitude one particular to itself? May we not presume that there are two which bear strawberries, as we know that there are others which produce pease and kidney-beans? May we not even consider as varieties of the strawberry the numerous species of raspberry, and of the bramble with which it has a striking analogy in the indentations of its leaves, in its tendrils which creep along the ground and replant themselves, in its rose-form flowers, in the figure of its fruits, whose seeds are on the outside? Has it not likewise an affinity with the sweetbriar and the wild rose by its flowers, with the mulberry-tree by its fruits and its leaves, and even with clover, of which one kind, in the vicinity of Paris, bears its seed in clusters, in the form of strawberries, whence it is denominated *trifolium fragiferum*? If we now reflect that all these species, varieties, analogies, and affinities, have, in every latitude, necessary relations with a multitude of animals, and that we are utter strangers to these relations, we shall be convinced that the complete history of the strawberry would furnish sufficient employment for

all the naturalists in the world. What a task would it then be to write, in the same manner, the history of all the species of vegetables scattered over the surface of the globe! The celebrated Linnæus reckoned from seven to eight thousand, but he had not travelled. Sherard is said to have been acquainted with sixteen thousand. A more modern botanist boasts of having himself made a collection of twenty-five thousand, and he estimates those which he had not seen at four or five times that number. We must be convinced, however, that all these calculations fall very short of the truth, when we reflect, according to the observation of the last-mentioned naturalist, that we know scarcely any thing of the interior of Africa, of the three Arabias, of the two continents of America; very little of New Guinea, New Holland, New Zealand, and the numerous islands of the South Sea, most of which are still unknown. Of the extensive islands of Ceylon and Madagascar, of the immense Archipelagoes, of the Philippines and Moluccas, and indeed of almost all the Asiatic islands, we know little more than a portion of the coasts. To the vast continent of Asia, excepting some great roads in the interior, and some of the coasts frequented by the Europeans for the purposes of trade, we may be said to be utter strangers."

The "Studies of Nature" obtained St. Pierre the post of intendant to the botanical gardens at Paris with a liberal salary. In 1789 appeared his beautiful tale of "Paul and Virginia," which was soon followed by the "Indian Cottage." The latter work is a masterpiece. St. Pierre lost his place of intendant by the storms of the revolution, and as he was married he suffered considerably from pecuniary embarrassments. He, however, retained a small patrimony, on which he lived till his death, which took place in 1814. He left a work entitled "The Harmonies of Nature," which, with the rest of his works, have been translated into our own language.

ST. PIERRE, CHARLES IRIENCE CASTEL DE, a moral French writer, who was born in 1658, and educated at the college of Caen. He was well known as a politician, and accompanied Cardinal de Polignac to the congress at Utrecht, where he proposed the establishment of a kind of European diet, in order to secure a perpetual diet, and as such a perpetual peace. The proposal was received with great good humour by the assembly, but it was attended with too many practical difficulties to be carried into effect. St. Pierre was the author of several political works, one of which, entitled "La Polysynodie," caused him to be expelled from the academy at Paris.

ST. REAL, CÉSAR VICHARD DE, an able writer, who was born at Chambery in 1639, and studied with the Jesuits at Paris, where his talents and learning gained him friends. He accompanied the duchess of Mazarin to England, and afterwards resided again in Paris, assuming the title of abbé, though without having any benefice. His writings involved him in a controversy with Arnaud, who accused him of Socinianism. He died in 1692. His principal works are his "Discours sur la Valeur," his "Sept Discours sur l'Usage de l'Histoire," and his "Histoire de la Conjuration des Espagnols contre la République de Venise," which partakes of the dramatic, and is by no means equal in point of style to his model Sallust. His "Don Carlos" is well written, but is likewise of a romantic character: his

translation of Cicero's letters to Atticus is of less merit. A complete edition of his works was edited by Perau in 1757.

SALAHEDDIN, YUSEPH BEN AYUB, usually called Saladin, a celebrated sultan of Egypt and Syria, who was born in the year 1137 in the castle of Tecnib, of which his father, a native of Curdistan, was governor. In 1168 he was chosen to succeed his uncle Siracouh in the command of the armies of the Fatimite caliph Adhed, or rather of the sultan Nouredin, his immediate superior. He terminated the dynasty of the Fatimite caliphs of Egypt in 1171, at the command of Nouredin, and subsequently endeavoured to supersede the minor son of Nouredin himself, but did not succeed until after his death, when he was recognised sultan of Syria and Egypt by the caliph of Bagdat. The great object both of his religion and his politics was now to expel the Christians from Palestine and to recover the city of Jerusalem. An atrocious massacre of Mohammedan pilgrims by the French lord du Chatillon added still more to his ardour; and his vow of revenge against the perpetrator he was enabled to make good by his celebrated victory on the plain of Tiberias in 1187, where he captured Guy de Lusignan with the chief-tain Chatillon, whom he cut down after the battle with his own scimitar, and many more. The fruits of this victory were the towns of Acre, Said, and Barout; after which he laid siege to Jerusalem, which yielded in 1187 in a capitulation, to the articles of which Saladin faithfully adhered. He then proceeded against Tyre, but failed in consequence of the destruction of his fleet by the Franks. The intelligence of the loss of Jerusalem reaching Europe, produced the crusade under the emperor Frederic Barbarossa, whose death inspired the Mussulman with hopes which were soon damped by the arrival of the forces of Richard Cœur-de-Lion of England, and of Philip Augustus of France. The recovery of Acre by the two kings took place in 1191, upon which event Philip returned to France, and Richard, after twice defeating the sultan, took Cæsarea and Jaffa, and spread alarm as far as Jerusalem. At length a truce was concluded between Richard and Saladin, by the terms of which the coast from Jaffa to Tyre was ceded to the Christians, whilst the rest of Palestine remained to the sultan. The departure of Richard freed Saladin from his most formidable foe. This active and able prince soon after died at Damascus, in the fifty-sixth year of his age. Though chargeable with unjustifiable means of acquiring power, Saladin employed it, when obtained, usefully for his subjects, whose burdens he lightened, whilst he benefited them by many useful works and establishments. Magnificent in his public undertakings, he was frugal in his personal expenses. In religion he was zealous for his creed almost to fanaticism, but faithful to his engagements. A lasting proof of the terror which his name inspired, was given by the Saladin tenth, imposed by the authority of Pope Innocent X. on clergy and laity for the support of the holy war. Saladin left a family of seventeen sons and one daughter, and was the founder of the dynasty of the Ayoubites.

SALE, GEORGE, a learned oriental scholar and writer, who was one of the principal compilers of the "General Dictionary" and "Universal History." His most celebrated performance, however, was a translation of the Koran into English from the original



Arabic, with copious notes from the most approved commentators. Little is known of his private life, except that he was one of the founders of a society for the encouragement of learning in 1736, which was the same year that Mr. Sale died.

SALE, JOHN, a celebrated musical professor, who was born in London in 1758, and admitted at an early age as chorister of the royal chapel at Windsor. He held this situation till 1775, and three years after he was appointed lay-vicar of the choirs of Windsor and Eton, which office he retained till Christmas 1796, being at that period a member of five choirs, namely, Windsor, Eton, his majesty's chapel royal, St. Paul's, and Westminster Abbey. In 1788 Mr. Sale succeeded Ladd as gentleman of his majesty's chapels royal, Soaper as vicar-choral of St. Paul's in 1794, and Hindle as lay-vicar of Westminster Abbey in 1796, and at Christmas in the latter year resigned Windsor and Eton. In 1800 he succeeded Bellamy senior as almoner and master of the choristers of St. Paul's, both of which he relinquished in 1812. In 1818 he became senior gentleman (or father) of his majesty's royal chapels; by which, according to custom from time immemorial, he is excused all duty or attendance. Mr. Sale was a principal bass singer at the king's concert of ancient music, academy of ancient music, ladies' concert, vocal and other concerts, oratorios, &c., in London as well as at Liverpool, Chester, Worcester, Birmingham, Hull, Norwich, Nottingham, Halifax, Yarmouth, Lincoln, Winchester, at various times for above thirty years, always acquitting himself with professional credit.

SALLUST, CAIUS CRISPUS, an ancient Roman historian, who was born at Amiternum, a municipal city in the territory of the Sabines, B. C. 86. His gay spirits and his fiery and restless disposition led him into many youthful excesses; yet it is not improbable that he was less corrupt than has been commonly represented. We ought also to take into consideration the prevailing state of morals at that time, when we sit in judgment on his faults. His faithful and vigorous descriptions of the moral depravity of the Romans plainly show that he was accurately acquainted with it. Through the favour of Cæsar he was appointed pretor and sent to Numidia, where he collected great treasures. When he returned to Rome, he played a conspicuous part, and in the latter part of his life appears to have reflected on the vices of his youth, and to have lived more moderately. His death took place B. C. 35. During the period of his retirement he made the history of his country his principal study. But, unfortunately, we have only a few fragments of the copious history which described the period from the death of Sylla to the conspiracy of Catiline. Two other historical writings of his have come down to us entire; one a description of the wars of the Romans against the crafty Jugurtha, the other of the conspiracy of Catiline. These are distinguished alike for their contents and their style. Sallust appears to have taken Thucydides as a model; but in the opinion of Quintilian he far surpasses him. The style of Sallust is vigorous, pure, and often very eloquent; his thoughts possess dignity, strength, truth, and clearness.

SALM-DYK, CONSTANTIA MARIA DE THEIS, PRINCESS OF.—This noble lady was born at Nantes, in 1767, of a noble Picard family. Her youth was devoted to study. In 1789 she was married to Pipelet, a surgeon, and went with him to Pa-

ris, where her "Sappho," a lyrical tragedy, in three acts, was performed more than one hundred nights with great applause. Her "Épître aux Femmes" was also received with the greatest favour. In 1801 Mad. Pipelet was married to the count of Salm-Dyck, who was afterwards created prince in 1816, and published several "Eloges," and "Discours Académiques." Her romance, "Vingtquatre Heures d'une Femme Sensible," displays great power of description. A collection of her poems, entitled "Poésies de la Princesse de Salm," appeared in 1817.

SALMASIUS, CLAUDIUS, the Latinized name of Claude de Saumaise, a French writer, distinguished for his profound and extensive learning, who was born at Sémur in Auxois, now the department of Cote d'Or, in 1588. His father, a respectable magistrate and a learned man, instructed him in the ancient languages, and then sent him to Paris to study philosophy. His edition of "Florus," which was published in 1609, and, according to his own assertion, had already been completed several years, is a remarkable proof of his early erudition. In 1608 he went to Heidelberg, to study law under the celebrated Gothofredus. The excellent university library there gave him an opportunity to gratify his literary curiosity and to extend his reputation by the publication of his learned labours. On his return to France in 1610 he began to practice his profession, but soon withdrew from it to devote his whole time to study, and the rest of his life was occupied with critical labours and learned controversies. His mother, a Calvinist, had educated him in protestant principles, and in 1623 he married the daughter of a respectable protestant. Several years later he passed some time at the country seat of his father-in-law, near Paris, where he completed his great labour on Pline le Vieux. In 1629 his father was desirous of transferring to him his place, and the parliament of Paris made no objection, although he openly professed Calvinism; but the keeper of the seals, Marillac, refused to sanction the step. The invitations of the universities of Padua and Bologna were declined by Salmasius; but in 1651 he accepted the offer of the professorship, which had been held by Joseph Scaliger at the university of Leyden. His friends made several attempts to induce him to return to France, and Cardinal Richelieu offered him a pension on condition of his writing a history of his ministry. But Salmasius declined all these offers. In 1649 Charles II. of England induced him to write a defence of his father; it was entitled "Defensio Regia pro Carolo primo, Anglico, Anglicano." The zeal with which Salmasius defended royalty in this work offended his republican patrons in Holland, and he therefore readily accepted the invitation of Queen Christina to visit Sweden. But the climate of Sweden was so unfavourable to his health that he returned to Holland the next year, and died in 1653, at Spa, where he had gone for his health. Although virulent in controversy, Salmasius was remarkably gentle and kind in private, and at home was entirely governed by his wife. The most important of his numerous works are his "Plinianæ Exercitationes in Solinum," an edition of the "Scriptores Historiæ Augustæ," "De Mutuo," "De Modo Usurarum," "De Famine Trapezetico," "De Re Militari Romanorum," "De Hellenistica," "Observationes in Jus Atticum et Romanum," &c. All his works display a wonderful

variety, extent and depth of erudition, but are less remarkable for taste or judgment. His learning was aided by a powerful memory. Besides the classical and many modern languages, he was acquainted with Hebrew, Chaldee, Arabic, Persian, Coptic, &c.

**SALT, HENRY.**—This celebrated scholar and traveller was born at Litchfield, and received his education in the grammar school of that town. He was subsequently sent to London, and placed under the tuition of an artist, but had not been long with him before Lord Valentia made him an offer to take him on his projected journey to India; and Mr. Salt accompanied him to India as his draftsman. During his travels in that country, and up the Red Sea, and through Abyssinia, back to England, they were gone four years; and on their return, Lord Valentia published his travels, in three volumes quarto, splendidly ornamented with plates, from the pencil of Mr. Salt. "The Account of Abyssinia" was written by Mr. Salt, who was employed to carry presents to the emperor of Abyssinia. Mr. Salt, on his return, published twenty-four views taken in India, the Red Sea, Abyssinia, &c.; and in 1814, "An Account of a Voyage to Abyssinia, and Travels in the Interior of that Country," quarto. This was the narrative of a second journey, which Mr. Salt made to that country, on his return from which he was appointed English consul-general in Egypt, where he engaged in active researches into the antiquities of that country. He died near Alexandria in 1827.

**SALZMANN, CHRISTIAN GOTTHILF**, a distinguished teacher at Schnepfenthal, who was born in 1744, in the territory of Erfurt, where his father was a protestant preacher. He himself was a clergyman in Erfurt, when the works of Rousseau and Basedow directed his attention more particularly to the education of his own children. In 1778 he published "Entertainments for Children, and Friends of Children," and in 1780 his excellent "Krebsbuchlein," in which he exposes, with keen irony, the prevalent mistakes in education. Basedow invited him, in 1781, to take part in his Philanthropin, an establishment for education, at Dessau, and he published his sermons, &c., at this institution, from 1781 to 1783. In the latter year he began, and in 1788 finished, his novel, "Karl von Karlsberg, or on Human Misery." In 1784 he established in Schnepfenthal, in Gotha, his own institution. His prudent management, and the zealous co-operation of able assistants, made it prosper. He began with his own children, and a few others: but pupils were soon sent him, not only from all parts of Germany, but also from many foreign countries, and some of these pupils of very high rank. In 1787 he published his "Heaven on Earth," which gained him the favour of many parents. In 1788 he began to publish "The Thuringian Messenger," a journal which was much read. A number of books on education by him and his associates contributed much to the changes which took place in education. His institution was distinguished, moreover, for the health of the pupils, and the development of their physical powers, which was owing to the salubrious situation, to the attention paid to diet, and to the gymnastics introduced there by Guts-Muths. Six of his associates became his sons-in-law, and two of his sons were among his associates. His daughters also taught. The wars in Europe, and the increasing number of similar institutions, reduced the number of his pupils, so that in 1807 he had but thirty-six child-

ren under his care. Salzmann died in 1811, having effected much good as an instructor and a popular author. Clearness and simplicity, piety and practical good sense, are the prominent features of his writings. He was distinguished for firmness, sagacity, and unceasing activity, and was honoured by thousands whom he had trained in the ways of virtue and wisdom. His institution continued under his son, Charles Salzmann.

**SALOMON, JOHANN PETER.**—This distinguished musical professor was born at Bonn, in the electorate of Cologne, in 1745, according to a baptismal certificate found amongst his papers. He was educated for the law, but his love for music predominating over every other inclination, he was at length allowed to devote himself to its study, and soon became celebrated in Germany and France, not only for his performance on the violin, but for his profound knowledge of the art generally. He came to England (about 1781; after which time this country proved the place of his constant residence. Salomon was one of those few whose right to contend for the honour of being the greatest performer on the violin in Europe was undisputed; "his taste, refinement, and enthusiasm," to use the words of Dr. Burney, "excited universal admiration, and caused his instruction to be eagerly sought for." Amongst his pupils, Pinto proved the extent of his master's skill, and his ability in communicating it. Unfortunately, this extraordinary young man, whose musical progress reflected so much honour upon his master, possessed qualities which are not unusually the concomitants of genius, and he perished just as he was ripening into unrivalled excellence. This country is indebted to the spirit and enterprise of Salomon for having brought into it, at a great pecuniary risk, the most original, brilliant, and fertile musical genius that has appeared in our days, the immortal Haydn! It was in this metropolis that he produced those great masterpieces, the twelve symphonies, written for Salomon's concerts, which are, and most probably will ever continue, the standard of perfection in this species of composition; indeed, they are acknowledged as such wherever modulated sounds are understood or felt. His judgment was not exercised in one department of music only; he brought out of obscurity, and placed in their proper sphere, the vocal powers of Braham, who avows the obligation, and is proud to boast of having possessed a friend whose unsolicited patronage was a recommendation of the most gratifying and valuable kind. Disinterested in his views, and anxious for the preservation and improvement of his favourite art, he was one of the early promoters and active assistants of the philharmonic society, the first concert of which he led with a zeal and ability which age had not abated; and the last business that occupied his attention was relative to the preparations for the ensuing season, in which he manifested a clear and unimpaired state of mind only four days previous to his death. Salomon had lived chiefly in the higher circles, where his good sense and polished manners ever rendered him acceptable; indeed, his education qualified him for any society. His classical attainments were considerable; and to these he added the more current and useful acquisition of four living languages, which he wrote and spoke with astonishing correctness and fluency. But the qualities of his heart are those which will



leave the most lasting impression on his friends. He was honourable, generous, and sincere; his talents were always to be gratuitously commanded if appealed to by distress; and his purse was so readily opened when his compassion was excited, that if a very faithful and vigilant servant, who lived with him twenty-eight years, had not been more cautious, his master would, in all probability, have offered his independence at the shrines of charity. He died in London, after a long illness, which originated in a fall from his horse. His remains were interred in the cloisters of Westminster Abbey.

**SAN MARTIN, JOSE DE.**—This distinguished South American leader was a native of the Missions, on the banks of the river Parana. He made his first campaigns in the service of Spain, in the peninsula, holding the rank of captain; but he left Spain in 1811, and returned to his own country, where he rapidly rose to distinction. He received from the revolutionary government of Buenos Ayres the command of a division of the patriot army, with the commission of colonel. His first object was to improve the organization and discipline of the cavalry, in which he succeeded so well as to gain a victory over a small detachment of royalist troops at San Lorenzo in 1813. This affair made him so conspicuous that he was appointed to the chief command in the province of Tucuman, in the hope that he might restore the patriot cause in that quarter, which was almost prostrated by the successive defeats of Belgrano. San Martin found only 570 men in Tucuman, the remnants of the patriot force. In the course of a few months he had contrived to raise an army of 4000 men from such slender beginnings. In 1814 he was obliged to resign his command on account of bad health. When he resumed active service, he obtained the command in the province of Cuyo, contiguous to Chile, and devoted himself to the task of recruiting and equipping an expeditionary army, called the "army of the Andes," having for its object the liberation of Chile from the Spanish authority. The plan of the expedition was arranged in concert with O'Higgins and other Chilean exile, who had taken refuge in Mendoza, the capital of Cuyo. Two years were consumed in the preparations necessary for this important movement. At length, at the very beginning of 1817, the patriot army of 4000 men broke up its cantonments at Mendoza, and entered the gorges of the Andes, to cross into Chile. San Martin effected the dangerous and difficult passage of the Andes in safety, and on the 12th February, encountering the Spanish forces posted at Chacabuco to resist his march, gained a complete and brilliant victory. Chile resumed its independence upon this event, O'Higgins becoming supreme director. Meanwhile it was known that the viceroy of Peru was fitting out an expedition against the Chilean patriots; and preparations were made to receive it. The opposing armies met at Mapu on the 5th of April, 1818, and again San Martin gained a complete victory, which finally accomplished the deliverance of Chile. Emboldened by these successes, he now conceived the plan of carrying his liberating arms into Peru itself, the only remaining possession of Spain in South America. Meanwhile the republic of Buenos Ayres was distracted by one of the numberless domestic *bouleversements* which have rendered its public administration a satire on the name of the government. The faction, which hap-

pened to possess an ephemeral ascendancy in the capital, called on San Martin to relinquish his splendid enterprise of liberating Peru, and to recross the Andes with his army, for the purpose of wasting his energies in the provincial broils of the republic. San Martin, and the other officers of the expeditionary army, unanimously refused obedience to the order; in consequence of which he was denounced by the government at Buenos Ayres. Upon which he resigned his commission into the hands of the officers, and was unanimously re-elected by them, thus holding his authority independent of the government. The liberating army sailed from Valparaiso on the 21st of August, 1820, the land forces under San Martin being supported by a squadron under Lord Cochrane. They landed at Pisco, and being sustained by the Peruvians, gained possession of Lima and of most of the country, a revolutionary government being installed in the capital, and San Martin declared protector of Peru, on the 3rd of August, 1821. Various measures were adopted under his auspices for giving firmness to the new order of things, although the royalists continued in force in the interior, and still held the castles of Callao. A congress was convened at Lima on the 20th of September, 1822, by virtue of the decrees of the protector; and he immediately resigned all his authority into their hands, accepting in return, only the honorary titles of generalissimo and founder of the liberty of Peru, with a pension. He withdrew from Peru, first to Chile, and afterwards to Europe, finding little inducement, it is to be presumed, to enter into public life in Buenos Ayres, and perhaps doubting of his personal security in that country. In leaving Peru, he gave evidence of the purity and disinterestedness of his purposes, and was certainly entitled to the praise of good intention, if not of brilliant ability.

**SANNAZARO, JACOPO**, a distinguished Italian poet, who was born at Naples in 1458. He received his education in the school of Giuniano Maggi and the academy of Pontanus, in which, according to the custom in the Italian academies, he adopted the name of Attius Sincerus. An early passion for Camosina Bonifacia, whose praises he sung under the names of Harnosina and Phillis, unfolded his poetical talents. In the hope of conquering his love by separation he went abroad, but, yielding to the impatience of his passion, returned to Naples, where he found his mistress dead. During his absence he wrote his "Arcadia," a series of idyls, which, although like his other Italian poems, the work of his youth, still retains its reputation. His poetry attracted the notice of King Ferdinand and his sons Alphonso and Frederic, who made him the companion of their journeys and campaigns. Frederic, who ascended the throne in 1496, gave him the delightful villa Mergellina, with a pension of 600 ducats. But in 1501, his benefactor was obliged to abdicate the throne, and flee to France; and Sannazaro was too faithful to desert him in his reverses. After the death of Frederic, he returned to Naples, and died there in 1533. He was buried in the church Santa Maria del Parto, which he had built at his villa. Sannazaro wrote sonnets and canzoni in Italian, several Latin poems, elegies, eclogues, epigrams, and a longer poem, "De Partu Virginis," in three books. His elegance of expression, no less than the poetical beauty of his thoughts, give him a distinguished place among the modern Latin poets.

SANTA ANA, ANTONIO LOPEZ DE, a Mexican general, of signal military abilities, and greatly distinguished in the political affairs of that republic. He first became known extensively at the time of the second revolution (so called), when Iturbide promulgated the plan of Iguala on the 24th of February, 1821. At the head of the desultory forces of the country, Santa Ana succeeded, by a coup-de-main, in driving the royalists out of Vera Cruz, and in obtaining possession of that city, of which Iturbide appointed him governor. The castle of San Juan de Ulua, which commanded the harbour of Vera Cruz, continued to be held by the Spaniards; and in November 1822 the emperor came to Xalapa, in the hope of effecting an accommodation with the Spanish governor of the castle. Meanwhile disputes had arisen between Santa Ana and General Echavarri, whom Iturbide had placed in command of the southern division, including Vera Cruz. The emperor summoned Santa Ana to Xalapa to answer to the complaints made against him; and he, confident in the supposed good-will of Iturbide, whose cause he had zealously maintained, readily obeyed the summons. On his arrival, to his great surprise, he was treated harshly by Iturbide, and deprived of his command. Enraged by this unexpected treatment, Santa Ana hurried back to Vera Cruz, riding day and night, so as to reach the city in anticipation of the tidings of his disgrace. Instantly assembling his own regiment, he exhorted them to take up arms against the odious usurpation of Iturbide, and found them all ripe for the project, they having, indeed, supported the emperor only out of attachment to their immediate chief. Santa Ana accordingly unfurled the standard of the republic at Vera Cruz, and commenced hostilities against the forces of Iturbide. In this state of things Guadalupe Vittoria left his hiding-place in the mountains to join Santa Ana, and, being declared commander in chief of the insurgents, soon drew to his standard the old republican champions of independence. The fall of Iturbide, and the adoption of the federal constitution, were the well-known consequences of this movement. In the political arrangements that ensued Santa Ana, not being duly considered, sailed from Vera Cruz with six hundred men, and landing at Tampico, advanced through the country to San Luis Potosi, where he took up his head quarters, and declared himself protector of the federal republic. But he failed to inspire the people with confidence in his intentions, and was compelled to submit to a force sent against him from the capital. He was discharged, however, and for several years took but little part in public affairs, living the chief part of the time in seclusion on his estate near Xalapa. In 1825 an expedition against Cuba was contemplated, to be conducted by him, but was never prosecuted. But in 1828 he again appeared on the stage, and with as decisive effects on the condition of public affairs as in 1822. When the news of Pedraza's election to the presidency, as the successor of Vittoria, reached Xalapa, Santa Ana raised his flag in favour of Guerrero; and such was his characteristic decision of purpose and execution, that the news of his rising, and of his investment and capture of the castle of Perote, reached the government almost simultaneously. Here he intrenched himself, and published a plan, having for its leading articles the annulment of the election of Pedraza, the declaring of Guerrero to be elected instead of him,

and the popular object of the expulsion of the Spaniards.

At length, however, Santa Ana was compelled to yield to the government troops, and fled for refuge into the mountains of Oaxaca, under sentence of outlawry, and apparently a broken and ruined man. But in the mean time the movement had been followed up in other parts of the republic with better success. Pedraza was compelled to flee his country, and Guerrero was recognised as president elect. Santa Ana was immediately appointed to the command of the very army sent against him, and to the government of Vera Cruz; and, on the inauguration of Guerrero into office, was made secretary of war, and commander in chief of the army. These political events a little preceded the foolish invasion of Mexico by the Spaniards, under Barradas, which afforded Santa Ana the opportunity of acquiring new laurels. Barradas landed near Tampico in July 1829, and took up a position at Tamaulipas, separated from Tampico only by the river of the same name. Here, or at Altamira, in the same neighbourhood, Barradas remained for about two months, when, after various engagements, he capitulated to the Mexicans under Santa Ana, who had assumed the command of the troops of the republic. Scarcely had Guerrero's administration time to enjoy this triumph, when the events of December 1829 occurred, in consequence of which Guerrero was driven from office, with his particular friends, and the vice-president. Bustamante assumed the direction of the government. Santa Ana was then consigned to comparative obscurity, but his military talents, his activity and enterprise, and his reputation for successful intrigue, rendered him a dangerous enemy to the government.

SANTANDER, FRANCISCO DE PAULA, was born at Rosario de Cucuta, in New Grenada, on the 2nd of April, 1792, and received the best education which his country afforded. He commenced his studies in the place of his birth, and completed them at the college of Bogota. During his course of study in philosophy and law he was distinguished for his application, industry, and aptness in acquiring whatever he undertook. He received his degree in 1809, the very time when the revolution began to agitate the country; and, like most other young men of spirit and talent, immediately embarked in the cause of independence. At first he was merely an ensign in the militia of New Grenada; was afterwards selected as an aide-de-camp by Manuel Castillo, military commandant and political chief of the province of Mariquita, and soon became attached, in the same capacity, to General Baraya. When Bolivar projected his first invasion of Venezuela, Castillo was employed to drive the Spaniards, under Correa, from the defiles of La Grita, and Santander, with two companies, was ordered to turn the defile by ascending the neighbouring heights. He was successful, and, in consequence, Correa was obliged to destroy his baggage and retreat in disorder. Santander was next commissioned to defend the valley of Cucuta. He had but 300 men. The Spaniards poured in a force ten times stronger than his own, and compelled him to evacuate Rosario, where they afterwards committed the most horrible atrocities, and succeeded in destroying Santander's little army. Mac Gregor was then sent to the succour of the province; and Santander commanded his vanguard. They recovered the province; and Santander, being made a colonel, was again charged with its



defence. He was attacked, but repulsed the assailants; and was subsequently appointed to the more important post of Ocana. Having scarcely 500 men under his command, he was about to be attacked by a greatly superior body of troops, but, by a bold and fortunate manœuvre, rejoined Urdaneta and Rovira, and the relics of the patriot divisions.

He was now made second in command under General Serviez, who was posted at Puente Real. But the force of Murillo was overwhelming; and New Grenada became the prey of the Spaniards. Santander retired into Venezuela, and prepared to second the efforts of Bolivar. He was employed to organize the militia of the province of Casanare. To prevent this, the viceroy Samano despatched a force, under Barreiro, of 2500 men, who were harassed by the few troops under Santander, until the latter was joined by Bolivar. An engagement at Bojaca terminated in the total defeat of Barreiro. This campaign restored Bogota to the patriots, and Santander was immediately appointed, by Bolivar, vice-president of Cundinamarca. He contributed more than any other person to the assembling of the congress of Cucuta, and that body elected him vice-president of Colombia. He took the oaths of office in December 1821. From that period he is to be considered as the actual head of the executive; because Bolivar, the titular president being engaged in prosecuting the war in Quito and Peru, left the administration of affairs entirely to the vice-president. Like Bolivar he was elected to a second term of office, to commence January 1, 1827. He seems to have acted, all things considered, with judgment, prudence, and ability, in the arduous task of balancing factions, giving effect to a new system, and healing the wounds of a country bleeding from a long war of the most terrible character. Until the insurrection of Paez in Venezuela, which broke out in May 1826, Santander's success corresponded to his patriotism. During the residue of that year he became extensively known as the great champion of that republican constitution which he was sworn to support, and, of course, became the object of unmitigated abuse from the disorganizers and insurrectionists of Venezuela. He ended actual hostilities with Paez, and left the insurrection to be quieted by Bolivar, to whom the disaffected appealed. In 1827 Santander entered upon his second term of office, and from that time was opposed to Bolivar, and was the rallying point of the constitutional and republican party. In September 1827 Bolivar entered upon the duties of the office of president, and of course the executive authority ceased to be vested in Santander, who was now regarded as the personal enemy of Bolivar; but in fact was hostile only to the design of the liberator to suspend or subvert the constitution, and he did not close his political career until he had exhibited several new proofs of his patriotism.

**SANCTORIUS**, a physician, celebrated for his writings on diet, and the preservation of health. He was born at Capo d'Istria in 1561, and studied successfully at Padua. He devoted much time to experimental investigations into the nature of insensible perspiration, on which he was engaged till the time of his death. His principal work was entitled "*Ars de Statica Medicini*."

**SANCROFT, WILLIAM**.—This eminent English ecclesiastic was born at Fresingfield in Suffolk, at the beginning of 1616. He was educated at Cam-

bridge, and became fellow of Emmanuel college in 1642. He was ejected in 1649, and left England till the return of Charles II. In 1664 he was promoted to the deanery of York, whence he was removed to the deanery of St. Paul's. On arriving in the metropolis, he set himself most diligently to repair the cathedral, which had suffered greatly from the zeal of the republicans in the civil wars, till the dreadful fire in 1666 suggested the rebuilding it. Towards this he gave 1400*l.*, besides what he procured by his interest and solicitations among his private friends, and in parliament, where he obtained the act for laying a duty on coals for the rebuilding of the cathedral. He also rebuilt the deanery, and improved the revenues of it.

In October 1668 he was admitted archdeacon of Canterbury, on the king's presentation, which he resigned in 1670. He was also prolocutor of the lower house of convocation; and was in that station when Charles II. in 1677 advanced him, contrary to his knowledge or inclination, to the archiepiscopal see of Canterbury. In 1678 he published some useful directions concerning letters testimonial to candidates for holy orders. He was himself very conscientious in the admission to orders or the disposal of livings, always preferring men of approved abilities, great learning, and exemplary life.



In 1686 Dr. Sancroft was named the first in James II.'s commission for ecclesiastical affairs; but he refused to act in it. About the same time he suspended Wood, bishop of Lichfield and Coventry, for residing out of and neglecting his diocese. As one of the governors of the Charter House, he refused to admit as pensioner in that hospital Andrew Popham, a Roman catholic, although he came with a nomination from the court. In June 1688 he joined with six of his brethren the bishops in the celebrated petition to King James, in which they gave their reasons why they could not cause his declaration for liberty of conscience to be read in churches. For this petition, which the court called a libel, they were committed to the Tower; and being tried for a misdemeanour on the 29th, were acquitted. This year the archbishop projected an union with the protestant

dissenters. We have the following account of this in the speech of Dr. W. Wake, bishop of Lincoln, in the house of lords, March 17, 1710, at the opening of the second article of the impeachment against Dr. Sacheverell. "The person," says he, "who first concerted this design, was the late most reverend Dr. Sancroft, then archbishop of Canterbury. The time was towards the end of that unhappy reign of King James II. Then when we were in the height of our labours, defending the church of England against the assaults of popery, and thought of nothing else, that wise prelate, foreseeing some such revolution as soon after was happily brought about, began to consider how utterly unprepared they had been at the restoration of King Charles II. to settle many things to the advantage of the church, and what a happy opportunity had been lost for want of such a previous care, as he was therefore desirous should now be taken, for the better and more perfect establishment of it. It was visible to all the nation, that the more moderate dissenters were generally so well satisfied with that stand which our divines had made against popery, and the many unanswerable treatises they had published in confutation of it, as to express an unusual readiness to come in to us. And it was therefore thoughtworth the while, when they were deliberating about those other matters, to consider at the same time what might be done to gain them without doing any prejudice to ourselves. The scheme was laid out, and the several parts of it were committed, not only with the approbation, but by the direction of that great prelate, to such of our divines as were thought the most proper to be entrusted with it. His grace took one part to himself; another was committed to a then pious and reverend dean, Dr. Patrick, afterwards a bishop of our church. The reviving of the daily service of our liturgy, and the communion book, was referred to a select number of excellent persons, two of which Archbishop Sharp and Dr. Moore, are at this time upon our bench, and I am sure will bear witness to the truth of my relation. The design was in short this; to improve, and, if possible, to enforce our discipline; to review and enlarge our liturgy, by correcting of some things, by adding of others; and if it should be thought advisable by authority, when this matter should come to be legally considered, first in convocation, then in parliament, by leaving out some few ceremonies, confessed to be indifferent in their nature as indifferent in their usage, so as not to be necessarily observed by those who made a scruple of them, till they should be able to overcome either their weaknesses or prejudices, and be willing to comply with them."

After William and Mary were settled on the throne, Dr. Sancroft and seven other bishops refused to own the established government, from a conscientious regard to the allegiance they had sworn to King James. Refusing likewise to take the oaths appointed by act of parliament, he and they were suspended August 1, 1689, and deprived the 1st of February, following. On the nomination of Dr. Tillotson to this see, April 23, 1691, the archbishop received an order from the then Queen Mary, May 20, to leave Lambeth House within ten days. But he resolving not to quit till ejected by law, was cited to appear before the barons of the exchequer on the first day of Trinity-term, June 12, 1691, to answer a writ of intrusion; when he appeared by his attorney; but avoiding to put in any plea, as the case stood, judgment passed against

him, in the form of law, June 23, and the same evening, went to a private house in Palsgrave Head Court, near the Temple. Thence, on August 5, 1691, he retired to Fresingfield, the place of his birth, and the estate and residence of his ancestors above 300 years, where he lived in a very private manner, till his death, which occurred in 1693.

**SANDBY, PAUL.**—This eminent artist was born at Nottingham in 1732. After receiving a good education, he commenced his career as an artist at a very early age. His sketches in the Highlands were taken in 1748, and shortly afterwards etched. At a later period, Paul Sandby was a competitor for higher pictorial honours. A member of the chartered society of painters, he became on its dismemberment a member of the royal academy, an ornament to society, and a credit to his profession; as from the suavity of his temper, his kindly disposition, his liberality, and social character, he became the centre of a circle, in which both rank and talent were included.

An act of kindness highly creditable to the subject of this brief sketch may here be mentioned. When Wilson, the pride of art, and father of British landscape-painting, was reduced to the necessity of selling his beautiful studies from nature to printsellers for a few shillings, Mr. Sandby requested he might have the refusal: and though by no means rich himself, he was happily able to give the artist gold, where silver only had previously been obtained. The consequence was, Mr. Sandby became possessed of the most choice of Wilson's drawings, which were afterwards purchased by Messrs. Hurst and Robinson at a price that would have rejoiced and cheered the heart of the neglected painter, circumstanced as he was in his day of necessity. Paul Sandby's legitimate department of art was landscape, both in water-colours and in oil. In the first he was considered as eminently skilful, as well in opaque as transparent colours, the latter of which was much practised at that time, introduced it is imagined by Marco Russ, and the style continued by Goupy, Barrett, and others; but by none was it brought to greater perfection than by Benwell, whose taste and character of subject resembled much the late lamented Harlowe,—like him, too, he met an early grave. Benwell was a pupil of Mr. Sanders, miniature-painter and draughtsman. The early style of Mr. Sandby's drawings was simple and chaste; at first carefully pencilled, and afterwards a wash of colour thrown over them; not richly as in the present day, but efficient in all that regarded light and shade, form and composition. From such drawings, a work was given to the public by a Mr. Watts: it contained views of different noblemen's and gentlemen's seats in different parts of the kingdom. These were engraved in the line manner by some of our best artists, including the names of Middiman, Byrne, Milton, &c. This work exhibits Mr. Sandby's talents to great advantage; and though his drawings do not reach the present style of execution, colour, or effect, what he produced in the early state of the art no doubt gave a tone to, and stimulated the efforts of Dayes, Girtin, Turner, and others, who have brought the art of drawing to a degree of excellence never then contemplated, and which can scarcely ever be surpassed.

To his other acquirements in art Mr. Sandby added etching and engraving, more especially in that style of engraving known by the name of aquatinta. In this way his works are so extensive and numerous



that it may well raise the wonder of all who are acquainted with them, how he could find time for their execution. Many of these must have been extremely popular at the time they were published,—such as the different encampments in the year 1780; these were the encampments in Hyde Park, St. James's Park, Blackheath, the Museum Gardens, Coxheath, and Warley Common, in which, beside the soldiers' tents, and the economy of a camp, many fashionable and well-known characters of the day are introduced. His talent for the delineation of character, bordering as it mostly does on caricature, led him (as it has done many others) beyond the limits of good sense or the graver character of art. On the appearance of Hogarth's "Analysis of Beauty," mixed up with some political and party feelings, Mr. Sandby produced a series of prints ridiculing the line of beauty, and exhibiting its application to the most absurd and ludicrous forms, as Hogarth had done to those of more elegant and legitimate objects. Nor did his satirical vein stop here; the measures of ministers and the politics of the time were also attacked by his graphic satire. That this exercise of wit and burlesque was not wholly congenial to the temper and disposition of Paul Sandby, may be inferred from the circumstance of his withdrawing these prints from the public eye on seeing the inimitable paintings by Hogarth of the Marriage A-la-mode. Such a man, he observed, should not be made the subject either of ridicule or burlesque. These plates, however, display great skill in their composition and execution, and much humour and wit in character and subject. His brother, Thomas Sandby, was also one of the first members of the royal academy, where he was appointed professor of architecture. He received the rudiments of education at the drawing-school in the Tower, and afterwards had apartments at Windsor Castle, where he was much noticed by the king and royal family. His lectures were not, however, distinguished for any peculiar ability or new criticisms on art.

*Paul Sandby*

**SANDEMAN, ROBERT**, the founder of a religious sect, who was born at Perth in 1723. He was educated at Edinburgh, and in his writings endeavours to prove that faith is neither more nor less than a simple assent to the divine testimony. In 1764 Mr. Sandeman went to America. He died at Danbury in 1771.

**SANDERS, ROBERT**, a very industrious compiler, who was born in Scotland about 1727. His "Complete English Traveller" had a very extensive sale, and the "Letters on Roman History" were well received. He died in 1783.

**SANDERSON, ROBERT**, an eminent English ecclesiastic, who was born at Rotherham in 1587. He was educated at Oxford, and his "Lectures on Logic," read in that university, were published in 1615. Dr. Sanderson was raised to the bishopric of Lincoln in 1660, which he held till his death in 1662.

Mr. Granger says that the moral character of this great and good man has lately been rashly and feebly attacked by the author of the "Confessional," and

as ably defended by the author of "A Dialogue between Isaac Walton and Homologites," 1766. Every enemy to church government has been, for the same reason, an enemy to Bishop Sanderson, and every other prelate; but the uprightness and integrity of his heart, as a casuist, was never before called in question by any man who was not an entire stranger to his character. He saw and deplored, and did his utmost, honestly and rationally, to remedy the complicated ills of anarchy in church and state, won "every man projected and reformed, and did what was right in his own eyes. No image can better express such a condition than that of a dead animal in a state of putrefaction, when, instead of one noble creature, as it was, when life held it together, there are ten thousand little nauseous reptiles growing out of it, every one crawling in a path of its own." In Sanderson published many theological works, but they are now but little read.

**SANDONI, FRANCESCA CUZZONI**.—This lady was a native of Parma, and received her vocal instructions from Lanzi. After singing at most of the great theatres in Italy, she was engaged for the opera in London, soon after the arrival of Senesino. Till the time of her arrival in England, Cuzzoni, a female singer, was in full possession of the public favour; she then, however, quarrelled with Handel, who patronised her rival Faustina, and the following year Cuzzoni quitted the kingdom. In 1746 she returned, but, being then advanced in years, gave little satisfaction. She died indigent, in her native country, in the year 1770. The following anecdote is related of Cuzzoni. Handel had composed for her the song of "Falsa Imagine," in "Otho," which occasioned so severe a dispute between them, on account of her refusing to sing it, that, at last, Handel threatened to throw the refractory signora out of the window; telling her, "that he always knew she was a very devil, but that he should now let her know, in her turn, that he was Beelzebub, the prince of devils." He then actually seized her by the waist and lifted up the sash. Alarmed at this fearful process, Cuzzoni now consented, and by the exquisite grace, and pathos, not less than by the beautiful ornaments, with which she executed the few simple notes that compose the air, she added more to her reputation than by any other performance.

**SANDFORD, FRANCIS**, a celebrated genealogist and herald, who was by birth an Irishman, and filled the office of pursuivant-at-arms in the Herald's college during the reign of Charles II. and his successor. He wrote an account of the ceremonies observed at the coronation of James II., and several other works of a similar character. The one best known is his "Genealogical History of the Kings of England and Monarchs of Great Britain." Mr. Sandford resigned his situation in 1688, and died a few years after.

**SANDRART, JOACHIM**, a German artist, who was born in 1606, and died in 1688. He is best known by his literary and critical works connected with the fine arts, which were published collectively by Volkmann in 1675.

**SANDYS**.—There are two members of this family who have distinguished themselves by their literary attainments. Edwin Sandys was born in 1519, and educated at Cambridge. He was elected master of St. Catherine's Hall in 1547, but in Mary's reign he was committed to prison. As he proceeded, the

people prayed that God would comfort him and strengthen him in the truth. Struck with these appearances of popularity, the keeper of the Marshalsea said, "These vain people would set you forward to the fire: but you are as vain as they, if you, being a young man, will prefer your own conceit before the judgment of so many worthy prelates and so many grave and learned men as are in this realm. If you persist, you shall find me as strict a keeper as one that utterly misliketh your religion." Dr. Sandys replied, "My years, indeed, are few, and my learning is small; but it is enough to know Christ crucified; and who seeth not the blasphemies of popery hath learned nothing. I have read in scripture of godly and courteous keepers, God make you like one of them; if not, I trust he will give me strength and patience to bear your hard dealing with me." The keeper then asked, "Are you resolved to stand to your religion?" "Yes," said Dr. Sandys, "by God's grace." "I love you the better, therefore," said the keeper, "I did but tempt you: every favour which I can show, you shall be sure of: nay, if you die at a stake, I shall be happy to die with you." And from that day such was the confidence which this good man reposed in Sandys, that many times he permitted him to walk alone in the fields; nor would he ever suffer him to be fettered, like the other prisoners. He lodged him also in the best chamber of the house, and often permitted his wife to visit him. After nine weeks' confinement in the Marshalsea he was set at liberty at the intercession of Sir Thomas Holcroft. This, however, was not accomplished without much difficulty, and so intent was Gardiner, bishop of Winchester, on bringing Sandys to the stake, that it required some management on the part of Sir Thomas before he could succeed; and no sooner was Sandys liberated than Gardiner, being told that he had set at liberty one of the greatest heretics in the kingdom, procured orders to be issued to all the constables of London to search for, and apprehend him. In Sandys' final escape, as related by his biographer, the hand of Providence was strikingly visible. On Sunday, May 6, he embarked in the same vessel with Dr. Cox, afterwards bishop of Ely, and the ship was yet in sight when two of the guard arrived on the shore to apprehend Dr. Sandys. But his danger was not entirely over, for, on his arrival at Antwerp, he received intelligence that King Philip of Spain had sent to apprehend him, on which he escaped to the territory of Cleve, from thence to Augsburg, where he remained fourteen days, and then removed to Strasburg. Here he took up his abode for the present, and here unquestionably spent the most gloomy portion of his life. His own health was at this time deeply injured; his only child died of the plague; and his beloved wife, who had found means to follow him about a year after his flight from England, expired, of a consumption, in his arms. In addition to his sorrows, the disputes concerning church discipline broke out among the English exiles, on which several of his friends left the place. After his wife's death he went to Zurich, where he was entertained by Peter Martyr; but, his biographer thinks, the time did not permit him to receive any deep tincture either as to doctrine or discipline from Geneva or its neighbours. Within five weeks the news of Queen Mary's death arrived, and he returned to Strasburg, where he preached; after which Grindal and he set out for their native country together,

and arrived in London on the day of Queen Elizabeth's coronation.

On the 21st of December, 1559, Dr. Sandys was consecrated, by Archbishop Parker, to the see of Worcester. Browne Willis has most unjustly accused our prelate of having enriched his family out of the lands of this see; on the contrary, he transmitted it to his successor exactly as he found it, that is, saddled with the conditions of an exchange which the crown had by statute a right to make. Dr. Sandys died at Southwell in 1588.

George Sandys, son of the preceding, is best known for his travels in the East, of which he published an account, as well as other works. He died in 1643.

SAPPHO, a distinguished Greek poetess, who was born at Mitylene, on the island of Lesbos, and flourished about 600 B. C. Alcæus, like her, a lyric poet, and a native of the same island, is said to have loved her; but his passion was not returned. The brilliant fame which she enjoyed seems to have subjected her to calumny and even to persecution, on account of which she left Lesbos. She must not be



confounded with a later Sappho, also a native of Lesbos, the place of whose birth was Eresus, famous for having thrown herself from the Leucadian rock, in despair, on account of her unrequited love for a youth named Phaon. The ancients ascribe various poems to the elder Sappho,—hymns, odes, elegies, and epigrams,—of which only fragments have come down to us: these display deep feeling, glowing imagination, and a high degree of finish. Elton, the celebrated classical scholar, when speaking of this poetess, says—"They who regard the fragments of Sappho as mere love-songs, degrade her genius. Her 'strain' was of a higher mood. Simple, vehement, rich in images, sparing in words, her poetry is the poetry of impulse. In all succeeding poets who have written on love, we can trace the wit of sentiment and the finished delicacy of art: in Sappho we have a total unconsciousness of effort; but such is the enthusiasm of her sensations, that she has infused sublimity into the softness of sexual passion. Longinus has instanced her bold selection and association of circumstances in the emotions of violent love as forming the true sublime. He does not, however, specify any peculiarity in the passion described by Sappho, as



distinguishing it from a common passion; and yet I am satisfied that these strong emotions have a deeper source. Persons who have been struck with the disproportion of the effects to the cause, have conceived *jealousy* to be intended: it is a mere figure, and has not the least appearance of being pointed at any particular lover. Longinus does not quote the ode as a just description of jealous uneasiness, but of 'amorous furor:' and his expressions are, 'All things of this kind happen to those who are in love; but the seizure of the chief particulars and the embodying of them in one whole, has effected the sublime.' I have no doubt that the passion of which Sappho describes the paroxysm, is a passion indulged by stealth, and concealed through a sense of guilt or apprehension. The first line of the succeeding stanza, which is lost, seems to hint at a disclosure: 'Yet must I venture all:' and I am confirmed in my inference by the traditional story of the physician who discovered the love of Antiochus for Stratonice by comparing the effects which her presence produced on his patient, with the symptoms enumerated by Sappho."

As a specimen of the style of Sappho we may quote a fragment of her amatory poetry as translated by Elton:—

"That man is like a god to me,  
Who, sitting face to face with thee,  
Shall hear thee sweetly speak, and see  
Thy laughter's gentle blanching.  
'Tis this astounds my trembling heart;  
I see thee, lovely as thou art:  
My fluttering words in murmurs start."

**SARDANAPALUS.**—This celebrated Assyrian monarch succeeded to the empire only to present a more perfect specimen of effeminacy, sloth, luxury, cowardice, crime, and elaborate folly, than was, perhaps, ever before exhibited to the detestation of mankind. Like his inglorious predecessor, the first of this effeminate dynasty, he secluded himself in his palace, assumed the dress of a woman and imitated her voice, painted his face, spun, and in short utterly disgraced his nature by the most unbounded licentiousness and the most outrageous depravity. Arbaces, the governor of Media, having been personally witness of his excesses in consequence of obtaining access to the palace, was inflamed with the resolution to put an end to his dominion, and instantly entered into a confederacy for the purpose with Belesis, viceroy of Babylon, who strengthened him by the assurance, which, as a priest and an astrologer, he considered himself entitled to give, that he should be the instrument of dethroning Sardanapalus and ascending his throne. Thus supported, as they both believed, by heaven itself, they began the revolt; the one by stirring up the Medes and Persians, the other by exciting dissatisfaction among the Babylonians. Having also gained over the king of Arabia, and secured his active co-operation, the conspirators secured the army, which was now newly raised at the expiration of the year, and which amounted to about 400,000 men. The king, being apprised of these proceedings, was somewhat roused from his voluptuous dreams by a sense of personal and immediate danger, and concentrating all the forces he could combine in this emergency, led them out to encounter his rebellious subjects. He was victorious in three successive battles, in the last of which, after using every effort in vain to prevent defeat, with all its consequent calamities, Arbaces was severely wounded. After the first victory a reward was of-

fered of 200 talents of gold to any man who should kill him or Belesis, and twice that amount to any one who should bring either of them alive to the emperor. But from all the impending dangers with which they were threatened they effected their escape.

His enemies, however, though defeated, were not disheartened, and they again rose in rebellion. Of this Sardanapalus remained ignorant, and occupied himself in the mean time in arranging a sacrifice, and a festival for the army with whom he had conquered his enemies. This account of his proceedings revived the hopes of Arbaces, who, having taken his measures with a characteristic sagacity and prudence, surprised the camp of the emperor, and rushed forward almost to the very gates of the city. Sardanapalus, now escaping from immediate danger, entrusted the conduct of the army to his brother-in-law, shutting himself up within the fortifications. After being twice defeated, the army was nearly annihilated, and the emperor was, in consequence, closely besieged, while the conspirators received large accessions of strength from the revolt of other provinces; but he buoyed up his spirits by confiding in a prediction that "Nineveh could never be taken, till the river became her enemy."

The city being abundantly supplied with provisions, the confederate forces remained two whole years before it without producing any visible impression, till the Tigris, at length being swollen by unusual quantities of rain, overflowed twenty stadia, or two miles and a half, of the wall, and thus made a practicable breach, which their whole art before had been unable to accomplish. Sardanapalus at once comprehended his danger, and, his last hope being thus unexpectedly extinguished, he fled into his palace, and ordering a vast pile to be reared in the court, on which he accumulated all his treasures, amounting to a prodigious value, and close to which he placed his eunuchs, his concubines, and, lastly, himself, he set fire to it, and perished amidst the splendid ruins. The conquerors destroyed the city, but treated the inhabitants with great moderation. Such was the termination of the Assyrian empire. Sardanapalus is said to have ordered two lines to be put upon his tomb, which imply his having taken with him all he had eaten and all the pleasures he had enjoyed, leaving the rest behind; an epitaph, as Aristotle very justly observes, fit for a hog.

**SARTI, GIUSEPPE.**—This celebrated composer was born at Faenza in 1730. In 1756 he held the situations of court chapel-master and music-master to the royal family in Copenhagen; he also composed there some operas, but which were only moderately successful. Some time after this he became chapel-master of the conservatory Della Pietà at Venice, and it is from this epoch that his high reputation in Italy must be dated. All the Italian theatres were anxious for his compositions, which he could not produce in sufficient number. In 1782 he was elected chapel-master of the Duomo at Milan. His most popular opera at this time was "Giulio Sabino," composed in 1781 for Venice, and published at Vienna in 1784. Some German critics, however, were of opinion, that the harmony of this opera was weak and defective, and that its only merit lay in the melody. Be that as it may, the high reputation of this work extended itself even to St. Petersburg, where the empress of Russia invited Sarti to her capital, with the appointment of imperial-chapel-master for a

term of three years. In 1785 he accordingly arrived there, and made his *debut* at St. Petersburg, by a *concert spirituel* for Good Friday, introducing also some Russian psalms, which were performed by sixty-six voices and a hundred Russian horns, besides the customary orchestra. Still, however, this concert was not noisy enough to please the Russians; so that shortly after, on the occasion of the taking of Okzarkow, he produced a "Te Deum," in which he introduced real firing of cannon: the guns being placed in the court of the castle, and discharged with great precision in the appointed passages of the music. After the representation of "Armida," in 1786, the empress presented Sarti with a gold snuff-box and diamond ring, and appointed him director of the conservatory of music at Catharinenslaf, with a salary of 35,000 rubles, besides his lodging, and a purse of 15,000 rubles as an indemnity for his travelling expenses. She also conferred on him a title of nobility. After a residence of eighteen years in Russia, and receiving various additional favours from the court and nobility, the emperor Alexander permitted him, in 1801, on account of his health, to retire, with the continuance of his pension, to a warmer climate. He then went to Berlin, but his constitution was so broken up, that he died in that city in the following year, 1802.

**SAUNDERS, SIR EDMUND**, a learned English judge, who lived in the reign of Charles II. He is well known for his "Reporter of Several Pleadings and Cases in Banco Regis Temp. Car. II.," which are peculiarly valuable on account of the correct state of the pleadings in the several cases. Sir Edmund Saunders was made chief justice of the court of king's bench in 1682, and died in the same year.

**SAUNDERS, WILLIAM**.—This venerable practitioner was born in 1743, and might doubtless have been considered the father of the college of the physicians of London, of which he was a fellow during many years. Having received a liberal education, and obtained considerable eminence by his town practice, he became in due time physician extraordinary to his royal highness the prince of Wales, and also senior physician to Guy's hospital. He at length, however, retired from his profession, from Russell Square, and died at Enfield, June 4th, 1817. Dr. William Saunders was a distinguished member of most of the medical and scientific institutions in the metropolis, and contributed not a little to attract the attention of the public to the virtues of the red Peruvian bark. He was the author of the following works:—"An Answer to Geach and Alcock, on the Devonshire Colic;" "Observationes de Antimonis;" "Treatise on the Mephitic Acid;" "A Treatise on the Red Peruvian Bark;" "Dissertation on the Structure, Economy, and Diseases of the Liver;" "Oratio Herveii;" "On the Chemical History of the Medical Powers of Some of the Most Celebrated Mineral Waters;" "On the Hepatitis of India."

**SAUNDERSON, NICHOLAS**.—This learned mathematician was born at Thurlston in Yorkshire, in 1682, and, when only a year old, entirely lost his eyesight. He, however, acquired a competent knowledge of the Latin and Greek languages, and particularly directed his attention to the study of mathematics. In 1707 he was, by the assistance of some friends, sent to Cambridge, where he soon commenced giving lectures, in which he was very successful; and subsequently became professor of mathematics

in the university. In 1728 George II. created him doctor of law by the royal mandate. His death took place in April 1739, and his very valuable work on algebra was published after his death.

**SAUVEUR, JOSEPH**.—This professor of mathematics at the royal college in Paris, and member of the academy of sciences, was born at La Flèche in 1653. He had not the faculty of speech till seven years of age. Another peculiarity of his life is, that he could not be prevailed on to see the person he was about to marry, till the contract of marriage was signed. He was fond of music, but had neither voice nor ear. His great object was to simplify the science, with which view he proposed to constitute one fixed key for all the music in the world, and also produced a specimen of a mode of writing music on *one* line. He also invented a musical chronometer. His treatises on music were all published in the "Memoirs of the Academy of Sciences," between the years 1701 and 1713. He died in 1716.

**SAURIN, JAMES**, an eminent divine, who was born at Nismes in 1677. His father retired, after the repeal of the edict of Nantes, to Geneva, at which place he died. Young Saurin made great progress in his studies, but abandoned them for some time that he might follow the profession of arms. In 1694 he made a campaign as a cadet in Lord Galloway's company, and soon afterwards procured a pair of colours. But when the duke of Savoy had concluded a peace with France, Saurin quitted the army; and on his return to Geneva again, directed his attention exclusively to philosophy and divinity. In 1700 he visited both Holland and England, but returned to the Hague in 1705. He possessed great talents, to which were added a good address and a most eloquent style of preaching. Five volumes of his sermons made their appearance at different times; the first in 1708, the second in 1712, the third some years after, the fourth in 1722, and the fifth in 1725. After his death, which took place at the Hague in 1730, the sermons relating to the passion of Christ, and other subjects, were published in two volumes. He also, by the advice of a friend who was preceptor to the children of George II. when prince of Wales, composed "A Treatise on Education," to which he prefixed a dedication to the young princes. This, though never printed, was followed by a handsome present from the princess of Wales. He obtained also a pension from the king, to whom he had inscribed the third volume of his sermons. In 1727 he published "The State of Christianity in France." But his most celebrated work was, "Discourses, Historical, Critical, and Moral, on the Most Memorable Events of the Old and New Testament." Two volumes made their appearance in folio, and were afterwards reprinted in four, in octavo. Six other Discourses form a part of a fifth volume, published by Mr. Roques, who undertook a continuation of the work, which is replete with learning. "A Dissertation on the Expediency of sometimes Disguising the Truth," made him many enemies. His principal antagonist was Armand de la Chapelle, to whom Francis Michael Ganicon replied in a work entitled "Lettres Serieuses et Jocoses." The three first of the letters in the second volume are in favour of Saurin. He was answered by La Chapelle with great violence. Saurin imagined that he should be able to terminate this dispute by reprinting the Dissertation separately, with a preface in defence of his assertions; but he was deceived, for La Chapelle pub-



lished a very long and scurrilous reply. This dispute was at length brought before the synod of Campen, who, in May 1730, ordered the churches of Utrecht, Leyden, and Amsterdam, to make their examinations, and report the result of them to the synod of the Hague, which was to sit in the September following. Commissaries were appointed for this purpose. The synod of Campen gave its opinion, and that of the Hague confirmed it; but, having made no mention of the instructions sent to the Walloon church at Utrecht, that assembly complained, and ordered Mr. Bonvoust, one of its ministers, to justify his proceedings and his doctrine. This he did in a large octavo volume, printed at Utrecht in 1731, after the death of Saurin, entitled "The Triumph of Truth and Peace; or, Reflections on the Most Important Events attending the Last Synod assembled to determine in the Case of Messieurs Saurin and Maty."

SAUSSURE, HORACE BENEDICT DE.—This celebrated natural philosopher was born at Geneva in the year 1740. His father resided at Conches, on the banks of the river Arve, half a league from Geneva. His residence was habitually in the country; this, together with an active education, gave a marked and striking character to his future pursuits, and developed in De Saussure the natural strength of constitution so necessary to the practical cultivation of natural history. Residing at the foot of the Salève, a mountain which he afterwards rendered famous by his meteorological researches, he was surrounded by the most interesting phenomena of nature, so that he thus became attached to natural history without imitating those learned men who form theories without leaving their cabinets, or those men of mere practice, who being continually surrounded by natural scenes, become incapable of admiring their beauty. His first pursuit was botany. A varied soil, producing almost every sort of plants, invited the inhabitants of the borders of the Lemane lake to cultivate this agreeable science. This taste of De Saussure led him to form a connexion with the great Haller. He paid him a visit in 1764, during his retirement at Bex, and has given an account in his travels of his first interview with that extraordinary man, who excelled in nearly all the natural sciences. De Saussure was still more excited to study the vegetable kingdom by his connexions with Charles Bonnet, who had married his aunt, and who soon perceived the value of his nephew's increasing talents. Bonnet was then employed on the leaves of plants, and in 1760 De Saussure published the result of his enquiries under the title of "Observations on the Cuticle of Leaves." About this time the place of professor of philosophy became vacant. De Saussure, then just in his twenty-first year, obtained it. At that time the two professors of philosophy taught by turns natural philosophy and logic. De Saussure filled those two offices with equal success. In 1779 De Saussure published the first volume of his "Travels in the Alps." We there find a complete description of the environs of Geneva, and an excursion to Chamouni, a village at the foot of Mont Blanc. The more he observed the mountains the more he perceived the importance of mineralogy. In order to study it to greater advantage he learned the German language; and in the last volume of his travels we may easily perceive how much new mineralogical knowledge he had acquired. De Saussure, being called upon by his office to attend to public educa-

tion, made it a particular object of his attention. He presented a plan for reforming the course of education at Geneva. He proposed to teach children very early the natural sciences and mathematics; he was even attentive to their physical education; and, that it might not be neglected, proposed the adoption of gymnastic exercises. This plan excited great attention in a town where every one is aware of the importance of education, though the mediocrity of their pecuniary resources was a great obstacle to perfect success. The Genevese were much attached to their established forms of education; and they had cause, for it had not only introduced general information among them, but had given the first spring to the talents of several distinguished mathematicians and natural philosophers. But public education did not alone claim the attention of De Saussure. He attended himself to the education of his two sons and his daughter, who have shown themselves worthy of such an instructor.

The second volume of his travels was published in 1786. It contains a description of the Alps which surround Mont Blanc. The author considers them as a mineralogist, geologist, and natural philosopher; and he particularly notices some very interesting experiments on electricity, and a description of his electrometer, which is one of the most complete we possess. We are likewise indebted to him for several measuring instruments; his *cyanometer*, designed to measure the intensity of the blue of the heavens, which varies according to its elevation; his *diaphanometer*, or his method of measuring the diaphaneity of the air; and his *anemometer*, in which, by means of a kind of balance, he ascertains the power of the wind. Some years after the publication of his second volume, De Saussure was received as a foreign associate of the academy of sciences. De Saussure founded the society of arts to which Geneva is indebted for much of its commercial prosperity. He presided in this society to the very last; and it was one of his principal objects to support that useful establishment.

De Saussure took an active part in the French revolution; and he was successively a member of the council of five hundred, and of the national assembly. It was from his assiduous attention to the sittings of the latter assembly that his health first began to fail; and in 1794 a paralytic stroke deprived him of the use of one side of his body. However painful his situation might then be, he lost nothing of the activity of his mind; for it was after this accident that he drew up the two last volumes of his travels, which appeared in 1796. They contain an account of his travels in the mountains of Piedmont, Switzerland, and in particular of his ascent to the summit of Mont Blanc. These two last volumes, so far from appearing to partake of the weakness of his condition, offer a considerable mass of important facts and observations in natural philosophy.

SAVAGE, RICHARD.—This talented English poet was a remarkable instance of the utter uselessness of genius and knowledge, without good moral principles and regularity of conduct. He was born in 1698, and was the son of Anne countess of Macclesfield, by the earl of Rivers, and might have been considered as the lawful child of the earl of Macclesfield; but his mother, in order to procure a separation from her husband, made a public confession of her shameless conduct. As soon as he was born, the countess treated him with every kind of unnatural

cruelty. She committed him to the care of a poor woman, to educate as her own. And she prevented the earl of Rivers from making him a bequest in his will of 6000*l.* by declaring him dead. She endeavoured to send him secretly to the American plantations; and at last, to bury him in poverty and obscurity for ever, she placed him as an apprentice to a shoemaker in Holborn. About this time his nurse died; and in searching her effects, which he imagined to be his right, he found some letters which informed him of his birth, and the reasons for which it was concealed. He now left his humble occupation, and tried every method to awaken the tenderness and attract the regard of his mother: but all his assiduity was without effect; for he could neither soften her heart nor open her hand, and he was reduced to the miseries of want. By the care of Lady Mason, mother to the countess, he had been placed at the grammar school at St. Alban's, where he had acquired all the learning which his situation allowed; and necessity now obliged him to become an author. The first effort of his uncultivated genius was a poem against Hoadley, bishop of Bangor; of which the author was afterwards ashamed. He then attempted to write for the stage, but with little success: yet this attempt was attended with some advantage, as it introduced him to the acquaintance of Sir Richard Steele and Mr. Wilks. Whilst he was in dependence on these gentlemen, he was an assiduous frequenter of the theatres, and never absent from a play for several years. In 1723 he brought a tragedy on the stage, in which he himself performed a part, the subject of which was "Sir Thomas Overbury." If we consider the circumstances under which it was written, it will afford a proof of strength of genius, and an evenness of mind not to be ruffled. Whilst he was employed upon this work, he was without lodging, and often without food; nor had he any other conveniences for study than the fields or the street. The profits of this play amounted to about 200*l.*, and it procured him the notice and esteem of many persons of distinction; and he might have now risen to importance had not his irregularities plunged him into a misfortune, by which not only his reputation, but his life, was in danger. In a night-ramble he entered a house of ill-fame, near Charing Cross, when a quarrel took place between him and a Mr. Sinclair, who was killed in the fray. Savage, with his companion, was taken into custody, tried for murder, and capitally convicted of the offence. His mother, at this juncture, used all means to prejudice the queen against him, and to intercept all the hopes he had of life from the royal mercy; but at last the countess of Hertford, out of compassion, laid a true account of the extraordinary story and sufferings of poor Savage before her majesty, and obtained his pardon. He now recovered his liberty, but had no means of subsistence; and a lucky thought struck him, that he might compel his mother to do something for him and extort that from her by satire which she had denied to natural affection. The expedient proved successful; and Lord Tyrconnel, on his promise to lay aside his design, received him into his family, treated him as his equal, and engaged to allow him a pension of 200*l.* a year. In this gay period of life, when he was surrounded by affluence and pleasure, he published "The Wanderer, a Moral Poem," which was approved by Pope, and which the author himself considered as his masterpiece. It was addressed to the

earl of Tyrconnel, with the highest strains of panegyric. These praises, however, in a short time he found himself inclined to retract, being discarded by that nobleman on account of his imprudent and licentious conduct. He now thought himself again at liberty to expose the cruelty of his mother, and accordingly published "The Bastard, a Poem." This had an extraordinary sale; and as it appeared at a time when the countess was at Bath, shame obliged her to quit the place.

Some time after this, Savage formed a resolution of applying to the queen: she had given him his life, and he hoped her goodness might enable him to support it. He published a poem on her birth-day, which he entitled "The Volunteer Laureat." She graciously sent him 50*l.*, with an intimation that he might annually expect the same bounty. His conduct with regard to this pension was very singular: as soon as he had received it, he immediately disappeared, and was for some time out of the reach of his most intimate friends. At length he would be seen again, penniless as before, but never informed any person where he had been, nor was his retreat ever discovered. His perpetual indigence, politeness, and wit, still raised him new friends, as fast as his misbehaviour lost him his old ones; and Sir Robert Walpole, the prime minister, was warmly solicited in his favour. Promises were given, but ended in a disappointment; upon which he published a poem in "The Gentleman's Magazine," entitled, "The Poet's Dependence on a Statesman."

This wretched life was rendered more unhappy, in 1738, by the death of the queen, and the loss of his pension. His distress was now publicly known, and his friends therefore concerted some measures for procuring him a permanent relief. It was proposed that he should retire into Wales, with an allowance of 50*l.* per annum, to be raised by subscription, on which he was to live in a cheap place. This offer he seemed to accept with great joy, and set out on his journey, with fifteen guineas in his purse. His friends, the principal of whom was Pope, expected now to hear of his arrival in Wales; but, on the 14th day after his departure, they were surprised with a letter from him, acquainting them that he was yet upon the road, and without money, and could not proceed without a remittance. The money was sent, by which he was enabled to reach Bristol; whence he was to go to Swansea by water. He could not immediately obtain a passage, and therefore was obliged to stay some time at Bristol; where, with his usual facility, he made an acquaintance with the principal people, and was treated with great kindness. At last he reached the place proposed for his residence; where he stopped a year, and completed a tragedy, which he had begun in London.

He was now desirous of coming to town to bring it on the stage; but his friends, and particularly Pope, opposed the design very strongly; and advised him to put it into the hands of Thomson and Mallet to fit it for the stage, and to allow his friends to receive the profits, out of which an annual pension should be paid him. The proposal he rejected, quitted Swansea, and set off for London; but, at Bristol, a repetition of the kindness he had formerly found invited him to stay. He stayed so long, that by his imprudence and misconduct he wearied out his friends. His wit had lost its novelty; and his irregular conduct and late hours grew very troublesome. His



money was spent, his clothes worn out, and his appearance made it difficult for him to obtain even a dinner. Here, however, he stayed in the midst of poverty, hunger, and contempt, till the mistress of a coffee-house, to whom he owed about 8*l.*, arrested him for the debt. He could find no bail, and was therefore committed to prison. During his confinement, he began and almost finished a satire, entitled, "London and Bristol Delineated."

When he had been several months in prison, he received a letter from Pope, containing a charge of great ingratitude. Savage returned a very solemn protestation of his innocence, and he appeared much pained by the accusation. In a few days after he was seized with a disorder, which at first was not supposed to be dangerous, but in a few days it took a fatal turn, and he died on the 1st of August, 1748. His death exhibited, to use the words of Johnson, "a convincing proof that nothing can supply the want of prudence, and that negligence and irregularity, long continued, will make knowledge useless, wit ridiculous, and genius contemptible."

SAVARY, JAMES, a learned French writer, who was born in a small town in Anjou in 1622, and early in life entered the mercantile profession, by which he, in a comparatively short time, acquired a competent fortune. He was married in 1650, and in 1667, when the king declared a purpose of assigning privileges and pensions to such of his subjects as had twelve children alive, Savary was not too rich to put in his plea. He was afterwards admitted of the council for the reformation of commerce, and the orders which passed in 1670 were drawn up from his instructions and advices. He was pressed by the commissioners to digest his principles into a volume, and to give it to the public, which he afterwards did at Paris, in 1675, under the title of "*Le Parfait Négociant, ou Instruction Generale pour ce qui regarde le Commerce des Marchandises de France et des Pays Etrangers.*" This work passed through several editions during the life of the author, and after his death it was subsequently edited by his son, and it has been translated into almost all European languages. In 1688 he published "*Avis et Conseils sur les plus Importantes Matieres du Commerce,*" which has been considered as a second volume to the former work, and often reprinted. He died in 1690, and, out of seventeen children which he had by one wife, left eleven.

SAVIGNY, FREDERIC CHARLES, a distinguished professor of civil law, who was born in 1779 at Frankfort on the Maine. After having finished his academic studies, in which Weis and Hugo were his chief guides, and having taken his degree as doctor of laws at Marburg in 1800, he travelled during several years in Germany, France, and Upper Italy, to investigate unexplored or little known sources of the civil law, and, after his return, was appointed professor of law at Marburg. In 1803 he wrote, at this place, his "*Law of Possession.*" In 1808 he was appointed professor at Landshut, and, in 1810, in the university established a short time previous at Berlin, where he continued to teach. He was a member of the academy of sciences at Berlin, of the council of state, and of the court of revision, or cassation, for the Prussian provinces on the Rhine, where the French code remained in force. His lectures on the pandects, the institutes and the history of the Roman law, were distinguished for clearness,

precision, and purity of language. Savigny belonged to the historical school of German lawyers, though he cannot be termed its founder without injustice to Hugo and Schlosser. He was, however, the first to adopt this name for himself and his followers, to distinguish his school from one which might, with equal reason, assume the title of the philosophical school, and call their opponents the unphilosophical, as they are far from disregarding the historical developments of law, though they endeavour to deduce law mainly from the higher principles of our nature. Savigny's views respecting the foundation of law—according to which it rests neither on positive legislation nor on the deductions of reason—are contained in a work published subsequently, in consequence of the wish expressed by other jurists, Thibaut, Schmid, Gönner, for the introduction of a general penal and civil code, and a uniform course of procedure throughout Germany. In this work, entitled "*Vom Beruf unserer Zeit für Gesetzgebung und Rechtswissenschaft,*" he endeavours to show that new codes are unnecessary and impracticable; that the codes of France, Austria, and Prussia are not adapted for introduction into other countries, and that the German language is not even sufficiently matured for a code. Savigny's work, though replete with proofs of extensive erudition, and not devoid of sound views, exhibits also numerous traces of the disposition to exalt the past and the distant, at the expense of the present and the near, so often met with among the learned, who are disposed to value most highly what has cost them most labour. The fondness for ancient laws and political institutions is most common in those countries which have the least political liberty. How often does a German philologist assert that the greatest orators are those who were formed under the political institutions of antiquity, forgetting the great names who adorn the history of English eloquence! The work of Savigny cannot be called very philosophical, but it contains much matter for reflection. He has published a "*History of the Roman Law in the Middle Ages*;" other fruits of his researches are contained in papers read before the academy of sciences, &c.

SAVILE, SIR HENRY, one of the most profound and elegant scholars of his age. He was born in 1549, and, after graduating at Brazenose college, Oxford, removed on a fellowship to Merton college in the same university. In his twenty-ninth year he made a tour on the continent, for the purpose of perfecting himself in elegant literature, and, on his return, was appointed tutor in Greek and mathematics to Queen Elizabeth. Seven years after, the wardenship of his college, which he held for about six-and-thirty years, the provostship of Eton being added to it in 1596, was conferred on him. In 1606 he founded two professorships in geometry and astronomy at Oxford, besides conferring several other valuable benefactions, both in property and books, many of the latter forming still a part of the Bodleian library. His chief works are, "*Commentaries on Roman Warfare,*" "*Rerum Anglicarum post Federam Scriptores,*" "*Prælectiones in Elementa Euclidis,*" and his edition of the writings of St. Chrysostom, in eight folio volumes. Sir Henry Savile was the correspondent of J. Scaliger, Meibomius, Isaac Casaubon, and other learned men of his day. He died in 1622.

SAVILE, GEORGE, MARQUIS OF HALIFAX, an English statesman and writer, who was born in

1630. On the death of Cromwell he distinguished himself by his exertions in favour of the absent king, and on the restoration was raised to the peerage. He was removed from the council in 1675, through the influence of the duke of York, in consequence of his opposition to that prince's measures in favour of the Roman catholic religion. But when the bill for excluding the duke from the succession was in agitation, his repugnance to that measure brought him into disgrace with the party with which he had hitherto acted. In 1682 he was created marquis of Halifax, keeper of the privy seal, and president of the council, which dignities he retained in the early part of the succeeding reign, till his opposition to the proposed repeal of the test acts caused his abrupt dismissal. From this moment Lord Halifax continued in opposition, till the flight of James II., when he was chosen speaker of the house of lords in the convention parliament, and contributed mainly to the elevation of William III. to the throne. But soon after the revolution he resigned the privy seal, and, during the remainder of his life, voted against the court. A mortification in the bowels carried him off in 1695. He was the author of "Advice to a Daughter," and of a variety of political tracts, the principal of which are, "Maxims of State," "The Character of a Trimmer," "Character of King Charles II.," "Anatomy of an Equivalent," &c.

SAVONAROLA, GERONIMO, an Italian monk, celebrated for his eloquence and his melancholy fate. He was born at Ferrara in September 1452, and was designed for the medical profession. Religious enthusiasm led him, at the age of fourteen, to leave his father's house secretly, and enter the order of Dominicans. Several years later he began to preach at Florence, but with so little success that he determined to abandon the pulpit, and, retiring to Bologna, he devoted himself to metaphysical and physical studies. The reputation of his talents and learning induced Lorenzo de' Medici to invite him to return to Florence. Here Savonarola began to preach again, and his discourses attracted such crowds that the church could not contain them. His extraordinary sanctity and his powerful eloquence gained him great influence over the minds of the Florentines, and he was emboldened to assume a prophetic tone, and to urge with vehemence, and in public, the necessity of a reform in the church. The multitude looked upon him as divinely inspired, while some ridiculed him as a fanatic, and others denounced him as an impostor. He soon broke off all connexion with his patron Lorenzo, whose character he assailed with prophecies of his approaching fall. He refused to make the customary visit to that chief, which it was his duty to do as prior of St. Mark's, and, when Lorenzo went himself to St. Mark's, refused to see him. Although Lorenzo de' Medici was repeatedly urged to adopt severe measures against him, he refused, either from lenity or from his respect for the character of the preacher. When Lorenzo lay on his death-bed in 1492, Savonarola obtained admission to him, and spoke to the dying man with the dignity of his office. After the death of Lorenzo, and the expulsion of his son Pietro, Savonarola took the most active part in the political affairs of Florence. He put himself at the head of those who demanded a more democratical form of government, asserted that God had commissioned him to declare that the legislative power must be extended

to the citizens, that he himself had been the ambassador of the Florentines to heaven, and that Christ had consented to be their king. The newly elected magistrates accordingly laid down their offices, and the legislative functions were entrusted to a council of the citizens, which chose a committee from their own number for the discharge of the duty. Dissensions, however, distracted the new republic; the aristocratical and democratical parties persecuted each other with great fury, the former consisting of the friends of the old order of things, and the latter of the devout admirers of the monk. But the zeal of Savonarola was not content with revolutionizing Florence, he meditated the reform of the Roman court, and of the irregularities of the clergy. The pontificate of Alexander VI. could not fail to supply causes of complaint on both heads. He accordingly wrote, as his eulogists assure us, to the Christian princes, declaring that the church was going to ruin, and that it was their duty to convoke a general council, before which he was ready to prove that the church was without a head, and that the reigning pope was not a true bishop, had never been worthy of the title, nor even the name of a Christian. Alexander excommunicated him, and the bull of excommunication was read in the cathedral at Florence, but Savonarola despised the thunders of the Vatican, and continued to preach.

His influence was still farther increased by the failure of an attempt of Pietro de' Medici to restore his family authority. But another party had, meanwhile, arisen in opposition to him. His innovations in St. Mark's and other monasteries had excited the enmity of the monks, especially of the Franciscans of the strict observance, who denounced him from the pulpit as an excommunicated heretic. Fra Domenico da Rescia, a monk of his convent, offered, in the heat of his fanatical zeal, to prove the truth of his master's doctrines by passing through fire, if one of his opponents would undergo the same ordeal in defence of their opinions. The challenge was accepted by a Franciscan monk, and Savonarola, with his champion, appeared at the head of a large procession, chanting psalm lxxviii.,—"Let God arise, and let his enemies be scattered." The Franciscan also presented himself, the fire was kindled, and Domenico was ready to enter the flames bearing the host in his hands. But the crowd exclaimed against this sacrilege, as they termed it; and, as Domenico persisted in his determination, he thus happily escaped the ordeal for which he had offered himself. But this event was fatal to Savonarola. The people loaded him with insults, and he was finally thrown into prison. A spiritual court, under the direction of two papal commissioners, was held for his trial. His firmness and eloquence at first threw his judges into confusion, but, being examined on the rack, he confessed that he had falsely arrogated supernatural powers. He was condemned, with some of his adherents, to be first strangled, and then burnt, and the sentence was executed on the 23rd of May, 1498, in presence of a large multitude, some of whom considered him as a martyr and a saint. This extraordinary man left, besides letters, "A Treatise against Astrology," and several philosophical and ascetical works. His sermons, though wanting in the characteristics of finished discourses, contain powerful and stirring passages.

SAXE, MAURICE, COUNT DE, a celebrated military officer, who was the natural son of Augustus,



king of Poland, by the countess of Konigsmark. He was born at Dresden in 1696, and even in childhood displayed some presages of his warlike genius. At the age of twelve he joined the allied army under the duke of Marlborough and the prince Eugene, and was present at the sieges of Lisle and Tournay, and at the battle of Malplaquet. His father then gave him a regiment of cavalry, with which he served in Sweden, and was at the taking of Stralsund. His mother procured his marriage with a German lady of rank when he was but fifteen: but the inconstancy of his temper occasioned a divorce after a few years. He was with Prince Eugene in Hungary, in the war with the Turks; but, after the treaties of Utrecht and Passarowitz, he withdrew to France, and was permanently attached to the service of that country by a brevet of *mareschal-de-camp*, given him in 1720 by the regent duke of Orleans. He applied himself to study at Paris, and made himself intimately acquainted with professional tactics. In 1726 he was a candidate for the duchy of Courland; and he formed various other schemes of ambition at different periods. On the death of his father he declined the command of the Saxon army offered him by his brother Augustus III., and joined the French on the Rhine, under the duke of Berwick. He distinguished himself at Dettingen and Philipsburg, and, in 1744, was rewarded with the staff of a marshal of France. He was employed in the war that followed the death of the emperor Charles VI., and, in 1745, gained the celebrated battle of Fontenoy, which was followed by the capture of Brussels, and many other places in Flanders. In 1747 he was victorious at Lafeldt, and, in the following year took Maestricht, soon after which the peace of Aix-la-Chapelle was concluded. Marshal Saxe survived that event a little more than two years, dying on the 30th of November, 1750. He wrote a treatise entitled "*Mes Réveries*," on the art of war.

SAXO, GRAMMATICUS, a learned historian, who flourished in the twelfth century. He is supposed to have been a native of Denmark, of which kingdom and its dependencies he compiled an elaborate history under the auspices of Absalom, bishop of Roschild. This work, which is said to have occupied him twenty years in its composition, has gone through several editions, especially those of Paris 1514, Basle 1534, and Sora in Denmark 1644, folio; of these the latter is by far the most perfect. Saxo was a priest in the cathedral of Roschild, and is said to have been deputed on a mission to Paris in 1161 for the purpose of inducing some of the monks of that capital to visit his native country and assist in reforming the discipline of the religious orders there. He died in 1208.

SAY, JEAN BAPTISTE, a distinguished political economist, who was born at Lyons in 1767, and went to Paris at an early period of the revolution, occupying himself with literature. He was subsequently one of the establishers of the "*Décade (Revue) Philosophique*," with which he was, however, connected but a short time. In 1799 he was a member of the tribunate, but, being removed by Napoleon, declined subsequent offers of office from him, devoting himself entirely to his literary labours. His chief works are his "*Traité d' Economie Politique*," translated into English by Prinsep, and his "*Cours Complet d' Economie Politique Pratique*." The third edition of his "*Catéchisme d' Economie Politique*" appeared in

1826. One of his most ingenious works was "*Le petit Volume contenant quelques Aperçus des Hommes et de la Société*." His statistical treatises, "*De l' Angleterre et des Anglais*" and "*Des Canaux de Navigation dans l' Etat actuel de la France*," are also esteemed.

SCALIGER, JOSEPH JUSTUS, a learned German scholar, who was the son of Julius Cæsar Scaliger. He was born at Agen in 1540, and was at an early age sent to Bordeaux, where he studied the Latin language for several years. The plague obliged him to return to his father, who required him to compose a Latin discourse daily, by which means he soon became thoroughly acquainted with that language. After the death of his father he went at the age of nineteen to Paris, where he devoted himself to the study of the Greek language. Shutting himself up in his chamber, he read Homer and the other Greek poets and prose writers with such industry that in the course of two years he had read them all. He next studied Hebrew and other oriental languages, and exercised himself in poetical compositions in the classical languages, having previously, when only sixteen years old, written a tragedy in Latin. He then for some time led an unsettled life, of which we have no particular account. His conversion to protestantism doubtless prevented his advancement in France; but in 1593 he was made professor of polite literature at Leyden, where he died in 1609. He had the character of a scholar, absorbed entirely in his books, and paying little attention to the common affairs of life, so that he was never rich; yet he refused several presents of money, sent him by distinguished men out of respect to his talents and learning. He was never married. In regard to pride and arrogance, he was little inferior to his father, whose tales respecting the origin of his family he endeavoured to confirm. He was also remarkable for his asperity and contemptuous tone towards his adversaries. He boasted that he knew thirteen languages; and he was so entirely immersed in his studies that he would pass whole days in his chamber without eating. Of his numerous works, the treatise "*De Emendatione Temporum*" is one of the most important. In this learned work he gave the first complete and scientific chronological system, and for these labours, and his discovery of the Julian period, deserves to be called the founder of this science. Many errors, which were exposed by Petavius and others, he corrected in the "*Thesaurus Temporum, complectens Eusebii Pamphili Chronicon*." His annotations to Theocritus, Nonnus, Catullus, Tibullus, Propertius, Seneca (tragedies), Varro, Ausonius, Festus, are characterized by an excessive subtlety, and too great freedom in regard to the text of the authors. His "*Poemata*" have little poetical merit; his "*Epistolæ*" are more valuable. On the whole, Joseph Scaliger had less genius than his father, but more learning and accuracy.

SCALIGER, JULIUS CÆSAR—The history of this celebrated scholar is involved in some obscurity, though principally through his own vanity. According to his own account he was descended from the celebrated house of the Scaligers, princes of Verona, and was born at the castle of Riva on Lake Garda, became a page of the emperor Maximilian, whom he served in war and peace for seventeen years, then received a pension from the duke of Ferrara, studied at Bologna, commanded a squadron under the French viceroy, applied himself to the study of natural law,

and in 1525 accompanied the bishop of Agen to his diocese in France, where he settled. This account found credit with some learned men, among whom was De Thou, the friend and admirer of his son Joseph; but others, even in his own day, as for instance, Scioppius, ridiculed it, and treated it as wholly or mainly fabulous. According to Tiraboschi, Scaliger was the son of Benedetto Bordone, a Paduan, who carried on the trade of a miniature painter in Venice, and received the name Della Scala, either from the sign or the situation of his shop. Scaliger resided in Venice or Padua till his forty-second year, occupied with study and the practice of medicine, and published some works under the name of Giulio Bordone. Either some promise, or the hope of bettering his condition, induced him to remove to Agen, where he spent the rest of his days. In 1528 he appears not to have formed any such design of giving himself out as a descendant of that princely family, for he was then styled, in his act of naturalization, Julius Cæsar della Scala di Bordone, doctor of medicine, of Verona in Italy.

He must, however, have appeared with some distinction in Agen, as in 1530 he married a young lady of a rich and noble family there. It was from this period that he began to assert his princely descent, without furnishing any proof of the truth of his pretensions. But his name acquired celebrity by his writings, which gave him a high rank among the scholars of his age, although his arrogance made many enemies. The boldness and freedom of some of his works rendered his faith suspected; but he died a good catholic, October 21, 1558, in the seventy-sixth year of his age. Scaliger was certainly a man of uncommon abilities; and although he was one of the "late learned," yet few men have surpassed him in erudition. He had a powerful memory and an active mind; he thought boldly, if not always logically. Of his physical works we may mention his "*Exercitationum exotericarum Liber quintus decimus de Subtilitate, ad Cardanum*," commentaries on the work of Hippocrates "*De Insomniis*," and a work upon the treatises of Theophrastus and Aristotle on plants, and of the latter on animals, with a translation. As a philologist, he wrote two discourses against the "*Ciceronianus*" of Erasmus, an excellent work on the Latin language, "*De Causis Linguae Latinæ Libri XVIII.*," the first philosophical treatise on this subject. His work "*De Arte Poeticâ Libri VII.*" gained him much reputation, but displays more grammatical learning than poetical imagination or critical spirit. Modern critics do not accord him the same praise which Lipsius, Casaubon, Vossius, &c., bestowed on him.

SCANDERBEG, a celebrated prince of Albania, whose proper name was George Castriotto. He was a son of a prince of that country, and was born in 1404. Being given by his father as a hostage to Sultan Amurath II., he was educated in the Mohammedan religion, and at the age of eighteen was placed at the head of a body of troops, with the title of sangiac. After the death of his father in 1432, he formed the design of possessing himself of his principality; and having accompanied the Turkish army to Hungary, entered into an agreement with Hunniades to desert to the Christians. This design he put into execution; and, having ascended the throne of his fathers, he renounced the Mohammedan religion. A long warfare followed; but, although frequently obliged to

retire to the fastnesses of mountains, he always renewed his assaults upon the first favourable occasion, until the sultan proposed terms of peace to him, which were accepted. The Venetians having entered into a war with Mohammed II., induced Scanderbeg to renounce his treaty with the sultan. He obtained repeated victories over the Turkish generals, and saved his own capital, although invested by an army commanded by Mohammed himself. He was at length carried off by sickness at Lissa, in the Venetian territories, in 1467, in his sixty-third year. His death was soon followed by the submission of Albania to the Turkish dominion. When the Turks took Lissa, they dug up his bones, of which they formed amulets, to transfer his courage to themselves.

SCAPULA, JOHN, the publisher of a valuable lexicon of the Greek language, published originally in quarto, in 1583, which has since gone through several editions, particularly an excellent one from the Elzevir press, and a more recent one by Major. Henry Stephens, while completing his "*Thesaurus*," having employed Scapula to correct the press, the latter secretly abridged the work. The dictionary, thus treacherously stolen, ruined the sale of that of his employer.

SCARLATTI, ALESSANDRO, a celebrated musical professor, who was chapel-master at the Neapolitan court. He was born at Naples in 1658, and educated at Rome under Carissimi. After residing some time in Germany and at Rome, he returned and passed the last years of his life at Naples, where he died in 1728. The Italians called him the pride of art and the first of composers. Hasse says that he was the greatest master of harmony among the Italians, and Jomelli considered his church music as the best of its kind. He composed a great number of motets, and about 200 masses. His opera "*La Principessa fidele*" is esteemed his masterpiece.

SCARPA, ANTONIO, one of the most celebrated anatomists and surgeons of the eighteenth century. He was born in Lombardy, about 1746, and his work, "*Anatomicæ Disquisitiones de Auditu et Olfactu*," appeared at Pavia in 1789, previously to which his "*Anatomicæ Observationes de Structura Fenestræ Rotundæ Auris*" had already attracted the notice of the learned. At the time of the revolution in Italy, he was deprived of his professorship in the university on account of his refusing to take the oath required by the Cisalpine republic. He now published his celebrated work on aneurisms. When Napoleon, after his coronation at Milan as king of Italy, arrived at Pavia and received the officers of the university, he inquired after Scarpa. He was informed that he had long ceased to be a member of the university, and was told the reason. "What," said Napoleon, "have political opinions to do here? Scarpa is an honour to Pavia and to my dominions. Let him be honourably restored." Scarpa was the author of several other surgical works, besides those already mentioned. He died in Pavia in 1826. Most of his works have been translated into French and English.

SCARRON, PAUL, a comic poet and satirist, who was born at Paris in 1610. His father, a counsellor of the parliament, wished to oblige him to take orders, but the son was averse to such a step. At the age of twenty-four he travelled into Italy, where he gave himself up, without restraint, to indulgences of every kind, and continued his excesses, after his return to Paris, in such a manner as to bring upon himself



the most painful diseases. At the age of twenty-seven, having appeared during the carnival at Mans as a savage, he was pursued by the populace and threw himself into a marsh. In consequence of this exposure he lost the use of his limbs. Notwithstanding his sufferings he never lost his gaiety; and, settling at Paris, his wit and social powers gained him the friendship of some of the most distinguished persons in the city and at court. After the death of his father he had a lawsuit with his mother-in-law, in which, although his whole fortune was at stake, he made a humorous defence of his claims and lost his cause. Madame de Hautefort, his friend, touched by his misfortunes, presented him to the queen. Scarron requested permission to call himself her majesty's valetudinarian. The queen smiled; and Scarron, taking her smile as a commission, styled himself thenceforth *Scarron, par la grace de Dieu, malade indigne de la reine*. He now obtained a pension by his praises of Mazarin, whom, however, he soon after offended by his "Mazarinade" and his "Typhon," and thus lost his pension. His marriage with Françoise d'Aubigné, afterwards wife of Louis XIV., and marchioness de Maintenon, however much it may have increased his happiness, did not improve his fortune; and he lived with so little economy that he soon became involved in pecuniary difficulties. The comedies which he wrote as a means of subsistence were borrowed from the Spanish theatre. His "Jodelet, ou le Maître Valet" had great success. His "Enfide Travestie," and his "Roman Comique," particularly the latter, are among the most esteemed of his works. His works appeared at Paris.

SCAURUS, MARCUS ÆMILIUS.—There were two distinguished Romans of this name, father and son. The former was chosen consul B. C. 116, and was afterwards *princeps senatus*. He was likewise celebrated as an orator, and assumed a severity and dignity of manner which gained him great consideration, both with the senate and people, artfully cloaking his ambition and rapacity. He also celebrated a triumph, on account of his victory over the Gauls. Although he allowed himself to be bribed in the war with Jugurtha, he conducted himself with such caution and cunning as to secure his re-election to the consulate, and his election to the censorship. His son was remarkable for the brilliant display which he made as *edilis curulis*. He built a large and splendid theatre, and exhibited public games at great expense. Cicero defended him, when he was accused of being guilty of oppressions in the province of Sardinia.

SCHADOW, JOHN GOTTFRIED, a distinguished sculptor, who was born in Berlin in 1764. His parents were poor; but fortunate circumstances, aiding his energetic character, enabled him to study sculpture, and go to Italy, where he made a group in *terra cotta* for the (so called) *concorso di Palestra*, and received the prize medal. Some of the best known works, made or modelled by him, are the statues of General Ziethen, and of Prince Leopold of Dessau, in Berlin, the monument of Luther in Wittenberg, the Victoria and the Brandenburg Gate in Berlin (which was carried to Paris, and afterwards restored), the monument of Blucher, at Rostock. His son Rudolf, who died in 1822, was one of the most promising sculptors at Rome. His Sandal-binder and Spinner are celebrated, and have often been copied. Another son, Frederic William, was

a clever painter, and director of the academy of painting at Dusseldorf.

SCHAFER, GODFREY HENRY, a distinguished German philologist, who was born at Leipzig in 1764, entered the university in 1781, and enjoyed the philological instructions of Ernesti, Reiz, and Beck. In 1796 appeared his edition of "Athenæus," which was followed by "The Opera Moralia" of Plutarch, an edition of Herodotus, and several other works. In 1806 his "Meletemata Critica in Dionysii Hal. Artem Rhetoricam" procured him the privilege of lecturing. In 1808 he was appointed professor extraordinary of philosophy, and, in 1813, librarian of the university. Besides numerous classical works, Greek and Latin, the publication of which he superintended, he published an improved edition of "Bois's Ellipses," and contributed many notes and remarks to the London edition of "Stephens's Thesaurus," of which he corrected the proofs; "Ammonius de Differentiis Verborum Affinium; Phalaris Epistolæ;" a revision of "Reiske's Demosthenes" and an improved edition of "Plutarch's Lives" are among his more recent labours. In some cases he merely gave a corrected impression of standard texts, in others corrected readings, while to some of the authors he added valuable commentaries.

SCHANCK, JOHN, a brave and scientific officer, who was born in 1746, and after completing his education, entered the merchant service, where he remained for some time, but subsequently entered a king's ship. After serving for many years, he was promoted to the rank of lieutenant, and shortly after was appointed superintendent of the naval department of St. John's in North America. He, the year following, received a second commission, nominating him to the elevated station of senior officer of the naval department in that quarter. In fact, he might have been truly called the civil commander in chief, all the conjunct duties of the admiralty and navy board being vested in him. The force under his direction was considerable; no less than four different flotillas, or squadrons of small vessels, being at one time subject to his direction in the civil line. His exertions and merit were so conspicuous as to draw forth the highest encomiums from the admiral commanding on the station, particularly on account of the celerity and expedition with which he constructed a ship of above 300 tons, called the *Inflexible*.

The *Inflexible* was originally put on the stocks at Quebec; her floors were all laid, and some timbers in; the whole, namely, the floors, keel, stem, and stern, were then taken down, and carried up the St. Lawrence to Chamblais, and thence to St. John's. Her keel was laid, for the second time, on the morning of the 2nd September; and by sunset, not only the above-mentioned parts were laid and fixed, but a considerable quantity of fresh timber was, during the same day, cut out, and formed into futtocks, wptimbers, beams, planks, &c. On the 30th September, being twenty-eight days from the period when the keel was laid, the *Inflexible* was launched; and on the evening of the 1st October, she actually sailed, completely manned, victualled, and equipped for service. In ten days afterwards this vessel was engaged with the enemy; so that it may be said, without the smallest exaggeration of Lieutenant Schanck's merits, that he built, rigged, and completed a ship, which fought and beat her enemy, in

less than six weeks, from the commencement of her construction.

Exclusively of the armaments which he had fitted out and equipped for service on the lakes Ontario, Erie, Huron, and Michigan, Lieutenant Schanck had the direction of four different dock-yards at the same time, situated at St. John's, Quebec, Carleton Island, and Detroit. In all these multifarious branches and divisions of public duty, his diligence and zeal were equalled only by the strict attention which he paid on all occasions to the economical expenditure of the public money; a rare and highly honourable example, particularly at that time of day when speculation and plunder were charges by no means uncommon, and when the opportunities which he possessed of enriching himself, without danger of incurring complaint, or risking discovery, were perhaps unprecedented. His services on this occasion were not solely confined to the naval department. When General Burgoyne arrived from England, and placed himself at the head of a formidable army, by means of which, in co-operation with other assistance, it was expected that America would be suddenly and completely subdued, Lieutenant Schanck's talents were again called into exertion. In a country so frequently intersected by creeks, rivulets, streams, and rapid rivers, the progress of troops was liable to an endless variety of obstructions. It is usual in Europe to make use of pontoons on similar occasions; but these were not always to be obtained in America, and even when procured became cumbersome and inconvenient in a forest, as they were to be carried through swamps and woods, sometimes impervious to waggons. To obviate the inconvenience to which General Burgoyne was subjected on this account, Lieutenant Schanck became not only the inventor, but the constructor of several floating bridges, by which the progress of the army was materially aided, and without which it would have been in all probability totally impeded much sooner than it really was. They were so constructed as to be capable of navigating themselves; and were not only equipped with masts and sails for that purpose, but, having been built at the distance of seventy miles from Crown-Point, were actually conveyed thither without difficulty, for the purpose of forming a bridge at that place. The result of General Burgoyne's expedition for the subjugation of the colonies is too well known; and it is almost unnecessary to remark, that the floating bridges, like the army destined to pass over them, were but too soon in the power of the enemy. Such services, however, as these could not but be followed by correspondent rewards; and accordingly Lieutenant Schanck was promoted, first to the rank of commander, and then to that of post-captain in 1783. It might naturally have been expected, that the interval of public tranquillity that ensued after the contest, which ended in the complete emancipation of our transatlantic colonies, would prove some bar, if not to the expansion, at least to the display of Captain Schanck's ingenuity and nautical abilities; this, however, was by no means the case. He invented, or, it may rather be said, he improved, a former invention of his own, relative to the construction of vessels, peculiarly adapted for navigating in shallow water. These were fitted with sliding keels, worked by mechanism.

In 1799 Captain Schanck was appointed to superintend the transport service connected with the

expedition to Holland; and on the formation of the transport board he was nominated one of the commissioners; a station he continued to hold, till the year 1802; when, in consequence of an ophthalmic complaint, he was under the necessity of retiring from the fatigues of public service. On the promotion of flag-officers, which took place in 1805, Commissioner Schanck was promoted to the rank of rear-admiral. He became a vice-admiral in July 1810, and an admiral of the blue in July 1821. Admiral Schanck was one of the original members of the society for improving naval architecture, set on foot by the late eccentric John Sewell, the bookseller; and some of the papers published by that institution were the productions of this officer. He appears also to have been the inventor of gun-boats with moveable slides, for firing guns in any direction. He likewise fitted the Wolverine sloop with the inclined plane in her gun-carriages, which is justly considered as the greatest modern invention in gunnery. On the 6th of March, 1823, Admiral Schanck died at Dawlish, in Devonshire, in the eighty-third year of his age.

SCHARNHORST, GEBHARD DAVID VON, was born in 1756 at Hamelsee, in Hanover. His father, in consequence of being embroiled in a lawsuit, was deprived of the means of giving him a good education; and young Scharnhorst was sent to a village school, where he remained till his fifteenth year. A few works on the seven years' war, and the Austrian war of succession, and more particularly the narratives of an invalid soldier, inspired him with a passion for the military life. To be at some future period a sergeant in command of an outpost was at this time his ideal of felicity. At length his father gained his protracted suit, and with it an estate; and young Scharnhorst was received into the military school of Count William of Schaumburg-Lippe-Buckeburg. He subsequently entered the Hanoverian service, and soon distinguished himself by several excellent military works. In 1780 he was appointed teacher in the military school at Hanover. In 1793 he was made captain of horse artillery. In 1794 he distinguished himself so much under General Hammerstein, that George III. gave him a sword of honour, and made him major. The duke of Brunswick recommended him to the king of Prussia, who appointed him lieutenant-colonel.

In the unfortunate battle of Auerstädt he was wounded twice; yet he took part in the battle of Eylau. After the peace of Tilsit, he was appointed president of the committee for the reorganization of the army, and there displayed great talents, giving the whole army a totally new constitution and spirit. He was equally practical and scientific. He infused into the army a truly national feeling, and thus tended to form that devoted phalanx which ultimately set the power of Napoleon and his legions at defiance. When Prussia rose *en masse*, in 1813, it was chiefly Scharnhorst who contrived, by means of the corps of volunteers, and the *landwehr*, as well as by having previously disciplined many more men than the peace of Tilsit authorized Prussia to keep in actual service, to arm all persons capable of doing military duty. In the spring of 1813 he was chief of the staff in the army under Blücher, in Saxony. In the battle of Lützen his leg was severely wounded; and not allowing himself necessary rest, but setting out too soon for



Vienna, to gain over the emperor of Austria to the cause of the allies, he died June 28, 1813, at Prague. His statue stands in the King's Square, in Berlin.

**SCHEELE, CHARLES WILLIAM**, a celebrated chemist, who was born at Stralsund, in Sweden, in 1742, and was apprenticed to an apothecary at Gottenburg. He became his own instructor in chemistry, went to Upsal in 1773, where his abilities introduced him to the notice of Professor Bergmann, and was admitted an associate of the academy. He subsequently became director of a pharmaceutical establishment at Kioping, where he continued to the close of his life, in 1786. He discovered the fluoric acid, and the acids of tungsten and molybden; and his experiments on barytes, chlorine, various animal and vegetable acids, on the composition of water, and several other subjects, are in the highest degree important.

**SCHELLING, FREDERIC WILLIAM JOSEPH VON**, one of the most distinguished philosophers of Germany, who was born at Leonberg, in Wirtemberg, in 1775, and studied at Leipsic and Jena, in which latter university he was a pupil of Fichte, whom he succeeded as professor there. Some years after he was made secretary of the academy of fine arts at Munich, and was ennobled by the king of Bavaria. His works are, "On the Possibility of a Form of Philosophy in general;" "Contributions towards a Philosophy of Nature;" "Of the Soul of the World, a Hypothesis of the Higher Natural Philosophy, for the Explanation of the General Organization of Things;" "First Sketch of the Philosophy of Nature;" "System of Transcendental Idealism;" "Lectures on the Method of Academical Study;" "Bruno, or, On the Divine and Natural Principle of Things;" "Philosophy and Religion;" his "Complete Philosophical Writings," of which the first volume only has yet appeared;" "On the First Principle of Philosophy, or, On the Unconditional in Human Knowledge;" "Philosophical Letters on Dogmatism and Criticism;" "A Discourse on the Relation of the Fine Arts to Nature, delivered in 1807, at the Festival of the Baptism of the King of Bavaria;" His "General Periodical, by and for Germans," of which but three numbers appeared; "Representation of the True Relation of the Philosophy of Nature to the improved Doctrine of Fichte." Schelling also occupied himself with mythological inquiries, a fruit of which was his treatise on the deities of Samothrace. To give a view of the philosophy of Schelling within our limits is impossible. It would require great minuteness of explanation, both of his phraseology and his ideas, and could not be made intelligible, in a limited space, to one who had not a previous knowledge of other German philosophical systems.

**SCHIAVONE, ANDREA**, an eminent painter of the Venetian school, who was born at Sebenico, in Dalmatia, in 1522. His parents, who were in humble circumstances, placed him with a house-painter at Venice, where, at his leisure hours, he studied the works of Parmegiano, Giorgione, and Titian. The latter took him under his care, and soon after employed him in the library of St. Mark, where he is said to have painted three entire ceilings. He was accounted one of the finest colourists of the Venetian school. Two of his compositions are in the church of the Padri Teatini, at Rimini, representing the nativity and the assumption of the Virgin. His Per-

seus and Andromeda, and the Apostles at the Sepulchre, are in the royal collections at Windsor. He died at Venice in 1582.

**SCHILLER, FREDERICK**.—This celebrated German writer was born at the little town of Mewbach, in the Wirtemberg territory, on the 10th of March, 1759. He was educated for the ministry, but after great reluctance on the part of his father, he was allowed to abandon the church, and direct his attention to the study of medicine. The works of Shakspeare, Goethe, Klopstock, and Leping occupied his attention, and he eventually devoted himself entirely to literature. Among his earliest productions were, "The Battle," "The Infanticide," and poems to Laura. In 1785 he went to Leipsic; towards autumn to Dresden, where intercourse with men of talents, the charming scenery, the beautiful gallery, and the library, detained him until 1787. Here he became acquainted with the father of the poet Körner. This gentleman has since written a biographical sketch of Schiller. During this period he studied all the works which he could procure relating to the history of Philip II., to prepare himself for his "Don Carlos;" and these studies led to his "History of the Revolt of the United Netherlands." His "History of the Most Remarkable Revolutionized Conspiracies," of which only one volume was published, was also produced at this period. "Don Carlos" first appeared at Leipsic in 1787; and it is a singular fact that Schiller himself wrote the best and severest critique on this piece, in his "Letters on Don Carlos."

"The Ghostseer" was probably caused by the tales respecting Cagliostro. In 1787 Schiller went to Weimar, where Wieland and Herder received him in a friendly manner. In 1788 he met Goethe, after the return of the latter from Italy. He had seen him but once before, in his boyhood, when Goethe, accompanied by the duke of Wirtemberg, visited the academy where he was studying. He did not like him at first: partly through his influence, however, he received in 1789 a professorship of philosophy at Jena.

Schiller entered on his office with the discourse, "What is Universal History, and for what is it studied?" He now devoted himself to history; and the few poetical productions which he wrote at this period are mostly of an historical character, though "The Gods of Greece" was composed at this time, and he also then formed the idea of an epic poem, the hero of which was to be Frederic the Great. He paid much attention to philosophy, particularly Kant's; and many of his philosophical and æsthetical treatises date from this period. He lectured on history, and began to publish "Historical Memoirs from the Twelfth Century to the Most Recent Times," and his "History of the Thirty Years' War," which appeared first in the "Pocket Almanack for Ladies," from 1790 to 1793. The French republic, at the beginning of the revolution, conferred on him the rights of citizenship, and the emperor of Germany ennobled him in 1802. Incessant study, protracted far into the night, and the use of stimulants, undermined his health. The periodical "Thalia" having ceased in 1793, he formed the plan of publishing, with the co-operation of the first writers of Germany, "The Horæ." He became more intimately acquainted with Goethe, returned with renewed ardour to poetry, and produced, particularly after 1795, the finest lyrical poems which appeared in "The Horæ."

and in his "Almanac of the Muses." In 1796 he conceived the plan of a play, to be called "The Knight of Malta;" but all his other projects gave way to "Wallenstein." Wallenstein's camp is a striking introduction to the parts which constitute the proper tragedy. From 1799 he lived in Weimar, where, in 1800 and 1801, "Maria Stuart" and "The Maid of Orleans" were produced. In 1803 appeared "The Bride of Messina," and his last dramatic work, "William Tell," in our opinion, is by far the best of his tragedies. Death prevented the completion of his "Pseudo-Demetrius." He also adapted Shakespeare's "Macbeth," Gozzi's "Turandot," Racine's "Phædra," &c., for the stage, with which his dramatic works closed. He died at Weimar, on the 9th of May, 1805, only forty-six years old, mourned by all Germany. Schiller hated nothing so much as the vulgar or mean. He strove perpetually for the noble and the beautiful; hence that melancholy hue which is sometimes spread over his productions.

SCHIMMELPENNINK, RUTGER JAN, the last chief magistrate of the republic of the United Netherlands, or grand pensionary of the Batavian republic. He was born at Deventer, in Holland, in 1761, and educated at Leyden, where he took his degree; on which occasion he published "Dissertatio de Imperio Populâri rite temperato." He afterwards practised at the bar with much credit. In 1798 he was appointed ambassador to France by the Batavian republic, in which post he acquitted himself with satisfaction to his country and honour to himself. In 1801 he was accredited in the same character, first to the congress assembled at Amiens, and afterwards to England. The war having again broke out, Schimmelpennink resumed his embassy to France. In 1805 he was created grand-pensionary of Holland, but with different powers from those anciently attached to that character. This power, however, ceased, in consequence of the elevation of Louis Bonaparte to the throne of Holland, and Schimmelpennink received, in lieu of his office, the grand-cordon of the order of Holland, about that time instituted, and became, by the change of government, a senator of France, as well as of Holland, the two countries being united. He received also the title of count, with the appointment of grand-treasurer of the three fleeces. He filled those offices down to the exclusion of Napoleon from the throne of France, and voted for the creation of a provisional government in the latter instance. In April 1814 he sent in his resignation, and retired into private life. He died at Amsterdam in 1825.

SCHINKEL, CHARLES FREDERIC, a distinguished architect, who was born in 1781 at New Ruppin. He lost his father early, and studied at the gymnasium of Berlin. He afterwards applied himself to architecture, went in 1803 into Italy and France, and returned to Germany in 1805. The disasters of Prussia in 1806 were severely felt by all architects, and Schinkel devoted himself to landscape painting, in which he succeeded remarkably well. One of his most successful attempts was to represent various historical periods in a series of pictures. When the royal family returned to Berlin, his plans for several arrangements in the royal palace were approved by the queen. In 1819 he received an appointment in the ministry of commerce, manufactures, and architecture, and, in this capacity, did much to improve the style of building in his country.

In 1821 Schinkel was ordered to rebuild the theatre at Berlin, and three years afterwards the French institute made him a member of their body, as did also the academy of arts at Copenhagen. Berlin has many architectural monuments by this master, and the provinces are full of churches and other edifices, public and private, planned by him. The new museum at Berlin, a splendid monument of art, was the last of his great works. It was finished in 1828. His last and best picture represents a landscape with buildings in Greece, at the time of her highest prosperity. It was given by the city of Berlin to the princess Louisa, daughter of the king, when married to Prince Frederic, son of the king of the Netherlands.

SCHLEGEL.—This name, [so distinguished in German literature, owes most of its celebrity to the two brothers, Augustus William and Frederic von Schlegel. John Elias, their uncle, born in 1718, at Meissen, was the first German dramatic writer, after Gryphius, who contributed to the advancement of German belles-lettres. He died in 1749.—His brother John Adolphus, a poet and pulpit orator, was born in 1721 at Meissen. He was the author of several valuable works, and made a translation of Batteux's "Les Beaux Arts reduits à un même Principe," which he accompanied with notes and treatises of his own. He died in 1753.—John Henry, the third brother, was born in 1724, at Meissen, and died at Copenhagen in 1780. He was the author of several valuable works on Danish history, and of some translations from English poets into German. Augustus William and Frederic were the sons of John Adolphus. The first was born in September 1767, at Hanover, and the other in 1772, at the same place. The former early manifested a great ability for learning languages, as well as much poetical talent. When eighteen years old, he recited, at the Lyceum of Hanover, a piece in hexameters on the birth-day of the king, in which he gave a sketch of the history of German poetry, which was justly admired. He first studied theology at Gottingen, but soon quitted it for philology. At Gottingen he gained the friendship of Burger, who, in the preface to the second edition of his poems, consecrated him to the service of the Muses, and prophesied his immortality in one of the finest German sonnets. After leaving Gottingen, Augustus William Schlegel acted as tutor for three years in the house of a banker in Amsterdam. He returned to Germany, and took part in the "Horæ," and Schiller's "Almanac of the Muses," in which his translations from Dante, with commentaries, attracted particular attention. Until 1799 he was one of the most active contributors to the "General Literary Gazette." Previous to which, however, he began his translation of Shakespeare. We know of no translation so perfect as this. It may well be called a German reproduction of the original. It has made Shakespeare a German popular poet to all intents and purposes, on the stage and in the closet. Schlegel had now become a professor at Jena, where he delivered lectures on æsthetics, and, from 1798 to 1800, was connected with his brother in the publication of "The Athenæum," a critical journal, which did much to promote a more independent spirit in German literature. The first editions of his poems appeared in 1800, and Schlegel became the second father of the German sonnet; and in that year he also published his poetic attack on Kotzebue. In 1801 appeared



his "Characteristics and Critiques," in two volumes, which was followed by the "Almanac of the Muses," published by him and Tieck together, which is pervaded by a mystico-symbolical spirit. Having separated from his wife, he went in 1802 to Berlin, where he delivered lectures which were published in Europe. He took an active part in the publication of the paper for the "Fashionable World," which was opposed by Kotzebue's "Freimuthige," or "Liberal;" and a paper war began, not very honourable to the latter. In 1803 appeared the first volume of the "Spanish Theatre," containing three pieces of Calderon: the second appeared in 1809. These translations fully satisfied the high expectations which the public had formed from his translation of Shakespeare. In 1805 he travelled with Madame de Staël, and lived with her at Copet, also in Italy, France, Vienna, and Stockholm. In his elegy to Rome, he celebrates his generous friend. He wrote many critiques during this time, partly in the "Jena Literary Gazette," partly in the "Heidelberg Annals." In 1807 he published at Paris his "Comparison of the Phædra of Euripides with that of Racine," which was written in French, and attracted much attention from the French literati.

In 1808 he delivered lectures on the dramatic art in Vienna, and published them at a later period, in three volumes. They have been translated into almost all the languages of Europe. In 1813 he became a political writer in French and German, accompanied the then crown-prince of Sweden as secretary, and received several orders, and the rank of nobility. After the fall of Napoleon, he returned to Madame de Staël, after whose death, in 1818, he accepted a professorship in the university of Bonn, which had been but a short time established. His brother Frederic von Schlegel was, as we have already stated, born in 1772, and was educated for the mercantile profession. He, however, became dissatisfied with that business, and his father withdrew him from the house in which he had been placed, and allowed him to follow the bent of his inclination. He immediately directed his whole attention to the study of philosophy, and by the time he had completed his academic course of studies there was no Greek or Latin author of importance whom he had not read at least once. About 1793 he first appeared as an author. He contributed to several periodicals of reputation, and in 1797 produced his "Greeks and Romans." In Berlin he undertook, in connexion with Schleiermacher, the translation of Plato, but he soon abandoned the project; and soon after appeared the first volume of his "Lucinda," which remained unfinished, and is reproached by many as an idealization of voluptuousness. In 1800 he settled as privatdocent at Jena, and appeared for the first time as a poet, publishing his productions in various periodicals. In 1802 he lived some time in Dresden, and then delivered lectures on philosophy in Paris, where he also published "Europa," and occupied himself with the fine arts, and the languages of the south, particularly those of India. In 1808 he published a treatise on the language and wisdom of the Indians. He now returned to Germany, went over with his wife to the catholic faith at Cologne, and repaired to Vienna. In 1809 he received an appointment at the head-quarters of the archduke Charles, where he drew up several powerful proclamations. When peace was concluded, he again delivered lectures in Vienna, on modern history and the literature

of all nations. His limited views in regard to religion, after his adoption of catholicism, appear particularly in his modern history. In 1812 he published the "German Museum," and gained the confidence of Prince Metternich by various diplomatic papers, a consequence of which he was appointed Austrian counsellor of legation at the diet in Frankfurt. In 1818 he returned to Vienna, where he lived as secretary of the court, and counsellor of legation, and published "A View of the Present Political Relations," and his complete works. In 1820 he undertook a periodical, called "Concordia," intended to unite the various opinions on church and state; but he did not continue it long. He also published, at a much earlier period, the "Writings of Novalis" in conjunction with his friend Tieck, and one volume of Florence's Memoirs written by his wife. In 1807 he also published a German translation of "Corinna," before the French original appeared. He died in August 1828.

SCHLEIERMACHER, FREDERIC DANIEL ERNEST, a distinguished German theologian and philologist, who was born at Breslau in 1768, and received his education at the academy of the Moravian Brethren at Niesky. In 1787 he ceased to be a member of this society, left Barby, where he had begun the study of theology, and went to Halle to continue it. In 1794, after having been employed as a teacher, he was ordained a clergyman and appointed assistant preacher at Landsberg on the Warte. From 1796 to 1802 he was minister in the Charité, a great hospital at Berlin. During this period he translated "Faccet's Sermons," contributed to "The Athænet," conducted by the two Schlegels, and wrote "The Discourses on Religion," and "The Monologues and Letters of a Minister out of Berlin." He soon after undertook his translation of Plato, and few men have ever entered so deeply into the spirit of that great philosopher. In 1802 he published his first "Collection of Sermons," which has since been followed by two others. In the same year he was appointed professor extraordinarius of theology at Halle, and preached to the university. In 1806, when Halle was separated from Prussia, he went to Berlin, and lectured there, as well as preached with the greatest boldness, on the existing state of things, although a hostile force under Davoust occupied the city. In 1809 he was appointed preacher at the Trinity church in Berlin, and married. In 1810, when the new university was opened in that city, he was appointed professor ordinarius, as he had been at Halle during the last part of his residence there. In 1811 he was elected a member of the academy of sciences, and in 1814 secretary of the philosophical class, when he was released from the duties which he had discharged in the department of public instruction in the ministry of the interior. At this period he wrote his "View of the Study of Theology." When Schmalz strove to lower the elevated feeling of the people after the wars of 1813, 14, and 15, to a tone more convenient for an absolute government, he brought out a pungent reply, characterized by a Platonic style of reasoning. His last work was his "Doctrines of the Christian Faith."

SCHLOSSER, FREDERIC CHRISTOPHER, a distinguished historical writer, who was born at Jena in 1776, and early showed a strong inclination for study. In 1793 he went to Göttingen to study theology; and, after acting for several years as a private tutor in several families, during which time

he prosecuted his studies in history, philology, and philosophy, with great industry, and subsequently as a teacher in classical schools, he was made professor of history in the Lyceum in Frankfort, and in 1817 in the university of Heidelberg. His "Lives of Beza, and Peter Martyr," his "Universal History," his "General View of the History and Civilization of the Ancients," and his "History of the Eighteenth Century," display an extensive acquaintance with the subjects, and much vigour and independence of thought. His "History of the Eighteenth Century" has been translated into French.

SCHMIDT, MICHAEL IGNATIUS, a German historian, who was born in 1736, at Arnstein, in Würzburg, and studied theology in the catholic seminary at Würzburg. During the seven years' war, he went to Suabia, received a benefice, and in 1771 was made librarian of the university at Würzburg. He received by degrees higher appointments in that sovereign bishopric, did much for education, and in 1778 began the publication of his "German History," to which he devoted the remainder of his life. The empress of Austria was anxious to have him in her service, and caused him to be appointed superintendent of the archives. Joseph II. made him teacher of history to his nephew, afterwards emperor Francis I. After a residence of fourteen years at Vienna, he died there in 1794. Schmidt was the first who wrote a really good history of the German nation; his predecessors only gave the history of the emperors, of the empire, or the estates. His chief aim was to show how the Germans became what they are; and he executed his plan with taste, judgment, and a philosophical spirit. His erudition was great, but in the account of the reformation he is not always impartial or faithful. This extensive work was published at Ulm, and later at Vienna. The Vienna edition of the early history is in eight volumes; of the modern history in seventeen. Dresch's "History of Germany since the Confederation of the Rhine," is a continuation of the work of Schmidt and Millbiller.

SCHNEIDER, JOHN GOTTLOB.—This celebrated philologist was born at Kolm in 1752, and studied under Ernesti at Leipsic, where a wealthy relation in Dresden supported him. His first publication was "Observations on Anacreon," and soon after which he went to Gottingen, and gained the favour of Heyne, who recommended him to Brunck, whom he accompanied to Strasburg, to assist him in the publication of his "Analecta." He lived in this place three years, and then received an invitation to the university of Frankfort on the Oder, and there, with Brunck, published "Oppian." For thirty-four years Schneider was professor of ancient languages there, and published a great number of critical editions of the ancient classics. He applied himself especially to those works of antiquity which related to natural science, as *Ælian's* "History of Beasts," and *Nicanor's* two didactic poems on medicine, with the Greek *Scholia*, and the *Periphrasis* of *Eutecnius*. His "Historia Amphibiorum," of which the two first volumes appeared in 1779, from unfavourable circumstances, was not completed. After thirty years of labour, he published the nine remaining books of *Aristotle*, containing the "History of Beasts;" also the physical and meteorological works of *Epicurus*, the "Analecta," relating to the metallurgy of the ancients, the "Eclogæ Physicæ," &c. His excellent

Greek Lexicon, which has passed through several editions, is the basis of that of *Passow*, and of the English-Greek Lexicon of *Donnegan*, (London, 1831.) It has contributed not a little to give a new impulse to the study of the Greek language in Germany. He also edited the political works of *Aristotle*; the works of *Xenophon*, *Æsop*, the "Pseudo-Orpheus," the "Scriptores Rei Rusticæ," *Vitruvius*, *Theophrastus*, and other writers. When the university was removed, in 1811, from Frankfort on the Oder to Breslau, Schneider went thither, and was made chief librarian, in addition to his other office. He died there, in January 1822.

SCHNEIDER, EULOGIUS, a German priest, who was vicar to the constitutional bishop of Strasburg, and afterwards public accuser before the criminal tribunal of the Lower Rhine. This man was one of the most pernicious agents of Robespierre and his confederates. Armed with the authority of St. Just and Lebas, commissioners from the convention at Strasburg, Schneider proceeded through the department with a body of troops, and followed by the guillotine, on which he immolated citizens of every rank, sex, and age, where interest or revenge furnished the slightest motive for their execution. Schneider was about to set on foot *noyades* at Strasburg, similar to those of Nantes, when he was cut short in his career. St. Just and Lebas, displeased, not by his crimes, but by his arrogance, had him arrested in December 1793, and conveyed to Paris, where he was condemned by the revolutionary tribunal, and guillotined at the age of thirty-seven.

SCHNORR, VEIT JULIUS VON KARLSFELD, an historical painter, who was born in March 1794 at Leipsic, where his father was director of the royal academy of arts. Julius Schnorr early showed indications of talent. In his sixteenth year he went with his two elder brothers to Vienna, where he supported himself by giving lessons in drawing. Michael Angelo's powerful genius at first attracted him, but by degrees he became undecided as to the style which he should adopt, and his internal struggle was so great that he was on the point of giving up the art in despair, and becoming a mechanic, when his father's counsels encouraged him to go on. He was now attracted by the old German school—a school which has great merits, but was at that time, like many other things, of a peculiarly German character, the subject of exaggerated admiration, on account of the great incentives to patriotism furnished by the circumstances of the time. Schnorr, like many others, now thought that the ideal of painting was to be found in the simplicity and naïveté, but at the same time close adherence to reality, and want of elevation, which characterize this school; but a journey to Italy inspired him with juster ideas. On the way he sketched the Marriage at Cana, which he finished for a Scotch gentleman. Soon after the Marchese Massimi engaged him to paint scenes from *Ariosto* in fresco, in the centre saloon of his villa at Rome. After several interruptions from the Roman fever Schnorr completed the paintings in 1825. They were the finest among the productions of the three partners employed in adorning the villa, breathing a truly great spirit. Shortly after King Louis of Bavaria called him to Munich, where he employed him to paint scenes from the *Nibelungenlied*.

SCHOEN, MARTIN, one of the earliest and most distinguished German painters. He was born at



Colmbach, and died in 1486 at Colmar. The Italians called him Buon Martino, or Martino d'Anversa. One hundred and twenty-one of his paintings, chiefly on scriptural subjects, are known to be still in existence. Schoen was remarkable for richness of invention, and for the life of his figures.

SCHOLL, MAXIMILIAN SAMSON FREDERIC, a distinguished lawyer, author, bookseller, and diplomatist, who was born in 1766 at a village in Nassau-Saarbrück. At fifteen years of age he entered the university of Strasburg. He afterwards became tutor to the son of a lady named Krook, and accompanied her and her family in their travels through France and Italy. He returned to Strasburg in 1790, where he devoted himself to law. The reign of terror drove him to Switzerland, but after the fall of Robespierre in 1795 he returned to his country, and, with a man named Decker, established a printing-office and bookseller's shop at Basle. After the peace of Luneville, Decker sold his share in the concern, and Scholl removed the establishment to Paris. At the entrance of the allies into Paris he was placed, by the recommendation of Alexander von Humboldt, in the cabinet of the king of Prussia, and, after the departure of the king, he remained in the Prussian legation. After many diplomatic missions he was in 1819 appointed a privy counsellor in Berlin, and received several other important appointments. Of many excellent works which he wrote and published we will mention his "*Histoire de la Littérature Romaine*," "*Histoire de la Littérature Grecque*," "*Congrès de Vienne*," "*Annuaire Généalogique*," "*Tableau des Peuples qui habitent l'Europe*." His continuation of Koch's "*Histoire des Traités de Paix*" is a valuable work. The "*Archives Politiques*" forms a supplement to it.

SCHOMBERG, FREDERIC HERMANN, DUKE OF, a distinguished military officer, who was a native of Germany, and born about 1619, being the son of Count Schomberg by the daughter of Lord Dudley. He began his military career under Frederic prince of Orange, and afterwards went to France, where he became acquainted with the prince of Condé and Marshal Turenne. He was then employed in Portugal, and established the independence of that kingdom, obliging the Spaniards to recognise the claims of the house of Braganza. He commanded the French army in Catalonia in 1672, and was afterwards employed in the Netherlands, where he obliged the prince of Orange to raise the siege of Maestricht. For these services he was rewarded with the staff of a marshal of France in 1675; but on the revocation of the edict of Nantes, Marshal Schomberg, who was a protestant, quitted the French service, and went to Portugal. Being also driven from that country on account of his religion, he retired to Holland, and subsequently engaged in the service of the elector of Brandenburg. He came to England in 1688, with William III., and, after the revolution, was created a duke, and obtained a grant of 100,000*l*. He was sent to Ireland in the following year to oppose the partisans of James II. Being joined by King William, he was present at the battle of the Boyne, in which he lost his life on the 1st of July, 1690, owing, it is said, to an accidental shot from his own troops, as he was passing the river to attack the enemy.

SCHOREEL, JOHN, a distinguished Dutch painter, who received his name from Schoreel, a village near Alkmaar, where he was born in 1495. His

love of painting appeared in his boyish sports. He copied every painted window, and covered with delicate figures every horn-inkstand that came in his way. At the age of fourteen years he was placed with the painter William Cornelis, and, three years after, he travelled to Amsterdam and, entered the establishment of Jacob Cornelis, one of the most celebrated painters and engravers on wood of that period. Here he spent several years. He next repaired to the first of the masters then living, John of Maubuse, in Utrecht. The disorderly life of his new master disgusted the young Schoreel; and he visited, successively, many large cities, where there were painters of eminence, especially Cologne and Spire, where he studied architecture and perspective. He also visited Dürer in Nuremberg, and was received kindly. At the age of twenty-two Schoreel passed through Carinthia to Venice. One of his countrymen, in a monastery there, persuaded him to undertake a pilgrimage with him to Palestine. For three years he remained within the walls of Jerusalem, sketching views of the city and surrounding country; and a large painting, probably by him, is still in the church, in the place where Christ is said to have been born. On his return he spent some time at Rhodes, which he painted, together with the surrounding country; and afterwards at Rome, among the works of Raphael, Michael Angelo, and Giulio, till Adrian VI., a native of Utrecht, ascended the papal chair in 1522, and committed to him the superintendence of the Belvedere. The death of Adrian, the following year, induced Schoreel to return home through France and Amsterdam. He now executed many splendid paintings in Utrecht, afterwards in Harlem, and, from time to time, in other cities in the Netherlands. He died at Utrecht in 1562. He has been compared with John van Eyck, whom he equalled in splendour and truth of colouring, in expression, a warmth of representation; and, at the most, was inferior to him only in the execution of particular parts. Unhappily, the rage of the fanatics, in a subsequent age, for destroying pictures, was fatal to many of his most valuable works.

SCHREVELIUS, CORNELIUS, a learned critic, who was born at Harlem about 1614. His father was rector of the school of Leyden, in which office he was succeeded by his son in 1642. The latter had taken his degree in medicine; but on his promotion to the school, he turned his attention exclusively to classical pursuits, in the course of which he published several *Variorum* editions of the classics, which display more industry than taste or judgment. His name is now principally known by a Greek and Latin Dictionary, which has been often reprinted in most countries of Europe. An edition, with great improvements, by Fleury-Lecluse, appeared in Paris in 1820; and it has been translated into English, with very extensive additions and improvements, by John Pickering. He died in 1667.

SCHUBART, CHRISTIAN FREDERIC DANIEL, a German poet of much natural talent, but of a defective education and an irregular life, who was born in 1739, at Obersontheim, in Suabia. He began the study of theology at Jena in 1758, but his dissipation involved him in many difficulties. For some time he supported himself by preaching; but music, for which he had much talent, drew him from theology; and in 1768 he became director of music at Ludwigsburg, near Stuttgart, but gave

himself up, more and more, to dissipation, so that he was imprisoned for some time, and exiled from Wirtemberg. He now lived an unsettled life, and undertook various employments, which he was always obliged to resign on account of his irregular life, his attacks upon the clergy, &c. His chronicle became a popular journal. But in 1777 he was seduced into the Wirtemberg territory, and arrested on account of some things which he had written. He remained ten years in prison at Hohenasperg, but was liberated at the request of Mad. Karschin, and made director of the music of the ducal theatre at Stuttgart. He began several works, but, before they were completed, he died, in 1791. His poems, which contain much inflated and unpolished matter,—interspersed, however, with many flashes of genius,—were published at Frankfort on the Maine, in 1787, in two volumes. His miscellaneous works were published by his son.

SCHULTENS, ALBERT, a celebrated orientalist, who was born at Groningen in 1686, studied theology and Arabic at that place, at Leyden and Utrecht, became a preacher in 1711, professor of the oriental languages in 1713, and in 1717 university preacher at Franeker. His chief works, "*Origines Hebrææ*," and "*Institutiones ad Fundamenta Linguae Hebraicæ*," had an important influence on the study of eastern languages.—His son, John Jacob Schultens, was the author of several learned dissertations and treatises.—Henry Albert Schultens, a son of the latter, who was born at Herborn in 1749, and was educated at Leyden, where he studied Arabic and Hebrew, and afterwards became a commoner in Wadham college, Oxford, and received the degree of master of arts there. On his return to Holland, he was chosen professor of the oriental languages at Amsterdam, where he resided until the death of his father, whom he afterwards succeeded at Leyden. He died in 1793. Besides his Arabian Anthology, he published an edition of Pilpay's Fables, and a supplement to the "*Bibliothèque Orientale*" of D'Harbelot.

SCHURMANN, ANNE MARIA, a celebrated literary lady, who was born at Cologne in 1607. Her parents were protestants of high rank, who had



her education conducted by the first masters; and so well did she profit by their instruction that at a very

early period of life she was mistress of the Greek, Hebrew, Syriac, and Arabian languages. In addition to which, she was well versed in music, painting, sculpture, and engraving, which union of talents procured her the appellation of the modern Sappho. After the death of her father she left Cologne, and settled at Utrecht with her mother, and devoted her time to the cultivation of learning and the arts. She corresponded with men of letters at home and abroad, and was visited by Queen Christina and other distinguished personages. In 1653 she formed a connexion with the celebrated mystic Labadie, and was believed to be secretly married to him. She embraced his principles, and lived for some years with him at Altona in Holstein, where he died in 1674. Immediately after this event, she assembled his followers, and conducted them to Wivert, in Friesland, where her own death took place in 1678. Mademoiselle Schurmann published many learned works: among them we may mention her "*Opuscula Hebræa, Græca, Latina, Gallica, Prosaica et Metrica*," and her dissertation entitled "*De Ingenii Muliebris ad Doctrinam et Meliores Litteras Aptitudine*."

SCHUYLER, PHILIP, a distinguished American revolutionary general, who was born at Albany, New York, in 1731, of an ancient and respectable family. He served as an officer in the war which commenced at Lake George in 1775. When quite young he became a member of the New York legislature, and was eminent for his intelligence and influence. To him and Governor Clinton it was chiefly owing that the province made an early and decided resistance to those British measures which terminated in the independence of the colonies. When the revolution commenced, he was appointed a major-general, and was directed to proceed immediately from New York to Ticonderoga, to secure the lakes, and make preparations for entering Canada. Being taken ill in September, the command devolved upon Montgomery. On his recovery, he devoted himself zealously to the management of the affairs in the northern departments. And he gave much of his attention to the superintendence of the Indian concerns. On the approach of Burgoyne in 1777, he made every exertion to obstruct his progress; but the evacuation of Ticonderoga by St. Clair occasioning unreasonable jealousies in regard to Schuyler in New England, he was superseded by General Gates in August, and an enquiry was directed by congress to be made into his conduct. He was afterwards, though not in the regular service, very useful to his country in the military transactions of New York. He was a member of the old congress; and, when the government of the United States commenced its operation in 1789, he was appointed a senator in the national legislature. He was chosen a second time, in 1797, to the same station. In the senate of New York he contributed, probably more than any other man, to the code of laws adopted by the state. He died at his seat near Albany, on the 18th of November, 1804, in the seventy-third year of his age. He possessed great strength of mind and purity of intention. In the contrivance of plans of public utility he was wise and circumspect, and, in their execution, enterprising and persevering.

SCHWARTZ, BERTHOLD.—This celebrated ecclesiastic was born in the first half of the fourteenth century. He was a monk of Cologne, and has been regarded as the inventor of gunpowder and fire-arms.



He is said to have been mixing together the ingredients of gunpowder,—viz. nitre, sulphur, and charcoal,—in an iron mortar, in the prosecution of some alchemical researches, when the composition exploded, from an accidental spark occasioned by the collision of the pestle and mortar. The former being driven forcibly to a distance, Berthold thence conceived the idea of forming pieces of artillery. Such is the story commonly told of the invention of gunpowder, said to have occurred in the early part of the fourteenth century. There is, however, much discrepancy in the accounts of this discovery; and it is certain that Roger Bacon, who died in 1292, was acquainted with an inflammable composition similar to gunpowder, the knowledge of which Europeans appear to have derived from the orientals.

**SCHWARTZENBERG, CHARLES PHILIP, PRINCE OF,** a celebrated Austrian field-marshal, who was born at Vienna in 1771, and served in the early wars of the French revolution, in which he distinguished himself on several occasions. In 1805 he was at the head of a division under General Mack, and at Ulm commanded the right wing of the Austrian forces. After the fortune of the day was decided, he forced his way through the enemy at the head of a body of cavalry. The battle of Austerlitz, at which he was present, was fought against his advice, before Bennigsen and the archduke Charles had come up. In 1808 Schwartzberg was ambassador to the Russian court, and in 1809 commanded the rear-guard after the battle of Wagram. In the campaign in 1812 he commanded the Austrian auxiliary corps of 30,000 men in Galicia,—which, however, remained almost entirely inactive,—and at the close of the year he received the marshal's staff. In 1813 he was appointed to command the army of observation in Bohemia; and after the declaration of war by Austria, Prince Schwartzberg was named generalissimo of the allied forces. After Napoleon's return from Elba, he commanded the allied forces on the Upper Rhine; but the contest was decided at Waterloo without his participation. The prince died in 1820. Many of his military dispositions have been censured, and Napoleon declared that he could not command 6000 men.

**SCHWEIGHAUSER, JOHN,** a distinguished German philologist, who was born at Strasburg in 1742, and became professor of the Greek and oriental languages in that place in 1778. He published valuable editions of Polybius, Athenæus, Arrian, Epictetus, &c., and especially of Herodotus. His academical writings were published in 1807, and in 1824 appeared his "Lexicon Herodotum." He died in 1830.

**SCHWERIN, KURT CHRISTOPHER,** a Prussian field-marshal, who was born in 1684 in Swedish Pomerania, and, after having served in the Dutch armies, entered the Prussian service in 1720, with the rank of major-general. Frederic II., who ascended the throne in 1740, esteemed him very highly, created him field-marshal and count, and gave him the command of his forces in the Austrian succession war in 1741. In 1756 he was again placed in command of one of the Prussian armies, and fell at the head of his troops, before Prague, in 1757.

**SCOTT, SIR WALTER.**—This illustrious Scottish writer was born at Edinburgh on the 15th of August, 1777. He was the son of Walter Scott, Esq., writer to the Signet, by Anne, daughter of

Dr. John Rutherford, professor of the practice of physic in the university of Edinburgh. This lady, who received an excellent education, lived in habits of familiar intercourse with the best literary society which that city then produced. Mrs. Scott possessed superior natural talents, had a good taste for poetry, and great conversational powers. She is said to have been well acquainted in her youth with Allan Ramsay, Beattie, Blacklock, and other Scottish authors of the last century; and independently of the influence which her own talents and acquirements may have given her in training the opening mind of her distinguished son, it is obvious that he must have been greatly indebted to her for his introduction, in early life, into the literary and intellectual society of which she and her near relations were ornaments.



Sir Walter was connected, both by the father and mother's side, with several Scottish families of ancient lineage and renown. His maternal grandmother was a daughter of Swinton of Swinton, a border family whose chivalric ancestor he has celebrated in his drama of "Halidon Hill;" and through his father he was descended, though more remotely, from the Scotts of Harden, in which race the chieftainship of that doughty border clan is understood to reside. It is, however, a curious fact that his more immediate ancestor in this warlike line was a quaker. This schismatic, to whom his illustrious descendant has humorously referred in some of his fictitious works, was Walter Scott, of Raeburn, third son of Sir William Scott, of Harden. He lived at the time of the restoration, and, having embraced the tenets of quakerism, he was on this account most iniquitously persecuted by the government of the day. He was imprisoned first in the tolbooth of Edinburgh, and afterwards in the gaol of Jedburgh, where even his own family were denied access to him. What was still more cruelly oppressive, his three children were, by an edict of the Scotch privy council, removed altogether out of his control, and placed for their education, at his expense, under the tuition of other relatives, with a view to imbue them with principles altogether alien to those their parent had conscientiously adopted. And this most arbitrary purpose, it appears, was fully attained; for the quaker Walter's three children became such staunch

Jacobites, that the second son, who was great grandfather to the poet, in testimony of his devotion to the unhappy house of Stuart, bound himself at the revolution, by a vow, which he kept till his dying day, never to shave his beard till the exiled race were restored to the British throne; and from this circumstance he acquired among his compatriots on the border the name of Beardie. Strong Jacobite predilections thus became hereditary in the family, and descended to the infant poet, mingled with all the endearing and exciting associations of family pride and feudal tradition. Like many other distinguished persons, however, Scott in his boyhood was subject to precarious health—a circumstance which occasioned his removal from the confinement of his father's house, in the College-Wynd at Edinburgh, to his grandfather's residence among the romantic hills of Roxburghshire. Here, along the banks of the Tweed, he wandered, and by Smaylholme Tower, a deserted little border-fort, musing upon many an olden legend. How vividly these scenes dwelt upon his youthful mind, may be seen in his poetry, and no where more conspicuously than in "Marmion:"—

"Thus whilst I ope the measure wild,  
Of tales which charmed me when a child;  
Rude though they be, still with the chime  
Return the thoughts of early time;  
And feelings roused in life's first day  
Glow in the line, and prompt the lay;  
Then rise those crags, that mountain tower,  
Which charm'd my fancy's wak'ning hour."

The tower of Smaylholme, perched high amid the crags, overlooks the country in every direction. Defended on three sides by a morass and precipitous cliffs, it is accessible only by a steep and a rocky path from the west. Although partially in ruins, the traveller might not long ago have climbed up to the bartizan at the summit of the castle. The charm of the spot would certainly not be diminished in the mind of Scott, by the recollection that the tower, together with the adjoining lands, was the property of his relation, Mr. Scott, of Harden. Hither, after long previous wandering, he would scramble up, carrying with him a store of books such as he delighted to dream over. The place formed a kind of poetical observatory, where he watched the varied aspects of the landscape, now darkened by the sweeping storm that howled through the desolate fortress, and now cheered by the shifting sunlight of an April or an October day. The scene of his noble ballad, "The Eve of St. John," was laid here. These poetic visions, however, were not the best preparation for a course of education at the Edinburgh high school, where Scott was duly entered. The colloquies of Corde-rius, Cæsar's commentaries, and Cornelius Nepos, were not half so soothing to the mind of the young scholar as

"patriot battles won of old  
By Wallace wight, and Bruce the bold.  
Stretch'd at length upon the floor  
To fight each combat o'er and o'er,  
Pebbles and shells, in order laid,  
The mimic ranks of war display'd."

One of the first persons who discovered the dawning of young Scott's genius was a Mrs. Cockburn. She thus speaks of him in a letter dated 1777:—

"I last night supped at Mr. Walter Scott's. He has the most extraordinary genius of a boy I ever saw. He was reading a poem to his mother when I went in. I made him read on; it was the description of a shipwreck. His passion rose

with the storm. He lifted his eyes and hands. 'There's the mast gone,' says he; 'crash it goes!—they will all perish!' After his agitation, he turns to me. 'That is too melancholy,' says he; 'I had better read you something more amusing.' I preferred a little chat, and asked his opinion of Milton and other books he was reading, which he gave me wonderfully. One of his observations was, 'How strange it is that Adam, just new come into the world, should know every thing—that must be the poet's fancy,' says he. But when he was told he was created perfect by God, he instantly yielded. When taken to bed last night, he told his aunt he liked that lady. 'What lady?' says she. 'Why, Mrs. Cockburn; for I think she is a virtuoso, like myself.' 'Dear Walter,' says aunt Jenny, 'what is a virtuoso?' 'Don't ye know? Why, it's one who wishes and will know every thing.' Now, sir, you will think this a very silly story. Pray, what age do you suppose this boy to be? Name it now, before I tell you. Why, twelve or fourteen. No such thing; he is not quite six years old."

With regard to Scott's progress at the high school, we are told some change for the better took place, when he was transferred to the class of the rector, Dr. Alexander Adam, who, in his peculiar department, was unquestionably a man of genius, and evinced the most persevering industry. Deeply read in the classics, the doctor took a real and enthusiastic interest in his own studies; in fact, might be represented as conferring in a limited degree the same services respecting Roman literature, which Sir Walter Scott afterwards effected with regard to the remnants of old minstrelsy. He traced out ideas, as well as words, to their origin; and delighted, by means of parallel passages, to illustrate and revive the great characters of antiquity, and explain ancient manners and customs, so that their tendency might be thoroughly felt and understood. Through the day he was of course occupied with his duties as head master; and his publications (especially, for example, the ancient geography) requiring much time, as well as labour, he was in the habit of rising, all the year round, at four in the morning. Consequently in winter he betook himself to the kitchen, where, by the aid of a "happin peat," left in the grate overnight, he kindled a good fire, without troubling any of his small establishment to assist him. Hither he brought his table and books, and passed many an hour in writing or research long before others thought of commencing the business of the day. Among Dr. Adam's peculiarities was his activity as a pedestrian, by which his health and spirits were promoted and preserved to a very advanced age. His example of temperance and early rising is thought, not without justice, to have influenced the youthful scholar in after time; but though he seems to have appreciated the activity of his tutor, all his efforts to imbue him with the spirit of classical learning proved ineffectual, and he departed from the high school without exciting any anticipation of future celebrity.

However backward the schoolboy Scott might have been in regard to classical attainments, he had, it seems, even then acquired a high character as a romancer. Of this curious fact he gives the following account in the general introduction to the new edition of "The Waverley Novels:"—

"I must refer to a very early period of my life were



I to point out my first achievements as a tale-teller; but I believe some of my old schoolfellows can still bear witness that I had a distinguished character for that talent, at a time when the applause of my companions was my recompence for the disgraces and punishments which the future romance-writer incurred for being idle himself, and keeping others idle, during hours that should have been employed on our tasks. The chief enjoyment of my holidays was to escape with a chosen friend, who had the same taste with myself, and alternately to recite to each other such wild adventures as we were able to devise. We told, each in turn, interminable tales of knight-errantry, and battles, and enchantments, which were continued from one day to another, as opportunity offered, without our ever thinking of bringing them to a conclusion. As we observed a strict secrecy on the subject of this intercourse, it acquired all the character of a concealed pleasure; and we used to select for the scenes of our indulgence, long walks through the solitary and romantic environs of Arthur's Seat, Salisbury Craigs, Braid Hills, and similar places in the vicinity of Edinburgh; and the recollection of those holidays still forms an *oasis* in the pilgrimage which I have to look back upon."

He entered the university of Edinburgh in October 1783, at the age of twelve years; but he appears to have attended only the Greek and Latin classes for two seasons, and that of logic one season. If he entered any other classes it seems probable that his irregular health had interrupted his attendance. The consequence was that he had little opportunity, even if he had had the ambition, to distinguish himself at college; and he then entered the world with a very desultory, and, as far as regards the classics, apparently a rather defective education. Nor was his course of private reading much calculated to remedy that disadvantage. He thus describes, in the autobiographical chapter already referred to, the intellectual dissipation to which he was at that period devoted.

"When boyhood, advancing into youth, required more serious studies and graver cares, a long illness threw me back on the kingdom of fiction, as if it were by a species of fatality. My indisposition arose, in part at least, from my having broken a blood-vessel, and motion and speech were for a long time pronounced positively dangerous. For several weeks I was confined strictly to my bed, during which time I was not allowed to speak above a whisper, to eat more than a spoonful or two of boiled rice, or to have more covering than one thin counterpane. When the reader is informed that I was at this time a growing youth, with the spirits, appetite, and impatience of fifteen, and suffered, of course, greatly under this severe regimen, which the repeated return of my disorder rendered indispensable, he will not be surprised that I was abandoned to my own discretion, so far as reading (my almost sole amusement) was concerned, and still less so, that I abused the indulgence which left my time so much at my own disposal.

"There was at this time a circulating library at Edinburgh, founded, I believe, by the celebrated Allan Ramsay, which, besides containing a most respectable collection of books of every description, was, as might have been expected, peculiarly rich in works of fiction. It exhibited specimens of every kind, from the romances of chivalry and the ponderous folios of Cyrus and Cassandra, down to the most

approved works of later times. I was plunged into this great ocean of reading without compass or pilot; and unless when some one had the charity to play at chess with me, I was allowed to do nothing, save read, from morning to night. I was, in kindness and pity, which was perhaps erroneous, however natural, permitted to select my subjects of study at my own pleasure, upon the same principles that the humour of children are indulged to keep them out of mischief. As my taste and appetite were gratified in nothing else, I indemnified myself by becoming a glutton of books. Accordingly, I believe I read almost all the old romances, old plays, and epic poetry, in that formidable collection, and no doubt was unconsciously amassing materials for the task in which it has been my lot to be so much employed.

"At the same time, I did not in all respects abuse the license permitted me. Familiar acquaintance with the specious miracles of fiction brought with it some degree of satiety, and I began by degrees to seek in histories, memoirs, voyages and travels, and the like, events nearly as wonderful as those which were the work of imagination, with the additional advantage that they were, at least, in a great measure true. The lapse of nearly two years, during which I was left to the service of my own free will, was followed by a temporary residence in the country, where I was again very lonely, but for the amusement which I derived from a good though old-fashioned library. The vague and wild use which I made of this advantage I cannot describe better than by referring my reader to the desultory studies of *Waverley* in a similar situation; the passages concerning whose reading were imitated from recollections of my own."

After his sixteenth year his health rapidly improved, a change to which his addiction to rural pursuits mainly contributed. The nature of his future profession became now a subject of consideration; and his peculiar habits seemed to suggest his fitness for the law. The first steps of the legal aspirant at Edinburgh are any thing but delightful. Sir Walter, though entertaining no partiality for his profession, contrived to be punctual in his attendance, and to escape the seduction of the "Stove school." The activity of his mind found a resource in the study of foreign languages, to which he applied himself with great industry, and soon made a considerable proficiency in Italian, French, and German; but his knowledge was limited to the power of translating; to the philology of a language he always retained an insuperable aversion; yet his critical knowledge of French must have been by no means despicable, if, as we are assured, he read through nearly all the old romances in that tongue. But from Germany came the light which kindled his imagination; he belonged to a small club who studied German under Dr. Wülich, who wished to lead his pupils through all the critical difficulties of the language; but Scott, whose only aim in the acquirement of it was to gain an acquaintance with the dramatic treasures it contained, adopted a method of his own, to the dismay of his instructor, and the laughter of his class-fellows. At that time German books were scarce commodities in the Scotch metropolis; but Scott, having obtained the works of Goethe, Schiller, and Bürger, began to dash out a free translation of the whole with a most spirited perseverance.

At the end of June 1792 the poet's father, when speaking of him in a letter to his friend, says,—"

have the pleasure to tell you that my son has passed his private Scots law examinations with good approbation." Shortly after this he was "gowned," for the particulars of which ceremony, and the "bit chack of dinner" which followed it, we must refer our readers, to "Redgauntlet" and the following pleasant anecdote:—"I have often heard both Alan and Darsie laugh over their reminiscences of the important day when they 'put on the gown.' After the ceremony was completed, and they had mingled for some time with the crowd of barristers in the outer court, Scott said to his comrade, mimicking the air and tone of a Highland lass waiting at the cross of Edinburgh to be hired for the harvest work,—'We've stood here an hour by the Tron, hinny, and diel a ane has speered our price.' Some friendly solicitor, however, gave him a guinea fee before the court rose; and as they walked down the High Street together, he said to Mr. Clerk, in passing a hosier's shop,—'This is a sort of a wedding day, Willie, I think I must go in and buy me a new night-cap.' He did so accordingly; perhaps this was Lord Jeffrey's 'portentous machine.' His first fee of any consequence, however, was expended on a silver taper-stand for his mother, which the old lady used to point to with great satisfaction, as it stood on her chimney-piece five-and-twenty years afterwards."

The five years which had elapsed between the time when Walter Scott was called to the bar, and his wedding-day, were years of developement, for during that period he came before the world as the translator of "Lenore"—of trial, for the lady of his love married another—of enjoyment, for he was making new friends every day, and enlarging the resources of that mind, which to him, indeed, "a kingdom was." Not the least delightful of his studies were those made from life and the open air, during his *raids* into Liddesdale. In the early part of the following letter, the love affair to which we have alluded is mentioned with as much earnestness as delicacy.

"It gave me the highest satisfaction to find, by the receipt of your letter of the 14th current, that you have formed precisely the same opinion with me, both with regard to the interpretation of —'s letter as highly flattering and favourable, and to the mode of conduct I ought to pursue—for, after all, what she has pointed out is the most prudent line of conduct for us both, at least till better days, which, I think myself now entitled to suppose, she as well as I myself, will look forward to with pleasure. If you were surprised at reading the important billet, you may guess how agreeably I was so at receiving it; for I had to anticipate disappointment—struggled to suppress every rising gleam of hope, and it would be very difficult to describe the mixed feelings her letter occasioned, which, *entre nous*, terminated in a very hearty fit of crying. I read over her epistle about ten times a-day, and always with new admiration of her generosity and candour; and as often take shame to myself for the mean suspicions which, after knowing her so long, I could listen to, while endeavouring to guess how she would conduct herself. To tell you the truth, I cannot but confess that my *amour propre*, which one would expect should have been exalted, has suffered not a little on this occasion, through a sense of my own unworthiness, pretty similar to that which afflicted Linton upon sitting down at Keir's table. I ought perhaps to tell you, what indeed you will perceive from her letter, that I was always atten-

tive, while consulting with you upon the subject of my declaration, rather to under than over-rate the extent of our intimacy. By the way, I must not omit mentioning the respect in which I hold your knowledge of the fair sex, and your capacity of advising in these matters, since it certainly is to your encouragement that I owe the present situation of my affairs. I wish to God, that, since you have acted as so useful an auxiliary during my attack, which has succeeded in bringing the enemy to terms, you would next sit down before some fortress yourself; and were it as impregnable as the rock of Gibraltar, I should, notwithstanding, have the highest expectations of your final success. Not a line from poor Jack—What can he be doing? Moping, I suppose, about some watering place, and deluging himself with specifics of every kind; or lowering and snorting in one corner of a post-chaise, with Kennedy, as upright and cold as a poker, stuck into the other. As for Linton and Crab, I anticipate with pleasure their marvellous adventures, in the course of which Dr. Black's self-denying ordinance will run a shrewd chance of being neglected. They will be a source of fun for the winter evening conversations. Methinks I see the pair upon the mountains of Tipperary—John with a beard of three inches, united and blended with his shaggy black locks, an ellwand-looking cane with a gilt head, in his hand, and a bundle in a handkerchief over his shoulder, exciting the cupidity of every Irish rapparee who passes him, by his resemblance to a Jew pedlar who has sent forward his pack.—Linton, tired of trailing his long legs, exalted in state upon an Irish garron, without stirrups, and a halter on its head, tempting every one to ask,—

'Who is that upon the pony.  
So long, so lean, so raw, so bony!'

—calculating, as he moves along the expenses of the salt horse, and grinning a ghastly smile, when the hollow voice of his fellow-traveller observes, 'God! Adam, if ye gang on at this rate, the eight shillings and sevenpence halfpenny will never carry us forward to my uncle's at Lisburn.' Enough of a thorough Irish expedition.

"We have a great marriage towards here—Scot of Harden, and a daughter of Count Bruhl, the famous chess-player, a lady of sixteen quarters, half-sister to the Wyndhams. I wish they may come down soon, as we shall have fine racketting, of which I will, probably, get my share. I think of being in town some time next month, but whether for good and all, or only for a visit, I am not certain. O, for November! Our meeting will be a little embarrassing one. How will she look, &c. &c. &c., are the important subjects of my present conjectures—how different from what they were three weeks ago! I give you leave to laugh, when I tell you seriously, I had begun to 'dwindle, peak, and pine,' upon the subject; but now, after the charge I have received, it were a shame to resemble Pharaoh's lean kine. If good living and plenty of exercise can avert that calamity, I am in little danger of disobedience, and so, to conclude classically,

"'Dicite Io pœan, et Io his dicite pœan!—

"'Jubeo te bene valere,

*Walter Scott*



The translation of "Lenore," we find, bears the date of the autumn of 1794; but the history of this, its success, and its literary consequences, are too well known to our readers (thanks to Scott's own inimitable prefaces) to call for further allusion. The "little volume, containing one or two other translations and ballads, which has no author's name on the title-page,"—the first of so brilliant a series,—was, however, not published till October 1796. In the spring of the following year, we find Scott's loyal feelings, as well as his chivalresque humour, indulged by his being made quarter-master of a corps of volunteer cavalry, raised under the prevalent apprehension of a French invasion.

In the autumn of 1796, while exploring the English lakes, with his brother and Adam Ferguson, he fixed his head quarters at Gilsland—"the St. Ronan's well" of that district; and here, at a ball, was presented to Miss Charlotte Margaret Carpenter—the lady to whom, on the 29th of the subsequent December, he was married. Previous to this event many letters passed between them, which have since been collected and published by Sir Walter's son-in-law, the celebrated Mr. Lockhart. Our limits will only permit of the insertion of one of these interesting documents—it was written by Miss Carpenter, and displays an admirable mixture of modesty, archness and affection:—

"Carlisle, November 27th.

"You have made me very triste all day. Pray never more complain of being poor. Are you not ten times richer than I am? Depend on yourself and your profession. I have no doubt you will rise very high, and be a great rich man, but we should look down and be contented with our lot, and banish all disagreeable thoughts. We shall do very well. I am very sorry to hear you have such a bad head, I hope I shall nurse away all your aches. I think you write too much. When I am mistress I shall not allow it. How very angry I should be with you if you were to part with 'Lenore.' Do you really believe I should think it an unnecessary expense where your health and pleasure can be concerned? I have a better opinion of you, and I am very glad you don't give up the cavalry, as I love any thing that is stylish. Don't forget to find a stand for the old carriage, as I shall like to keep it, in case we should have to go any journey; it is so much more convenient than the post-chaises, and will do very well till we can keep our carriage. What an idea of yours was that to mention where you wish to have your bones laid! If you were married, I should think you were tired of me. A very pretty compliment before marriage. I hope sincerely that I shall not live to see that day. If you always have those cheerful thoughts, how very pleasant and gay you must be.

"Adieu, my dearest friend; take care of yourself if you love me, as I have no wish that you should visit that beautiful and romantic scene, the burying-place. Adieu, once more, and believe that you are loved very sincerely by  
C. C."

After his marriage he took up his residence in North Castle Street, Edinburgh, and occasionally made what he called "raids" into Liddesdale, for the purpose of collecting the ballad poetry of that romantic and most primitive district. It was not only necessary on these occasions to write down old ballads from recitation, but also to collect the materials for writing notes and explanations, by which the

ballads themselves might be illustrated. The result of these "raids" appeared in his work entitled "The Minstrelsy of the Scottish Border." This work issued from the press in 1802, and it displayed, both in the text and notes, a great deal of learning, and an intimate acquaintance with a district of Scotland which had previously attracted but little attention.

Some amusing anecdotes have been printed, and others are yet extant in oral tradition among the border hills, of the circumstances attending the collection of these ballads. The old women, who were almost the only remaining depositaries of ancient song and tradition, though proud of being solicited to recite them by "so grand a man" as an Edinburgh advocate, could not repress their astonishment that "a man o' sense an' lair" (learning) should spend his time in writing into a book "nae ballads and stories of the bluidy border war o' papish times.

Mr. Hogg was well acquainted with Sir Walter and gave the following interesting account of his visit to Ettrick Forest, for the purpose of collecting materials for those valuable remains of "Scottish Minstrelsy," to which we have already alluded. He says,—One fine day in the summer of 1801, as I was busily engaged working in the fields at Ettrick House, Wat Shiel came over to me and said, that I had gang away down to the Ramseycleuch as fast as my feet could carry me, for there war some gentles there wha wantit to speak to me.

"Wha can be at the Ramseycleuch that want to speak to me?"

"I couldna say, for it wasna me that they spak o' i' the byganning. But I'm thinking it's the same an' some o' his gang."

I was rejoiced to hear this, for I had seen the first volumes of "The Minstrelsy of the Border," and had copied a number of old ballads from my mother's recital, and sent them to the editor preparatory for the third volume. I accordingly went towards home, put on my Sunday clothes, but before reaching home met with the shirra and Mr. William Laidlaw coming to visit me. They alighted and remained in the cottage for a space better than an hour, and my mother chanted the ballad of old Maitlan' to them, in which Mr. Scott was highly delighted. I had sent him a copy (not a very perfect one, as I found afterwards, from the singing of another Laidlaw), but thought Mr. Scott had some dread of a part being forged, that had been the cause of his journey into the wilds of Ettrick. When he heard my mother sing it he was quite satisfied, and I remember I asked her if she thought it had ever been printed, and her answer was, "Oo, na, na, sir, it was never printed i' the world, for my brothers an' me heard it frae old Andrew Moor, an' he learned it, an' our mae, frae old Baby Mettlin, that was housekeeper to the first laird o' Tushilaw."

"Then that must be a very old story indeed, Mr. Scott," said he.

"Ay, it is that! It is an auld story! But not that, except George Warton and James Stewart, there was never ane o' my sangs prentit till ye printed them yoursell, an' ye hae spoilt them a' thegither. They war made for singing, an' no for reading; and they're nouthier right spelled nor right setten down."

"Heh—heh—heh! Take ye that, Mr. Scott," said Laidlaw.

Mr. Scott answered by a hearty laugh, and then

cital of a verse, but I have forgot what it was, and my mother gave him a rap on the knee with her open hand, and said that it was true enough for o' that. We were all to dine at Ramsaycleuch with the Messrs. Brydon, but Mr. Scott and Mr. Laidlaw went away to look at something before dinner, and I was to follow. On going into the stable-yard at Ramsaycleuch I met with Mr. Scott's liveryman, a far greater original than his master, of whom I asked if the shirra was come?

"O, ay, lad, the shirra's come," said he. "Are ye the chiel that maks the auld ballads and sings them?"

"I said I fancied I was he that he meant, though I had never made ony very auld ballads."

"Ay, then, lad, gae your ways in an' speir for the shirra. They'll let you see where he is. He'll be very glad to see you."

During the sociality of the evening, the discourse ran very much on the different breeds of sheep, that curse of the community of Ettrick Forest. The original black-faced forest breed being always called "the short sheep," and the Cheviot breed "the long sheep," the disputes at that period ran very high about the practicable profits of each. Mr. Scott, who had come into that remote district to preserve what fragments remained of its legendary lore, was rather bored with the everlasting question of the long and short sheep. So at length, putting on his most serious calculating face, he turned to Mr. Walter Brydon and said, "I am rather at a loss regarding the merits of this very important question. How long must a sheep actually measure to come under the denomination of a long sheep?"

Mr. Brydon, who, in the simplicity of his heart, neither perceived the quiz nor the reproof, fell to answer with great sincerity,—"It's the woo, sir,—it's the woo that makes the difference. The lang sheep hae the short woo, and the short sheep hae the lang thing; and these are just kind o' names we gie them like." Mr. Scott could not preserve his grave face of strict calculation, it went gradually awry, and a hearty guffaw followed. When I saw the very same words repeated near the beginning of "The Black Dwarf," how could I have been mistaken of the author? It is true Johnnie Ballantyne persuaded me into a nominal belief of the contrary for several years following, but I could never get the better of that and several similar coincidences.

"The Lay of the Last Minstrel" appeared in 1805. The structure of the verse was suggested, as the author states, by the "Christabel" of Coleridge, a part of which had been repeated to him about the year 1800 by Sir John Stoddart. The originality, wildness, poetical beauty, and descriptive power of Scott's border romance produced an effect on the public mind only to be equalled, perhaps, by some of the earlier works of Byron.

In the spring of 1806 Sir Walter obtained an appointment which, he says, completely met his moderate wishes as to preferment. This was the office of a principal clerk of session, of which the duties are by no means heavy, though personal attendance during the sitting of the courts is required. Mr. Pitt, under whose administration the appointment had been granted, having died before it was officially completed, the succeeding Whig ministry had the satisfaction of confirming it, accompanied by very complimentary expressions from Mr. Fox to the nominee

on the occasion. The emoluments of this office were about 1200*l.* a year; but Scott received no part of the salary till the decease of his predecessor in 1812, the appointment being a reversionary one.

His literary efforts, meanwhile, underwent no respite. Constable purchased the copyright of "Marmion" for 1000*l.*, a sum required by the author, it is said, for "the special purpose of assisting a friend who was then distressed." The impression previously produced upon the public mind by "The Lay of the Last Minstrel" was exceeded by "Marmion." The happy construction of the plot, the animation of the figures, the life of the scenery, the torrent-like flow of the narrative, and the originality pervading the whole, were everywhere felt and acknowledged:—it was a romance in rhyme. We shall not in the present case attempt a critical review of Scott's productions, or even name all those of a miscellaneous character which he continually poured from the press. To assist the new house of Ballantyne and Co., in whose establishment he was mainly instrumental, he composed his charming poem, "The Lady of the Lake," which was "suggested by the deep impressions Perthshire had left on his remembrance." He mentioned this fact in his fragments of autobiography. "I took uncommon pains," he adds, "to verify the accuracy of the local circumstances of this story. I recollect, in particular, that, to ascertain whether I was telling a probable tale, I went into Perthshire to see whether King James could actually have ridden from the banks of Loch Vennachar to Stirling Castle within the time supposed in the poem, and had the pleasure to satisfy myself that it was quite possible." For "The Lady of the Lake" 4000*l.* were given by Messrs. Ballantyne, and the calculation warranted the amount. Visitors thronged from every part of England, and even from distant countries, to the solitudes of Loch Katrine, and the wheels of a thousand carriages "startled the untrodden roads of Callander."

The question will naturally be asked, how an individual so occupied by a fatiguing profession could find leisure for the fabrication of these works of art? but Scott had now entered upon a system of early rising, and the hours preceding breakfast were appropriated to literary composition; a determination materially aided, as he declared, by the exemplary character and admonitions of his friend Wallace, a little wiry-haired terrier, of which he was very fond. By this habit three hours of fresh and uninterrupted study were secured before his official engagements at the parliament-house—a portion of time amply sufficient, he affirmed, for all the demands of authorship.

When Swift declared that he never knew any man come to greatness and eminence who lay in bed of a morning, he certainly intended to limit his remark to political and active life; for in literature many authors besides Thomson have dreamed away the morning hours in a Castle of Indolence. But the habit of early rising is undoubtedly of inestimable value, and one of the most powerful implements in the hand of a man beating out his path to distinction; it was, indeed, a very common virtue among our ancestors. In Paris, we are told, that in the fourteenth century the shops were opened at four in the morning; and we know that in the reign of our own Henry VIII. the fashionable dinner hour was ten A. M. The superior elasticity and freshness of the intellectual



faculties in the morning are facts well known to every student. Doddridge attributed his commentary upon the New Testament to this practice, and observed that the difference between rising at five and seven in the morning for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to life.

The author of "Waverley" used to frequent the house of Mr. Ballantyne in South Hanover Street, where he was distinguished for the ease and mirthfulness of his manners. At these parties he sometimes appeared in full dress, with white silk stockings, a scarlet silk under-waistcoat, and uniform coat of the Border club. He went into society for the sake of recreation, not of display; and, as Mackintosh said of Canning, when a thought of deeper meaning fell from him, it stole forth in a conversational undress. His efforts all tended to promote the good temper and harmony of the party. So at a dinner at Lasswade, when Leyden was relating with great indignation the violent conduct of the antiquary Ritson, Scott, without saying a word in reply, "took up a large bunch of feathers tied to a stick for dusting pictures, shook it about the student's head and ears till he laughed, and then changed the subject." This trifling circumstance furnishes a happy illustration of his disposition. Sir Walter once related the following anecdote, which was told with characteristic unctiousness:—

"The dinner hour being so early as half-past four, there was ample time for conversation, and for a few minutes, I remember, it turned upon ghosts and apparitions. 'The most awkward circumstance about well-authenticated hobgoblins,' said he, 'is that they, for the most part, come and go without any intelligible object or purpose except to frighten people, which, with all due deference, seems rather foolish. Very many persons have either seen a ghost, or something like one, and I am myself among the number. There is a particular turning of the high road through the forest near Ashestiel, at a place which affords no possible means of concealment; the grass is smooth, and always eaten bare by the sheep; there is no heather, nor underwood, nor cavern in which any mortal being could conceal himself. Towards this very spot I was advancing one evening on horseback,—please to observe it was before dinner, and not long after sunset, so that I ran no risk of seeing double, or wanting sufficient light for my observations. Before me, at the distance of about a quarter of a mile, there stood a human figure, sharply enough defined by the twilight. I advanced—it stalked about with a long staff in its hand, held like a wand of office, but only went to and fro, keeping at the same corner till, as I came within a few yards, my friend all in an instant vanished. I was so struck with his eccentric conduct that although Mrs. Scott was then in delicate health, and I was anxious to get home to a late dinner, I could not help stopping to examine the ground all about, but in vain; he had either dissolved into air, or sunk into the earth, where I well knew there was no coal pit to receive him. Had he lain down on the green sward, the colour of his drapery, which was dusky brown, would have betrayed him at once, so that there was no practicable solution of the mystery. I rode on, and had not advanced above fifty yards when, on looking back, my friend was there again, and even more

clearly visible than before. Now, said I to myself, I must certainly have you, so wheeled about and spurred Finella; but the result was as before. He vanished instantaneously. I must candidly confess I had now got enough of the phantasmagoria; whether it were from a love of home, or a participation in my dislike of this very stupid ghost, no matter, Finella did her best to run away, and would by no means agree to any further process of investigation. I will not deny that I felt somewhat uncomfortable, and half inclined to think that this apparition was a warning of evil to come, or indication, however obscure, of misfortune that had already occurred. So strong was this impression that I almost feared to ask for Mrs. Scott when I arrived at Ashestiel; but, as Dr. Johnson said on a similar occasion—nothing ever came of it. My family were as usual; but I did not soon forget the circumstances because neither the state of the atmosphere, nor the line of the scenery, allowed of explanation by reference to any of those natural phenomena produced by apparitions, which, however remarkable, are familiar not only to James Hogg as a poet, but to almost every shepherd in a mountainous district."

With the appearance of "Waverley," the career of which from among a miscellaneous collection of curiosities Scott has so amusingly recorded, commenced a new and eventful era in the author's life. The progress of the novel was at first slow, but every day carried it into wider circulation, and the "living portrait of the baron of Bradwardine and his satellites" excited universal admiration and astonishment. Feelings still further heightened by the publication of "Guy Mannering" early in the ensuing year—a work which, for liveliness of character and force of narration, left its predecessor in the rear. In the same year came out the first series of "Tales of My Lord," under the assumed name of Peter Portman, which, after considerable opposition, were at length attributed to the same fertile pen. The magical charm was now in full operation, fiction after fiction shrouded in unexpected beauty upon the wondering eye—

"Like some tall palm the mystic fabric rose,  
Majestic in its silence!"

"Ivanhoe," with its splendid scenes of chivalry; "Kenilworth," with its gorgeous festivals, its historical paintings, its poetic grandeur and dignity; "The Antiquary," with its mellow colouring, its exquisite finish, its almost Attic raillery and humour; each, in another, without any apparent effort, delighted and amazed the literary public. And all these were seemed only the recreations of a mind constantly employed in professional duties, and continually making incursions into the various and opposite departments of literature.

In 1825 Scott visited Ireland, where he was received with every mark of attention; indeed he soon became "the lion" of that capital. For nearly a fortnight after his arrival, Scott was occupied in viewing the public buildings and institutions of Dublin. Among the rest, St. Patrick's cathedral, so closely connected with his editorial labours and the collections of Swift, attracted his earliest attention. He lingered long before the monumental tablet erected to Swift's memory, and with much feeling transmitted to the ladies who accompanied him, the nervous Latin epitaph inscribed on it, which records, in Scott's own words, his hatred of oppression, and exercises a

the cause of liberty. The humble memorial of Mrs. Hester Johnson (the unfortunate Stella) did not escape his notice; nor a small slab which Swift placed near the southern entrance, anciently called St. Paul's gate, in memory of the "discretion, fidelity, and diligence" of his faithful servant, Alexander M'Gee. At the deanery house he was shown the fine full-length original portrait of Swift, which is preserved there, having been painted by Bindon, in the year 1738, at the expense of the chapter, whose property it is. In passing from the deanery to the adjacent library, founded by Dr. Marsh, Scott was shown the ancient residence of the archbishop of Dublin, which, however, was not deemed worth a visit, as the exterior of the building alone retains any interest, it having been some time previously converted into a barrack for the horse police of the city. In Marsh's library he was much interested and amused by some marginal autograph notes, written, chiefly in pencil, in Clarendon's "History of the Rebellion," by Swift, in his most caustic and abusive style, containing the fiercest invectives against the Scottish nation. His notice was also called by the librarian to a desk of rather rude workmanship, which had long been used there by his deceased friend, Maturin, who, being in the habit of reading in this library for several hours every day, had with his own hands constructed this little desk for his convenience. On this, it is said, the great part of his novel of "The Albigenses," as well as some others of his works, had been written. Of Maturin's genius Scott had long entertained the very highest opinion; they had corresponded for a long time, and he had invited Maturin to Abbotsford, but it does not appear that they ever met. To his widow, Scott hastened to pay an early visit of condolence, and endeavoured to mitigate her sorrows by an act of munificent generosity. He had previously offered, in the most friendly manner, to edit Maturin's novels, or selections from them, with an introduction by himself, on his return home from Ireland; but before he could carry his intentions into effect, the disastrous consequences of his connexion with the house of Constable and Co., which met him almost on his arrival in Scotland, compelled him to relinquish his design, and he wrote back to Mrs. Maturin in the kindest terms, assuring her that nothing but the imperative necessity of devoting his exclusive attention and energies to his own pressing affairs, should have made him give up the task he had undertaken.

While Scott was in Dublin, he hoped to have been able to make some valuable additions to his library, of rare books and tracts relating to Irish history, which he supposed he would more probably have met with here than elsewhere; and he was accordingly indefatigable in his search at shops and standings where second-hand books are sold. More than once he sallied out by himself, at an early hour after breakfast, on this quest. Upon one occasion he was observed to remain at a book-standing upon the quay leading to the custom-house, for a considerable while, nearly a quarter of an hour, and during that time he never took down a single book from its place, or even removed his hands from behind his back, contenting himself with patiently and carefully going over the titles of the books inscribed on their backs. He expressed much disappointment at being totally unsuccessful in his search, and, in despair at his ill-fortune, he went, the day before he quitted Ireland, **BIOGRAPHY.—VOL. II.**

to the shop of Mr. Milliken, the bookseller, in Grafton-street, and there expended upwards of 60*l.* in the purchase of books relating solely to the history and antiquity of that country.

For some time before his visit to Ireland, a very general notion prevailed that he was the author of the *Waverley Novels*, and this idea certainly was far from diminishing the popularity he had acquired by his previously acknowledged works. This was most strikingly manifested in Dublin, not only at the theatre, where he was compelled, by the reiterated calls of a crowded audience, to come forward and return thanks for this flattering welcome, but also through the streets, where his carriage was followed by crowds in every direction, who pursued it, anxious to catch a glimpse of him from whose writings they had derived such gratification. It is said he was much pleased, as indeed was most natural, by these unequivocal demonstrations of public estimation and favour.

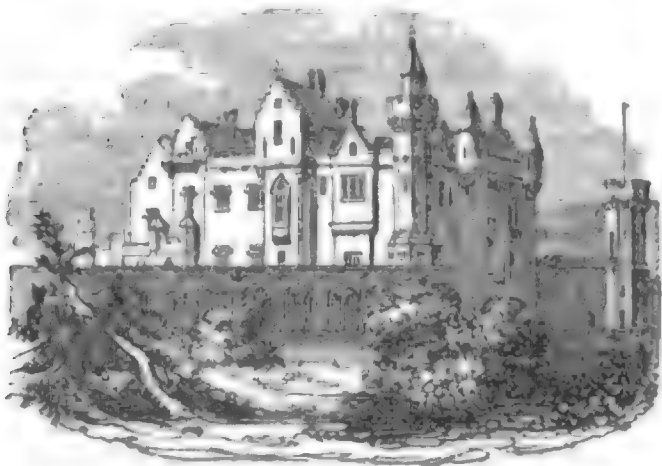
Various tokens of respect and esteem now poured in from every quarter on the distinguished stranger; many invitations he accepted, but they were invariably from private individuals; those from public bodies were politely but firmly declined. The freedom of the guild of merchants was conferred upon him soon after his arrival, a deputation of the guild having waited upon him at his house in Stephen's Green for the purpose; and soon after he was presented by the university with the degree of doctor of laws. He had also, some time before, been elected an honorary member of the royal Irish academy, and on the occasion of his visiting Cork, on his return from his tour from the south of Ireland, he was granted the freedom of that city at the same time with Major General Sir George Bingham, Admiral Plampin, and Mr. Serjeant Lefroy. He paid a visit of some days to Old Connaught, the hospitable residence of the lord chancellor, then Mr. Plunket; shortly afterwards he dined with the lord-lieutenant (Lord Wellesley) at Malahide Castle, where he resided for his health during the summer.

The first excursion Scott made to the country was to the county of Wicklow, several of the most picturesque spots of which he rapidly visited. No beauty of sylvan scenery, however, seems to have arrested his attention, or excited his interest in the same degree as the ecclesiastical ruins at Glendalough, Holycross, and the rock of Cashel. At "that inestimably singular scene of Irish antiquities," as he afterwards termed it in an article in "The Quarterly," the "Seven Churches of Glendalough," he remained an entire day, with great apparent pleasure, and examined these mouldering monuments of the ancient monastic splendour of Ireland with an excited enthusiasm which appeared extraordinary to the companions of his tour, to whom he frequently observed that he had never before seen ecclesiastical remains of equal antiquity or interest. He also, with all the ardour of a youthful mind, despite his lameness, boldly ascended the cliff, and entered that extraordinary hermit's cell, called St. Kevin's Bed; and, after the fashion of its visitors, inscribed his name upon the rock as a memorial of his daring.

Chaucer has compared poetry to a rock of ice; human life bears an equal resemblance to it; the adventurer cuts his slips as he advances; shaping out the path up the precipice with toil and peril, he attains the summit, and finds the opposite side smooth



as glass. The descent from prosperity is more rapid than the rise. The failure of Constable, the publisher of Sir Walter, in 1825, involved him in difficulties from which he was only extricated by death. The circumstances attending this unfortunate connexion—the heroic devotion with which he met this afflicting reverse of fortune, is absolutely sublime. Beneath the pressure of liabilities amounting to 100,000*l.* he applied himself with wonderful resolution and intrepidity to his literary engagements; and when a very large sum was placed by an anonymous friend at his disposal, “he returned it to the bankers from whose hands it came, with a letter, gratefully acknowledging, but steadily declining the favour.” Nor was the patriot lost in the man of misfortune; the political letters, published under the signature of Malgrowther, are said to have exercised a very beneficial influence upon the monetary system of Scotland. The death of Lady Scott threw him still more entirely upon literary pursuits. He now laboured almost unceasingly; and on his return to Edinburgh in May 1826 “he established himself at a third-rate lodging in St. David Street, such as might be considered suitable for a humble student attending the university.” Here he kept earlier hours than usual, sometimes in a single morning, and before the meeting of the court at ten, having finished a sheet of twenty-four pages for the printer. “His handwriting,” he says, “was now so small and cramped that one of his ordinary quarto pages made at least double that amount in print;” and, after all, he observed it “was really no great exploit to finish twelve pages in a morning.” But on his return from the Parliament House, however wearied he might be, the task was again resumed. Seldom receiving any company, he scarcely sat for a quarter of an hour at dinner, but turned directly to his writing-desk, being anxious, he said, to take all possible advantage of the long days, and “make hay while the sun shone.” In the midst of this severe and overwhelming application, and suffering under all the accumulated annoyances of his peculiar situation, he preserved, unclouded, the equanimity of his charac-



ter. “However heavy the task might be,” says a friend of his, “and however much he became pressed for time, there never appeared the slightest flurry or irritation in his demeanour; he never seemed vexed nor in a hurry, but, with a sort of smile on his countenance, took up the pen and went on, to all outward appearance, as willingly as if the whole had been for his own amusement.”

Sir Walter Scott's favourite residence in the days of his prosperity, and indeed his love for it remained unabated long after his fatal reverses, was “Abbotsford.” We cannot better describe this edifice, of which we give a view in the preceding engraving, than by quoting the words of Washington Irving, the well-known American writer. He says:—

“Beyond the gates you had an extensive park, laid out on the best and boldest principles of landscape gardening, as applicable to forest scenery; and within doors, you were surrounded in every apartment with objects calculated not only to realize the cherished visions of romance, but to awaken those associations which, to the historian, the biographer, and antiquary, are the most valuable and interesting. The domestic economy was equally agreeable, and the minutest accessories to comfort and convenience carefully provided. Not only on the table in the recesses of the library, but in every sleeping apartment, was placed the port-feuille, the paper, pens, ink, and sealing-wax. Match-box and taper, to those who knew the ways of the house, were unnecessary; for it was a practice to keep the oil gas burning, though at so very low a degree, that unless the stop-cock were touched, the consumption was insignificant, and the flame imperceptible. In the large antique dining-room there hung a very beautiful lustre, which in spring and autumn was always lighted, though invisibly, before dinner; and on the approach of darkness, instead of the usual parade of servants bringing candles, the full blaze of light could be produced, as if magically, by a single touch, or moderated to any degree.”

“With regard to the mansion itself,” adds the writer, “the room that always seemed to me the most imposing and effective, is the front hall or armoury; so faithful are its imitations of genuine models, so massive and sombre is the style, and so rich the collection of objects interesting to an antiquarian. A whole morning might be well employed in examining this one apartment with a carver who knew all its history. It is about forty feet long, has a tessellated pavement of black and white Scotch marble, and a noble roof, in rich Gothic style. Here, as in the rest of the mansion, though the general plan was of course original, Sir Walter Scott adopted the system of forming details; that is to say, roofs, fire-places, windows, and doors, by precise copies from the veritable antique; and where it was possible to employ actual portions of old buildings, either in wood or stone, they were, of course, used in preference. In the hall, if I mistake not, the richly carved panels, of black and imperishable oak, were brought from the ruins of Dumfries palace, or abbey; and the immense fireplace was exactly modelled after that of an existing old castle. I cannot imagine a scene more poetically impressive than this room, especially when viewed by moonlight.”

For five years after his pecuniary misfortune, namely, from January 1826 to the spring of 1831, Sir Walter continued his indefatigable labours. In that period, besides some eight or ten works of fiction, produced “The Life of Napoleon,” in ten volumes; a “History of Scotland,” in two volumes; “Tales of a Grandfather,” in nine small volumes; “Letters on Demonology;” “Malgrowther's Letters,” and a variety of smaller productions. The profits of these works, and of the new edition of the

Waverley Novels, which was commenced in 1829, were so considerable, that towards the end of the year 1830, 54,000*l.* of debt had been paid off; all of which, except six or seven thousand, had been produced by his own literary labours.

The prodigious labour which these numerous and voluminous works necessarily required, was too much, however, for even the most ready intellect and robust frame. The personal appearance of Sir Walter entirely changed in the five years which followed his ruin. A few years previously he looked a hale and active man in middle life; now, at the age of sixty, he appeared at least ten or twelve years older. His hair had become thin and perfectly white; the marks of old age were gathering fast upon his countenance; and, from increased decrepitude, he "hirpled" (as he expressed it) much more than formerly in his gait. His cordial kindness and conversational felicity, however, remained unimpaired, but something of his former hilarity of spirit was wanting. When told of the death of a gentleman of his acquaintance by paralysis, he appeared much struck, and made a remark which seemed at the time to indicate some secret apprehension in his own mind of that fatal malady then lurking in his own overwrought frame.

In 1830 he retired from his office as a principal clerk of session, but the relief he thereby gained (if indeed the time saved was not filled by more exhausting labours) came too late. The springs of life, so long overtaken, began to give way. During the ensuing winter symptoms of gradual paralysis (a disease of which his father, it seems, had also died, but at an advanced age) began to be manifested. His ameness became more distressing, and his utterance began to be obviously affected. Yet even in this afflicting and ominous condition he continued to work with undiminished diligence.

During the summer of 1831 he grew gradually worse. His medical attendants strictly forbade mental exertion; yet he could not be restrained altogether from composition. In the autumn a visit to Italy was recommended; and a passage to Malta in a ship of war was readily obtained for him. He was with difficulty prevailed on to leave Scotland, but yielded at length to the entreaties of his friends, and sailed in October, accompanied by his eldest son and unmarried daughter. His health seemed improved on the voyage; but after visiting Naples and Rome, both of which cities he was received with almost gal honours, his desire to return to his native land became irrepressible, and he hurried homeward with a rapidity which, in his state of health, was highly injurious, and doubtless accelerated the catastrophe which perhaps no degree of skill or caution could have long delayed. He experienced a further severe attack of his disorder in passing down the Rhine, and reached London in nearly the last stage of physical and mental prostration. Medical aid could only, it was found, for a short period protect dissolution; and, to gratify his most ardent wish, he was conveyed by the steam-packet to Edinburgh, and on the 11th July, 1832, reached once more his favourite house at Abbotsford,—but in such debilitated condition, that he no longer recognised his nearest and dearest relations. After lingering in this deplorable state till, in the progress of this melancholy lady—this living death—mortification had been some time proceeding in different parts of the mortal

frame—he expired without a struggle on the 21st of September, 1832.

On the 26th of September the honoured remains of Sir Walter Scott were consigned to the tomb, amid the unfeigned regret of thousands. Never perhaps was the esteem in which this truly great man was held more conspicuously displayed than on this melancholy occasion. We understand that cards had been issued to nearly 300 persons, who almost all attended, it being deemed an honour to be present at the funeral obsequies of so distinguished a character. One o'clock was the hour fixed on for the time of meeting, and for an hour afterwards carriages of different sorts, and gentlemen on horseback, continued to arrive from Edinburgh, Peebles, Selkirk, Galasheils, Melrose, Jedburgh, and other parts of the surrounding country. The company, having partaken refreshment, adjourned to the library, where they heard an eloquent and affecting prayer from Principal Baird; and a little after two o'clock the melancholy procession, consisting of carriages, numerous other vehicles, and horsemen, began to move from Abbotsford, and proceeded through the towns of Darnick and Melrose, and by the fly-bridge to Dryburgh Abbey. As the long funeral train passed through the villages and hamlets, one universal feeling of deep sorrow pervaded all classes. Groups of people were assembled at different parts of the road, and on elevated points from which a view could be obtained. Most of them were in mourning, and many standing uncovered. The decency, propriety, and reverential silence which was observed, gave a very impressive character to the scene. In passing through the towns those respectful observances were still more striking. The streets of Melrose were lined on both sides with inhabitants in mourning, and uncovered. The shops of this and other towns were shut; the sign-boards were covered with black; the aged and the lame came forth to pay their last tribute to departed worth; and along the many miles of picturesque country which the procession had to traverse, the ensigns of sorrow were every where displayed. These were the unbought and voluntary testimonies to the private virtues of the deceased from those among whom he had lived, and by whom he was best known. At Dryburgh Abbey the body, on being taken from the hearse, was borne by his own domestics to the grave, they having specially requested that no foreign hand should be allowed to touch the remains of a master so honoured and so beloved. The pall-bearers were—

## Head.

## Major Sir Walter Scott.

## Right.

Chas. Scott Esq.  
Second Son of deceased.  
Chas. Scott, Esq.  
Nesbitt, Cousin.  
Wm. Scott, Esq.,  
of Raeburn, Cousin.  
Col. Russell,  
of Ashiesteel, Cousin.

## Left.

J. G. Lockart, Esq.,  
Son-in-law of deceased.  
James Scott, Esq.  
Nesbitt, Cousin.  
Robt. Rutherford, Esq.  
W. S., Cousin.  
Hugh Scott, Esq.,  
of Harden.

## Foot.

Wm. Keith, Esq., of Edinburgh.

Before the body was committed to the earth, the English burial-service was read by the Rev J. Williams, rector of the Edinburgh academy. A little past five in the afternoon the last offices were performed.



The effect of the scene was at this time impressive, far beyond what any words can convey, and in consideration of the genius and intellectual powers of the deceased, his wit, his eloquence, his fancy, none could help thinking of his own beautiful words,

"They sleep with him who sleeps below."

The spot in which Sir Walter Scott is laid, is in the north wing of the splendid ruin of Dryburgh Abbey, now, alas! containing a more splendid ruin than itself. Here is laid the body of Lady Scott, and also that of his uncle. The situation is secluded and romantic, and quite congenial to all the ideas of the deceased.

Perhaps no writer ever enjoyed so extensive a popularity as Sir Walter Scott. His reputation may be truly said to be not only British, but European, and even this is too limited a term, for he possessed the advantages of writing in a language used in two hemispheres by highly civilized communities, and widely diffused over the whole globe; and he wrote at a period when communication was facilitated by peace.

While the wonder of his own countrymen, he to an unexampled degree established an ascendancy over the tastes of foreign nations. His works have been sought by foreigners with an avidity equalling, nay, almost exceeding, that with which they have been received among us. The conflicting literary tastes of France and Germany, which, fifty years ago, seemed diametrically opposed, and hopelessly irreconcilable, have at length united in admiration of him. In France he effected a revolution in taste, and gave victory to the "Romantic School." He had not only readers, but imitators. Among Frenchmen, the author of "Cinq Mars" may be cited as a tolerably successful one. Italy, in which what we call novels were previously unknown, was roused from its torpor, and found a worthy imitator of British talent in the author of the "Promessi Sposi."

Previous to the appearance of Waverley, if any one had ventured to predict that a writer would arise, who, when every conceivable form of composition seemed not only to have been tried, but exhausted, should be the creator of one hitherto unknown, and which, in its immediate popularity, should exceed all others—who, when we fancied we had drained to its last drop the cup of intellectual excitement, should open a spring, not only new and untasted, but apparently deep and inexhaustible—that he should exhibit his marvels in a form of composition the least respected in the whole circle of literature, and raise the novel to a place among the highest productions of human intellect—his prediction would have been received, not only with incredulity, but with ridicule; and the improbability would have been heightened, had it been added, that all this would be effected with no aid from the influence of established reputation, but by a writer who concealed his name. They were, it is true, called historical novels; and works bearing that appellation had existed before. But these were essentially different; they were not historical in the same sense; and were as little to be classed with the Waverley Novels, as are a chronological index or a book of memoirs, because the same names and circumstances may be alluded to in each. The misnamed historical novels which we possessed before Waverley, merely availed themselves of historical names and incidents, and gave to the agents of their story the manners and sentiments either of the pre-

sent period, or, much more commonly, of none; but Sir Walter brings to our minds, not abstract beings, but breathing, acting, speaking individuals. Then what variety! What originality! What numbers! What a gallery has he set before us! No writer but Shakspeare ever equalled him in this respect. Others may have equalled, perhaps surpassed him, in the elaborate finishing of some single portrait (witness the immortal Knight and Squire of Cervantes, Fielding's Adams, and Goldsmith's Varney); or may have displayed, with greater skill, the moral anatomy of human feeling—and our slightest feelings and finer sensibilities have been more exquisitely touched by female hands—but none, save Shakspeare, has ever contributed so largely, so valuably to our collection of characters;—of pictures so strikingly original, yet, once seen, admitted immediately to be conformable to nature. Nay, even his immortal beings are felt to be generally reconcilable with our code of probabilities; and, as has been said of the supernatural creations of Shakspeare, we are impressed with the belief, that if such beings exist, they would be as he has represented them.

The descriptions of persons by Sir Walter Scott are distinguished chiefly by their picturesqueness. We always seem to behold the individual described. Dress, manner, features, and bearing, are so vividly set before us, that the mental illusion is rendered complete as words can make it. But if we feel so familiar with the personage introduced, it is not because the mind's eye has received his image, or because we are endowed with a knowledge of his character. It is the outward, not the inward, that most engages our attention. We compare Iago perfectly, without knowing what manner of man he was to look upon. But Varney, Roderigo, or Christian, must be presented mentally to us, as well as to the understanding, before we can have an equal intimacy. The method of Sir Walter Scott has the merit of individualizing an imaginary person in a remarkable degree, and is well suited to the nature of the novel. Its effects much of what drama, is supplied by the actor who represents character on the stage. But it is an inferior to that of unveiling the recesses of the mind, and presenting to us thoughts, passions, tastes, and energy of action.

It may be said of the novels of Sir Walter Scott, as of the plays of Shakspeare, that though they do not exhibit an attempt to enforce any distinct moral, they are, on the whole, favourable to morality. They are (to use a common expression) to keep the heart in its right place. They inspire generous emotions, and a warm-hearted and benevolent feeling towards fellow-creatures; and, for the most part, afford a clear and unperverted view of human character and conduct. Sir Walter Scott and Lord Byron have often been compared; and the question has been mooted to which we should assign superiority of genius. In Sir Walter Scott does not appear, like Lord Byron, to have written under the influence of morbid excitement, or availed himself of the resources of egotism. He did not draw from out the burning well of his own stormy passions. He was the master of his imagination, rather than the slave. He controlled it as with the rod of an enchanter, and compelled it to do his bidding, instead of becoming, like the frantic Pythoness, the utterer of the eloquent rhapsodies which were prompted by the demon that possessed

her. His writings display a calm consciousness of power. There is in them nothing of the feverishness of distemper; and they are not sullied and corroded by the operation of human passions. He seems to have looked forth upon nature, serene and unruffled, from the watch-tower of a commanding intellect.

Time may raise up other writers, whose comparative greatness may deprive him of his present eminence; but it cannot deprive him of the merit of originality, and of having first opened a new and delightful path in literature.

We cannot bring to a close the critical remarks on the writings of Sir Walter Scott without presenting our readers with a brief analysis of a few of his prose works, having already slightly adverted to his poetical ones according to the order of their publication.

The object of the novel of "Waverley," which was his first prose work, was evidently to present a faithful and animated picture of the manners and state of society that prevailed in this northern part of the island, in the earlier part of last century; and the author judiciously fixed upon the era of the rebellion in 1745, not only as enriching his pages with the interest inseparably attached to the narration of such occurrences, but as affording a fair opportunity for bringing out all the contrasted principles and habits which distinguished the different classes of persons who then divided the country, and formed among them the basis of almost all that was peculiar in the national character. That unfortunate contention brought conspicuously to light, and for the last time, the fading image of feudal chivalry in the mountains and vulgar fanaticism in the plains, and startled the more polished parts of the land with the wild but brilliant picture of the devoted valour, incorruptible fidelity, patriarchal brotherhood, and savage habits, of the Celtic clans on the one hand,—and the dark, untractable, and domineering bigotry of the covenanters on the other. Both forms of society had indeed been prevalent in the other parts of the country; but had there been so long superseded by more peaceable habits and milder manners, that their vestiges were almost effaced, and their very memory nearly forgotten. The feudal principalities had been extinguished in the south for near 300 years, and the dominion of the puritans from the time of the restoration. When the glens of the central highlands, therefore, were opened up to the gaze of the English, it seemed as if they were carried back to the days of the heptarchy; when they saw the decay of the west country Whigs, they might imagine themselves transported to the age of Cromwell. The great traits of clannish dependence, pride, and fidelity, may still be detected in many districts of the highlands, though they do not now adhere to the chiefs when they mingle in general society; and the existing contentions of burghers and antiburghers, and Cameronians, though shrunk into comparative insignificance, and left indeed without protection to the ridicule of the profane, may still be referred to as complete verifications of all that is here stated about Gifted Gilfillan, or Ebenezer Cruickshank. The traits of Scottish national character in the lower ranks can still less be regarded as antiquated or traditional; nor is there any thing in the whole compass of the work which gives us a stronger impression of the nice observation and graphical talents of the author, than the extraordinary fidelity and felicity with which all the inferior agents in the

story are represented. No one who has not lived extensively among the lower orders of all descriptions, and made himself familiar with their various tempers and dialects, can perceive the full merit of those rapid and characteristic sketches; but it requires only a general knowledge of human nature to feel that they must be faithful copies from known originals; and to be aware of the extraordinary facility and flexibility of hand which has touched, for instance, with such discriminating shades, the various gradations of the Celtic character, from the savage imperturbability of Dugald Mahony, who stalks grimly about with his battle-axe on his shoulder, without speaking a word to any body, to the lively unprincipled activity of Callum Beg, the coarse unreflecting hardihood and heroism of Evan Maccombich, and the pride, gallantry, elegance, and ambition, of Fergus himself. In the lower class of the Lowland characters again, the vulgarity of Mrs. Flockhart and of Lieutenant Jinker is perfectly distinct and original; as well as the puritanism of Gilfillan and Cruickshank, the atrocity of Mrs. Mucklewrath, and the slow solemnity of Alexander Saunderson. The baron of Bradwardine, and Baillie Macwheele, are caricatures no doubt, after the fashion of the caricatures in the novels of Smollett; or pictures, at the best, of individuals who must always have been unique and extraordinary. The plan of the story is as follows:—Waverley is the representative of an old and opulent Jacobite family in the centre of England, educated at home in an irregular manner, and living till the age of majority mostly in the retirement of his paternal mansion; where he reads poetry, feeds his fancy with romantic musings, and acquires amiable dispositions, and something of a contemplative, passive, and undecided character. All the English adherents of the abdicated family having renounced any serious hopes of the cause long before the year 1745, the guardians of young Waverley were induced, in that celebrated year, to allow him to enter into the army, as the nation was then engaged in foreign war, and a passion for military glory had always been one of the characteristics of his line. He obtains a commission, accordingly, in a regiment of horse then stationed in Scotland, and proceeds forthwith to head-quarters. Cosmo Comyne Bradwardine, Esq., of Tully-Veolan in Perthshire, had been an ancient friend of the house of Waverley, and had been enabled by their good offices to get over a very awkward rencontre with the king's attorney-general soon after the year 1715. The young heir was accordingly furnished with credentials to this faithful ally, and took an early opportunity of paying his respects at the ancient mansion of Tully-Veolan. The house and its inhabitants, and their way of life, are admirably described. The baron himself had been bred a lawyer, and was by choice a diligent reader of the Latin classics. His profession, however, was that of arms; and having served several campaigns on the continent, he had superadded to the pedantry and jargon of his forensic and academical studies, the technical slang of a German martinet, and a sprinkling of the coxcombry of a French mousquetaire. He was, moreover, prodigiously proud of his ancestry; and, with all his peculiarities, which, to say the truth, are rather more than can be decently accumulated in one character, was a most honourable, valiant, and friendly person. He had one fair daughter, and no more, who was gentle, feminine, and affectionate. Waverley, though struck at first



with the strange manners of this northern baron, is at length domesticated in the family; and is led by curiosity to pay a visit to the cave of a famous Highland robber or freebooter, from which he is conducted to the castle of a neighbouring chieftain, and sees the Highland life in all its barbarous but captivating characters. This chief is Fergus Vich Ian Vohr, a gallant and ambitious youth, zealously attached to the cause of the exiled family, and busy at the moment in fomenting the insurrection, by which his sanguine spirit never doubted that their restoration was to be effected. He has a sister still more enthusiastically devoted to the same cause—recently returned from a residence at the court of France, and dazzling the romantic imagination of Waverley not less by the exaltation of her sentiments, than his eyes by her elegance and beauty. While he lingers in this perilous retreat he is suddenly deprived of his commission in consequence of some misunderstandings and misrepresentations which it is unnecessary to detail, and in the first heat of his indignation is almost tempted to throw himself into the array of the children of Ivor, and join the insurgents, whose designs are no longer seriously disguised from him. He takes, however, the more prudent resolution of returning, in the first place, to his family; but is stopped on the borders of the Highlands by the magistracy, whom rumours of coming events had made more than usually suspicious, and forwarded as a prisoner to Stirling. On the march he is rescued by a band of unknown Highlanders, who ultimately convey him in safety to Edinburgh, and deposit him in the hands of his friend Fergus Mac-Ivor, who was mounting guard with his Highlanders at the [ancient palace of Holyrood, where the royal adventurer was then actually holding his court. A combination of temptations, far too powerful for such a temper, now beset Waverley; and inflamed at once by the ill-usage he thought he had received from the government, the recollection of his hereditary predilections, his friendship and admiration of Fergus, his love for his sister, and the graceful condescension and personal solicitations of the unfortunate prince, he rashly vows to unite his fortune with theirs, and enters as a volunteer in the ranks of the children of Ivor.

During his attendance at the court of Holyrood, his passion for the magnanimous Flora is gradually abated by her continued indifference and too entire devotion to the public cause; and his affections gradually decline upon Miss Bradwardine, who was leisure for less important concerns. He accompanies the adventurer's army and signalizes himself in the battle of Preston, where he has the good fortune to save the life of an English officer, who turns out to be an intimate friend of his family, and remonstrates with him with considerable effect on the rash step he has taken. It is now impossible, however, he thinks, to recede with honour, and he pursues the disastrous career of the invaders into England (during which he quarrels and is again reconciled to Fergus), till he is finally separated from his corps in the confusion and darkness of the night-skirmish at Clifton; and, after lurking for some time in concealment, finds his way to London, where he is protected by the grateful friend whose life he had saved at Preston, and sent back to Scotland till some arrangements could be made about his pardon. Here he learns the final discomfiture of his former associates, is fortunate enough to obtain both his own

pardon and that of old Bradwardine, and, after making sure of his interest in the heart of the young lady, at last bethinks him of going to give an account of himself to his family at Waverley-Honour. In his way he attends the assizes at Carlisle, where all his efforts are ineffectual to avert the fate of his gallant friend Fergus, whose heroic demeanour in that last extremity is depicted with great feeling; has a last interview with the desolated Flora; obtains the consent of his friends to his marriage with Miss Bradwardine; puts the old baron in possession of his forfeited manor, and in due time carries his blooming bride to the peaceful shades of his own paternal abode.

Such is the outline of the story; although it is broken and diversified with so many subordinate accidents, that what we have now given will afford but a very inadequate idea even of the narrative part of this performance. Though that narrative is always lively and easy, however, we think the great charm of the work consists in the characters and descriptions, of which we must now present our readers with one specimen:—

"It was about noon when Captain Waverley entered the straggling village, or rather hamlet, of Tull-veolan, close to which was situated the manse of the proprietor. The houses seemed miserable to the extreme, especially to an eye accustomed to the smiling neatness of English cottages. They stood without any respect for regularity, on each side of a straggling kind of unpaved street, where children almost in a primitive state of nakedness lay sprawling, as if to be crushed by the hoofs of the first passing horse. Occasionally, indeed, when such a commotion seemed inevitable, a watchful old grandmother with her close cap, distaff, and spindle, rushed like a sybil in frenzy out of one of these miserable cells dashed into the middle of the path, and snatching to her own charge from among the sun-burnt louters, saluted him with a sound cuff, and transported him back to his dungeon, the little white-headed rascal screaming all the while, from the very top of his lungs, a shrilly treble to the growling remonstrance of the enraged matron. Another part in this corner was sustained by the incessant yelping of a score of idle useless curs which followed, snarling, barking, howling, and snapping at the horses' heels; a nuisance at that time so common in Scotland, that a French tourist, who like other travellers longed to find a good and rational reason for every thing he saw, has recorded, as one of the memorabilia of Caledonia, that the state maintained in each village a relay of curs, called *collies*, whose duty it was to chase the *chevaux de poste* (too starved and exhausted to move without such a stimulus) from one hamlet to another, till their annoying convoy drove them to the end of their stage. The evil and remedy (such as it is) still exist. But this is remote from our present purpose, and is only thrown out for consideration to the collectors under Mr. Dent's dog-bill.

"As Waverley moved on, here and there an old man, bent as much by toil as years, his eyes blinded with age and smoke, tottered to the door of his hut to gaze on the dress of the stranger, and the looks and motions of the horses; and then assembled with his neighbours in a little grouse at the smithy, to discuss the probabilities of whence the stranger came, and where he might be going. Three or four village girls returning from the well or brook with pails on

and pails upon their heads, formed more pleasing objects, and with their thin short gowns and single petticoats, bare arms, legs, and feet, uncovered heads and braided hair, somewhat resembled Italian forms of landscape. Nor could a lover of the picturesque have challenged either the elegance of their costume, or the symmetry of their shape; although to say the truth, a mere Englishman in search of the comfortable (a word peculiar to his native tongue) might have wished the clothes less scanty, the feet and legs somewhat protected from the weather, the head and complexion shrouded from the sun; or, perhaps, might even have thought the whole person and dress considerably improved by a plentiful application of spring water, with a *quantum sufficit* of soap. The whole scene was depressing; for it argued, at the first glance, at least a stagnation of industry, and perhaps of intellect. Even curiosity, the busiest passion of the idle, seemed of a listless cast in the village of Tully-veolan; the curs aforesaid alone showed any part of its activity; with the villagers it was passive. They stood and gazed at the handsome young officer and his attendants, but without any of those quick motions and eager looks that indicate the earnestness with which those who live in monotonous ease at home look out for amusement abroad. Yet the physiognomy of the people, when more closely examined, was far from exhibiting the indifference of stupidity; their features were rough, but remarkably intelligent; grave, but the very reverse of stupid: and from among the young women, an artist might have chosen more than one model whose features and form resembled those of Minerva. The children also, whose skins were burned black, and whose hair was bleached white, by the influence of the sun, had a look and manner of life and interest. It seemed upon the whole as poverty and indolence, its too frequent companion, were combining to depress the natural genius and acquired information of a hardy, intelligent, and reflecting peasantry."

Having thus given our readers a brief sketch of the novel of "Waverley," we will now direct our attention to "Rob Roy." The characters in this work are, as usual, admirably portrayed. The best perhaps of the men is the Baillie. Nothing can promise less originality or interest than the portrait of a conceited, petulant, purse-proud tradesman; full of his own and his father's local dignity and importance, and of mercantile and presbyterian formalities, and totally without tact or discretion, who does nothing in the story but give bail, take a journey, and marry his maid. But the courage, the generosity, and the frank naïveté and warm-heartedness, which are united to these unpromising ingredients, and above all, perhaps, the "Hieland blude of him that warms at thae daft tales o' venturesome deeds and escapes—tho' they are all sinfu' vanities," and makes him affirm before the council that Rob Roy "set apart what he had dune again the law o' the country, and the heirship o' the Lennox" (i. e. the laying waste and plundering a whole country), "and the misfortune o' some folk losing life by him, was an honest man than stude on any o' their shanks," make him both original and interesting in the highest degree. Rashleigh is among the best portraits of that difficult subject, a well-drawn villain, that we recollect. The reader feels that his hypocrisy might have deceived—that of the common fictitious one would only disgust. Rob Roy himself well answers our precon-

ceptions of his character. The man who, without rank or fortune, could for thirty or forty years set all law at defiance, who, though peculiarly obnoxious to the government, not merely as breaking its laws and plundering its subjects, but as a rebel and a traitor, and at deadly feud with the great men on whose property he lived, could resist all their power, and elude all their stratagems, without being ever overwhelmed by superior force, or betrayed by the treachery of his own companions—taken as many of them must have been from among the least trustworthy of men—must have been a man of extraordinary talents, and mixed, with his great vices, of extraordinary virtues. He must have had the first in order to play his own part well, the second in order to retain in devoted fidelity his associates.

With regard to the next best character in "Rob Roy," namely, Diana Vernon, many have considered her as unnatural throughout. She ought perhaps to have been somewhat older, but grant the author what he has always a right to claim for his heroine, if he is bold enough to think he can support them, great talents and excellence of disposition, and add, what certainly is possible, an education perfectly unfemale, under the superintendence of two men of talent and learning, and add the pride of high birth, and the enthusiasm of an adherent to a persecuted religion and an exiled king—exclude her from the ordinary wishes and schemes of young girls by predestining her to a hateful object or a cloister, and give her, instead of their ordinary amusements and employments, political intrigues, Greek and Latin, and field-sports, and you have the rough outlines of the portrait, to which Sir Walter has given such relief and colouring.

But we must turn to "The Heart of Mid Lothian," which, with the exception perhaps of "Waverley," is the most perfect of the whole series. Among the many scenes, perhaps the most perfect is the meeting of the sisters before the trial. The trial has not perhaps the same merit from its difficulty, but is as striking in its execution. Effie is a perfect specimen of the fit subject for fictitious misfortune;—not so good as to make her calamities absolutely revolting; not so bad as to make them appear appropriate punishments. Had it been deeper, her sufferings would, of course, have excited less pity; had it been none at all, they would have raised, instead of pity, horror and indignation. As it is, pity for her is mingled with admiration for her father, which produces an intensity of interest, which extends itself, not only to the important incidents, but to the minute formalities, of the trial, which is even heightened by the foolery of Saddletree, and the bad taste of her advocate, and is not destroyed even by our constant anticipation of the event.

We cannot bestow the same unqualified praise on another celebrated scene, Jeannie's interview with Queen Caroline. Jeannie's pleading appears too rhetorical for the person and for the occasion; and the queen's answer, supposing her to have been overpowered by Jeannie's entreaties, "This is eloquence," is still worse. Had it been eloquence, it must necessarily have been unperceived by the queen. Effie, when she entreats Sharpitlaw to allow her to see her sister, is eloquent, and his answer accordingly betrays perfect unconsciousness that she has been so. "You shall see your sister," he began, "if you'll tell me;" then interrupting himself, he



added in a more hurried tone, "No, you shall see your sister whether you tell me or no."

The duke himself is, perhaps, a little too fine spoken in his opening conversation with the queen, but his character is in general happily finished. The vanity which covered his great qualities with a varnish, and has perhaps contributed to the permanence of his reputation, is very gracefully insinuated. Douce Davie Deans is magnanimous in his affliction, and amusing in his prosperity. We have but one fault to find with him—the laugh which is constantly raised by his religious peculiarities. It may be said that the weight of his religion, like that of armour of proof, if it sometimes repels the impulses of nature when they are right, always secures him from them when they are wrong; that, if it loads him with unnecessary scruples, it arms him with heroic self-devotion and constancy; and if it sometimes makes him absurd, leaves him often venerable and always respectable in his absurdity. But it is precisely to this union of good and evil consequences, that, as a subject of general representation, we object. When religion, or what resembles it, is represented as rendering sanguinary and merciless such a fanatic as Burley, every reader can perceive that his belief does not create his bad passions, but only decides their course. Pride, violence, and malignity, are essential parts of his character; and if he had been an atheist instead of a Cameronian, they would have only changed their objects. But the religion of David Deans is the basis of his whole character; his faults and follies seem, no less than his virtues, to spring from it.

The delineation of George Robertson is quite worthy of his author, though he is somewhat too melo-dramatic. Men, whatever may be their remorse, do not profusely apply to themselves the terms villain, murderer, and devil; or calmly affirm themselves predestined to evil here and hereafter. They have always a reserve as to the goodness of their hearts, especially where they are ready, as Robertson is described to be, to sacrifice their lives to save that of another. Saddle-tree is less annoying than persons of his character generally are, because there is less of him. His wife is happily contrasted to him, and her indignation to "see sae mony o' them set up yonder in their red gowns and black gowns, and a' to take the life o' a bit senseless lassie," is well told. We must not close our remarks without taking a more formal leave of Jeannie. She is a perfect model of sober heroism; of the union of good sense with strong affections, firm principles, and perfect disinterestedness; and of the calm superiority to misfortune, danger, and difficulty, which such an union must create. A hero so characterized generally spoils the interest of a novel, both because the reader knows him to be protected among all his dangers by the strong arm of poetical justice, and because his conduct, almost upon every occasion, is anticipated. The first of these inconveniences is skilfully obviated by making another person the object of the dangers on which the interest of the story depends, and using Jeannie only as the means of averting them; the second, by placing her in humble life, and then exposing her to situations in which no good sense could supply the want of experience. As it is, she is a splendid exception to the insipidity of perfect characters, and excites and retains the reader's deepest interest without possessing the advantage of a single fault.

We next come to "The Bride of Lammermoor." It is

a tragedy of the highest order, and unites excellence of plot to Sir Walter's usual merits of character and description. It may be objected, that poor Lucy Ashton's misfortunes are too much the sufferings of innocence to be the fit subjects of tragical sympathy. Her forming the engagement with Ravenswood cannot, as it is described, be considered even as an error. She adheres to it, through every persecution of violence and art, while her reason remains unimpaired, and her final breach of it is scarcely an act of the will. Perhaps the answer is, that a voluntary breach of engagement is a fault, to which so much disapprobation is attached that some degree of disapprobation—that degree which affords a pretext for the misfortune of tragedy—is attached to one that is involuntary. Although there is no deficiency of faults in Ravenswood, it is perhaps a blemish that his faults are so remotely connected with his misfortunes. There is in motion, it is true, the train of causes on which his misery and his death ultimately depend. If he had not been violent and revengeful, the lord keeper would not have feared him; if the lord keeper had not feared him, he would not have endeavoured to seduce him by effecting an intimacy with Lucy Ashton. Without that intimacy there would have been no engagement; without the engagement he would not have received the challenge, or been lost on his way to meet it. But it is not to the remote and accidental, but to the immediate and appropriate, effects that the reader looks. Now all the immediate effects of Ravenswood's spirit of pride and vengeance are advantages; it frightens a powerful enemy into a friend, gives him the affections of a charming girl, and appears to have great influence in obtaining a valuable patron. His misfortunes spring from the enmity of Bucklaw and Lady Ashton; both arising from causes out of his own control, and as likely to have arisen if he had been the meekest of mankind. As a character he is excellent, admirably drawn, and admirably grouped and contrasted with those around him. Indeed we recollect no work of our author's in which contrast is more skilfully used. Ravenswood is opposed to Lucy, and Sir William to his lady; and those characters, which at first appear the same, are beautifully distinguished from each other. Sir William and Lucy are flexible and timid; Ravenswood and Lady Ashton firm and decisive. But the flexibility of Sir William, arising from fear of personal consequences, and fickleness of purpose, differs as much from that of his daughter, which springs from affectionateness of disposition, anxiety not to give pain, and preference of others to herself, as the firmness of Lady Ashton does from that of Ravenswood. Lady Ashton's firmness is nurtured in affluence and power, strengthened by the subservience of him who fills the station of her superior, and confirmed by the direction of all her purposes to family aggrandizement. Ravenswood's is grounded, in a great measure, on the want of those advantages, the possession of which contributes to that of Lady Ashton; on an habitual feeling that he is defrauded of his just rank in society, and habitual exertions to force those who cross him to acknowledge it. He treats them as inferiors, whom accident and injustice have made his equals, and follows his own impulses without deference for their opinions or their feelings. But, as one impulse succeeds another, his course, though vehement and intrepid, is not always consistent. Lady Ashton is governed by calculation, and is therefore unvarying.

The three hags are a bold, we had almost said a not unequal, rivalry of the "Weird Sisters." Their professional praise of Ravenswood is whimsically horrible.

"He is a frank man and a free-handed man, the Master," said Annie Winnie, "and a comely personage—broad in the shoulders and narrow around the lungies. He wad mak a bonnie corpse; I wad like to have the streaking and winding of him."

"It is written on his brow, Annie Winnie," replied the octogenarian, her companion, "that hand of woman, or of man either, will never straught him—dead deal will never be laid to the back, make your market of that, for I hae it frae a sure hand."

"Will it be his lot to die on the battle ground then, Ailsie Gourlay?"

"Ask nae mair questions about it—he'll not be graced sae far," replied the sage.

We must not quit "The Bride of Lammermoor" without remarking upon its deviation from the usual management of a narrative. The fatal nature of the catastrophe is vaguely indicated in the very beginning; at every rest in the story it is more and more pointedly designated; long before the conclusion we are aware of the place and means of its accomplishment. We are first told of the malignant fiend under whose influence the tissue of incidents is to be woven. We are told that a dreadful punishment awaits Sir William's selfish calculations on the supposed attachment of Ravenswood and Lucy. Before the lovers have thrice met we are told what were his remarks after the catastrophe of their love; and, however he might disregard, in real life, the ominous fatality of the mermaid's well, the raven that is killed as the lovers quit it, the thunderstorm that marks their interview at Wolf's Craig, or even the prophecies of Ailsie Gourlay and True Thomas, every reader feels that, in fiction, these are tokens true as holy writ; and yet our interest in the story is strengthened, instead of being destroyed, by our fore-knowledge of the conclusion.

We may now notice the splendid masque, "Ivanhoe." Of all our author's works, this is formed of the most peculiar materials. Kings, crusaders, knights, and outlaws, Cœur de Lion, and the Templars, and Robin Hood, and Friar Tuck, and the Forest of Sherwood, the names, and the times, and the scenes, which are entwined with our earliest and dearest recollections, but which we never hoped again to meet with in serious narrative, become as familiar in our mouths as household terms. Names coupled with such associations would be interesting, however trivial the actions in which they were engaged—and they are used as profusely as they are collected. We have the public and private life of our Saxon and of our Norman ancestors, the domestic meal, and the formal banquet, the tournament in both its forms, the storm of a baronial castle, the solemn trial, and the judicial combat. These are among the scenes immediately before us, and, as we pass through them, views perpetually open on each side of our path, that show the contemporary state of Europe and Asia, with glimpses of Palestine, and Saladin, and the crusaders in the distance.

Its principal deficiency is one which besets ordinary novelists, but from which Sir Walter is in general eminently free—want of individuality in the principal characters. Ivanhoe, Rowena, Front de

Rebecca, are each marked with one, or at most two, predominating qualities, without the counterbalancing merits and defects, which, by reciprocally modifying each other, distinguish every man, in real life, from his neighbour. Ivanhoe and Rowena are the traditional hero and heroine of romance. He, brave, and strong, and generous; she, beautiful and amiable; and both of them constant—very well qualified for their employment at the end of the story, to marry and live happily together, and a little insipid during its progress. Front de Bœuf is the traditional giant—very big and very fierce—and his active and passive duties are those always assigned to the giant—the first consisting in seizing travellers on the road, and imprisoning them in his castle, to the danger of the honour of the ladies, the life of the knights, and the property of all others; and the second, in being beaten at tournaments and killed by the knight-errant, to whom the author at length issues his commission of general castle-delivery. Brian de Bois Guilbert belongs to that hacknied class, the men of fixed resolve and indomitable will—fine ingredients in a character which is marked by other peculiarities, but too uniform and inartificial, and, in fictitious life, too trite to serve, as they do here, for its basis. As Bois Guilbert is almost all in shadow, Rebecca is all in light. Brought up among examples of nothing but extortion and cruelty on one side, and cowardice, meanness, and avarice on the other, in the situation most certain to break the courage, and sour the temper, and narrow the heart, she emerges—perfect. From an education combining every disadvantage, she rises, such as no advantages could have made her. But in Rebecca the beauty of the execution more than redeems the improbability of the conception.

But nothing can be more bold than the conception of the other characters, or more vigorous than the representation of Richard and Friar Tuck. Scarcely any other author could have ventured to engraft the outlaw on the priest, or could have prevented the union from being unnatural or hateful. But the humour, which is thrown over it, solders together its heterogeneous parts, and makes the compound as amusing as it is original. Prince John, and Cedric, and Athelstan, and De Bracy, and Prior Aymer, and Gurth, are all excellent—and even Higg the son of Snell, and Hubert the forester, and Father Dennett, though their outlines are indicated only by a few negligent strokes, stand out from the canvass with all the prominence of real existence.

The most striking scene in the whole work is the storming of Front de Bœuf's castle. Every reader must have felt the peculiar vividness with which the first assault is painted. We give a short extract from it:—

"It was not, however, by clamour that the contest was to be decided, and the desperate efforts of the assailants were met by an equally vigorous defence on the part of the besieged. The archers, trained by their woodland pastimes to the most effective use of the long bow, shot, to use the appropriate phrase of the time, so 'wholly together,' that no point at which a defender could show the least part of his person escaped their cloth-yard shafts. By this heavy discharge, which continued as thick and sharp as hail, while, notwithstanding, every arrow had its individual aim, and flew by scores together against each embrasure and opening in the parapets, as well as at



every window where a defender either occasionally had post, or might be suspected to be stationed,—by this sustained discharge, two or three of the garrison were slain, and several others wounded. But, confident in their armour of proof, and in the cover which their situation afforded, the followers of Front de Bœuf and his allies showed an obstinacy in defence proportioned to the fury of the attack, and replied with the discharge of their large cross-bows, as well as with their long bows, slings, and other missile weapons, to the close and continued shower of arrows; and, as the assailants were necessarily but indifferently protected, did considerably more damage than they received at their hand. The whizzing of shafts and of missiles, on both sides, was only interrupted by the shouts which arose when either side inflicted or sustained some notable loss.

“‘And I must lie here like a bedridden monk,’ exclaimed Ivanhoe, ‘while the game that gives me freedom or death is played out by the hand of others!’—Look from the window once again, kind maiden, but beware that you are not marked by the archers beneath—Look out once more, and tell me if they yet advance to the storm.’

“‘With patient courage, strengthened by the interval which she had employed in mental devotion, Rebecca again took post at the lattice, sheltering herself, however, so as not to be visible from beneath.

“‘What dost thou see, Rebecca?’ again demanded the wounded knight.

“‘Nothing but the cloud of arrows, flying so thick as to dazzle mine eyes, and to hide the bowmen who shoot them.’

“‘That cannot endure,’ said Ivanhoe; ‘if they press not right on to carry the castle by pure force of arms, the archery may avail but little against stone walls and bulwarks. Look for the knight of the fetterlock, fair Rebecca, and see how he bears himself; for as the leader is, so will his followers be.’

“‘I see him not,’ said Rebecca.

“‘Foul craven!’ exclaimed Ivanhoe; ‘does he blench from the helm when the wind blows highest?’

“‘He blenches not! he blenches not!’ said Rebecca, ‘I see him now; he leads a body of men close under the outer barrier of the barbican.—They pull down the piles and palisades; they hew down the barriers with axes.—His high black plume floats abroad over the throng, like a raven over the field of the slain.—They have made a breach in the barriers—they rush in—they are thrust back!—Front de Bœuf heads the defenders, I see his gigantic form above the press. They throng again to the breach, and the pass is disputed hand to hand and man to man.—God of Jacob! it is the meeting of two fierce tides—the conflict of two oceans moved by adverse winds.’

“‘She turned her head from the lattice, as if unable longer to endure a sight so terrible.

“‘Look forth again, Rebecca,’ said Ivanhoe, mistaking the cause of her retiring; ‘the archery must in some degree have ceased, since they are now fighting hand to hand—Look again, there is now less danger.’

“Rebecca again looked forth, and almost immediately exclaimed, ‘Holy prophets of the law! Front de Bœuf and the black knight fight hand to hand on the breach, amid the roar of their followers, who watch the progress of the strife.—Heaven strike with the cause of the oppressed and of the captive!’ She then

uttered a loud shriek, and exclaimed, ‘He is down—he is down!’

“‘Who is down?’ cried Ivanhoe; ‘for our lady’s sake, tell me which is fallen?’

“‘The black knight,’ answered Rebecca, faintly; then instantly again shouted with joyful eagerness—‘But no—but no!—the name of the Lord of Hosts be blessed!—he is on foot again, and fights as if there were twenty men’s strength in his single arm.—His sword is broken—he snatches an axe from a valiant man—he presses Front de Bœuf with blow on blow.—The giant stoops and totters like an oak under the steel of the woodman—he falls—he falls!’

“‘Front de Bœuf!’ exclaimed Ivanhoe.

“‘Front de Bœuf,’ answered the Jewess; ‘he rushes to the rescue, headed by the haughty Templar—their united force compels the champion to pause.—They drag Front de Bœuf within the walls.’

“‘The assailants have won the barriers, have they not?’ said Ivanhoe.

“‘They have—they have—and they press the besieged hard upon the outer wall; some plant ladders, some swarm like bees, and endeavour to ascend upon the shoulders of each other—down go stones, beams, and trunks of trees upon their heads, and as fast as they bear the wounded to the rear, fresh men supply their places in the assault.—Great God! hast thou given men thine own image, that it should be thus cruelly defaced by the hands of their brethren!’

“‘Think not of that,’ replied Ivanhoe; ‘there is no time for such thoughts.—Who yield?—who pass their way?’

“‘The ladders are thrown down,’ replied Rebecca, shuddering; ‘the soldiers lie grovelling under them like crushed reptiles.—The besieged have the better.’

“‘Saint George strike for us!’ said the Knight; ‘do the false yeomen give way?’

“‘No!’ exclaimed Rebecca, ‘they bear themselves right yeomanly—the black knight approaches the postern with his huge axe—the thundering blow which he deals, you may hear them above all the din and shouts of the battle. Stones and beams are haled down on the bold champion—he regards them no more than if they were thistle-down or feathers.’

“‘By Saint John of Acre,’ said Ivanhoe, raising himself joyfully on his couch, ‘methought there was but one man in England that might do such a deed.’

“‘The postern gate shakes,’ continued Rebecca, ‘it crashes—it is splintered by his blows—they rush in—the out-work is won—Oh God!—they harry the defenders from the battlements—they throw them into the moat—O men, if ye be indeed men, spare them that can resist no longer!’

“‘The bridge—the bridge which communicates with the castle—have they won that pass?’ exclaimed Ivanhoe.

“‘No,’ replied Rebecca, ‘the Templar has destroyed the plank on which they crossed—few of the defenders escaped with him into the castle—the shrieks and cries which you hear tell the fate of the others.—Alas! I see that it is still more difficult to look upon victory than upon battle.’”

“The Monastery” is generally considered as the least powerful of Sir Walter’s works. We believe the principal deficiency lies in, what is usually the author’s principal excellence, the female characters. In general, his men add to the boldness and animation of the scene, but his women support almost all

its interest. Perhaps this must always be the case where both are equally well drawn. We sympathize more readily with simple, than with compound, feelings; and therefore less easily with those characters, the different ingredients of which have, by mutual subservience, been moulded into one uniform mass, than with those in which they stand unmixed and contrasted. Courage restrained by caution, and liberality by prudence, loyalty, with a view only to the ultimate utility of power, and love never forgetting itself in its object, are the attributes of men. Their purposes are formed on a general balance of compensating motives, and pursued only while their means appear not totally inadequate. The greater susceptibility, which is always the charm, and sometimes the misfortune, of women, deprives them of the same accurate view of the proportion of different objects. Hence the enthusiasm of their loyalty, the devotedness of their affection, the abandonment of self, and the general vehemence of emotion, which, in fiction as well as in reality, operate contagiously on our feelings.

But the great merit of "The Monastery" is, that it is a foundation for the abbot. This not only relieves, in a great measure, the reader from the slow detail, or the perplexing retracings and eclairsissements, which detain or interrupt him in a narrative that is purely fictitious, but is an improvement on some of the peculiar advantages of one that is historical. In the latter, the meagre outline of his previous knowledge seldom contains more than the names and mutual relations of the principal personages, and what they had previously done, with very little of what they had previously felt. But where one fiction is founded on another we are introduced, not merely to persons who are notorious to us, but to old acquaintances and friends. The knight of Avenel, the abbot Ambrosius, and the gardener Blinkhoolie, are the Halbert, and Edward, and Boniface, into whose early associations and secret feelings we had been admitted. We meet them as we meet in real life with those whom we have known in long-past times, and in different situations, and are interested in tracing, sometimes the resemblance, and sometimes the contrast, between what has passed and what is present; in observing the effect of new circumstances in modifying or confirming their old feelings, or in eliciting others which before lay unperceived. We view with interest the fiery freedom of Halbert's youth ripened into the steady and stern composure of the approved soldier and skilful politician; and when, as knight of Avenel, he sighs for birth and name, we recognise the feelings that drove him from the obscure security of a church vassal, to seek with his sword the means of ranking with those proud men that despised his clownish poverty. And when Ambrose acknowledges that, bent as he is by affliction, he has not forgotten the effect of beauty on the heart of youth—that even in the watches of the night, broken by the thoughts of an imprisoned queen, a distracted kingdom, a church laid waste and ruinous, come other thoughts than these suggest, and feelings than belong to an earlier and happier course of life; a single allusion sends us back through the whole intervening time, and we see him again in the deep window recess of Glendearg, and Mary's looks of simple yet earnest anxiety watching for his assistance in their childish studies. The allusion would have been pretty, but how inferior, if

Ambrose had been a new character, and we had been forced to account for it by some vague theory as to his former history.

The abbot has, however, far greater advantages over its predecessor than those, great as they are, that arise from their relative situation. We escape from the dull tower of Glendearg, with its narrow valley and homely inmates, to Edinburgh, and Holyrood House, and Lochleven Castle, and the field of Langside, and to high dames and mighty earls, and exchange the obscure squabbling of the hamlet and the convent for events where the passions of individuals decided the fate of kingdoms; and, above all, we exchange unintelligible fairyism for human actors and human feelings.

It is true there is a sorceress on the stage, but one endowed with powers far greater "for evil or for good" than the White Lady.

History has never described, or fiction invented, a character more truly tragic than Queen Mary. The most fruitful imagination could not have adorned her with more accomplishments, or exposed her to greater extremes of fortune, or alternated them with greater rapidity. And the mystery which, after all the exertions of her friends and enemies, still rests on her conduct, and which our author has most skilfully left as dark as he found it, prevents our being either shocked or unmoved by her final calamities. The former would have been the case, if her innocence could have been established. The latter would have followed, if she could have been proved to be guilty. Her sufferings, bitter as they were, were less unmixed than those of Bothwell. He too endured a long imprisonment, but it was in a desolate climate, without the alleviations which even Elizabeth allowed to her rival, without the hope of escape, or the sympathy of devoted attendants: such was his misery, that his reason sunk under it. And though his sufferings were greater than those of his accomplice, if such she were, his crime was less. He had not to break the same restraints of intimate connexion and of sex. But nobody could read a tragedy of which his misfortunes formed the substance; because we are sure of his guilt, they would excite no interest. While we continue to doubt hers, Mary's will be intensely affecting.

In "Kenilworth" Sir Walter was again upon tragic ground; a ground which, either from the advantages we have ascribed to tragedy, in its independence of any concealment of the catastrophe, and wider admission of historical subjects, or from the peculiar bent of his talents, he always appears to us, on a reperusal, to tread most successfully. But though "Kenilworth" must rank high among his works, we think it inferior, as a whole, to his other tragedies, "The Bride of Lammermoor," the historical part of "Waverley," and "The Abbot," both in materials and in execution. Amy Robsart and Elizabeth occupy nearly the same space upon the canvass as Catherine Seyton and Mary. But almost all the points of interest which are divided between Amy and Elizabeth, historical recollections, beauty, talents, attractive virtues and unhappy errors, exalted rank and deep misfortune, are accumulated in Mary; and we want altogether that union of the lofty and the elegant, of enthusiasm and playfulness, which enchanted us in Catherine. Amy is a beautiful specimen of that class which long ago furnished Desdemona, the basis



of whose character is conjugal love, whose charm consists in its purity and its devotedness, whose fault springs from its undue prevalence over filial duty, and whose sufferings are occasioned by the perverted passions of him to whom it is addressed. Elizabeth owes almost all her interest to our early associations, and to her marvellous combination of the male and female dispositions in those points in which they seem most incompatible. The representation of such a character loses much of its interest in history, and would be intolerable in pure fiction. In the former its peculiarities are softened down by the distance, and Elizabeth appears a fine, but not an uncommon object; a great, unamiable sovereign; and the same peculiarities shown in the microscopic exaggeration of fiction, would, if judged only by the rules of fiction, offend as unnatural; but, supported by the authority of history, they would be most striking. A portrait might be drawn of Elizabeth, uniting the magnanimous courage, the persevering but governable anger, the power of weighing distant against immediate advantages, and the brilliant against the useful, and of subjecting all surrounding minds which dignify men, and men only of the most manly character, with the most craving vanity, the most irritable jealousy, the meanest duplicity, and the most capricious and unrelenting spite, that ever degraded the silliest and most hateful of her sex.

Sir Walter did not, however, in this case make the most of his opportunities. He has complied with the laws of poetical consistency without recollecting that, in this instance, the notoriety of Elizabeth's history warranted their violation. Instead of pushing to the utmost the opposing qualities that formed her character, he has softened even the incidents that he has directly borrowed. When Leicester knelt before her at Kenilworth, "ere she raised him she passed her hand over his head, so near as almost to touch his long curled and perfumed hair, and with a movement of fondness that seemed to intimate she would, if she dared, have made the motion a slight caress." This, however, is Sir James Melvil's account of the real occurrence:—"I was required to stay till he was made earl of Leicester, which was done at Westminster, the queen herself helping to put on his ceremonial, he sitting upon his knees [kneeling] before her with great gravity; but she could not refrain from putting her hands into his neck, smilingly tickling him, the French ambassador and I standing by. Then she turned, asking at me how I liked him?" Again, when she discovers Leicester's conduct, in which every cause of personal irritation is most skilfully accumulated, she punishes him only by a quarter of an hour's restraint under the custody of the earl marshal. When, at a later period, and under circumstances of much less aggravation, she detected his marriage with Lady Essex, she actually imprisoned him. Our author has not ventured on the full vehemence of her affection or her rage. But, after all, his picture of the lion-hearted queen, though it might, perhaps, have been improved by the admission of stronger contrasts, is so vivid, and so magnificent, that we can hardly wish it other than it is.

But we must now bring to a close our analysis of the principal works of this highly gifted author. "The Fourth Series of the Tales of My Landlord" appeared in 1832. This was his last work; and he appeared but too well acquainted with the fact; for at the conclusion of the tales was the following most

affecting address to the public. He says,—"The gentle reader is acquainted that these are, in all probability, the last tales which it will be the lot of the author to submit to the public. He is now on the eve of visiting foreign parts; a ship of war is commissioned by its royal master to carry the author of 'Waverley' to climates in which he may possibly obtain such a restoration of health as may serve him to spin his thread to an end in his own country. Had he continued to prosecute his usual literary labours, it seems indeed probable that, at the term of years he has already attained, the bowl, to use the pathetic language of Scripture, would have been broken at the fountain; and little can one who has enjoyed, on the whole, an uncommon share of the most inestimable of worldly blessings, be entitled to complain, that life, advancing to its period, should be attended with its usual proportions of shadows and storms. They have affected him at least in no more painful manner than is inseparable from the discharge of this part of the debt of humanity. Of those whose relation to him in the ranks of life might have insured him their sympathy under indisposition, many are now no more; and those who may yet follow in his wake, are entitled to expect, in bearing inevitable evils, an example of firmness and patience more especially on the part of one who has enjoyed no small good fortune during the course of his pilgrimage.

"The public have claims on his gratitude, for which the author of 'Waverley' has no adequate means of expression; but he may be permitted to hope, that the powers of his mind, such as they are, may not have a different date from those of his body; and that he may again meet his patronising friends, if not exactly in his old fashion of literature, at least in some branch, which may not call forth the remark, that—

"Superfluous lags the veteran on the stage."

SCOTT, DANIEL, a dissenting minister, who was born in London, where his father was a merchant. He received an excellent education, which was completed at Utrecht, in Holland, and took his degree of doctor of law in that city, and almost immediately after returned home. Having taken up his residence in the metropolis, he commenced writing, and one of the first works which he published was an "Essay towards a Demonstration of the Scripture Trinity." This was followed by "A New Version of St. Matthew's Gospel, with Critical Notes." Some years after, he published, in two folio volumes, an "Appendix to Stephens's Greek Lexicon." By this work he was a very considerable loser; and that fact, and his close application, caused his death, which took place in March 1759.

SCOTT, GEORGE, a mathematician, who was born in the kingdom of Hanover, where his father held a public post under George I. His son received a good education, and was for some time sub-preceptor to George III., when young. He became distinguished for his general talents, and was elected a fellow of the royal society, and a commissioner of the board of excise. He assisted in the "Supplement of Chambers's Dictionary," and died in 1760. His wife was a sister of the celebrated Mrs. Montagu, and was the authoress of several good works.

SCOTT, JOHN, a talented English poet, who was born in 1730, in London, where he remained till his tenth year, when his father removed his family to the

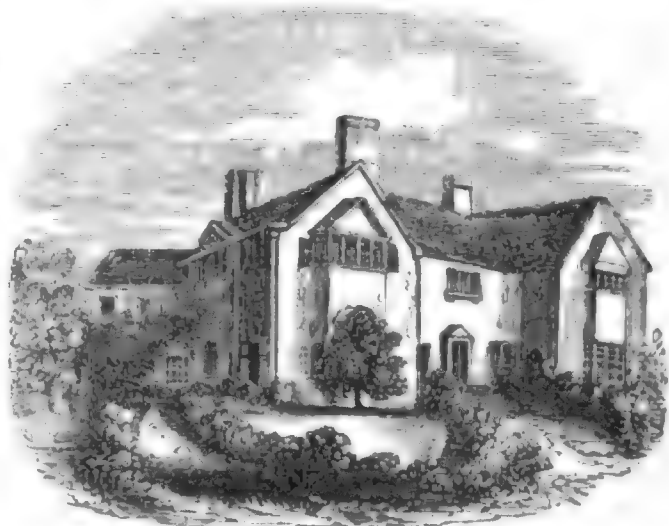
picturesque village of Amwell, in Hertfordshire. While there he received but an indifferent education; yet at the early age of seventeen he became a poet. In 1760 he published "Four Elegies, Descriptive and Moral," which attracted the notice of several distinguished persons, especially of Dr. Young, Mrs. Talbot, and Mrs. Carter, who loved poetry, and loved it most when in conjunction with piety. But for many years he abstained from further publication, determined to put forth no claims that were not strengthened by industry and frequent and careful revision. In 1761, during the prevalence of the smallpox at Ware, he removed to the village of St. Margaret's, which is about two miles distant from Amwell, where he made the first sketch of his poem of "Amwell," to which he then gave the title of "A Prospect of Ware and the Country Adjacent." In 1766 he became sensible of the many disadvantages he laboured under by living in continual dread of the smallpox, and had the courage to submit to the operation of inoculation, which was successfully performed by Baron Dimsdale. He then visited London more frequently, and formed an acquaintance with Dr. Johnson, and other persons distinguished in literature. Notwithstanding the great difference of their political principles, Scott had too much love for genius not to be highly gratified in the opportunity of cultivating a friendship with that great veteran of learning.

In 1767 he married. The bride was, previous to her nuptials, admitted a member of the society of quakers. His wife died in childbed, in 1768, and the same year he lost his father and his infant child. He immediately removed from Amwell to the house of a friend at Upton. Here, when time and reflection had mellowed his grief, he honoured the memory of his wife by an elegy, in which tenderness and love are expressed in the genuine language of nature.

In November 1770 he married his second wife, Mary de Horne, "a lady whose amiable qualities promised him many years of uninterrupted happiness." During his visit in London, he increased his literary circle of friends by an introduction to Mrs. Montagu's parties. Among those who principally noticed him were, Lord Lyttleton, Sir William Jones, Mr. Potter, Mr. Mickle, and Dr. Beattie. In 1773 he published "Observations on the Present State of the Parochial and Vagrant Poor." It is needless to add, that his advice in this matter was rather approved than followed. Some of his propositions, indeed, were incorporated in Mr. Gilbert's bill in 1782, but the whole was lost for want of parliamentary support. In 1776 he published his "Amwell," a descriptive poem, which he had long been preparing, and in which he hoped to immortalize his favourite village.

In 1778 he published a work of great labour, entitled "A Digest of the Highway and General Turnpike Laws." In this compilation all the acts of parliament in force are collected together, and placed in one point of view; their contents are arranged under distinct heads, with the addition of many notes, and an appendix on the construction and preservation of public roads. A part of this work appeared in 1773, under the title of "A Digest of the Highway Laws." In the spring of 1782 he published what he had long projected, a volume of poetry, including his elegies, "Amwell," and a variety of hitherto unpublished pieces.

Mr. Scott came to London in 1783, and while there was attacked by putrid fever, of which he died in October in that year. After his death, a work of his was published with a life of the author; it was



entitled, "Critical Essays." The favourite residence of Mr. Scott, at Amwell, is given in the above engraving.

SCOTT, JOHN, a clever English writer, who was the original editor of the "London Magazine." After the restoration of the French royal family he went to France, and on his return published "A Visit to Paris in 1814, being a Review of the Moral, Political, Intellectual, and Social Condition of the French Capital." He was also the author of "Paris Revisited in 1815, by way of Brussels, including a Walk over the Field of Waterloo;" and a poem entitled "The House of Mourning." In January 1820 he commenced the publication of "The London Magazine," which he conducted with great success till the beginning of the following year. He then published some remarks which gave offence to the editor of Blackwood's "Edinburgh Magazine," and a duel took place between Mr. Scott and a friend of that gentleman, on the 16th of February, 1821, and Mr. Scott died a few days after from the wound which he received on that fatal occasion.

SCOTT, DR. JOHN, a learned English divine, who was born in the parish of Chippenham, in Wiltshire, about 1638. He became an apprentice, much against his will, for about three years; but his strong predilection for learning induced him to leave his business and go to Oxford, where he was admitted to New Inn in 1657. He subsequently entered holy orders, and became minister of St. Thomas's in Southwark. In 1677 he was made rector of St. Peter's Poor in London, and was collated to a prebend in St. Paul's cathedral in 1684. In 1685 he accumulated the degrees of bachelor and doctor in divinity. In 1691 he succeeded Sharp, afterwards archbishop of York, in the rectory of St. Giles's in the Fields, and the same year was made canon of Windsor. Wood says that "he might soon after have been a bishop, had not some scruples hindered him;" Hicks says what those scruples were; he says, "He refused the bishopric of Chester, because he could not take the oath of homage; and afterwards another bishopric, the deanery of Worcester, and a prebend of the church of Windsor because they all were places of deprived men." He died in 1694, and was buried in St. Giles's church.



Dr. Scott wrote an excellent work called "The Christian Life," which has been much read. The first part was published in 1681, with the following title:—"The Christian Life, from its beginning to its consummation in glory; together with the several means and instruments of Christianity conducing thereunto, with directions for private devotion and forms of prayer fitted to the several states of Christians;" in 1685, another part, "in which the fundamental principles of Christian duty are assigned, explained, and proved."

He also published two works against the catholics; the first was called "Examination of Bellarmine's Eighth Note concerning Sanctity of Doctrine;" the second was "The Texts examined which Papiets cite out of the Bible concerning prayer in an unknown tongue." He wrote, also, "Certain Cases of Conscience Resolved, concerning the lawfulness of joining with forms of prayer in public worship," in two parts; which were both reprinted and inserted in a work entitled, "A Collection of Cases and other discourses lately written to recover Dissenters to the Communion of the Church of England," 1685. He published, lastly, a considerable number of sermons.

SCOTT, JOHN, a celebrated engraver, who was born at Newcastle-upon-Tyne, and was apprenticed to a very humble occupation in that town. So strong however was his love of art, that he spent all his leisure in acquiring a competent knowledge of drawing and painting, and finally came to London, where he soon rose to eminence in his new profession. Mr. Scott was one of the original founders of the joint stock fund for the benefit of decayed artists, their widows and children, in the year 1809, and which has prospered so well that the society have, from their own subscriptions, and gentlemen and amateurs' contributions; in government securities, from eight to ten thousand pounds! Some five or six years since Mr. Scott's health became infirm, and after serving as steward to the institution he became a quarterly dependant on the very institution of which he was a principal founder. He subsequently lost his reason, in which state his life terminated at Chelsea, in the fifty-fifth year of his age.

SCOTT, JONATHAN, an English writer, who was a native of Shrewsbury, and received the rudiments of his education at the free grammar school in his native town. He went to India at twelve years of age, and continued to reside there for many years; during which period he employed all his leisure in acquiring a knowledge of the languages and history of that country. He became a captain in the East India Company's service; and his rising abilities and meritorious conduct soon gained him the patronage of Warren Hastings, then governor-general of Bengal, &c., to whom, from his excellent knowledge of the Persian language, he was appointed Persian secretary, and he was also elected a member of the Asiatic society, Calcutta. In oriental literature in general Dr. Scott was well skilled; perhaps equalled by few of his contemporaries; and has added much to the store of information respecting the extensive empire of Hindostan. History was his favourite study, with which, in a political and civil point of view, he was well acquainted. On his return to England for retirement he was not allowed to remain inactive, but received the appointment of oriental professor at the royal military and East India colleges, &c., a situation which he filled with great credit, and the

university of Oxford conferred upon him the honorary degree of doctor of laws, June 26, 1805. As an author he will long be remembered in the following works which he published.

In 1786, "A Translation of the Memoirs of Erad Khan (a nobleman of Hindoostan), containing interesting anecdotes of the Emperor Alumgeer Aurumzebe, and of his successors Shah Aulum, and Jahaundar, Shah, in which are displayed the cause of the very precipitate decline of the Mogul Empire." In 1794, "A Translation of Ferishta's History of Dekkan, from the first Mahummedan Conquest, with a continuation from other native writers of the events in that part of India, to the reduction of its last monarchs by the Emperor Aulumgeer Aurumzebe. Also the reigns of his successors in the empire of Hindoostan to the period of publication. With the History of Bengal from the Accession of Aliverdee Khan to the year 1780." In 1798, an "Historical and Political View of the Decan, including a sketch of the extent and revenue of the Mysorean Dominions, as possessed by Tippoo Sultaun at the commencement of the war in 1798."

This pamphlet contains an appendix, preceded by a refutation of some strictures on the accuracy of the revenue statements, and showing the alterations which have happened in the finance and relative condition of the prince Tippoo, in consequence of the partition treaty concluded in 1792, and subsequently to the time when the pamphlet was published. In 1799, "Bahar Danush; or, Garden of Knowledge, an Oriental Romance, translated from the Persian of Eiwaunt Oollah."

In 1800, "Tales, Anecdotes, and Letters, from the Arabic and Persian." In 1811 he published, in six volumes, "The Arabian Nights' Entertainments," carefully revised and corrected from the Arabic; to which he added a selection of new tales, then first translated from the Arabic originals. To these he prefixed a copious introduction, interspersed also by many valuable notes illustrative of the religion, manners, and customs of the Mahmedans. Mr. Scott died in February 1829, in the seventy-eighth year of his age.

SCOTT, MICHAEL, a celebrated Scottish philosopher of the thirteenth century, who was born at Balwree in Fifeshire. He early became distinguished for his knowledge and learning, and was one of the ambassadors sent to bring the Maid of Norway to Scotland. He wrote a commentary upon Aristotle, printed at Venice in 1496, and several treatises upon natural philosophy, from which it appears that he was addicted to the abstruse studies of judicial astrology, alchymy, physiognomy, and chiromancy; hence he passed among his contemporaries for a skilful magician. The memory of Michael Scott survives in many a legend in the south of Scotland, and, to use the words of the author of "Waverley," any work of great labour and antiquity is ascribed to the agency of "Auld Machael, or Sir William Wallace, or the devil." He was buried in Melrose Abbey, and in the "Lay of the Last Minstrel" Sir Walter Scott thus describes the opening of his grave, which was also supposed to contain his magical books:—

"I would you had been there to see  
How the light broke forth so gloriously;  
Streaming upward to the chancel roof,  
And through the galleries far aloof!  
No earthly flame blazed e'er so bright;

It shone like heaven's own blessed light  
And issuing from the tomb.

Before their eyes the Wizard lay,  
As if he had not been dead a day;  
His hoary beard in silver rolled;  
He seemed some seventy winters old;  
A palmer's amice wrapped him round,  
With a wrought Spanish baldric bound,  
Like a pilgrim from beyond the sea:  
His left hand held his book of might,  
A silver cross was in his right;  
The lamp was placed beside his knee:  
High and majestic was his look,  
At which the fellest fiends had shook;  
And all unruffled was his face—  
They trusted his soul had gotten grace."

SCOTT, REYNOLD, a learned English writer, who was born at Scott Hall in Kent, and received his education at Hart Hall college, Oxford. He subsequently directed his attention to the study of agriculture and witchcraft. His first work was entitled "A Perfect Platform of a Hop-Garden." His second was "The Discovery of Witchcraft." This work was reprinted in 1651, with the following addition to its title: "Scott's Discoverie of Witchcraft, proving the common opinion of witches contracting with devils, spirits, familiars, and their power to kill, torment, and consume the bodies of men, women, and children, or other creatures, by diseases or otherwise, their flying in the air, &c., to be but imaginary erroneous conceptions and novelties. Wherein also the practices of witchmongers, conjurers, enchanters, soothsayers; also the delusions of astrology, alchemy, legerdemain, and many other things, are opened, that have long lain hidden, though very necessary to be known for the undeceiving of judges, justices, and juries, and for the preservation of poor people, &c., with a treatise upon the nature of spirits and devils," &c. In the preface to the reader he declares that his design in this undertaking was, "first, that the glory of God be not so abridged and abased as to be thrust into the hand or lip of a lewd old woman; whereby the work of the Creator should be attributed to the power of a creature; secondly, that the religion of the gospel may be seen to stand without such peevish trumpery; thirdly, that favour and Christian compassion be rather used towards these poor souls, than rigour and extremity," &c.

A doctrine of this character, advanced in an age when the reality of witches was so universally believed, that even the great Bishop Jewel, touching upon the subject in a sermon before Queen Elizabeth, could "pray God they might never practise farther than upon the subject," must needs expose the author to animadversion and censure. The work was opposed by James I., in the preface to his "Demonologie," printed first at Edinburgh, 1597, and afterwards at London, 1603, where he observes, that he "wrote that book chiefly against the damnable opinions of Wierus and Scott; the latter of whom is not ashamed," the king says, "in public print to deny that there can be such a thing as witchcraft, and so maintains the old error of the Sadducees in the denying of spirits." Dr. John Reynolds, in his "Prælectiones upon the Apocrypha," animadverts on several passages in Scott's "Discovery;" Dr. Casaubon treats him as an illiterate person; and Glanvil, whom for his excellent sense in other respects we are sorry to be able to quote on this occasion, affirms that "Mr. Scott doth little but tell odd tales and silly legends, which he confutes and laughs at, and pretends this to be a confutation of the being of witches

and apparitions; in all which his reasonings are trifling and childish, and when he ventures at philosophy he is little better than absurd." This learned and pious man died in 1599.

SCOTT, SAMUEL, an eminent English painter, who was born at the commencement of the eighteenth century. He adopted the style of Vandervelde, whom he equalled in the beauty of his sea-side views. The figures in his pictures are admirably selected, and finished with taste and judgment. Many of his best works were purchased by Sir Robert Walpole, in whose estimation he stood very high. His death took place in 1772.

SCHOUGAL, HENRY, a learned Scottish divine, who was born at Saltoun, in East Lothian, in 1650. He received his education at the university of St. Andrew's, where he became professor of oriental philosophy at the age of twenty. In 1674 he was made professor of theology, and at the same time employed himself as a preacher, in which vocation he became very popular. His exertions, however, brought on a decline, of which he died at the early age of twenty-eight. He was the author of an able work entitled "The Life of God in the Soul of Man."

SEABURY, SAMUEL.—This celebrated prelate was the first bishop of the episcopal church in the United States of America. He was born in 1728, and educated at Yale college, after which he was sent to Scotland to study medicine. Preferring however, the ecclesiastical profession, he directed his studies to the requisite branches of learning, and was ordained in London in 1753. He then returned to America, and settled at New London in Connecticut. In 1784 he came to London to be consecrated as bishop of Connecticut: he, however, met with much opposition, and in consequence went to Scotland, where he was consecrated by three bishops of the Scottish episcopal church. Thus qualified, he returned to his native country, where he fulfilled his pastoral duties till his death in 1796.

SEBASTIAN, DON, a celebrated king of Portugal, who was a posthumous son of the infant John and of Joanna, daughter of Charles V. He was born in 1554, and ascended the throne in 1557, at the death of his grandfather, John III. He showed a great love for knowledge, and was educated, unfortunately, in an injudicious way, by his guardian, Catharine of Austria, wife of John III. Fanaticism took the place of piety in his mind, and Quixotism that of bravery. In order to distinguish himself from all other princes, he assumed the title of "Most obedient king," as the king of France was styled "Most Christian king," and the king of Spain "Most catholic king." His devotion to the church was only equalled by his aversion to unbelievers. He conversed with the Jesuits around him on nothing but the happy moment when he should shed the blood of the Moors. His adventurous spirit appeared in an expedition which he made at the age of twenty years, with 800 or 900 Portuguese, to Tangier, among the mountains of the northern coast of Africa, where he fell upon the unsuspecting inhabitants. His success on this occasion led him to undertake more daring enterprises. The nephew of the sheriff of Fez and Morocco, Muley Mohammed, was involved in an open war with his uncle, whom he aimed to deprive of the throne; and Sebastian promised him his assistance, hoping to effect something for Christianity and the fame of Portugal. He communicated his design to



Philip II., who, according to some authors, earnestly dissuaded him from it; according to others, he not only encouraged him, expecting, in case of his death, to be made king of Portugal, but even promised him fifty galleys and 10,000 soldiers. In spite of the admonitions of the widowed queen, and the representations and offers of Muley Moloch, the sheriff of Morocco, who promised to cede to him four fortified places on the coast of Africa, he equipped a fleet and an army, part of which he had collected in Spain, Germany, and Italy, and sailed for Africa, on the 24th of June, 1578, at the age of twenty-three years. The fleet comprised about 1000 vessels of different sizes, and had on board 9000 Portuguese, 3000 Germans, 700 Englishmen, and 2300 Spaniards. They landed safely at Alzira, and Muley Mohammed came directly with 300 Moors to offer his son as a hostage. In the mean time the sheriff of Morocco had collected a force of 100,000 men, and marched to the shore. He again, however, attempted to negotiate a peace, but without success. And on the 3rd of August, 1578, the two armies approached. "As the Portuguese is resolved upon his ruin," said Muley Moloch, "let him perish." Sebastian summoned a council of war. Some advised an attack, and others a retreat. The hostile forces were separated by a river. Sebastian's camp was distressed by want of provisions, and the enemy had taken possession of all the heights. Muley Mohammed was himself in favour of a retreat to the coast; for there the fleet was ready to receive the soldiers in case of defeat, and the sickness of his uncle Moloch made him sure of the throne in the event of his death, without unsheathing a single sword. But the king would not be persuaded. He was even unwilling to defer the attack till the afternoon, when the early approach of darkness would greatly diminish the danger of his soldiers, in case of defeat. He rode round and encouraged his men, after they were drawn up in battle array. But his adversary was not, in the mean while, inactive. The Moorish troops advanced in a large semicircle, having in the van the thousands who had been driven by fanaticism out of the south of Spain, and on the wings 10,000 horsemen. Weak as he was, Muley Moloch left his litter, and mounted on horseback. The engagement soon became general. Sebastian was foremost in the contest, and broke through the first and second lines of the enemy. Muley Moloch was obliged to retire from the battle. He died in his litter, but his death was concealed from his troops. The ardour of the young king soon bore him into the midst of the enemy, who were already pouring on the rear of his troops. He had the alternative to die or yield. The friends who surrounded him remained faithful to him to the last extremity. Muley Mohammed was drowned in his flight. Thus fortune baffled the hopes of all three leaders. All the Portuguese troops were killed or taken. There were different reports about the fate of Sebastian. Some said he perished in the thickest of the fight, others that he was taken, but soon killed, because the Moors quarrelled about the possession of him. On the morning after the battle, Moloch's brother was proclaimed sheriff, and immediately ordered a search to be made on the field for the body of Sebastian. A valet of the Portuguese king found a corpse, which he supposed to be that of his master; but it was so disfigured with wounds that it was impossible to identify it. The

consequence was, that his death remained doubtful; and after Portugal had come into the hands of Philip, four adventurers appeared successively, pretending to be Sebastian. One was the son of a stonemason, and another the son of a brickmaker. One of these ended his life on the scaffold, and the other in the galleys. The last of the four played a most conspicuous part. He appeared, twenty years after Sebastian's defeat, at Venice, where he described particularly the mode in which he concealed himself on the battle-field among the dead and wounded, and declared that he remained in Barbary, lest he should disturb the tranquillity of Portugal. After this he lived as a hermit in Sicily, and at length resolved to make himself known to the pope. He had been plundered by robbers, and by chance recognised by some Portuguese, and carried to Venice. This was his story. He was banished by the senate, returned, and was thrown into prison. In the examination which he underwent, he appeared so innocent and simple that all Europe was moved with sympathy. The senate set him at liberty, but banished him from Venice. A Dominican friar, Joseph Taxera, in Paris, moved every court in Europe to take an interest in his case. In the meantime he was apprehended again in Florence, and sent to Naples, where he was treated as a galley-slave, but persisted in his story. Finally, according to some reports, he was sent to Castile, where he died. Sebastian's enterprise destroyed the flower of the Portuguese nobility, and the treasury was exhausted in the equipment of his fleet. There were no immediate heirs to the throne, and three separate houses claimed it—Parma, Braganza, Spain. The last, under Philip II., succeeded by its superior strength.

SEBASTIANI, HORACE FRANCOIS DELLA RORTA, a celebrated French minister of foreign affairs, who was born in Corsica in 1775, and, having entered the French service in 1792, rose rapidly through the different ranks to that of colonel. Colonel Sebastiani took an active part in the revolution of the 18th Brumaire, and in 1802 the first consul sent him on a mission to the Levant. After having brought about a reconciliation of the differences between the court of Sweden and the regent of Tripoli, and compelled the pacha to acknowledge the Italian republic and salute its flag, he repaired to Alexandria, and had an interview with General Stewart, in order to insist on the terms of the treaty of Amiens for the evacuation of Alexandria. To this demand the English general replied, that he had not received any orders from his court. M. Sebastiani went, therefore, to Cairo, and had many conferences with the pacha on the subject, and offered, in conformity with his orders from the first consul, to open a communication with the bey; but the offer was not accepted, the orders of the porte being to make it a war of extermination. He afterwards went to St. Jean d'Acre, with the object of settling with the pacha a treaty of commerce, and found him pacifically inclined. In November he set out on his return to France, having accomplished all the objects of his mission.

He was, after his arrival, employed on various services, and, among the rest, in a diplomatic mission to Germany. He distinguished himself in the campaign of 1804, was wounded at the battle of Austerlitz, where he obtained the rank of general of division. Napoleon entertained a high opinion of

his diplomatic talents, and named him, in 1806, ambassador to the Ottoman Porte—a mission which he filled for some years with much ability. He established, at Constantinople, a printing-office for the Turkish and Arabic languages, and by this means contributed not a little to the French influence in that country. The English having forced the passage of the Dardanelles, and menaced Constantinople, Sebastiani immediately organized a plan of defence, marked out the batteries, and prepared for the most vigorous resistance; but the inhabitants broke out into insurrection, and he was obliged to depart for France. He was subsequently sent to Spain, where he distinguished himself on numerous occasions; and he served in the Russian-German war under Murat. In July 1812 he was surprised by the Russians at Drissa, but he recovered his character by his exertions at the battle of Borodino. On the invasion of France he had a command in Champagne and defended Châlons. M. Sebastiani sent to M. Talleyrand his adhesion to the provisional government, and shortly after received from the king the cross of St. Louis. On the return of Napoleon, in 1815, he was elected deputy of the lower chamber, and, after the second abdication of Napoleon, was one of the commissioners to treat for peace with the allies. In 1819 he was elected a member of the chamber of deputies by the island of Corsica, and after that he constantly showed himself a friend of constitutional liberty and of national independence. His lucid and manly eloquence was employed to throw light over all the great questions of finance, war, foreign politics, and domestic administration, and proved that he possessed, at once, the talents of an orator and the knowledge of a statesman.

SECKENDORF, VIET LOUIS VON, a German divine and historian, who was born in 1626 at Aurach in Franconia, and received his education with the children of Ernest the Pious, duke of Saxe-Gotha, to whom he became librarian, privy-counsellor, minister, and consistorial director. In 1664 he entered into the service of the duke of Saxe-Weitz, and at length into that of the elector of Brandenburg, who made him counsellor of state in 1691, and also chancellor of the university of Halle. His death took place in 1692. He was the author of a defence of Luther in answer to Maimbourg's "History of Lutheranism," which appeared in 1688 and 1692, under the title of "Commentarius Historicus et Apologeticus de Lutheranism," and a political work, entitled, "Deutscher Fürstenstaat."

SECKER, THOMAS, a learned English prelate, who was born of dissenting parents in 1693. Being designed by his friends for the ministry in their connexion, he early directed his attention to theological pursuits; but from scruples of conscience declined the appointment of a pastor, and went to Paris, in 1719, with a view of practising medicine, to the study of which he had devoted the three preceding years. While in this metropolis he formed an intimacy with Talbot, son of the bishop of Durham, which eventually ripened into the sincerest friendship. By the persuasion of the latter, who promised him his father's interest in promoting his advancement, Secker became avowedly a member of the church of England. In 1722 he was ordained by Bishop Talbot, and in 1733 he received the living of St. James's, Westminster, having, in the preceding year been appointed a king's chaplain, on which occasion he

graduated as LL.D. Two years afterwards he was elevated to the see of Bristol, whence he was translated in 1737 to that of Oxford, with which he held the valuable deanery of St Paul's. In 1758 the duke of Newcastle, then at the head of the cabinet, placed Bishop Secker in the primacy. As a scholar, he was elegant rather than profound, although in some of his writings, especially in his "Lectures on the Catechism of the Church of England," he displays much depth of argument as well as perspicuity of style. His works, consisting of charges and sermons, have been collected and printed in twelve octavo volumes, with a life by Bishop Porteus, his chaplain. There was also published by him, in his life-time, "A Reply to Mayhew on the Charter and Conduct of the Society for Propagating the Gospel," without the author's name. This controversy relates to a proposed establishment of bishops in the American colonies. Archbishop Secker died at Lambeth Palace in 1768.

SEDGWICK, THEODORE, an American judge who was born at Hartford, Connecticut, in May 1746. His father, a respectable merchant, died when he was about ten years of age, leaving little property; but the generosity of his eldest brother enabled him to study at Yale college. He then turned his attention to divinity, which, however, he abandoned for law; and, before he was twenty years old, in April 1766 he was admitted to the bar. He embarked in the revolutionary struggle with his constitutional ardour, and in 1776 he served under General Thomas, in the expedition to Canada, and subsequently made great exertions in procuring supplies for the army. At the same time his humanity in affording protection to the British put his popularity in no small hazard. He represented Sheffield in the Massachusetts general court several times, before and after the revolution. In 1785 and 1786 he was a member of congress, under the old confederation; and, in the winter of 1787, he contributed much to the suppression of the insurrectionary spirit then pervading the state, frequently exposing himself to outrage, insult, and even death. His exertions in putting down what was called Shay's rebellion, are honourably mentioned in the history of the times. In 1788 he was a representative of Stockbridge, in the state convention that adopted the federal constitution, of which he was one of the principal advocates. In the same year he was a member of the house of representatives of the state, and was chosen its speaker. In 1796 he was chosen to the senate, where he remained until March 1799, having, during a considerable portion of one session, acted as president *pro tem*. In the latter year he was again elected a member of the house of representatives and chosen speaker. In 1802 he was appointed judge of the supreme court of Massachusetts, and retained that office until his death, January 24, 1813. As a statesman and jurist, Mr. Sedgwick enjoyed a high reputation. His philanthropic efforts in the course of the emancipation of the negroes deserve especial record. He was one of the counsel who, soon after the adoption of the constitution of Massachusetts, procured a decision, by which such a construction was given to that instrument as to abolish slavery in the state.

SEDLEY, SIR CHARLES, a celebrated wit of the age of Charles II., who was the son of Sir John Sedley, of Aylesford in Kent, where he was born in 1639. At the age of seventeen he was entered at Oxford, but quitted the university without a degree



and retired to his estates till after the restoration in 1660. His credit with the king was heightened by his never asking favours, although the debauchery into which he plunged soon dissipated his pecuniary resources. A fine of 500*l.* was imposed upon him by Chief Justice Hyde, for an indecent riot committed at a public house, where he harangued the mob from the balcony, in company with Lord Buckhurst and Sir Thomas Ogle. Being returned member of parliament for the borough of New Romney, in Kent, in 1661, he sat for that place in four successive parliaments. James II. carried on an intrigue with his daughter, afterwards created by that monarch countess of Dorchester. Sir Charles was so little pleased by this elevation that it is said to have been the principal cause of his subsequently taking a strenuous part in bringing about the revolution; and to a gentleman who taxed him with a want of loyalty, he replied that, "as the king had made his daughter a countess, the least he could do was to assist in making his majesty's daughter a queen." Sir Charles died about the commencement of the last century. He was the author of six dramatic pieces, printed with his miscellaneous poems in 1719, in two octavo volumes. The latter consist of pastorals, prologues, songs, epilogues, and occasional poems, which, though not free from the licentiousness of the age, are clear of much of its grossness.

SEEBECK, a distinguished German natural philosopher, who was born in 1770 at Reval, and studied medicine in Berlin and Göttingen. He was principally known by the discovery of thermomagnetism. He also partook in the discovery of the "metalloides," discovered the "entoptic" phenomena, for which he received a prize from the French institute, and enlarged in other ways the field of optics. After 1818 he lived in Berlin, where he was elected a member of the academy of sciences, and died in December 1831.

SEETZEN, ULRIC JASPER, a German traveller who was a native of East Friesland, and received his education at Göttingen, where he particularly studied philosophy and natural history under Professor Blumenbach. Having published some tracts on natural history, statistics, and political economy, he was appointed aulic counsellor to the czar in the principality of the Jever. He was desirous of visiting Africa and the East; and, being encouraged by the Dukes Ernest and Augustus of Saxe-Gotha, he set off, in August 1802, for Constantinople. He proceeded to Syria, and remained a considerable time at Aleppo, making excursions into the neighbouring territories. In 1806 he explored the course of the river Jordan and the Dead Sea, travelled through Palestine, and went to Hebron and Mount Sinai. His enthusiastic desire for knowledge prompted him to profess Mohammedanism, that he might undertake a pilgrimage to Mecca and Medina, which he visited in 1809 and 1810. In the month of November 1810 he was at Mocha, whence he wrote the last letters which arrived from him in Europe. Having had his property seized by the Arabs, under the pretext of his being a magician, he proceeded towards Sana, in December 1811, to complain to the iman of that place; and a few days after his departure, he died suddenly at Taes, probably from the effects of poison given him by order of the iman. No complete account of the researches of this unfortunate traveller ever appeared; but his letters, which he addressed to Baron von Zach, were inserted in the

"Geographical and Astronomical Correspondence," published at Gotha; and a translation was printed in the French "*Annales des Voyages*." Extracts from his letters to Blumenbach, and others also were published in the "*Magasin Encyclopedique*."

SEGAR, SIR WILLIAM, an English herald, who lived in the reign of Elizabeth and James I. He was imprisoned during the reign of the queen for having made out a grant of a coat of arms for a common executioner, whose name was Brandon. Not of course, being aware of his character or office, he made a grant of the royal arms of Arragon, with the canton of Brabant. However, on being proved that he had been the dupe of a conspiracy, he was released from his confinement. He held the office of Northern herald in 1602, and in that year published a work entitled "*Honor, Military and Civill, contained in four bookes*." His death took place in 1633.

SEGUR, an ancient French family, which has produced several distinguished men; among them we may mention the following:—Joseph Alexandre Segur, was born at Paris in 1752, and died in 1806. He was the author of several comedies and operas, which still remain popular, of the "*Correspondance Secret entre Ninon du l'Enclos, le Marquis de Villars et Mad. de Maintenon*," and a romance "*Sur les Femmes*." His brother, Louis Philip Segur, was born in 1753, died in 1830, peer of France, and member of the French academy, served in America under Rochambeau, and, after the peace of 1763, was ambassador to St. Petersburg. In 1790 he was sent to Berlin; but, after the deposition of the king, he retired from public affairs, and in 1798 published his "*Théâtre de l'Hermitage*,"—a collection of plays which he had composed for the private theatre of the empress of Russia. In 1800 appeared his masterpiece "*Histoire de Regne de Frédéric Guillaume II. de la Décade Historique*." In 1803 he was chosen a member of the institute, and Napoleon appointed him one of the council of state. After the restoration he was received into the chamber of peers. His son, Paul Philip Segur, was born in 1780, and served with distinction on various occasions. He executed several diplomatic missions, and in 1812 he was created *maréchal de camp*, and distinguished himself in several bloody actions in 1813 and 1814. In December 1831 he was created a peer for life, being one of the thirty created for the purpose of giving ministers a majority on the question of an hereditary peerage. His "*Histoire de Napoléon et de la Grande Armée pendant l'Année 1812*" has passed through numerous editions, and given rise to several controversies, particularly one with Gourgaud, which ended with a duel between the parties.

SEIDELMANN, JAMES, a celebrated professor in the academy of fine arts, who was born in 1750. He perfected himself in painting, under Mengs, at Rome, and subsequently invented an entirely new manner of drawing in sepia, chiefly for the representation of the antique. His works executed in this style, and his copies in oil, are numerous, and gained him much reputation. In his style of drawing in sepia he and his wife were unrivalled, though there were many imitators. His wife was born in Venice, and perfected herself in miniature painting under Theresa Maron, sister to Raphael Mengs. She made the drawing of the Madonna del Sisto, from which Maitre prepared his admirable engraving.

SEJANUS.—This celebrated favourite of Tiberius

was the son of a Roman knight. Although he knew how to dissemble his ambition and pride before his master, yet he spared no means of gratifying his passion. He acquired the confidence of the suspicious Tiberius, so as to govern him completely; and the servile senate paid the greatest respect to the powerful favourite. The pretorian cohorts were also favourable to him, and there was no obstacle in the way of his attaining the supreme power, but Drusus, son of Tiberius, and the sons of Germanicus, the nearest of kin to the emperor. Drusus was put out of the way by poison; the latter, with their mother, were banished and thrown into prison—a step which they did not long survive. Several distinguished Romans, friends of Germanicus, were beheaded at the instigation of Sejanus; and when Tiberius finally retired from Rome and withdrew from the government, Sejanus governed with absolute power, and the senate ordered that the statues erected in his honour should be publicly worshipped. But at the moment of his highest elevation, the suspicions of Tiberius were awakened, and his measures were taken so cautiously that Sejanus suspected nothing until he was openly accused by the emperor before the senate. He was then imprisoned, condemned to death, and executed on the same day.

SELDEN, JOHN.—This eminent lawyer and critic was born at Salvington, in December 1584, and received the rudiments of his education at the free grammar school in Chichester; after which he completed his studies at Hart Hall, Oxford. He then removed to Clifford's Inn, and subsequently to the Inner Temple, where he stood high for his prompt attention to his studies. In 1610 he published his work entitled "*Jani Anglorum Facies Altera*." In 1612 he published notes and illustrations on the first eighteen songs in Michael Drayton's "*Polyolbion*;" and the year after, wrote verses in Greek, Latin, and English, upon Brown's "*Britannia's Pastorals*;" which, with other poems prefixed to the works of various authors, occasioned Sir John Suckling to give him a place in his "*Session of the Poets*." In 1614 came out his "*Titles of Honour*," a work which, "as to what concerns our nobility and gentry," says Bishop Nicholson, "all will allow ought to be first perused, for the gaining a general notion of the distinction of a degree, from an emperor down to a country gentleman." In 1616 he published "*Notes on Fortescue's 'De Laudibus Legum Angliæ'*;" and in 1617, "*De Diis Syris Syntagma Duo*," which was reprinted at Leyden, 1620. In 1617 his "*History of Tithes*" was printed, in the preface to which he reproaches the clergy with ignorance and laziness, with having nothing to keep up their credit, but beard, title, and habit. This book gave great offence to the clergy, and was animalverted on by several writers; by Dr. Richard Montague, afterwards bishop of Norwich, in particular. The author was also called before the privy council, and obliged to express his sorrow for publishing a book which, against his will, had given offence, yet without recanting any thing contained in it.

In 1621 King James I., being displeased with the parliament, and having imprisoned several members whom he suspected of opposing his measures, ordered Mr. Selden also to be committed to the custody of the sheriff of London; for though he was not then a member of the house of commons, yet he had been sent for and consulted by them, and had given his

opinion very strongly in favour of their privileges, in opposition to the court. However, by the interest of Andrews, bishop of Winchester, he, with the other gentlemen, was set at liberty in a few weeks. He then returned to his studies, and wrote and published several learned works. In 1623 he was chosen a burgess for Lancaster, and two years after was chosen member for Great Bedwin in Wiltshire. In the first parliament of King Charles I. he declared himself warmly against the duke of Buckingham, and when that nobleman was impeached in 1626, was one of the managers of the articles against him.

He opposed the court-party the three following years with great vigour. The king having dissolved the parliament in 1628, and ordered several members of the house of commons to be committed to the Tower, Mr. Selden, who was one of this number, insisted upon the benefit of the laws, and refused to make any submission to the court; upon which he was removed to the king's bench prison. He was released the latter end of the year, and the parliament afterwards ordered him 5000*l.* for the losses he had sustained on that occasion. In 1650 he was again committed to custody, with the earls of Bedford and Clare, Sir Robert Cotton, and Mr. St. John, being accused of having dispersed a libel, entitled, "*A Proposition for his Majesty's Service to bridle the Impertinency of Parliaments*;" but it was proved that Sir Robert Dudley, then living in the duke of Tuscany's dominions, was the author.

In 1634 a dispute arose between the English and the Dutch respecting the herring-fishery upon the British coast, and Grotius having previously published his "*Mare Liberum*" in favour of the latter, Selden was prevailed upon by Archbishop Laud to draw up his "*Mare Clausum*;" and it was accordingly published in 1636. This book recommended him to the favour of the court, and he might have obtained preferment there, but his attachment to the liberties of his country made him averse to preferment. In 1640 he published "*De Jure Naturali et Gentium juxta Disciplinam Hebræorum*." Le Clerc says, "that in this book Mr. Selden has only copied the rabbins, and scarcely ever reasons at all. His rabbinical principles are founded upon an uncertain Jewish tradition, namely, that God gave to Noah seven precepts to be observed by all mankind. Besides, his ideas are very imperfect and embarrassed." There is certainly some foundation for this; and what is here said respecting this particular work may be more or less applied to all he wrote.

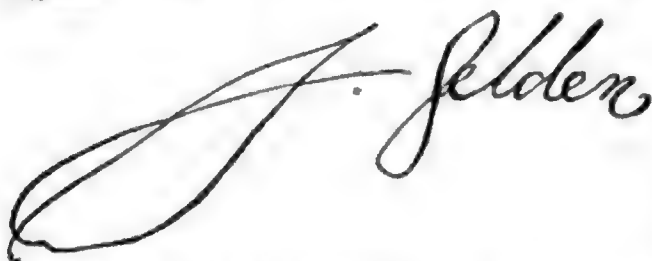
The same year, 1640, he was chosen member of parliament for the university of Oxford; and though he was opposed to the court, yet in 1642 the king had thoughts of taking the seal from the lord-keeper Littleton, and giving it to him. The lord Clarendon says that the lord Falkland and himself, to whom his majesty referred the consideration of that affair, "did not doubt of Mr. Selden's affection to the king" but "he was in years," continues the noble historian, "and of a tender constitution; he had for many years enjoyed his ease, which he loved; was rich, and would not have made a journey to York, or have lain out of his own bed, for any preferment which he had never affected." The noble historian might have added, that he was too much attached to the liberties of his country to be at all inclined to promote the king's views. In 1643 he was appointed one of the lay members to sit in the assembly of divines at



Westminster. In 1643 he was, by the parliament, appointed keeper of the records of the Tower. In 1644 he was elected one of the twelve commissioners of the admiralty; and the same year was nominated to the mastership of Trinity college in Cambridge, which he did not however accept. About this time he did great services to the university of Oxford, as appears from several letters written to him by that university which are printed; and indeed he never concurred in any violent or unjust measures, but often opposed, and always discountenanced them. Upon the publication of the "Eikon Basilike," Cromwell employed all his interest to engage him to write an answer to that book; but he refused. In the beginning of 1654 his health began to decline; and he died on the 30th of November in that year, in White Friars, at the house of Elizabeth, countess of Kent. He was buried in the Temple church, where a monument was erected to him; and Archbishop Usher preached his funeral sermon. He left a valuable library to his executors, Matthew Hale, John Vaughan, Edward Heywood, and Rowland Jewks.

Mr. Selden's extensive learning procured him the esteem of nearly all the learned men of his time in Europe; and even the celebrated Grotius, with a generosity not common in literary rivals, styles him "The glory of the English nation." But the noblest testimony of his talents is that of his friend the earl of Clarendon, with whose sketch of his character we shall close his life. "Mr. Selden was a person," says he, "whom no character can flatter or transmit in any expressions equal to his merit and virtue. He was of so stupendous learning in all kinds, and in all languages, as may appear from his excellent and transcendent writings, that a man would have thought he had been entirely conversant among books, and had never spent an hour but in reading and writing; yet his humanity, courtesy, and affability were such, that he would have been thought to have been bred in the best courts, but that his good nature, charity, and delight in doing good, and in communicating all he knew, exceeded that breeding. His style in all his writings seems harsh, and sometimes obscure; which is not wholly to be imputed to the abstruse subjects of which he commonly treated out of the paths trod by other men, but to a little undervaluing the beauty of style, and too much propensity to the language of antiquity; but in his conversation he was the most clear discourser, and had the best faculty in making hard things easy, and presenting them to the understanding, of any man that hath been known."

His works were collected by Dr. Wilkins, and printed in three volumes, folio. The first two volumes contain his Latin works, and the third his English.



SELKIRK, ALEXANDER.—This extraordinary individual, whose solitary residence in the island of Juan Fernandez suggested the matchless fiction of

"Robinson Crusoe," was a native of Largo, a village on the north shore of the Frith of Forth, in Scotland. He was the son of a shoemaker in good circumstances, and was born in the year 1676. Though he displayed some aptitude at school, especially in learning navigation, he was a restless and troublesome youth, of a quarrelsome temper, and almost always engaged in mischief. His father was one of those stern disciplinarians who formerly abounded in Scotland, and whose severity in dictating repulsive exercises and restraining from innocent indulgences was so frequently rewarded, in the case of children of lively temperaments, with effects so different from what were expected. The mother, on the other hand, who was soft and pliant, made the young Selkirk a favourite, on account of his being a seventh son, born without the intervention of a daughter; which, in her opinion, marked him out for a lucky destiny. The boy's own wish was to go to sea; that of his father, to keep him at home as an assistant in his own trade; and it appears that the mother advocated the views of her son, as most likely to lead to the realization of her superstitious hopes. It must be allowed that these circumstances, operating in a humble walk of life, at the time and place alluded to, were not calculated to soothe an irritable control a reckless, or even to preserve the original features of an amiable character.

After working till about his twentieth year at his father's trade, Alexander Selkirk left his native village in order to avoid ecclesiastical censure for domestic quarrelling, and was at sea for four years. On his return in 1701 he once more excited public scandal by his conduct in the family circle; and being again cited by the Kirk-sessions, along with his father, mother, and other relations, he on this occasion gave satisfaction by submitting to a rebuke in church, and promising amendment. Having spent the winter at home, he returned in spring to England in search of employment as a mariner. The war of the Spanish succession was now breaking out, and among the means adopted by Britain for distressing the enemy, was the employment of those daring half-piratical commodores who used to scour the South Seas at all seasons in search of Spanish merchantmen and bullion-ships, allowing no regular principle of warfare, except that there never was peace beyond the line. The celebrated Captain Dampier had projected an enterprise with two war-armed vessels, under the commission of the admiralty; designing to sail up the river La Plata, and seize a few of the rich galleons which usually sailed once a-year from that port to the mother country. His vessels were respectively entitled the *St. George* and the *Cinque Ports*, of twenty-six and sixteen guns; and Selkirk, who was probably recommended by experience in the same kind of employment, was appointed sailing-master of the smaller ship. The terms on which both officers and men entered the expedition were very simple: they were to have no wages beyond a certain share of their prizes. Such, however, had been the success of many previous expeditions of the same kind, that no doubt was entertained by any one on board, that they would each return with an immense load of Spanish gold. The two vessels sailed in September 1703, but were too late for the galleons, all of which had got to port before they reached Madeira. Dampier then relinquished his design upon the river La Plata, and

resolved to attack some rich town on the Spanish main. But before they left this range of isles, dissensions began to break out, and, by orders of Dampier, the first lieutenant of the *St. George*, with whom he had quarrelled, was left with his servant upon *St. Jago*. They soon after reached the coast of Brazil, where they had the misfortune to lose Captain Pickering of the *Cinque Ports*, who was acknowledged to be the most sensible man on board, and the main stay of the enterprise. This vessel was now very leaky, and, falling under the command of a man of brutal character named Stradling, it was no longer a place of comfort for Selkirk, who about this time had a dream, which he esteemed as a forewarning of the failure of the expedition and the loss of the *Cinque Ports*, and formed the resolution to withdraw at the first opportunity. The situation of the men in general may be guessed from the fact that nine of the crew of the *St. George* went ashore upon the isle of *La Granda*, preferring the hazard of perpetual slavery among the Spaniards to continuing any longer with their countrymen. The two vessels now doubled Cape Horn and sailed for the isle *Juan Fernandez*, where they were refitted. Here, however, a violent quarrel broke out between Stradling and his crew, forty-two of whom (probably including Selkirk) went ashore, vowing that they would not return to the vessel, in which there were not now so many as twenty men left. It was not without great difficulty, nor till they had become somewhat tired of the island, that they could be prevailed upon to change their resolution. For some months after this revolt the two vessels cruised along the coast of Chili, capturing a few worthless merchant vessels, which supplied them with fresh stores, but altogether failing in the principal object of their expedition. At length Dampier and Stradling parted company, and the *Cinque Ports* returned to *Juan Fernandez* to refit.

Stradling and Selkirk had for some time been on such terms that the latter was now determined to remain upon the island, the capability of which to support him was proved by two men, who had lived upon it since the vessels were there in spring. Accordingly, when the vessel was about to weigh, he went into a boat with all his effects, and was rowed ashore under the direction of the captain in October 1704. His first sensation on landing was one of joy, arising from the novelty of an exemption from the annoyances which had been oppressing him for such a length of time; but he no sooner heard the strokes of the receding oars, than the sense of solitude and helplessness fell upon his mind, and made him rush into the water to entreat his companions to take him once more on board. The brutal commander only made this change of resolution a subject of mockery, and told him it would be best for the remainder of the crew that so troublesome a fellow should remain where he was.

Here, then, was a single human being left to provide for his own subsistence upon an uninhabited and uncultivated isle, far from all the haunts of his kind, and with but slender hopes of ever again mingling with his fellow-creatures. Vigorous as the mind of Selkirk appears to have been, it sank for some days under the horrors of his situation, and he could do nothing but sit upon his chest and gaze in the direction in which the ship had vanished, vainly hoping for its return. On partly recovering his equa-

nimity, he found it necessary to consider the means of continuing existence. The stores which he had brought ashore, consisted, besides his clothing and bedding, of a firelock, a pound of gunpowder, a quantity of bullets, a flint and steel, a few pounds of tobacco, a hatchet, a knife, a kettle, a flip-can, a Bible, some books of devotion, and one or two concerning navigation, and his mathematical instruments. The island he knew to contain wild goats; but being unwilling to lose the chance of observing a passing sail, he preferred for a long time feeding upon shell-fish and seals, which he found upon the shore.

The island, which is rugged and picturesque, but covered by luxuriant vegetation, and clothed to the tops of the hills with wood, was now in all the bloom and freshness of spring; but upon the dejected solitary its charms were spent in vain. He could only wander along the beach, pining for the approach of some friendly vessel, which might restore him, under however unpleasant circumstances, to the converse of his fellow-creatures.

At length the necessity of providing a shelter from the weather supplied him with an occupation that served in some measure to divert his thoughts. He built himself two huts with the wood of the pimento tree, thatching them with the long grass which grows upon the island. One was to serve as a kitchen, the other as a bedroom. But yet, every day for the first eighteen months he spent more or less time on the beach, watching for the appearance of a sail upon the horizon. At the end of that time, partly through habit, partly through the influence of religion, which was awakened in full force upon his mind, he became reconciled to his situation. Every morning after rising, he read a portion of the Scripture, sang a psalm, and prayed, speaking aloud in order to preserve the use of his voice; he afterwards remarked, that during his residence on the island he was a better Christian than he had ever been before, or would probably ever be again. He at first lived much upon turtles, which abounded upon the shores; but afterwards found himself able to run down the wild goats, whose flesh he either roasted or stewed, and of which he kept a small stock tamed, around his dwelling, to be used in the event of his being disabled by sickness. One of the greatest inconveniences which afflicted him for the first few months was the want of salt; but he gradually became accustomed to this privation, and at last found so much relish in unsalted food that, after being restored to society, it was with equal difficulty that he reconciled himself to take it in any other condition. As a substitute for bread, he had turnips, parsnips, and the cabbage palm, all of excellent quality, and also radishes and water-cresses. When his clothes were worn out, he supplied their place with goat-skins, which gave him an appearance much more uncouth than any wild animal. He had a piece of linen, from which he made new shirts by means of a nail and the thread of his stockings; and he never wanted this comfortable piece of attire during the whole period of his residence on the island. Every physical want being thus gratified, and his mind soothed by devotional feelings, he at length began to positively enjoy his existence, often lying for whole days in the delicious bowers which he had formed for himself, abandoned to the most pleasant sensations.

Among the quadruped inhabitants of the isle were multitudes of rats, which at the first annoyed him



by gnawing his feet while asleep. Against the enemy he found it necessary to enter into a treaty, offensive and defensive, with the cats, which also abounded in his neighbourhood. Having caught and tamed some of the latter animals, he was soon freed from the presence of the rats, but not without some disagreeable consequences, in the reflection, that, should he die in his hut, his friendly auxiliaries would probably be obliged, for their subsistence, to devour his body. He was in the meantime able to turn them to some account for his amusement, by teaching them to dance and perform a number of antic feats, such as cats are not in general supposed capable of learning, but which they might probably acquire, if any individual in civilised life were able to take the necessary pains. Another of his amusements was hunting on foot, in which he at length, through healthy exercise and habit, became such a proficient that he could run down the swiftest goat. Some of the young of these animals he taught to dance in company with his kittens; and he often afterwards declared, that he never danced with a lighter heart or greater spirit than to the sound of his own voice in the midst of these dumb companions.

Selkirk was careful, during his stay on the island, to measure the lapse of time, and distinguish Sunday from the other days of the week. Anxious, in the midst of all his indifference to society, that, in the event of his dying in solitude, his having lived there might not be unknown to his fellow-creatures, he carved his name upon a number of trees, adding the date of his being left, and the space of time which had since elapsed. When his knife was worn out, he made new ones, and even a cleaver for his meat, out of some hoops which he found on the shore. He several times saw vessels passing the island, but only two cast anchor beside it. Afraid of being taken by the Spaniards, who would have consigned him to hopeless captivity, he endeavoured to ascertain whether these strangers were so or not, before making himself known. In both cases he found them enemies; and on one of the occasions, having approached too near, he was observed and chased, and only escaped by taking refuge in a tree. At length, on the last day of January, 1709, four years and four months from the commencement of his solitary life, he had the unspeakable satisfaction of observing two British vessels approach, evidently with the intention of touching at the island. The night having fallen before they came near, he kindled a large fire on the beach, to inform the strangers that a human being was there. During the night, hope having banished all desire of sleep, he employed himself in killing goats, and preparing a feast of fresh meat for those whom he expected to be his deliverers. In the morning he found that the vessels had removed to a greater distance, but, ere long, a boat left the side of one of them, and approached the shore.

Selkirk ran joyfully to meet his countrymen, waving a linen rag to attract their attention; and having pointed out to them a proper landing-place, soon had the satisfaction of clasping them in his arms. Joy at first deprived him of that imperfect power of utterance which solitude had left to him, and the strangers were for a time so surprised by his rude habiliments, long beard, and savage appearance, as to be in much the same condition. But in a little time they were mutually able to make explanations, when it appeared that the two vessels, called the

Duke and Duchess, formed a privateering expedition similar to that of Dampier, under the command of Captain Woodes Rogers, the former commander being here employed only as a pilot. Dover, the second captain, and Fry, the lieutenant, of Rogers's own vessel, were of the boat party, and, after partaking of Selkirk's hospitality, invited him on board. But so little eager was he to leave his solitude, that he was not prevailed upon to do so till assured that Dampier had no situation of command in the expedition. He was then brought on board the Duke, along with his principal effects, and, by the recommendation of Dampier, who said he had been the best man in the Cinque Ports, was engaged as a mate. He now found that if he had remained on board the Cinque Ports, he must have experienced a worse fate than his late solitude, for, soon after leaving Juan Fernandez, Stradling had been obliged to surrender himself and his crew to the Spaniards, on account of the leaky state of the vessel, and had ever since been in confinement.

A few weeks after leaving the island, Selkirk was appointed to the command of a prize which was taken out as a privateer; and in this situation he conducted himself with a degree of vigour and prudence that reflects credit on his character. The business in which he was engaged, was certainly one by no means calculated to give play to the more amiable qualities of human nature; but even in the scenes of coast towns, and expeditions of plunder into the interior, which for months formed his chief employment, our hero seems to have mingled humanity as high a proportion as possible with the execution of his duty.

The expedition of Rogers was as remarkable for steadiness, resolution, and success, as that of Dampier had been for quarrelling and indecision; and it excites a curious feeling of surprise when we learn that the church of England service was regularly read on the quarter-decks of these piratical vessels, and all hands piped to prayers before every action. Selkirk proved himself, by his steadiness, decent manners, and religious turn of mind, a most appropriate member of the corps commanded by Rogers, and was accordingly much valued by his superiors. At the beginning of the ensuing year the vessels began their voyage across the Pacific, with the design of returning by the East Indies, and in this part of the enterprise Selkirk acted as a sailing master. He did not, however, reach England till October 1712, when Selkirk had been absent from his country for eight years. Of the enormous sum of 107,000*l.* which Rogers had realized by plundering the coast, Selkirk seems to have shared to the amount of about 800*l.*

In the spring of 1712 Selkirk returned on a Friday forenoon to his native village, and finding that his friends were at church, went thither, and for some time sat eyeing them without being recognized. A suit of elegant gold-laced clothes perhaps helped to preserve his incognito. At length his mother, after gazing on him for some time, uttered a cry of joy and flew to his arms. For some days he felt pleasure in the society of his friends, but in time began to pine for other scenes, his mind still reverting with regret to his lost solitude. It would appear, indeed, that so long an absence from society had in some measure unfitted him for it. He tried solitary fishing, built a bower like that of Juan Fernandez's

the garden behind his brother's house, and wandered for days in the picturesque solitude of a glen beneath the brow of Largo Law. But nothing could compensate for the meditative life which he had lost. At length, having formed an attachment to a rustic maiden, named Sophia Bruce, whom he met in the glen just named, he suddenly disappeared with her, and never more was seen at Largo. Nothing else is known with any certainty except that he went to sea again in 1717, and died in the situation of lieutenant on board one of his majesty's ships, leaving a widow, who subsequently claimed his property in his native village.

**SEMIRAMIS.**—A celebrated Assyrian queen, who was born at Ascalon, but the exact date of her birth is not known. It is said that her surpassing beauty, combined with great talents, captivated the affections of Menon, governor of Assyria, during the reign of Ninus, king of that country. Her husband accompanied the king during his campaign in Bactria, where, after they had subdued all the cities and strong holds, Ninus besieged Bactria, the capital of the empire. Semiramis having acquired that ascendancy which superior understandings soon obtain over those of less penetration and sagacity, she ventured to express herself freely upon the methods which were adopted in conducting the siege, pointing out what she deemed to be errors, and suggesting especially the advantage likely to ensue from attacking the citadel, one of the chief places of strength, instead of confining their efforts to more vulnerable, indeed, but less important parts of the defence. She prevailed so far as to be appointed to lead a division of picked men, who were particularly skilled in climbing, and with these she completely succeeded in seizing on the citadel, and opening a passage for the Assyrians. The extraordinary daring displayed in this action, and the success of her spirited efforts, soon met with an appropriate reward, and, together with her beauty, occasioned Ninus ultimately to cherish so irresistible a passion for her, that he used every means to induce her husband to relinquish her to him. In vain however did he solicit; in vain did he even promise Menon his own daughter Sosana in marriage; till at last, proceeding from entreaties to threats, and particularly the cruel one of putting out his eyes, her husband committed suicide in despair, and the infamous conqueror possessed himself of Semiramis, and exalted her to an ill-acquired sovereignty.

After the return of Ninus from this war, in which he had accumulated immense treasures, Semiramis brought him a son, who was called Ninyas. Soon after Ninus died, leaving the government in the hands of his bride. Some have attributed his death to assassination, and that by her who was indebted for her honours solely to his partiality. They represent Semiramis as requesting the king to entrust her with the sovereign power for five days, with which his ardent affection induced him to comply. No sooner was she in this situation, than, having already secured the interest of the principal persons of the state by her unbounded liberalities, she put Ninus to death, or at least placed him in prison for the remainder of his days. This act of perfidy can scarcely, however, with any probability, be imputed to her, especially as she paid her husband extraordinary sepulchral honours, rearing over him a mound of earth nine stadia in height and ten in breadth, which was visible from every quarter, to a considerable distance

in the surrounding country, and continued for many ages.

Semiramis now determined to commence some mighty undertaking that should transmit her name to succeeding generations; and, as it regarded her contemporaries, in particular, effectually conceal the meanness of her birth. Collecting therefore, out of all the numerous provinces of her empire, no fewer than two millions of men, she set about the building of Babylon, a city whose magnitude and magnificence have excited the astonishment of all subsequent times. The natural propensity of mankind, however, to exaggeration, ought perhaps to induce us to receive, with some abatements, the wonderful descriptions of the ancient writers. By some this work is ascribed to Belus, and Nebuchadnezzar is admitted to have completed the labour.

Peaceful and laborious occupation did not long furnish scope enough for the enterprising ambition which now ruled the Babylonish empire. Assembling a numerous army, Semiramis marched at the head of it into Media, and at her first considerable encampment, near a mountain called Bagistan, she arranged a beautiful garden twelve stadia in circumference. At the base of the mountain she had a statue erected representing herself attended with a hundred of her guards. It is reported that she ascended from the plain to the summit on the packs and loads carried by the beasts of burden in her train; a circumstance by no means unlikely, being quite in union with her adventurous and heroic character, and eminently calculated to advance her reputation in such an age and country. Always intent upon whatever might conduce to throw a magnificence around her name and dominion, at the next encampment, which was at Chaon, a Median city, she formed another garden on the summit of a lofty hill or rock, and added several splendid edifices, from which she might command a view of her army and the widely extended prospects that stretched before the eye in every direction. Ecbatan or Ecbatana, was the next halting place, in the way to which the queen cut a passage through a precipitous mountain, called Zarcærum, or, as some represent it, levelled it to the plain, though of considerable extent; and upon her arrival at the city proceeded upon her usual magnificent plan of erecting something to perpetuate her name and glory. In the present instance, this was a palace of great extent and splendour; to which work she added others of more importance, as the formation of aqueducts to supply the city with water, of which it had hitherto been in extreme need.

Semiramis proceeded hence into Persia, and traversed the rest of her Asiatic provinces, everywhere erecting palaces, towns, and cities, levelling hills that obstructed her course, or were calculated to impede the progress of the future traveller; and in the more champaign countries, raising up hills to diversify the scene and to serve as memorials of her principal commanders. These were generally called the "works of Semiramis," and long survived her.

From Asia she passed into Egypt and the sandy tracts of Libya, where her curiosity induced her to pay a visit to the celebrated temple of Jupiter Ammon, for the particular purpose of making inquiry of the oracle how long she had to live. The answer was little calculated to afford her satisfaction, unless her personal comforts were of inferior consideration to her posthumous reputation. She was told, as



Diodorus Siculus reports, that she should die when her son Ninyas conspired against her life; and that after her decease, some of the nations of Asia should render her divine honours.

At length she marched back again to Bactria, after settling the affairs of Ethiopia; but her restless spirit was unable to remain inactive and tranquil. New projects presented themselves to her imagination, which she hastened to carry into execution. India, of whose immense riches and boundless fertility she had been informed, attracted her first and, as it proved, her last attention. She appointed Bactria as the rendezvous for an army of prodigious magnitude, which she assiduously collected out of every province of her empire. The choicest men were everywhere selected, and shipwrights from Phœnicia, Syria, Cyprus, and other places, were employed to frame vessels, which she proposed to transport over land in detached pieces, in order to cross the Indus. The cause for this measure seems to have been the information that the banks of that river, and the vicinity in general, were infertile in wood, which circumstance might have occasioned a considerable hinderance, if not a final frustration of her enterprise.

Having found that the Indians relied upon their elephants, in which their strength was considered as chiefly consisting, Semiramis devised a very singular expedient. To meet her adversary on equal terms, at least to impress him with that sentiment respecting her preparations, she determined to attempt an imitation of these elephants, since she had no means of procuring them, and accordingly caused 300,000 oxen to be slaughtered, distributing their flesh among her necessitous subjects. This being done, she ordered their hides to be stuffed, and so placed upon camels that these animals might resemble elephants in their size; and, to complete the delusion, each one was to be led by a man, according to the Indian method of advancing to battle.

Such preparations for war could not long remain concealed from the party against whom they were destined; and accordingly, the Indian king, Stabrobates, as soon as he obtained information of the projected invasion of his territory, applied himself to every precautionary measure. He assembled an army which he thought might be competent to meet the sharp encounter with that of Semiramis, and, in fact, which greatly exceeded it in point of numbers: and having despatched his hunters in every direction, procured a fresh and large supply of elephants. That nothing might be defective, he constructed 4000 boats of the bamboos which the rivers of India furnish in abundance.

Thus prepared for the attack, Stabrobates, however, did not neglect any proceeding which might tend to avert the threatened calamity and spare the fatal consequences that must necessarily attend upon the commencement of hostilities. He accordingly despatched ambassadors to the invading army to demand the reason of the meditated attack, to enquire who she was, and to upbraid her for this unprovoked act of aggression. A private letter was communicated at the same time to the queen, in which her character was by no means spared, and in which, in case of victory, she was threatened with the most cruel death. This only excited a smile, and she desired the king's ambassador to return for answer, that she would in a little time let him know who she was, that her actions would soon make him better

acquainted with her. Advancing to the river Indus, she immediately attempted the passage by means of boats prepared for the purpose, notwithstanding the show of resistance which the enemy made on the opposite shore. The two fleets encountered each other, and, animated with an equal courage, the contest was long and sanguinary; the one party was fighting for glory, and stimulated by the recollection of a splendid succession of past achievements; the other, for hereditary empire, which an insatiable ambition was endeavouring to wrest from a just possession. Victory for a considerable time seemed to hover between each hostile armament, till at length she descended among the invaders, who sunk 1000 of the Indian boats, and captured an immense multitude of prisoners. Before quitting the vicinity of the river, the conqueror had taken from the various villages and towns no less, it is said, than 100,000. Success stimulating her activity, Semiramis pressed forward into the country in pursuit of her fugitive enemies—fugitive, as some report, by stratagem, and for the purpose of decoying the queen into circumstances from which she would not be able to extricate herself. It seems probable, however, had this been the real plan of the Indians, the passage of the river and the possession of the opposite banks would not have been so fiercely contested; and consequently, that necessity, rather than cunning, dictated a hasty withdrawal of the Indian forces. Be this as it may, the queen, having left a division of 60,000 men to guard the bridge of boats which she had constructed to cross the river, marched into the heart of the country. Her array of counterfeit elephants at first struck terror into the Indian army, but their fears were soon dissipated by the treacherous information of certain deserters, who gave them an account of this stratagem, and re-inspired them with courage. Facing about, therefore, to meet their pursuers, a second battle ensued. Some advantage was at first obtained on the side of Semiramis: the horses of the enemy being thrown into confusion by the unusual scent of the hides, which the queen perceiving, commenced a furious attack, and drove them back upon the main body. The Indian infantry, however, under the immediate command of Stabrobates, and supported by their elephants, advanced to battle with great regularity and firmness. The counterfeit elephants of Semiramis soon proved not only useless, but obstructive, and contributed materially to a speedy and most disastrous defeat. The two chiefs of the respective armies now met in single combat, the Indian prince having advanced at the head of his right wing on a stately elephant, while Semiramis charged in front of her left. The king wounded her in two places, first in the arm with an arrow; then, as she was turning to retreat, finding the day irretrievably lost, in the shoulder. The swiftness of her horse, however, enabled her to escape the mortal wound, and she hurried back with her whole army to the river which she had so lately passed amidst shouts of triumph. She was indebted to two circumstances for her ultimate escape: the one was the superstition of her pursuers (Stabrobates having been warned against crossing the river, by an oracular interdiction); the other by a judicious manœuvre of her own; for so soon as the main body of the army had effected the passage, and many of the Indians were rushing over in pursuit, the queen ordered the bridge to be destroyed, which instantly placed her in circumstances of security, while many

of the enemy perished. She suffered a prodigious loss, not only in the battle, but on the brink of the Indus, in consequence of the excessive crowd of her fugitive army, who trampled each other to death, or forced multitudes of their companions into the river. An exchange of prisoners now took place, and the disappointed invader retreated with only one-third of her original army, to console her ambition at Bactria.

Thus ended the glory of Semiramis, and, soon after, her life. One of the eunuchs of her palace had inspired her own son with the desire of poisoning his mother. When she discovered the conspiracy she did not proceed to punish the offenders, from her recollecting, as it is said, the oracular prediction of Jupiter Ammon, and deeming it the express appointment of heaven that at this time she should die. She accordingly relinquished the government in favour of her son, and issued proclamations to her subjects intimating her desire that he should be received as king. Her retirement seems to have been partly compulsory and partly ambitious, for she wished to have divine honours paid to her, in consequence, as the oracle had expressed it, of "vanishing from the sight of men." It was given out that she left this world in the form of a dove, attended by a flock of those birds, which settled on her palace at the very crisis of her departure, in consequence of which the Assyrians worshipped the dove ever afterwards. She died at the age of sixty-two, after having reigned forty-two years over the greatest portion of Asia.

SENECA.—This celebrated philosopher was the son of a Roman knight, and was born a short time previous to the Christian era. The extraordinary talents which he displayed were early improved by lessons of philosophy from the first stoics of the age; and he became a rigid follower of the Pythagorean doctrine. He was appointed to the office of quæstor, but some aspersions being cast on his private character, the emperor banished him for some time to Corsica. From thence he was recalled by the empress Agrippina, to direct the education of her son Nero. But the corruption of the age and court rendered such a preceptor of no benefit; and Nero sacrificed a man whose good examples and salutary advice he was too profligate to follow. His death was decreed on account of his supposed participation in the conspiracy of Piso against the imperial monster whom he had educated. He was, however, allowed to select his own mode of dying. He therefore, with all the characteristic ostentation of a stoic, finished his life in the midst of his friends, conversing on philosophical subjects, while the blood was flowing from his veins, which he had caused to be opened, considering that as the easiest mode of ending his life.

SESOSTRIS, a king of Egypt, who by some writers has been deemed the Shishak of Scripture, but whom Champollion has shown to be a different person. He reigned in the fifteenth century B. C. Sesostris was a great conqueror, who overran Asia, and is said to have erected magnificent temples in all the cities of his empire, to have built a great wall on the eastern boundary of Egypt, and to have dug a number of canals from the Nile, for the purposes of commerce and irrigation.

SESTINI, DOMENICO, a learned numismatist who was born at Florence in 1750. After having completed his studies at the school of St. Marco, he entered the clerical order; but in 1774 he left his na-

tive city, and visited Rome, Naples, and the Sicilies. In order to prosecute his studies with more effect, he went from Sicily, through Malta and Smyrna to Constantinople, where he prepared his observations on the plague, which then prevailed. He made a short journey from Constantinople into Asia and Europe, and lived a short time in the house of Prince Ypsilanti, hospodar of Walachia. At length he went to Vienna, and returned along the Danube and over the Black Sea to Constantinople. The British ambassador at the porte, Sir Robert Ainslie, was then forming a collection of ancient coins. For sixteen years Sestini was his agent, and in the course of his travels collected the celebrated cabinet which he has described in his "*Lett. e Dissertazioni Numismatiche sopra alcune Medaglie rare della Collezione Ainsliana*," "*Descr. Numor. vett. ex. Museis Ainslie, Bellini, etc., necnon Animadverss. in Opus Eckhel. Doctrina Numorum vett.*" To gain a thorough knowledge of ancient coins, he travelled through Germany, visited Gotha, Dresden, and Berlin, where he settled, and was appointed, by the king, superintendent of the collection there. In 1810 he went to Paris, where he was elected a corresponding member of the académie des inscriptions et belles lettres, and two years later he received the appointment of antiquary and librarian of the princess Eliza, then grand-duchess of Tuscany. When Ferdinand III. ascended the throne, he confirmed him in this office, and added the title of honorary professor of the university of Pisa. In November 1825 he was living with Count Viczay at Hedervan. His principal writings are, "*Diss. Intorno al Virgilio di Aproniano*," "*Della Peste di Constantinopoli del 1778*," Yverdun, "*Lettere Odeporiche, ossia Viaggio per la Penisola di Cizico*," "*Viaggio di Constantinopoli a Bassora*," Yverd. 1786; "*Viaggio di Ritorno da Bassora a Constantinopoli*," and his dissertation on numismatics, which appeared at Leghorn, Rome, Berlin, Milan, Pisa, and Florence, from 1789 to 1820.

SETTLE, ELKANAH, an English poet, who was born in 1648. At the age of eighteen he entered at Oxford, but quitted the university without taking a degree, and came to London, where he commenced author by profession. He wrote numerous political pamphlets, and, in reply to Dryden's poem entitled "*The Medal*," occasioned by the Whig party striking a medal to commemorate the throwing out of the bill against the earl of Shaftesbury, a work called "*The Medal Reversed*;" and, soon after, a poem entitled "*Azaria and Hushai*," designed as an answer to the "*Absalom and Achitophel*." In 1685 he published a poem on the coronation of James II., and about the same time obtained a pension from the city, for writing an annual inauguration panegyric on lord mayor's day. Settle was, besides, an indefatigable writer for the stage, and produced fifteen dramatic pieces, none of which are now known on the boards. In the decline of life he received a salary from the proprietor of a booth at Bartholomew fair, as a writer of "*Drolls*," which were generally very successful, and is said to have been, at that time, the best contriver of theatrical machinery in the kingdom. He died at the Charter House in 1724.

SEUME, JOHN GOTTLIEB, a man of a vigorous mind, but eccentric disposition, who was born at Poserne in 1763. He was left an orphan, but was placed, by a charitable person, at the Nicolai school in Leipsic. Here he began the study of theo-





occupation at this time, we have no information; but it would appear that both were in a considerable degree neglected by his associating with a gang of deer-stealers. Being detected with them in robbing the park of Sir Thomas Lucy, of Charlecote, near Stratford, he was so rigorously prosecuted by that gentleman as to be obliged to leave his family and business, and take shelter in London. Sir Thomas, on this occasion, is said to have been exasperated by a ballad Shakspeare wrote,—probably his first essay in poetry,—of which the following stanza was communicated to Mr. Oldys:—

“A parliemente member, a justice of peace,  
At home a poor scare-crowe, at London an asse,  
If lowsie is Lucy, as some volke miscale it,  
Then Lucy is lowsie whatever befall it:  
He thinks himself greate,  
Yet an asse in his state.  
We allowe by his ears but with asses to mate.  
If Lucy is lowsie, as some volke miscall it,  
Sing lowsie Lucy, whatever befall it.”

These lines, it must be confessed, do no great honour to our poet, and probably were unjust; for although some of his admirers have recorded Sir Thomas as a “vain, weak, and vindictive magistrate,” he was certainly exerting no very violent act of oppression in protecting his property against a man who was degrading the commonest rank of life, and had at this time bespoke no indulgence by superior talents. The ballad, however, must have made some noise at Sir Thomas’s expense, as the author took care it should be affixed to his park-gates, and liberally circulated among his neighbours.

On his arrival in London, which was probably in 1586, when he was twenty-two years old, he is said to have made his first acquaintance in the play-house, to which idleness or taste may have directed him, and where his necessities, if tradition may be credited, obliged him to accept the office of call-boy, or prompter’s attendant. This is an assistant whose employment it is to give the performers notice to be ready to enter as often as the business of the play requires their appearance on the stage. Pope, however, relates a story communicated to him by Rowe, but which Rowe did not think deserving of a place in the life he wrote, that must have retarded the advancement of our poet to the office just mentioned. According to this story, Shakspeare’s first employment was to wait at the door of the play-house, and hold the horses of those who had no servants, that they might be ready after the performance. But “I cannot,” says his acute commentator, Mr. Steevens, “dismiss this anecdote without observing that it seems to want every mark of probability. Though Shakspeare quitted Stratford on account of a juvenile irregularity, we have no reason to suppose that he had forfeited the protection of his father, who was engaged in a lucrative business, or the love of his wife, who had already brought him two children, and was herself the daughter of a substantial yeoman.” Mr. Malone has remarked, in his “Attempt to ascertain the Order in which the Plays of Shakspeare were Written,” that “he might have found an easy introduction to the stage; for Thomas Green, a celebrated comedian of that period, was his townsman, and perhaps his relation. The genius of our author prompted him to write poetry; his connexion with a player might have given his productions a dramatic turn; or his own sagacity might have told him that fame was not incompatible with profit, and

that the theatre was an avenue to both. That it was once the general custom to ride on horseback to the play, I am likewise yet to learn. The most popular of the theatres were on the Bank-side; and we are told by the satirical pamphleteers of that time that the usual mode of conveyance to these places of amusement was by water, but not a single writer so much as hints at the custom of riding to them, or at the practice of having horses held during the hours of exhibition. Some allusion to this usage (if it had existed) must, I think, have been discovered in the course of our researches after contemporary fashions. Let it be remembered, too, that we receive this tale on no higher authority than that of Cibber’s ‘Lives of the Poets.’ Sir Wm. Davenant told it to Mr. Betterton, who communicated it to Mr. Rowe, who, according to Dr. Johnson, related it to Mr. Pope.” Mr. Malone concurs in opinion that this story stands on a very slender foundation, while he differs from Mr. Steevens as to the fact of gentlemen going to the theatre on horseback. With respect likewise to Shakspeare’s father being “engaged in a lucrative business,” we may remark that this could not have been the case at the time our author came to London, if the preceding dates be correct. He is said to have arrived in London in 1586, the year in which his father resigned the office of alderman; unless, indeed, we are permitted to conjecture that his resignation was not the consequence of his necessities. Prior to his leaving Stratford he placed his wife with her children in a small cottage at the village of Shottery, where her family had long resided; and some notion of their humble means at this period may be gathered from a sketch of the rude edifice, made by the late Mr. Ireland.



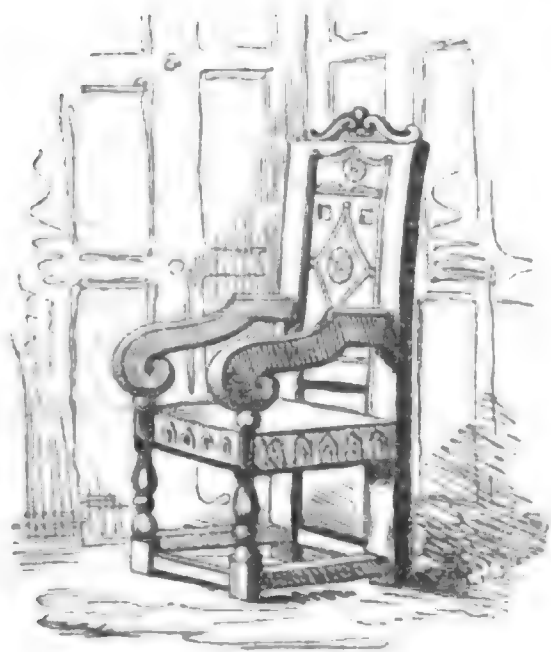
Shakspeare was received into the dramatic profession at first in a very humble rank; but his admirable wit, and the natural turn of it to the stage, soon distinguished him, if not as an extraordinary actor, yet as an excellent writer. His name is printed, as the custom was in those times, amongst those of the other players, before some old plays, but without any particular account of what sort of parts he used to play.

Mr. Rowe regrets that he cannot inform us which was the first play he wrote. More skilful research has since proved that “Romeo and Juliet,” and “Richard II. and III.,” were printed in 1597, when he was thirty-three years old; there is also some





estate had been sold out of the Clopton family for above a century at the time when Shakspeare became the purchaser, who, having repaired and modelled it to his own mind, changed the name to "New Place," which the mansion-house afterwards erected, in the room of the poet's house, retained for many years. The house and lands belonging to it continued in the possession of Shakspeare's descendants to the time of the restoration, when they were repurchased by the Clopton family. Here, in May 1742, when Mr. Garrick, Mr. Macklin, and Mr. Deane visited Stratford, they were hospitably entertained under Shakspeare's mulberry-tree by Sir Hugh Clopton. His executor, about 1752, sold New Place to the Rev. Mr. Gastrell, a man of large fortune, who resided in it but a few years, in consequence of a disagreement with the inhabitants of Stratford. As he resided part of the year at Lichfield, he thought he was assessed too highly in the monthly rate towards the maintenance of the poor; but, being very properly compelled by the magistrates of Stratford to pay the whole of what was levied on him, on the principle that his house was occupied by his servants in his absence, he peevishly declared that that house should never be assessed again; and soon afterwards pulled it down, sold the materials, and left the town. He had some time before cut down Shakspeare's mulberry-tree, to save himself the trouble of showing it those whose admiration of our great poet led them to visit the classic ground on which it stood. That Shakspeare planted this tree appears to be sufficiently authenticated, as is also the fact that the chair, of which we furnish the accompanying sketch, was for a long time in the possession of the poet, who appears to have originally acquired it through his wife, Anne Hathaway.



Shakspeare died on his birth-day, Tuesday, April 23, 1616, when he had exactly completed his fifty-second year, and was buried on the north side of the chancel, in the great church at Stratford, where a monument is placed in the wall, on which he is represented under an arch in a sitting posture, a cushion spread before him, with a pen in his right hand, and his left resting on a scroll of paper. In

addition to a short Latin inscription, there are the following lines on his monument:—

"Stay, passenger, why dost thou go so fast?  
Read, if thou canst, whom envious death hath placed  
Within this monument; Shakspeare, with whom  
Quick nature died; whose name doth deck the tomb  
Far more than cost; since all that he hath writ  
Leaves living art but page to serve his wit.

"Obiit Ano. Dni. 1616.  
"æt. 53, die 23 Apri."

The monument was originally coloured to resemble life, but was thickly covered over with white paint in the year 1793, at the instigation of Mr. Malone. The pen was long since detached by some visitor, and a recent attempt was made to abstract one of the fingers of the bust, which was actually broken off, but recovered and replaced. The removal of the coating of white paint, and the renewal of the original colours of the monument, are supposed to be practicable without the chance of injury to the original work. This interesting relic of our great dramatic bard is represented beneath.



In the year 1741 a monument was erected in Westminister Abbey, by the direction of the earl of Burlington, Dr. Mead, Mr. Pope, and Mr. Martyn. It was the work of Scheemaker, who received 300*l.* for it, after a design of Kent, and was opened in January of that year. The performers of each of the London theatres gave a benefit to defray the expenses, and the dean and chapter of Westminister took nothing for the ground. The money received by the performers at Drury Lane theatre amounted to above 200*l.*, but the receipts at Covent Garden did not exceed 100*l.*

There have been several festivals to commemorate the fame of this extraordinary poet. Our



space will not, however, admit of our describing more than one. It occurred in 1769, and is emphatically called the Grand Jubilee. "On the 6th of September, about six o'clock in the morning, the fete opened at Stratford by a triple discharge of seventeen pieces of cannon, and twelve small mortars, planted on the banks of the Avon. At eight o'clock the apartments of Mr. Garrick and Lord Spencer were serenaded by several of the Drury Lane performers, disguised in mean apparel, and with besmeared faces. These performers afterwards chanted ballads through the streets, accompanying their singing with guitars and German flutes. A little after eight Mr. Garrick went to the Town-Hall, where he was joined by the mayor and corporation, who presented him with a complimentary address, and a medallion of Shakspeare, carved on a piece of the poet's famous mulberry-tree, and richly set in gold. Then began the breakfasting, during which the company were entertained with martial music. About eleven Dr. Arne's oratorio of *Judith* was performed at the church; at the conclusion of which the company retired to the grand booth to dinner, which was served with the utmost order to more than 1000 persons. This evening concluded with a ball. On Thursday morning, the 7th, a public breakfast was given similar to that of the previous day; after which the company repaired from the Town-Hall to the amphitheatre, where the dedication-ode was performed under the direction of Dr. Arne. The recitative parts were spoken by Garrick, and it was thought that in all the characters he ever played he never evinced more power or judgment, or made a stronger impression on the minds of his audience. At the conclusion of the ode Mr. King got up in the character of a Macaroni, wholly unlooked for by the auditors, and with great apparent earnestness attacked Shakspeare, whom he censured as a very ill-bred fellow, for making people laugh or cry as he thought proper. Mr. King acted admirably, and occasioned much mirth. It was intended to make a procession to the amphitheatre of all the characters in Shakspeare's plays, but the weather being unfavourable, it was postponed to the next day, as were also the grand fireworks prepared by Mr. Angelo. During the performance the prodigious pressure of the company occasioned some of the benches to give way, but fortunately no serious injury ensued."

The Shakspearean who visits Stratford for the first time treads enchanted ground. The last 200 years seem annihilated, and between the realities which he sees with his bodily eyes, and the realities which he beholds with the more subtle but not less vivid sight of the imagination, he gets fairly thrown back to the seventeenth century. Stratford, notwithstanding some alterations within the last few years, has still an Elizabethan air. The houses generally are small and irregularly built, and many are of great antiquity. There is one beautiful specimen in the High Street in admirable preservation, which was certainly an old house in Shakspeare's day.

The free-school is still standing in which he acquired his early education, and, in the absence of proof to the contrary, it is easy to believe that some of the rude furniture was there in his school-boy days. The house in Henley Street in which he was born, and the fine old church wherein his dust is treasured, are, however, the main objects of attraction. It is painful to know that the former has suf-

fered great alterations even since the year 1765, and so long as it remains private property we have no security against its total demolition. The portion which remains unaltered consists of four rooms only, including the chamber which is said to have been the place of the poet's birth. It is small and rudely built; but the most unimaginative visitor reverentially uncovers his head as he enters. The walls are whitewashed, and literally written all over with the names of visitors. Of late years a book has been kept for these inscriptions, and they already occupy several volumes.

The birthplace of Shakspeare has long been a "place of pilgrimage" for those who have been into its neighbourhood; but of those who have left the most lasting mementos of their admiration, living certainly stands prominent. In describing his visit he says, "From the birthplace of Shakspeare a few paces brought me to his grave. He lies buried in the chancel of the parish church, a large and venerable pile, mouldering with age, but richly ornamented. It stands on the banks of the Avon, at an embowered point, and separated by adjoining gardens from the suburbs of the town. Its situation is quiet and retired: the river runs murmuring at the foot of the churchyard, and the elms which grow upon its banks droop their branches into its bosom. An avenue of limes, the boughs of which are curiously interlaced, so as to form in summer an arched way of foliage, leads up from the gate of the yard to the church porch. The graves are overgrown with grass; the grey tomb-stones, some of them nearly sunk into the earth, are half covered with moss, which has likewise tinted the old reverend building. Small birds have built their nests among the cornices and fissures of the walls, and keep up a continual flutter and chirping; and rooks are cawing and cawing about its lofty grey spire."

"We approached the church through the screen of limes, and entered by a Gothic porch, highly ornamented, with carved doors of massive oak. The interior is spacious, and the architecture and embellishments superior to those of most country churches. There are several ancient monuments of nobles and gentry, over some of which hang funeral effigies, and banners dropping piecemeal from the walls. The tomb of Shakspeare is in the chancel. The place is solemn and sepulchral. Tall elms stand before the pointed windows, and the Avon, which runs at a short distance from the walls, keeps up a low perpetual murmur. A flat stone marks the spot where the bard is buried. There are four lines inscribed on it, said to have been written by himself, and which have in them something extremely affecting. If they are indeed his own, they show that solicitude about the quiet grave which seems natural to all sensibilities and thoughtful minds:—

'Good friend for Jesus' sake, forbear  
To dig the dust enclosed here.  
Blessed be he that spares these stones,  
And cursed be he that moves my bones.'

"Just over the grave, in a niche of the wall, is a bust of Shakspeare, put up shortly after his death, and considered as a resemblance. The aspect is pleasant and serene, with a finely arched forehead, and I thought I could read in it clear indications of that cheerful, social disposition by which he was so much characterized among his contemporaries as of the vastness of his genius. The inscription memorial

his age at the time of his decease—fifty-three years; an untimely death for the world: for what fruit might not have been expected from the golden autumn of such a mind, sheltered as it was from the stormy vicissitudes of life, and flourishing in the sunshine of popular and royal favour? The inscription on the tomb-stone has not been without its effect. It has prevented the removal of his remains from the bosom of his native place to Westminster Abbey, which was at one time contemplated. A few years since also, as some labourers were digging to make an adjoining vault, the earth caved in so as to leave a vacant space almost like an arch, through which one might have reached into his grave. No one, however, presumed to meddle with his remains, so awfully guarded by a malediction; and lest any of the idle or the curious, or any collector of relics, should be tempted to commit depredations, the old sexton kept watch over the place for two days, until the vault was finished and the aperture closed again. He told me that he had made bold to look in at the hole, but could see neither coffin nor bones; nothing but dust. It was something, I thought, to have seen the dust of Shakspeare.

"Next to his grave are those of his wife, his favourite daughter Mrs. Hall, and others of his family. On a tomb close by, also, is a full-length effigy of his old friend John Combe, of usurious memory; on whom he is said to have written a ludicrous epitaph. There are other monuments around, but the mind refuses to dwell on any thing that is not connected with Shakspeare. His idea pervades the place: the whole pile seems but as his mausoleum. The feelings, no longer checked and thwarted by doubt, here indulge in perfect confidence; other traces of him may be false or dubious, but here is palpable evidence and absolute certainty. As I trod the sounding pavement, there was something intense and thrilling in the idea, that, in very truth, the remains of Shakspeare were mouldering beneath my feet. It was a long time before I could prevail upon myself to leave the place; and as I passed through the churchyard I plucked a branch from one of the few trees, the only relic I have brought from Stratford. He who has sought renown about the world, and has reaped a full harvest of worldly favour, will find, after all, there is no love, no admiration, no applause, so sweet to the soul as that which springs up in his native place. It is there that he seeks to be gathered in peace and honour among his kindred and his early friends. And when the weary heart and failing head begin to warn him that the evening of life is drawing on, he turns, as fondly as does the infant to the mother's arms, to sink to sleep in the bosom of the scene of his childhood. How would it have cheered the spirit of the youthful bard, when, wandering forth in disgrace upon a doubtful world, he cast back a heavy look upon his paternal home, could he have foreseen that, before many years, he should return to it covered with renown; that his name should become the boast and glory of his native place; that his ashes should be religiously guarded as its most precious treasure; and that its lessening spire, on which his eyes were fixed in tearful contemplation, should one day become the beacon, towering amidst the gentle landscape, to guide the literary pilgrim of every nation to his tomb!"

We have hitherto abstained from any critical notice of the works of our great dramatist, and now

purpose furnishing the substance of Dr. Johnson's view of his literary merits. Shakspeare is, above all writers, the poet of nature; the poet that holds up to his readers a faithful mirror of manners and of life. His characters are not modified by the customs of particular places, unpractised by the rest of the world; by the peculiarities of studies or professions which can operate but upon small numbers; or by the accidents of transient fashions or temporary opinions; they are the genuine progeny of common humanity, such as the world will always supply, and observation will always find. His persons act and speak by the influence of those general passions and principles by which all minds are agitated, and the whole system of life is continued in motion. In the writings of other poets a character is too often an individual; in those of Shakspeare it is commonly a species. It is from this wide extension of design that so much instruction is derived. It is this which fills the plays of Shakspeare with practical axioms and domestic wisdom. It was said of Euripides, that every verse was a precept; and it may be said of Shakspeare, that from his works may be collected a system of civil and economical prudence. Yet his real power is not shown in the splendour of particular passages, but by the progress of his fable, and the tenor of his dialogue; and he that tries to recommend him by select quotations will succeed like the pedant in Hierocles, who, when he offered his house for sale, carried a brick in his pocket as a specimen.

It will not easily be imagined how much Shakspeare excels in accommodating his sentiments to real life, but by comparing him with other authors. It was observed of the ancient schools of declamation, that the more diligently they were frequented, the more was the student disqualified for the world, because he found nothing there which he should ever meet in any other place. The same remark may be applied to every stage but that of Shakspeare. The theatre, when it is under any other direction, is peopled by such characters as were never seen, conversing in a language which was never heard, upon topics which will never arise in the commerce of mankind. But the dialogue of this author is often so evidently determined by the incident which produces it, and is pursued with so much ease and simplicity, that it seems scarcely to claim the merit of fiction, but to have been gleaned by diligent selection out of common conversation and common occurrences.

Upon every other stage the universal agent is love, by whose power all good and evil is distributed, and every action quickened or retarded. To bring a lover, a lady, and a rival into the fable; to entangle them in contradictory obligations, perplex them with oppositions of interest, and harass them with violence of desires inconsistent with each other; to make them meet in rapture, and part in agony; to fill their mouths with hyperbolical joy and outrageous sorrow; to distress them as nothing human ever was distressed; to deliver them as nothing human ever was delivered, is the business of a modern dramatist. For this, probability is violated, life is misrepresented, and language is depraved. But love is only one of many passions, and as it has no great influence upon the sum of life, it has little operation in the dramas of a poet, who caught his ideas from the living world, and exhibited only what he saw before him. He knew that any other passion, as it was regular or exorbitant, was a cause of happiness or calamity. Characters



thus ample and general were not easily discriminated and preserved, yet perhaps no poet ever kept his personages more distinct from each other. We will not say with Pope, that every speech may be assigned to the proper speaker, because many speeches there are which have nothing characteristic; but, perhaps, though some may be equally adapted to every person, it will be difficult to find any that can be properly transferred from the present possessor to another claimant. The choice is right, when there is reason for choice. Other dramatists can only gain attention by hyperbolic or aggravated characters, by fabulous and unexampled excellence or depravity, as the writers of barbarous romances invigorated the reader by a giant and a dwarf; and he that should form his expectations of human affairs from the play, or from the tale, would be equally deceived. Shakspeare has no heroes; his scenes are occupied only by men, who act and speak as the reader thinks that he should himself have spoken or acted on the same occasion: even where the agency is supernatural, the dialogue is level with life. Other writers disguise the most natural passions and most frequent incidents; so that he who contemplates them in the book will not know them in the world: Shakspeare approximates the remote, and familiarizes the wonderful; the event which he represents will not happen, but if it were possible, its effects would probably be such as he has assigned; and it may be said, that he has not only shown human nature as it acts in real exigencies, but as it would be found in trials to which it cannot be exposed. This therefore is the praise of Shakspeare, that his drama is the mirror of life; that he who has mazed his imagination, in following the phantoms which other writers raise up before him, may here be cured of his delirious ecstasies, by reading human sentiments in human language; by scenes from which a hermit may estimate the transactions of the world, and a confessor predict the progress of the passions.

His adherence to general nature has exposed him to the censure of critics, who form their judgments upon narrow principles. Dennis and Rymer think his Romans not sufficiently Roman; and Voltaire censures his kings as not completely royal. Dennis is offended that Menenius, a senator of Rome, should play the buffoon; and Voltaire perhaps thinks decency violated when the Danish usurper is represented as a drunkard. But Shakspeare always makes nature predominate over accidents; and if he preserves the essential character, is not very careful of distinctions superinduced and adventitious. His story requires Romans or kings, but he thinks only on men. He knew that Rome, like every other city, had men of all dispositions; and wanting a buffoon, he went into the senate-house for that which the senate-house would certainly have afforded him. He was inclined to show an usurper and a murderer not only odious, but despicable; he therefore added drunkenness to his other qualities, knowing that kings love wine like other men, and that wine exerts its natural power upon kings. These are the petty cavils of petty minds; a poet overlooks the casual distinction of country and condition, as a painter, satisfied with the figure, neglects the drapery. The censure which he has incurred by mixing comic and tragic scenes, as it extends to all his works, deserves more consideration. Let the facts be first stated, and then examined.

Shakspeare's plays are not, in the rigorous critical sense, either tragedies or comedies, or compositions of a distinct kind; exhibiting the state of sublunary nature, which partakes of good and evil, joy and sorrow, mingled with endless variety of proportion and innumerable modes of combination; and expressing the course of the world, in which the loss of one is the gain of another; in which, at the same time, the reveller is hasting to his wife, and the mourner burying his friend; in which the malignity of one is sometimes defeated by the frailty of another; and many mischiefs and many benefits are done and hindered without design. Out of this chaos of mingled purposes and casualties, the ancient poets, according to the laws which custom had prescribed, selected some the crimes of men, and wrote their absurdities; some the momentous vicissitudes of life, and some the lighter occurrences; some the terrors of distress, and some the gaieties of prosperity. Thus rose the two modes of imitation known by the names of tragedy and comedy, compounded intended to promote different ends by contrary means, and considered as so little allied, that we do not collect among the Greeks or Romans a single writer who attempted both.

Shakspeare has united the powers of exultation, laughter and sorrow not only in one mind, but in one composition. Almost all his plays are divided between serious and ludicrous characters, and, in the successive evolutions of the design, sometimes produce seriousness and sorrow, and sometimes levity and laughter. That this is a practice contrary to the rules of criticism will be readily allowed; but there is always an appeal open from criticism to nature. The end of writing is to instruct; the end of poetry is to instruct by pleasing. That the mingled drama can convey all the instruction of tragedy or comedy cannot be denied, because it includes both in its attractions of exhibition, and approaches nearer than either to the appearance of life, by showing how great combinations and slender designs may promote or alleviate one another, and the high and the low co-operate in the general system by unavoidable connection.

It is objected, that by this change of scenes the passions are interrupted in their progression, and that the principal event, being not advanced by a gradation of preparatory incidents, wants at last the power to move, which constitutes the perfection of dramatic poetry. This reasoning is so specious that it is received as true even by those who in daily experience feel it to be false. The interchanges of mingled scenes seldom fail to produce the intended vicissitudes of passion. Fiction cannot move so much, but that the attention may be easily transferred, although it must be allowed that pleasing melancholy may be sometimes interrupted by unwelcome levity. Let it be considered likewise, that melancholy is not pleasing, and that the disturbance of one may be the relief of another; that different passions have different habitudes; and that, upon the whole, all pleasure consists in variety. The players, whose edition divided our author's works into comedies, histories, and tragedies, seem not to have distinguished the three kinds by any very exact or finite ideas. An action which ended happily in the principal persons, however serious or distressing through its intermediate incidents, in their opinion constituted a comedy. This idea of a comedy can-

continued long amongst us; and plays were written, which, by changing the catastrophe, were tragedies to-day, and comedies to-morrow. Tragedy was not in those times a poem of more general dignity or elevation than comedy; it required only a calamitous conclusion, with which the common criticism of that age was satisfied, whatever lighter pleasure it afforded in its progress. History was a series of actions, with no other than chronological succession, independent on each other, and without any tendency to introduce or regulate the conclusion. It is not always very nicely distinguished from tragedy. There is not much nearer approach to unity of action in the tragedy of "Antony and Cleopatra" than in the history of "Richard the Second." But a history might be continued through many plays; as it had no plan, it had no limits.

Through all these denominations of the drama, Shakspeare's mode of composition is the same; an interchange of seriousness and merriment, by which the mind is softened at one time and exhilarated at another. But whatever be his purpose, whether to gladden or depress, or to conduct the story, without vehemence or emotion, through tracts of easy and familiar dialogue, he never fails to attain his purpose; as he commands us, we laugh or mourn, or sit silent with quiet expectation, in tranquillity without indifference. When Shakspeare's plan is understood, most of the criticisms of Rymer and Voltaire vanish away. The play of "Hamlet" is opened, without impropriety, by two sentinels; and, in "Othello," Iago shouts at Brabantio's window without injury to the scheme of the play, though in terms which a modern audience would not easily endure; the character of Polonius is reasonable and useful; and the grave-diggers themselves may be heard with applause.

Shakspeare engaged in dramatic poetry with the world open before him; the rules of the ancients were yet known to few; the public judgment was unformed; he had no example of such fame as might force him upon imitation, nor critics of such authority as might restrain his extravagance: he therefore indulged his natural disposition, and his disposition, as Rymer has remarked, led him to comedy. In tragedy he often writes with great appearance of toil and study, what is written at last with little felicity; but in his comic scenes he seems to produce, without labour, what no labour can improve. In tragedy he is always struggling after some occasion to be comic, but in comedy he seems to repose, or to luxuriate, as in a mode of thinking congenial to his nature. In his tragic scenes there is always something wanting, but his comic scenes often surpass expectation. His comedy pleases by the thoughts and the language, and his tragedy for the greater part by incident and action. His tragedy seems to be skill, his comedy to be instinct. The force of his comic scenes has suffered little diminution from the changes made by a century and a half, in manners or in words. As his personages act upon principles arising from genuine passion, very little modified by particular forms, their pleasures and vexations are communicable to all times and to all places; they are natural, and therefore durable; the adventitious peculiarities of personal habits are only superficial dyes, bright and pleasing for a little while, yet soon fading to a dim tint, without any remains of former lustre; but the discriminations of true passion are the colours of nature; they pervade the whole mass, and can only

perish with the body that exhibits them. The accidental compositions of heterogeneous modes are dissolved by the chance which combined them; but the uniform simplicity of primitive qualities neither admits increase nor suffers decay. The sand heaped by one flood is scattered by another, but the rock always continues in its place. The stream of time, which is continually washing the dissoluble fabrics of other poets, passes without injury by the adamant of Shakspeare. If there be in every nation a style which never becomes obsolete, a certain mode of phraseology so consonant and congenial to the analogy and principles of its respective language as to remain settled and unaltered; this style is probably to be sought in the common intercourse of life, among those who speak only to be understood, without ambition of elegance. The polite are always catching modish innovations, and the learned depart from established forms of speech in hope of finding or making better; those who wish for distinction forsake the vulgar, when the vulgar is right; but there is a conversation above grossness and below refinement, where propriety resides, and where this poet seems to have gathered his comic dialogue. He is, therefore, more agreeable to the ears of the present age than any other author equally remote, and among his other excellencies deserves to be studied as one of the original masters of our language.

These observations are to be considered not as unexceptionably constant, but as containing general and predominant truth. Shakspeare's familiar dialogue is affirmed to be smooth and clear, yet not wholly without ruggedness or difficulty; as a country may be eminently fruitful, though it has spots unfit for cultivation: his characters are praised as natural, though their sentiments are sometimes forced, and their actions improbable; as the earth upon the whole is spherical, though its surface is varied with protuberances and cavities.

Shakspeare with his excellencies has likewise faults, and faults sufficient to obscure and overwhelm any other merit. His first defect is that to which may be imputed most of the evil in books or in men. He sacrifices virtue to convenience, and is so much more careful to please than to instruct, that he seems to write without any moral purpose. From his writings indeed a system of social duty may be selected, for he that thinks reasonably must think morally, but his precepts and axioms drop casually from him; he makes no just distribution of good or evil, nor is always careful to show in the virtuous a disapprobation of the wicked; he carries his persons indifferently through right and wrong, and at the close dismisses them without further care, and leaves their examples to operate by chance. This fault the barbarity of his age cannot extenuate; for it is always a writer's duty to make the world better, and justice is a virtue independent on time or place. The plots are often so loosely formed that a very slight consideration may improve them, and so carelessly pursued that he seems not always fully to comprehend his own design. He omits opportunities of instructing or delighting, which the train of his story seems to force upon him, and apparently rejects those exhibitions which would be more affecting, for the sake of those which are more easy. It may be observed, that in many of his plays the latter part is evidently neglected. When he found himself near the end of his work and in view of his reward, he shortened the



labour to snatch the profit. He therefore remits his efforts where he should most vigorously exert them, and his catastrophe is improbably produced or imperfectly represented. He had no regard to distinction of time or place, but gives to one age or nation, without scruple, the customs, institutions, and opinions of another, at the expense not only of likelihood, but of possibility. These faults Pope has endeavoured, with more zeal than judgment, to transfer to his imagined interpolators. We need not wonder to find Hector quoting Aristotle, when we see the loves of Theseus and Hippolyta combined with the Gothic mythology of fairies. Shakspeare, indeed, was not the only violator of chronology, for in the same age Sidney, who wanted not the advantages of learning, has, in his "Arcadia," confounded the pastoral with the feudal times; the days of innocence, quiet, and security, with those of turbulence, violence, and adventure. In his comic scenes he is seldom very successful when he engages his characters in reciprocations of smartness, and contests of sarcasm; their jests are commonly gross, and their pleasantry licentious; neither his gentlemen nor his ladies have much delicacy, nor are sufficiently distinguished from his clowns by any appearance of refined manners. Whether he represented the real conversation of his time is not easy to determine; the reign of Elizabeth is commonly supposed to have been a time of stateliness, formality, and reserve; yet perhaps the relaxations of that severity were not very elegant. There must, however, have been always some modes of gaiety preferable to others, and a writer ought to choose the best. In tragedy his performance seems constantly to be worse, as his labour is more. The effusions of passion which exigence forces out, are for the most part striking and energetic; but whenever he solicits his invention, or strains his faculties, the offspring of his throes is tumour, meanness, tediousness, and obscurity. In narration he affects a disproportionate pomp of diction, and a wearisome train of circumlocution, and tells the incident imperfectly in many words, which might have been more plainly delivered in few. Narration in dramatic poetry is naturally tedious, as it is unanimated and inactive, and obstructs the progress of the action; it should, therefore, always be rapid, and enlivened by frequent interruption. Shakspeare found it an encumbrance, and, instead of lightening it by brevity, endeavoured to recommend it by dignity and splendour.

His declamations or set speeches are commonly cold and weak, for his power was the power of nature; when he endeavoured, like other tragic writers, to catch opportunities of amplification, and, instead of inquiring what the occasion demanded, to show how much his stores of knowledge could supply, he seldom escapes without the pity or resentment of his reader. It is incident to him to be now and then entangled with an unwieldy sentiment which he cannot well express, and will not reject; he struggles with it a while, and if it continues stubborn, comprises it in words such as occur, and leaves it to be disentangled and evolved by those who have more leisure to bestow upon it. Not that always where the language is intricate the thought is subtle, or the image always great where the line is bulky; the equality of words to things is very often neglected, and trivial sentiments and vulgar ideas disappoint the attention to which they are recommended by sonorous epithets and swelling figures.

But the admirers of this great poet have most reason to complain when he approaches nearest to his highest excellence, and seems fully resolved to strike them in dejection, and mollify them with tender emotions by the fall of greatness, the danger of innocence, or the crosses of love. What he does best he soon ceases to do. He is not long soft and pathetic without some idle conceit or contemptible equivocation. He no sooner begins to move than he counteracts himself; and terror and pity, as they are near in the mind, are checked and blasted by sudden frigidity. A quibble is to Shakspeare what luminous vapours are to the traveller; he follows it at all adventures; it is sure to lead him out of his way, and sure to engulf him in the mire. It has some malignant power over his mind, and its fascinations are irresistible. Whatever be the dignity or profundity of his disposition, whether he be enlarging knowledge or exalting affection; whether he be amusing attention with incidents, or enchanting it in suspense, but a quibble spring up before him and he leaves his work unfinished. A quibble is the golden apple for which he will always turn aside from his career, or stoop from his elevation. A quibble, poor and barren as it is, gave him such delight that he was content to purchase it by the sacrifice of reason, propriety, and truth. A quibble was to him, indeed, the fatal *Claypatra* for which he lost the world.

His histories, being neither tragedies nor comedies, are not subject to any of their laws; nothing more necessary to all the praise which they expect, than that the changes of action be so prepared as to be understood, that the incidents be various and striking, and the characters consistent, natural, and distinct. No other unity is intended, and therefore none is to be sought. In his other works he has well enough preserved the unity of action. He has not, indeed, an intrigue regularly perplexed and regularly unravelled; he does not endeavour to hide his design only to discover it, for this is seldom the order of real events; and Shakspeare is the poet of nature, but his plan has commonly what Aristotle requires—a beginning, a middle, and an end; one event is concatenated with another, and the conclusion follows by easy consequences. There are perhaps some accidents that might be spared, as in other poets there is much talk that only fills up time upon the stage, but the general system makes gradual advances, and the end of the play is the end of expectation. In the unities of time and place he has shown no regard, and perhaps a nearer view of the principles on which they stand will diminish their value, and withdraw from them the veneration which, from the time of Corneille, they have very generally received, by discovering that they have given more trouble to the poet than pleasure to the auditor.

The necessity of observing the unities of time and place arises from the supposed necessity of making the drama credible. The critics hold it impossible that an action of months or years can be possibly believed to pass in three hours; or that the spectator can suppose himself to sit in the theatre, while ambassadors go and return between distant kings, while armies are levied and towns besieged, while an hero wanders and returns, or till he whom they see courting his mistress, shall lament the untimely death of his son. The mind revolts from evident falsehood, and fiction loses its force when it departs from the resemblance of reality.

From the narrow limitation of time necessarily arises the contraction of place. The spectator, who knows that he saw the first act at Alexandria, cannot suppose that he sees the next at Rome, at a distance to which the dragons of Medea could, in so short a time, have transported him; he knows with certainty that he has not changed his place, and he knows that place cannot change itself; that what was a house cannot become a plain; that what was Thebes can never be Persepolis. Such is the triumphant language with which a critic exults over the misery of an irregular poet, and exults commonly without resistance or reply. It is time therefore to tell him, by the authority of Shakspeare, that he assumes, as an unquestionable principle, a position which, while his breath is forming it into words, his understanding pronounces to be false. It is false that any representation is mistaken for reality; that any dramatic fable in its materiality was ever credible, or, for a single moment, was ever credited. The objection arising from the impossibility of passing the first hour at Alexandria, and the next at Rome, supposes, that when the play opens the spectator really imagines himself at Alexandria, and believes that his walk to the theatre has been a voyage to Egypt, and that he lives in the days of Antony and Cleopatra. Surely he that imagines this may imagine more. He that can take the stage at one time for the palace of the Ptolemies, may take it in half an hour for the promontory of Actium. Delusion, if delusion be admitted, has no certain limitation; if the spectator can be once persuaded that his old acquaintance are Alexander and Cæsar, that a room illuminated with candles is the plain of Pharsalia or the bank of Granicus, he is in a state of elevation above the reach of reason or of truth, and from the heights of empyrean poetry may despise the circumscriptions of terrestrial nature. There is no reason why a mind thus wandering in ecstasy should count the clock, or why an hour should not be a century in that calenture of the brain that can make the stage a field. The truth is, that the spectators are always in their senses, and know, from the first act to the last, that the stage is only a stage, and that the players are only players. They come to hear a certain number of lines recited with just gesture and elegant modulation. The lines relate to some action, and an action must be in some place; but the different actions that complete a story may be in places very remote from each other; and where is the absurdity of allowing that space to represent first Athens, and then Sicily, which was always known to be neither Sicily nor Athens, but a modern theatre?

By supposition, as place is introduced, time may be extended; the time required by the fable elapses for the most part between the acts; for, of so much of the action as is represented, the real and poetical duration is the same. If, in the first act, preparations for war against Mithridates are represented to be made in Rome, the event of the war may, without absurdity, be represented, in the catastrophe, as happening in Pontus; we know that there is neither war nor preparation for war; we know that we are neither in Rome nor Pontus; that neither Mithridates nor Lucullus are before us. The drama exhibits successive imitations of successive actions, and why may not the second imitation represent an action that happened years after the first, if it be so connected with it that nothing but time can be supposed to intervene? Time is, of all modes of existence, most obsequious

to the imagination; a lapse of years is as easily conceived as a passage of hours. In contemplation we easily contract the time of real actions, and therefore willingly permit it to be contracted when we only see their imitation.

Voltaire expresses his wonder that our author's extravagancies are endured by a nation which has seen the tragedy of "Cato." Let him be answered, that Addison speaks the language of poets, and Shakspeare of men. We find in "Cato" innumerable beauties which enamour us of its author, but we see nothing that acquaints us with human sentiments or human actions; we place it with the fairest and the noblest progeny which judgment propagates by conjunction with learning; but "Othello" is the vigorous and vivacious offspring of observation impregnated by genius. "Cato" affords a splendid exhibition of artificial and fictitious manners, and delivers just and noble sentiments, in diction easy, elevated, and harmonious, but its hopes and fears communicate no vibration to the heart; the composition refers us only to the writer; we pronounce the name of Cato, but we think on Addison.

The work of a correct and regular writer is a garden accurately formed and diligently planted, varied with shades, and scented with flowers; the composition of Shakspeare is a forest, in which oaks extend their branches, and pines tower in the air, interspersed sometimes with weeds and brambles, and sometimes giving shelter to myrtles and to roses; filling the eye with awful pomp, and gratifying the mind with endless diversity. Other poets display cabinets of precious rarities, minutely finished, wrought into shape, and polished into brightness. Shakspeare opens a mine which contains gold and diamonds in inexhaustible plenty, though clouded by incrustations, debased by impurities, and mingled with a mass of meaner minerals.

The sonnets of Shakspeare have been justly admired by every person capable of appreciating their exquisite pathos and delicacy of feeling, and we cannot do better than close the present article by selecting two of his sonnets, the first devoted to truth, and the last to love, both of which are unrivalled in their character.

## TRUTH.

"O how much more doth beauty beauteous seem  
By that sweet ornament which truth doth give!  
The rose looks fair, but fairer we it deem,  
For that sweet odour which doth in it live.  
The canker blooms have full as deep a dye  
As the perfumed tincture of the roses,  
Hang on such thorns, and play as wantonly  
When summer's breath their masked bud discloses:  
But, for their virtue only is their show,  
They live unwooded, and unrespected fade;  
Die to themselves. Sweet roses do not so:  
Of their sweet deaths are sweetest odours made:  
And so of you, beauteous and lovely youth,  
When that shall fade, my verse distils your truth."

## LOVE.

"Let me not to the marriage of true minds  
Admit impediments. Love is not love  
Which alters when it alteration finds,  
Or bends with the remover to remove;  
O no! it is an ever-fixed mark  
That looks on tempests and is never shaken;  
It is the star to every wandering bark,  
Whose worth's unknown, although his height be taken.  
Love's not Time's fool, though rosy lips and cheeks  
Within his bending sickle's compass come;  
Love alters not with his brief hours and weeks,  
But bears it out even to the edge of doom:  
If this be error, and upon me prov'd,  
I never writ, nor no man ever loved."





the morning of the 27th of November, 1781, one of the proudest in the annals of war; when the Spanish floating batteries were destroyed, and British magnanimity shared with British valour in the honours of the victory. From Titchfield Street he removed to Acton, keeping an apartment, which he occasionally occupied, in London Street, Fitzroy Square; and from Acton he removed to Chiswick, where he had not resided long before he was attacked by dropsy in the chest, which terminated his life at the age of seventy-four, on the morning of Sunday, the 25th of July.

**SHARP, JAMES.**—This celebrated prelate was a native of Banffshire, and born in 1618. He was early destined, by his family, for the ministry. With this view he was placed at the Marischal college in Aberdeen, but, objecting to take the "solemn league and covenant," quitted the university, and came to London. During the civil wars he returned to his native country, and obtained a professorship in the university of St. Andrew's. His eloquence and reputation caused him to be selected, by the moderate presbyterian party in Scotland, to advocate their cause with the protector, Cromwell, against the demands of the more rigid Calvinists; and he was subsequently sent to Breda, by Monk, for the purpose of procuring the sanction of Charles II. to the proposed settlement of the ecclesiastical affairs of Scotland. He returned to Scotland, and delivered to some of the ministers of Edinburgh a letter from the king, in which the latter promised to protect the government of the church of Scotland, "as it is settled by law." The clergy, understanding this declaration in its obvious sense, were satisfied; but it subsequently appeared that Sharp had in view to subvert the church government, which he affected to maintain, pleading to the friends of episcopacy that this letter would pledge the king to nothing, as the parliament had only to establish episcopacy to transfer the pledge of the monarch to its support. The presbytery being accordingly overturned by parliament, Sharp was rewarded with the primacy, and appointed archbishop of St. Andrew's. The wanton cruelties which followed, confirmed the horror entertained against him, and raised the fury of some of his more bigoted opponents to attempts against his life. In 1678 he narrowly escaped assassination from the hand of James Mitchell, an enthusiast, who was some time after taken and executed. A similar attempt, the following year, was more successful. His carriage in which he was travelling on Magnus Muir, about three miles from St. Andrew's, on the 3rd May, 1679, was met by some fanatics, headed by John Balfour of Burley, who were waiting there to intercept a servant of the archbishop's, named Carmichael. To tempers thus heated by fanaticism, the appearance of the archbishop himself was deemed a sign of the intention of Providence to substitute a more important victim; and, regardless of the tears and entreaties of his daughter, they dragged him from his carriage, and despatched him with their swords, with which they inflicted no less than twenty-two wounds.

**SHARP, GRANVILLE,** was born at Durham, in November 1735. Early in life he left his native city, where his education had been but superficial, and, having repaired to London, was bound apprentice to a linen-draper of the name of Halsey, a quaker, residing on Great Tower Hill. On the death of his

master he was "turned over to a presbyterian, or rather, as he was more properly called, an independent;" he afterwards lived "with an Irish papist;" and also with "another person, who had no religion at all." In consequence of his controversies with a Socinian, Granville, about this period, betook himself to the study of the Greek tongue; while he learned Hebrew for the express purpose of being able to dispute with a learned Jew. In 1758 he obtained a subordinate appointment in the ordnance-office; and in 1765 engaged in a literary controversy with Dr. Kennicott, the learned publisher of the Hebrew Bible. Nearly at the same time "his attention was directed by chance to the sufferings of a race of men who had long been the sport and victims of European avarice. In the first moments of his action he had no other object in view than the relief of a miserable fellow-creature, struggling with disease and extreme indigence; but such was then, under heaven, the widely increasing spirit of social charity, that England was destined shortly to behold (and to be herself the scene of the extraordinary spectacle) a private and powerless individual standing forward, at the divine excitement of mercy, to rescue those whom the force of disgraceful custom injuriously bound in chains;—to see him, when opposed in his benevolent efforts, arm himself by the study of our laws, to assert the unalterable course of justice, and for that end prepare to resist the formidable decisions of men who had filled the highest stations in our courts of judicature; maintaining his ground against them with unanswerable arguments, and finally overthrowing the influence of authoritative, but unjust opinions;—an event not more glorious to the individual himself than to our country's constitution, of which it demonstrated the mild and liberal spirit, friendly to every consideration that can be suggested for the benefit of mankind." Jonathan Strong, an African, originally a slave to Mr. David Lisle, a lawyer of Barbadoes, was brought to England by his master, who, after treating him with great brutality, and reducing the poor wretch to a state that rendered him useless, actually turned him adrift in the street. By the united care of Mr. Granville Sharp and his brother William, the negro was restored to health, and placed in service; but on being seen in his improved condition, by his *quondam* master, he was seized, and carried to the Poultry Compter, whence he was rescued by the subject of this memoir, and finally obtained his liberty, notwithstanding a challenge had been delivered and a law-suit commenced.

Perceiving that on this occasion the current of legal opinion ran strongly against him, and that even his own professional advisers doubted the justice of his arguments, Mr. Sharp devoted himself, for nearly two years, to the study of the laws, so far, at least, as concerned the liberty of person in British subjects. This gave rise to a tract "On the Injustice of Tolerating Slavery in England," in which he combated the opinions of a York and a Talbot, by the authority of Lord Chief Justice Holt, who maintains a contrary doctrine. His success was complete. Meanwhile his uncle, the Rev. Granville Wheler, strongly and repeatedly pressed his nephew to enter into holy orders; and at the same time offered to resign a living of 300*l.* per annum in his favour: but this was repeatedly, yet respectfully declined.

His next exploit, which occurred in 1768, was to



bring an action, and rescue from slavery in Barbadoes, a female slave of the name of Hylas, who had been kidnapped, taken from her husband, and sent thither. Notwithstanding this decision, "a black girl, the property of J. B., eleven years of age, who is extremely handy, &c.," was actually advertised for sale, in one of the London newspapers, during the course of the very next year! At no great distance of time, a third case of enormous oppression came under the notice of Mr. Sharp, who, at the request and at the expense of Mrs. Banks, mother to the late Sir Joseph, released Thomas Lewis, an African, who had been forcibly carried on board a ship in the Downs, to be transported to Jamaica, by means of a writ of habeas corpus. An action was brought by the pretended owner, but a jury, by an unanimous verdict, declared "that he possessed no property in him."

About this period it became evident that, although several verdicts had been actually obtained in favour of African slaves, their general right to freedom in England was still an unsettled question, wholly dependent on the fluctuations of opinion, and not as yet solemnly recognised by the laws. At length the case of James Somerset occurred, who had been brought over from Jamaica by Mr. Charles Stewart, and on leaving his service was seized unawares, and shipped for that island. On this occasion Mr. Sharp received the most generous offer of professional assistance on the part of Mr. Hargrave, who distinguished himself greatly by his very judicious, apposite, and learned arguments against the legal existence of slavery in England. On February 7th, 1772, this cause was brought on before the lord chief justice Mansfield, assisted by the justices Ashton, Willes, and Ashhurst; and after two adjournments, and the hearing of five counsel, the serjeants Davy and Glynn, with Messrs. Mansfield, Hargrave, and Alleyne, all of whom appear to have most generously declined fees on this occasion, the negro was discharged, on the principle,—“That as soon as any slave sets his foot on English ground, he becomes free.”

The noble conduct pursued by the subject of our memoir produced a lasting friendship on the part of Dr. Fothergill, a most amiable and humane physician, who resided in London. It also occasioned a correspondence with Anthony Bereget, who was labouring to extirpate slavery in North America; and, indeed, to the honour of the quakers, they have since released all the bondmen in their service from captivity, and retained them in the character of hired servants. In 1772 we find Mr. G. Sharp interesting himself in behalf of the Caribbs in the island of St. Vincent's, whose chief crime, it is here hinted, consisted in having better lands than their white neighbours. On the unhappy dispute taking place between the parent country and her colonies, he declared, in a letter to Governor Franklin, that in his opinion "the British parliament had no right to make any laws whatever, binding on the colonies; and that the king (not the king, lords, and commons, collectively) is their sovereign; and that the king, with their respective parliament, is their only legislator." Nor did he stop here; for so conscientious was he, that on hearing of the first battle in America, and finding that a large demand had been made on his office for ordnance stores, he resigned his situation at the board, the salary of which had been lately

augmented, although nearly the whole of his patrimony had been expended in acts of beneficence.

Time was now found for various literary publications; the principal of these were, a little work entitled "A Short Introduction to Vocal Music;" "Remarks concerning the Encroachments on the River Thames, near Durham Yard;" a tract against duelling; "A Declaration of the People's Natural Right to share in the legislature;" and a "Plan for the Gradual Abolition of Slavery in the Colonies." Nor had his unwearied performance of duties of every kind precluded an attention to his favourite pursuits of science and taste, or the exercise of those talents which enabled him to prosecute them. The cultivation of musical learning was customary in Mr. Sharp's family. He himself loved the theory and enjoyed the practice of music as adapted to professional purposes. He was not, nor did he aim at being, a tasteful performer; and the most studied execution gave him little pleasure. Singing and playing were his favourite recreations; and he played on the common English flute, clarionet, hautboy, and double flute. He had constructed, if not invented, a harp with two rows of strings, called a traverse harp, in which he accompanied his own voice in singing. At the Sunday evening concerts, which were held alternately at the houses of his brothers, James and William, he beat the kettle-drums. Those concerts consisted wholly of performances of sacred music, in which voices and instruments were united to swell the praises of the Supreme Being. The family band was augmented by the gratuitous assistance of the most eminent professional performers.

In 1776 commenced Mr. Sharp's acquaintance with General Oglethorpe, the founder of the colony in Georgia, in consequence of the perusal of "the act of retribution." A friendship was now formed, which lasted through life, and extended to the widow of the latter, who bequeathed to him a manor in Essex. At the war with the colonies had now taken a new turn, seamen of all descriptions were frequently torn from their families, both on land and water. This excited the attention and aroused the indignation of our patriot, who exerted himself powerfully in behalf of "impressed citizens." In consequence of his influence and information, the corporation of London interposed in behalf of one of its freemen, and actually obtained his liberation, after an appeal to a court of king's bench. In 1783 it appears that 13 negroes "had been thrown alive into the sea, from on board an English slave-ship." This was done by the master, under pretext that he might be distressed for want of water; and he accordingly destroyed the most sickly of his cargo. On his return to England the owners of the ship claimed from the insurers the full value of those drowned slaves; but they denied the existence of the alleged necessity, and a court of justice; and this contest of pecuniary interest brought to light a scene of horrid brutality. It is painful to relate that Mr. Sharp failed to tempt to try Luke Collingwood, the commander of the ship, for murder. In 1786 he engaged with others, in a plan for settling a colony of negroes and people of colour at Sierra Leone. But partly from the disputes among the settlers, and partly from the badness of the climate, and, finally, in consequence of being twice plundered by the coast-guard, this did not prove a flourishing institution. Government, indeed, interposed, and a supply of money

granted; but the undertakers were obliged at length to relinquish their project, after a severe loss. This ill-fated colony was accordingly surrendered to the crown.

In 1787 a society was formed for the abolition of the slave-trade between the colonies of England and the coast of Africa. In his capacity of chairman, our worthy and venerable patriot had an interview with Mr. Pitt, who recurred to delays and promises, but effected nothing. The boon was reserved for the administration of Mr. Fox and Lord Grenville; and it is here observed of the former, that this great man expressed himself thus on his death-bed: "Two things I wish earnestly to see accomplished; peace with Europe, and the abolition of the slave-trade; but, of the two, I wish more the latter." On receiving intelligence that the abolition bill had passed both houses of parliament, Mr. Sharp is said to have immediately fallen on his knees, and piously poured forth his devotion and gratitude to his Creator.

In 1780 the first Bible society was instituted, for the express purpose of "opposing the rapid decay of piety and religion;" and, on this occasion, the subject of this memoir took an active and decided part. We next find him subscribing to the London society for promoting Christianity among the Jews; but he does not appear to have displayed any extraordinary degree of zeal on this occasion. It was far otherwise in respect to the African institution, of which he became a warm and efficient member. He considered that society as tending greatly to promote humanity and civilization among a people rendered barbarous by a vile and perfidious traffic in their fellow-creatures; and he devoted his pen, his time, and his fortune, to forward so laudable a purpose. He was accordingly chosen one of the directors, and contributed not a little, by his name and exertions, to ensure its prosperity. His conduct as chairman of the protestant union is not so likely, in the present age, to obtain general approbation. He opposed the system of popery, as subversive of the principles of genuine liberty; and, accordingly, took a lively interest in the discussion of the Roman catholic question, the object of which was to extend the rights and franchises of our fellow-subjects in Ireland.

At length, after a short illness, this pious and worthy man expired on the 6th July, 1813, in the seventy-eighth year of his age.

**SHARPE, GREGORY**, an oriental scholar, who was a native of Yorkshire. He entered holy orders, and obtained the appointment of preacher at a chapel in Westminster, and also became chaplain to the king. He devoted all his leisure to literature, and was the author of several able works: among them we may mention that "On the Origin of Languages, and the Powers of Letters," with an Hebrew lexicon. His death took place in 1771.

**SHAW, GEORGE**, a distinguished writer on natural history, who was for many years one of the librarians at the British museum, and also filled the office of assistant keeper of the cabinet of natural history. He published several valuable works, the principal of which are entitled, "General Zoology," "Zoological Lectures," and "The Zoology of New Holland." His death took place in 1813.

**SHAW, STEBBING**, a celebrated topographical writer, who was born in 1762, at Stone, in Staffordshire, in the neighbourhood of which town his mother inherited a small landed estate, which descended to

her only son. He received the rudiments of his education at the school of Repton, near Hartshorn, after which he in 1780 became a resident member of Queen's college, in Cambridge. At this period his first literary predilections were fixed on English poetry. But even this partiality yielded to his propensity for music, in which his performance on the violin occupied a large portion of his time, and he had already attained considerable excellence. In due time he took his degree of B. A., was elected to a fellowship, and went into orders. Not long afterwards, the intimacy which, for almost half a century, had subsisted between his father and his neighbour, Sir Robert Burdett, of Foremark, induced him to undertake the care of his son. With this pupil he made a tour to the Highlands of Scotland in the autumn of 1787, of which he kept a diary. This diary, originally composed merely for private amusement, he afterwards inconsiderately published, and thus, it must be confessed, made his first appearance as an author with some disadvantage. In the following year he made a tour to the west of England, of which he published an account. The book was well received, and though the style is not simple and easy, yet it discovered an attention to the history of families and property, to which his industrious researches were afterwards directed with considerable success. In 1789, about the time of the publication of his tour, he obtained admission to the reading-room of the British museum. His account of the vast stores of topographical and genealogical materials deposited there appeared in a periodical publication, entitled "The Topographer," which commenced in the spring of 1789, and was carried on for more than two years, during which many useful materials towards the topographical history of the kingdom were communicated. Amongst other researches Mr. Shaw spent part of the summer of 1790 in Sussex, and visited very many parishes, and collected a large store of church notes, of which only a small number was exhausted when the work closed. In these perambulations his own faithful and constantly exercised pencil enabled him to be doubly useful. In the summer of 1791 Mr. Shaw retired to his father's house at Hartshorn. Here, still amusing himself with topographical researches, he soon afterwards, during his frequent visits into Staffordshire, conceived the idea of undertaking the history of that county. The plan succeeded, for instead of confining himself merely to the dry investigations of antiquarian lore, he conciliated by an attention awake to every thing which the title of his work could comprehend. Natural history, agriculture, scenery, manufactories, and arts, all excited his curiosity, and flattered the various turns of those by whom the acquisition of his materials was facilitated. At length he discovered and obtained the MSS. written and collected by Dr. Wilkes for a similar undertaking, which had long been supposed to be lost. From the moment of this acquisition his success became certain, the expectation of the county rapidly increased, and he received countenance and assistance from every quarter. He had already made a great variety of drawings of mansions, churches, monuments, and antiquities. He now employed four years in augmenting and digesting his collections, and about 1796 began to print the first volume, which was laid before the public in August 1798, and answered, and indeed exceeded, the expectations it had raised. In 1801 he pub-



lished the first part of his second volume, which was in all respects equal to the former. He had now succeeded his father, who died at the close of 1799, in the living of Hartshorn, a village rendered remarkable as the birthplace of the celebrated Dean Stanhope, whose father enjoyed this preferment. Here he spent the summer, and found some relaxation from his severe studies in improving his house and garden. But his enjoyments were not uninterrupted. A bilious habit rendered him perpetually subject to slow fevers, and fatigue of exercise in a burning sun now brought on a more fierce attack. He recovered, however, and returned to London in the winter of 1801, and went on with his work. But it was soon perceived that his constitution had received an alarming shock. Early in the spring he found himself unfit for his usual occupations. A new attack of fever ensued, but from this too he was at length restored. All application to books was now prohibited, and in June or July it was deemed advisable for him to pay a visit to the Kentish coast, attended by his only relation, the daughter of his father by a second wife. They went first to Ramsgate, and thence removed to the more quiet seclusion of Sandgate, near Hythe. Here he passed the autumn, and was so well that he joined some friends in a few days' expedition to the opposite coast, and visited Boulogne. Towards the end of October 1802 his disorder suddenly returned with more violence than before. After a struggle of ten days it was deemed right to remove him to London for better advice, where he died on the 28th of that month.

SHAW, THOMAS, a celebrated English traveller, who was born at Kendal, in Westmoreland, about 1692. He received his education at the grammar school of that place, and was admitted of Queen's college, Oxford, in 1711, where he took the degree of B. A. in July 1716; after which he went into orders, and was appointed chaplain to the English factory at Algiers. During his absence he was chosen fellow of his college, and at his return took the degree of D.D. in 1741. He published the first edition of his *Travels at Oxford* in 1738, and bestowed on the university some natural curiosities, and some ancient coins and busts which he had collected in his travels. On the death of Dr. Felton in 1740, he was nominated by his college principal of St. Edmund Hall, which he raised from a ruinous condition by his munificence, and was presented at the same time to the vicarage of Bramley, in Hants. He was also regius professor of Greek at Oxford till his death, which took place in 1751.

SHEE, MARTIN ARCHER.—This celebrated portrait painter was a native of Ireland, and was as much distinguished as a poet, as by his talents as an artist. His works consist of "Elements of Art, a Poem;" "Rhymes on Art, or the Remonstrance of a Painter;" "A Letter to the President of the British Institution, on the Encouragement of Historical Painting;" and "The Commemoration of Reynolds, and other Poems." He died in 1830, having first attained high rank in the royal academy.

SHEFFIELD, JOHN BAKER HOLROYD, EARL OF.—This nobleman was the friend of Gibbon, and the editor of his works. After finishing his education he entered the army, and obtained the command of a troop of light horse, called the Royal Foresters, under the marquis of Granby, as early as 1760. The short duration of the war precluded all

opportunity of promotion; consequently Mr. Holroyd obtained no higher rank than that of captain. On the ratification of peace, three years afterwards, he passed over to the continent, and travelled through the principal states of Europe. It was during this absence from England that he commenced an acquaintance, at Lausanne, with the celebrated historian of the Roman empire, who thus alludes to it in the interesting autobiography prefixed to his "Miscellaneous Works." "In my second visit to Lausanne, which was in 1764, among the crowd of my English companions, I knew and esteemed Mr. Holroyd (now Lord Sheffield), and our mutual attachment was renewed and fortified in the subsequent stages of our Italian journey. Our lives are in the power of chance, and a slight variation on either side, in time or place, might have deprived me of a friend, whose activity, in the ardour of youth, was always promoted by a benevolent heart, and directed by a strong understanding."

In 1767, Captain Holroyd, having returned to his native country, united himself to Miss Abigail War, the only daughter of a gentleman of considerable opulence. His marriage with this lady, of whom Gibbon entertained a very exalted opinion, is thus jocosely alluded to in one of the historian's letters to his friend, dated Bereton, April 29, 1767:—"I happened to-night to stumble upon a very odd piece of intelligence in the 'St. James's Chronicle;' it related to the marriage of a certain Monsieur Olive (the name was so spelt in the newspapers), formerly captain of hussars. I do not know how it came into my head that this captain of hussars was not unknown to me, and that he might possibly be an acquaintance of yours. If I am not mistaken in my conjecture, pray give my compliments to him, and tell him from me, that I am at least as well pleased he is married as if I were so myself. Assure him, however, that though, as a philosopher, I may prefer celibacy, yet as a politician, I think it highly proper that the species should be propagated; assure him, even, that I am convinced that if celibacy be exposed to fewer miseries, marriage can alone promise real happiness, since domestic enjoyments are the source of every good. May such happiness as is bestowed on few, be given to him; the transient blessings of beauty, and the more durable ones of fortune and good sense, and an amiable disposition."

In 1780, Colonel Holroyd, having expressed an inclination to be returned to parliament, had the good fortune to be elected, without any opposition, for Coventry. He did not possess any property in that place, or its vicinity: his election was in all probability the consequence of a temporary residence there, and an occasional connexion with the inhabitants; that city having been for some time the headquarters of the Sussex regiment of light dragoons.

On December 10th, 1780, Colonel Holroyd experienced a signal mark of the royal favour. His majesty advanced him to the peerage of Ireland, by the name, style, and title of Lord Sheffield, Baron of Dunamore, in the county of Meath. And by letters from St. James's, 17th September, 1783, his majesty was pleased further to create him Baron Sheffield of Roscommon, extending the honour in failure of heirs male on his issue female.

Towards the close of the American war, Lord Sheffield began to study the nature of the country.

revenues, and resources of this country. He also became, for the first time, an author; and, in a publication on the trade of the United States of America, gave abundant proofs of his industry to investigate, and sagacity to develop, the interests of Great Britain. He strenuously advocated the maintenance of the navigation act and the extension of the carrying trade of this country; and when Mr. Pitt, "in his youthful ardour (to use his lordship's own words) for grasping the advantages of the American commerce, brought in a bill for the provisional establishment and regulation of trade and intercourse between the subjects of Great Britain and those of the United States of America," Lord S. saw the dangerous tendency of the measure, and opposed it with becoming firmness. "Had it passed into a law," adds he, "it would have affected our most essential interests in every branch of commerce, and, in every part of the world, it would have deprived of their efficacy our navigation laws, and undermined the naval power of Britain."

When the abolition of the slave trade was attempted in 1792, and both Fox and Pitt supported the measure, Lord Sheffield reprobated the strong language made use of by these gentlemen, and took an opportunity in the course of the debate to attempt a justification of the character of the notorious Captain Kimber, then in Newgate, whom his lordship represented as a cruelly injured man. In the event, however, Lord Sheffield assented to the proposition of putting a stop to the importation of negroes into the colonies; but the acquiescence in his measure was given in so reluctant a manner that it looked more like a compromise than a cheerful compliance with a just and necessary suggestion.

In 1793, Lady Sheffield died, and shortly afterwards Gibbon came to England. We give the arrival of Mr. Gibbon's visit at Sheffield Place, in his lordship's own words:—"Mr. Gibbon had engaged to pass a year with me in England; with an alertness by no means natural to him he almost immediately took a circuitous journey along the frontiers of an enemy worse than savage, within the sound of theirannon, within the range of the light troops of the different armies, and through roads ruined by the enormous machines of war.

"The readiness with which he engaged in this kind of office, at a time when a selfish spirit might have pleaded a thousand reasons for declining so hazardous a journey, conspired, with the peculiar charms of his society, to render his arrival a cordial to my mind. I had the satisfaction of finding that his own delicate and precarious state of health had not suffered in the service of his friend. He arrived at the beginning of June at my house in Downing street, in good health; and after passing about a month with me there, we settled at Sheffield Place for the remainder of the summer, where his wit, learning, and cheerful politeness, delighted a great variety of characters."

Lord Sheffield enjoyed the society of his celebrated friend until October, when he took his departure to visit Mrs. Gibbon, and subsequently Lord Spencer,

Althorpe. Excepting only a visit to Lord Egremont and Mr. Hagley, Lord Sheffield and Mr. Gibbon were never absent from Sheffield Place until the latter bade farewell to him entirely. The society

of his lordship's seat was entirely of a literary description; Messrs. North, Jekyll, Douglas, and

Hagley, were often guests at Sheffield Place during Mr. Gibbon's stay. A few months afterwards the historian paid his lordship a second visit, but the unfortunate state of Mr. Gibbon's health precluded all enjoyment to either party. He returned to London in a few weeks, where he died of the disease under which he had been suffering so acutely during his last visit.

The affectionate attentions which Gibbon received at all times, but more especially during his last illness, from Lord Sheffield and his amiable family, entitle them to the highest commendation. On his death, he constituted Lord Sheffield, in conjunction with John Thomas Butt, Esquire, his executors. In the will, his lordship is distinguished in the most flattering manner. "I constitute and appoint John Lord Sheffield, &c. &c. &c. I shall indulge these gentlemen in the pleasure of this last disinterested service, without wronging my feelings, or oppressing my heirs, by too light or too weighty a testimony of my gratitude. My obligations to the long and active friendship of Lord Sheffield, I could never sufficiently repay." On the publication, by Lord Sheffield, of his valuable edition of the miscellaneous writings of Gibbon, he received many highly complimentary letters, and from persons, too, whose opinions were really valuable.

In 1800 his lordship published a work entitled "Remarks on the Deficiency of Grain, occasioned by the bad harvest of 1799; on the means of present relief and future plenty; with an appendix, containing accounts of all the corn imported and exported, with the prices from 1697 to the 10th October, 1800."

In July 1798 Lord Sheffield's important services to the political economy of the country, both as a senator and an author, were rewarded by an elevation to the British house of lords, by the title of Lord Sheffield, of Sheffield, in Sussex. His lordship closed a long and eminently useful life on the 30th of May, 1821.

Lord Sheffield was the author of a variety of pamphlets, principally referring to commercial and political economy. Gibbon has given the following character of his lordship's works:—

"The sense and spirit of his (Lord Sheffield's) political writings have decided the public opinion on the great questions of our commercial interests with America and Zealand. The sale of his 'Observations on the American States' was very considerable; their effect beneficial: the navigation act, the palladium of Britain, was defended, and perhaps saved, by his pen; and he proves, by the weight of fact and argument, that the mother-country may survive and flourish after the loss of America. My friend has never cultivated the arts of composition; but his materials are copious and correct, and he leaves on his paper the clear impression of an active and vigorous mind. His 'Observations on the Trade, Manufactures, and Present State of Ireland,' were intended to guide the industry, to correct the prejudices, and to assuage the passions of a country which seemed to forget that she could be free and prosperous only by a friendly connexion with Great Britain. The concluding observations are written with so much ease and spirit that they may be read by those who are the least interested in the subject."

SHEFFIELD, JOHN, duke of Buckingham, a celebrated nobleman who was born in 1649, was the son of the earl of Mulgrave, to whose title he succeeded in 1658. At the age of seventeen he engaged



as a volunteer in the first Dutch war. On his return, by the union of wit and spirit so agreeable to Charles II., he became a great favourite at court. On the accession of James II. he was made lord chamberlain, and his attachment to that sovereign induced him to take a seat in the ecclesiastical commission, and practise other compliances, though he opposed many of the counsels which brought ruin on his master. At the revolution he took the part of an anti-courtier, but in 1694 became member of the cabinet. On the accession of Anne, to whom he is said once to have been a suitor, he was advanced to the dukedom of Buckingham; but the jealousy of the duke of Marlborough drove him from office until the change of 1710, when he was made first steward of the household, and then president of the council under the administration of Harley. After the death of Anne he employed his time chiefly in literary pursuits, until his death in 1720. His literary fame was mainly assisted by his rank and influence in his own day. In his "Essay on Satire" he was supposed to have been assisted by Dryden; and few of his other pieces merit attention. His widow published a splendid edition of his works in 1723, in two volumes quarto; the first of which contained his poems upon various subjects, and the latter his historical memoirs, character, speeches, and essays.

SHELBY, ISAAC, a distinguished American revolutionary officer, who was born in 1750, near Hagers Town, Maryland. He received a common English education in Fredericktown, and acted as a deputy sheriff in Frederic county previous to his becoming of age. In 1774 he was appointed a lieutenant in the expedition under Lewis, against the Shawanees and other Indian tribes north-west of the Ohio. In 1776 the committee of safety in Virginia appointed him captain of a minute company—a species of troops organized upon the first breaking out of the revolution—but not called into service from the extreme frontier on which he lived; and soon after he was appointed, by the governor of Virginia, a commissary to supply rations for the militia posted in several garrisons to guard the back settlements, and to lay in supplies for a grand treaty, to be held at the Long Island of Holston river, with the Cherokees. These supplies were not to be obtained nearer than Staunton in Virginia, a distance of 300 miles; and to accomplish it required the exertion of all the energy, enterprise, and perseverance, which marked his character. In 1778 he was engaged in the commissary department to provide supplies for the continental army, and for a formidable expedition against the north-western Indians. He was also appointed by Governor Henry to furnish supplies for a campaign against the Chickamoggy Indians—a numerous banditti on the south side of the Tennessee river, under the control of a daring Cherokee chief called Draggon Canoe; who, after his defeat at the Long Island of Holston in 1776, had declared eternal war against the whites. The frontiers from Georgia to Pennsylvania suffered from their depredations more than from all the other hostile tribes together. Owing to the poverty of the treasury the government was unable to advance the necessary funds, and the whole expense of the supplies, including transportation, was sustained by his individual credit. In the spring of the same year he was elected a member of the Virginia legislature from Washington county, and in the autumn was commissioned by Governor Jefferson as a major in the escort of guards to the commissioners for extending

the boundary between Virginia and North Carolina. After the surrender of Charleston, and the loss of the southern army in 1780, he devoted himself to the military service of his country, and throughout the residue of the revolutionary struggle was actively engaged in fighting her battles in the south. For his conduct in the battle of King's mountain in 1780, he received a vote of thanks and an elegant sword from the legislature of North Carolina.

In 1781 he was chosen a member of that body, and the following year was re-elected. He was also appointed one of the commissioners to settle the pre-emption claims on the Cumberland river, and arrange the lands allotted to the officers and soldiers of the North Carolina line, south of where Nashville now stands. After the separation between Virginia and Kentucky, and the formation of a constitution for the latter state by a convention, of which Colonel Shelby was a member, he was chosen governor of Kentucky in 1792. From 1796, after the expiration of his term of office, until 1812, he lived in retirement, discharging no public duty whatever, except that of elector for president and vice-president, to which he was invariably called. In the latter year he was again chosen governor, and during the war was zealous in his exertions to aid the common cause. In 1813 he marched at the head of 4000 men across the state of Ohio, to the frontier, where General Harrison commanded the American forces. In 1820 he experienced a paralytic stroke, which rendered his right arm useless, and occasioned a slight lameness during the remainder of his life.

SHENSTONE, WILLIAM, an English poet, was born in November 1714, and after completing the rudiments of his education at Hales Owen, in Shropshire, he was sent to Pembroke college, Oxford. While there he devoted much of his time to poetical composition, and in 1737 published a Miscellany, but without his name. In 1741 appeared his "Judgment of Hercules," addressed to Mr. Lyttelton, whose interest he supported with great warmth at an election; this was next year followed by the "Schoolmistress." Mr. Dolman, who was his guardian, died in 1743, and the care of his own fortune now fell upon him. He took the whole estate into his own hands, more to the improvement of its beauty than the increase of its produce. This employment made him fond of rural pleasures and rural elegance: "he began from this time to point his prospects, to diversify his surface, to entangle his walks, and to wind his water, which he did with such judgment and such fancy, made his little domain the envy of the great and the admiration of the skilful; a place to be visited by travellers, and copied by designers. Whether to plant a walk in undulating curves, and to place a bench at every turn where there is an object to catch the view, to make water run where it will be heard, and to scintillate where it will be seen; to leave intervals where the eye will be pleased, and to thicken the plantations where there is something to be hidden, demands great powers of mind." Shenstone spent so much time and money on his estate that he became deeply involved in debt; which circumstance, no doubt, hastened his death, which took place in 1763, and he was buried in his native place. Gray, the poet, who speaking of him, says—

"I have read too an octavo volume of 'Shenstone's Letters.' Poor man! he was always waiting for money, for fame, and other distinctions; and he

whole philosophy consisted in living against his will in retirement, and in a place which his taste had adorned, but which he only enjoyed when people of note came to see and commend it: his correspondence is about nothing else but this place and his own writings, with two or three neighbouring clergymen, who wrote verses too." His poems consist of elegies, odes, and ballads, humorous sallies and moral pieces. His conception of an elegy he has, in his preface, very judiciously and discriminately explained. It is, according to his account, the effusion of a contemplative mind, sometimes plaintive and always serious, and therefore superior to the glitter of slight ornaments. His compositions suit not ill to this description. His topics of praise are the domestic virtues, and his thoughts are pure and simple; but, wanting combination, they want variety. The peace of solitude, the innocence of inactivity, and the unenvied security of an humble station, can fill but a few pages. That of which the essence is uniformity will be soon described. His elegies have therefore too much resemblance to each other. The lines are sometimes, such as elegy requires, smooth and easy; but to this praise his claim is not constant: his diction is often harsh, improper, and affected; his words ill-coined or ill-chosen, and his phrase unskilfully inverted. But the four parts of his "Pastoral Ballad" demand particular notice. "I cannot," says Johnson, "but regret that it is pastoral; an intelligent reader, acquainted with the scenes of real life, sickens at the mention of the crook, the pipe, the sheep, and the kids, which it is not necessary to bring forward to notice, for the poet's art is selection, and he ought to show the beauties without the grossness of the country life. His stanza seems to have been chosen in imitation of Rowe's 'Despairing Shepherd.'"

His "Levities" are by their title exempted from the severities of criticism; yet it may be remarked in a few words, that his humour is sometimes gross, and seldom sprightly. Of the moral poems the first is "The Choice of Hercules," from Xenophon. The numbers are smooth, the diction elegant, and the thoughts just; but something of vigour is still to be wished, which it might have had by brevity and compression. His "Fate of Delicacy" has an air of gaiety, but not a very pointed and general moral.

SHERIDAN, RICHARD BRINSLEY.—This celebrated dramatist, wit, and statesman, was born in Dublin, in October 1751. He was the son of Thomas Sheridan, well known both as an actor and lecturer on elocution. His mother was distinguished for her beauty and accomplishments, and was the author of several works of considerable merit. Her eastern romance, entitled "Nourjhad," has since been dramatized with great success.

As the elder Mr. Sheridan aspired to, and at length obtained, his majesty's countenance and protection, it was probably on this account that he made choice of one of the poor knights' houses at Windsor for his place of residence on leaving Ireland. It was to that town, therefore, that his two sons were sent in the autumn of 1759. As Charles, at an early period, evinced superior diligence; as he displayed at the same time great correctness of ear and powers of voice; and contrived when only eleven years of age, to the great delight of his father, with whose peculiar province this qualification was intimately connected, to recite various passages from Milton in an elegant and impressive manner; no fears were entertained

for this lad, who afterwards distinguished himself as the historian of that revolution at Stockholm which put an end to every trace of Swedish liberty and independence. But in respect to the other, who was placed at Harrow school immediately after the Christmas recess of 1762, he was sprightly and wild, and appears to have been sent thither for the express purpose of learning how to get through the world. His mother, on this occasion at least, seems to have displayed a certain degree of prophetic sagacity, when she remarks to a correspondent as a reason for the change, "that as Dick probably may fall into a bustling life, we have a mind to accustom him early to shift for himself!"

Dr. Sumner, the head master, with all his penetration, could discover no glimpse of future talents in young Sheridan. The merit was reserved for the nearer inspection of Dr. Parr, then one of the sub-preceptors. It was he who aroused his pupil into activity and exertion; it was he who, substituting emulation for coercion, induced him to take a pride in the performance of his duties; to aspire to praise and to distinction; to exert his memory, which was strong and powerful; to display his dawning genius, and to exhibit some early specimens of that versatility of powers and endowments which afterwards rendered him so conspicuous. At this period too he gave some occasional symptoms of his future character, for he was ambitious of applause; more eager to acquire than to retain popularity; careless about his own interests; at times studious to excess; always witty, facetious, and entertaining; but in general so indolent, more especially when not excited by any ruling passion, that he seemed actually to have lost, rather than to have suspended, his powers of action. Such was Richard Sheridan at the age of eighteen—he was never sent to the university. For this various reasons may be assigned; in the first place, he himself might not have been very desirous; in the second, his acquirements at Harrow were, perhaps, deemed fully sufficient for all useful purposes; and finally, the derangement of the family affairs is likely to have precluded the possibility of such a measure. This last argument must appear to be preponderant when it is recollected, on one hand, how expensive such a system of education is; and on the other, that his father neither possessed any patrimonial or acquired property; while his professional pursuits were both unprofitable and precarious. Indeed the family chiefly, if not wholly, subsisted at this very period on a pension of 200*l.*, and the profits derived from lectures on elocution. Young Sheridan, however, entered himself a student of the Middle Temple, and kept to his commons while there. He indeed never received a call to the bar; and he is said to have chiefly supported himself at this critical period by his literary labours. There can be no doubt but, both on this and future occasions, he wrote frequently for the newspapers; and indeed until his last fatal illness he kept up a constant connexion with more than one of the editors of the periodical journals.

From an early period of life Mr. Sheridan was accustomed to the stage, and constantly frequented the theatres. But notwithstanding his father had distinguished himself by his histrionic powers, yet so lofty were his own peculiar notions that he would have rather perished with hunger in the street than have acquired all the opulence of Garrick, provided he should have been obliged, like him, to assume the



character of an actor! Notwithstanding this, it seemed fore-doomed by fate, that his life should assume a new colour, and his pursuits a fresh direction, from the drama. It was on the stage he first saw and heard Eliza Linley, at an oratorio; and on the stage too of Drury Lane, where he himself was fated afterwards to assume, not only the lead and superintendence, but also, for a while, to irradiate all around him by the splendour of his talents in genteel comedy.

Mr. Sheridan followed the young lady to Bath, and as it was the custom at that period to signalize a youthful lover's affection by a duel, he contrived to fight two with Mr. Mathews, a gentleman of fortune; one at a tavern in Henrietta Street, Covent Garden, and another at Kingsdown, near Bath. The latter was not unattended with bloodshed; and both the combatants are said to have conducted themselves with great gallantry on this occasion. A trip to the continent, and a marriage there, with a repetition of the ceremony in England, after their return, rendered the whole affair romantic in the extreme. But the *denouement* of this romance was not at all pleasing to Mr. Linley, the father, who, by the skill, and voice, and taste of his beautiful daughter Eliza, hoped to enrich himself. At length, however, after the lapse of a decent period, a reconciliation ensued; and Maria Linley, less lovely, but not less interesting, than her elder sister, filled, or rather occupied, her situation in the oratorios, which at that period were fashionably attended.

Both before and after this unfortunate event, proposals were conveyed in the most delicate manner, with a view to induce Mrs. Sheridan to accept of a lucrative engagement; a wish on the part of her majesty was also expressed for this lady, who united all the requisites of scientific skill with the finest gifts of nature, in her own person, to assist at her private concerts. But the first were rejected with disdain, and the second declined with all due politeness. The proprietors of the Pantheon, who tempted Mrs. Sheridan's necessities, with the offer of 2000*l.* for twelve nights only, experienced a similar rebuff with the patentees of the winter theatres; and yet, at that very period, this young couple were almost literally destitute of a dinner, and utterly unable to pay the house rent of their residence in Orchard Street, Portman Square.

But although Mr. Sheridan would not suffer his lady to appear before the public in the character of a singer, he himself had no objections to subject the fruits of his talents to the judgment of the self-same tribunal. It has been confidently and repeatedly asserted that his first attempts in the dramatic art were not propitious, even in his own estimation. Notwithstanding this, such was his reputation as a poet that his friends advised him to persevere; and as the dramatic Muse then, as now, rewarded her successful votaries with great liberality, he resolved to attempt a comedy. "The Rivals" was accordingly produced at Covent Garden theatre, and laid the foundation of his future eminence in this line of composition. True it is that it was withdrawn in consequence of some marks of disapprobation. After some judicious alterations, curtailments, and emendations, it was again brought forward, and has ever since continued to be what is termed a "stock piece" in the language of the theatres. Having at length succeeded, to a certain degree at least, in a play that exhibited a consi-

derable portion of feeling and sentiment, he next determined to vary his powers by producing a farce calculated to display broad wit and vulgar merriment. The farce of "St. Patrick's Day" is said to have been written within the space of forty-eight hours, and gratified the galleries exceedingly.

At the commencement of the autumn of 1776 Mr. Sheridan obtained new and increased applause by producing the comic opera of "The Duenna." On this occasion his lyric powers proved highly serviceable by infusing grace, variety, and humour into his songs; while the elegance, correctness, and point of the diction, added new zest to the dialogue. In every thing contributed to render this drama pleasing, popular, and productive. Yet, after all, it is but fair to add, that both the success and celebrity of that production were not a little assisted by the excellence of the music and the talents of the singers.

Mr. Sheridan's reputation had now reached its utmost pinnacle of dramatic fame, and yet his fortune had obtained but little increase. Gay, volatile, dissipated, and hospitable to excess, his table was open to the whole circle of his friends. Yet, notwithstanding the notoriety of his expenses, and the deficiency of his revenues, such were the fascinating manner, talents, and reputation of the author of "The Duenna" at this moment, that he contrived to enter into and succeed in a negotiation with Garrick for a purchase of a part of his share of the patent of Drury Lane theatre. On this occasion he associated himself with Dr. Ford and Mr. Linley: these gentlemen in 1776 agreed to pay 30,000*l.* to the English Society, who at the same time reserved to himself certain other claims on, and advantages from, the house. On this occasion Mr. Sheridan is allowed to have displayed great talents at finance, for it must be obvious that he was incapable of advancing a single shilling; he, however, contrived, by mortgage and sale, to obtain the money and fulfil all his engagements.

"A Trip to Scarborough," first performed on the 24th of February, 1777, brought crowded houses to the great satisfaction of the new partnership, and "The School for Scandal" literally filled their treasury. This far-famed comedy first delighted an English audience on the 8th of May of the same year, and during the whole season obtained the numerous commendations of all the gay, genteel, fashionable circles. It ought not to be forgotten, however, that the grace and dignity of the countess of Derby, together with the singular and appropriate powers of a King, a Palmer, and a Smith, contributed not a little to heighten the success.

A musical piece, called "The Camp," had been brought out during the preceding season to gratify the taste of the public for military spectacle, we being then at war with America. "The Critic," although manifestly modelled from the duke of Buckingham's "Familiar," was soon after received with applause on account of the novelty and application of the satire. "Fretful Plagiary" was a character entirely new to the drama, although not to real life. The death of Garrick in 1779 produced a monody from the same pen. It was delivered by Mrs. Yates, in the character of the Tragic Muse, with much pathos; but it was not calculated, even with all her powers, to produce the necessary stage effect.

Mr. Sheridan had now enjoyed an uninterrupted career of applause for many years without being enriched by labours which would have rendered at

other man not only independent, but affluent. He would have still continued, perhaps, to write for the stage, and to have received and expended large sums annually, had not the secret whisperings of ambition intimated a new road to glory. Mr., afterwards Lord John Townshend, a younger son of the first Marquis Townshend, was, like himself, a poet; and it is not at all to be wondered that the congeniality of their minds should have produced, first an acquaintance, and then an intimacy. They are supposed, indeed, to have combined with several other wits of the day in producing a series of mock heroic poems, which were eagerly read and diffused from one end of the kingdom to the other. It was this gentleman who first introduced Mr. Sheridan to Mr. Fox, and this incident converted the poet into a politician and a patriot. After some ineffectual attempts to obtain a seat in parliament through patronage, Mr. Sheridan at length, in 1780, offered himself as a candidate for the borough of Stafford. The mere expenses of this election are said to have cost him 1000*l.*, a sum which he borrowed with some difficulty; and he was fortunate enough to be returned at so trifling an expense, though there was a petition against him to the fifteenth parliament of Great Britain, along with Mr. Monckton, uncle to Viscount Galway. What is not a little remarkable, he and this gentleman were colleagues during no fewer than six successive parliaments for the same place. Mr. Sheridan, now entirely relinquishing the Muses, became a regular attendant in St. Stephen's chapel; and both there, and at all the public meetings of the time, was a strenuous opposer of the American war, and, consequently, a violent foe to Lord North's administration. On the conclusion of hostilities, he joined with many celebrated men in a plan for procuring a reform in parliament, and actually sat in a convention for that express purpose with Mr. Pitt, the duke of Norfolk, the Rev. Mr. Wyville, then chairman of the Yorkshire committee; Sir Cecil Wray, Bart., and a multitude of other distinguished characters.

Notwithstanding this, he was now deemed so able, and at the same time so useful an assistant, that in 1782, when the Rockingham administration came into power, he was immediately nominated under-secretary to his friend Mr. Fox, who was selected at that period to preside over the foreign department. In this new situation time sufficient for a display of his abilities was not allowed; for the earl of Shelburne having been declared first lord of the treasury by the especial intervention of the king, on the demise of the marquis of Rockingham, Mr. Fox resigned, after a few months' enjoyment of office, and was of course followed by his secretary.

At length, a reconciliation having taken place between two great politicians, who had bitterly attacked each other during the American contest, they soon gained the ascendant in the house of commons by their united talents and influence; and Mr. Sheridan accordingly formed a part of the coalition administration, by being appointed to the confidential and important office of secretary of the treasury in 1783.

While in this station he for the first time began to display the expansive and versatile powers of a mind singularly fraught with a combination of different talents. As if awed hitherto by the splendid talents of a Burke, a Fox, and a Pitt, he had either preserved complete silence, or only taken a very subordinate part in the debate. But when the India bill, which

suddenly overset the new administration, came under the cognizance of the house of commons, his parliamentary talents suddenly burst forth, and from that day he began to be considered a rising orator.

In the same year Mr. Sheridan made a motion relative to the better regulation of the police of Westminster. On this occasion he stated that the disgraceful riots in 1780 had proceeded from a venal and incompetent magistracy; he deprecated the idea of again seeing "orderly sergeants attending in Westminster Hall, and the courts of justice beset with soldiers." He concluded by moving three propositions, the last of which was for appointing a committee to inquire into the conduct of the civil power of the city of Westminster in respect to the riots in June last. He added, "it was then, and indeed always his opinion, that the city of Westminster should be governed by a corporate body, elected by the people, in the same manner as has been practised for ages in the metropolis of the British empire."

In July 1784, Sheridan, who had before strenuously and ably supported Mr. Fox's India bill, now exhibited equal talents in attacking the counter plan for regulating the affairs of India, produced on the part of Mr. Pitt. When the latter gentleman, soon after, moved for paying the arrears of the civil list, Mr. Sheridan, by way of reply, read the king's speech to his parliament, in which his majesty most graciously observed:—"I have carried into strict execution the several reductions in my civil list expenses. I have introduced a further reform into other departments, and suppressed several sinecure places in them. I have by this means so regulated my establishment that my expenses shall not in future exceed my income."

The Westminster scrutiny, the Irish resolutions, the taxes on cottons, stuffs, female servants, the Irish propositions, all occupied the attention, and were spoken to, when before parliament, by the member for Stafford in 1785. In 1786 he ably and manfully opposed the extravagant plans of the late duke of Richmond for fortifying and protecting the dock yards, by means of numerous, extensive, and expensive works, instead of recurring to the natural defence of Great Britain arising out of a powerful navy. On this occasion he alluded to the constitutional jealousy of the military power of the crown, which originated in this:—"That it was in the nature of kings to love power, and in the constitution of armies to obey kings." He also observed, "that the strongholds now contended for, if maintained as they must be, in peace, by full and disciplined garrisons; if well provided, and calculated to stand regular sieges as the present plans professed; and if extended to all the objects to which the system must inevitably lead, whether they were to be considered as inducements to tempt a weak prince to evil views, or as engines of power in case of actual rupture; would in truth present ten times the means of curbing and subduing the country that could be stated to arise even from doubling the present military establishment; with this extraordinary aggravation attending the folly of consenting to such a system, that those very naval stores and magazines, the seed and sources of our future navy, the effectual preservation of which was the pretence for these unassailable fortresses, would in that case become a pledge and hostage in the hands of the crown, which, in a country



circumstanced as this was, must insure an unconditional submission to the most extravagant claims which despotism could dictate."

In the spring of 1786 commenced the proceedings against Mr. Hastings, in which Sheridan was actively engaged for several years. The first difficulty encountered, by those who brought the charges, was an evident unwillingness on the part of Mr. Pitt and Mr. Dundas to produce the necessary documents. At length Mr. Burke, on the 4th of April, 1786, charged the late governor-general of Bengal with high crimes and misdemeanours, and lodged nine articles against him on the table of the house of commons. The first of these, which comprehended the Rohilla war, was lost on June 1st. On the 13th of the same month Mr. Fox brought forward the Benares charge, which was carried by a majority, the chancellor of the exchequer concurring in the vote.

On February 7th, 1787, in a committee of the whole house, Mr. Sheridan presented the fourth charge, viz., the resumption of the Jaghires, and the confiscation of the treasures of the princesses of Oude; on which occasion, during a speech of five hours and a half, he commanded the universal attention and admiration of all who heard him.

We can only notice a few passages, but they will sufficiently mark its high oratorical character. He commenced his speech by some pointed allusions to the conduct of Sir Elijah Impey, who had printed hand-bills of defence, in favour of Mr. Hastings, in respect to the present articles of accusation. Neither the informality of any subsisting evidence, nor the adducement of any new explanations on the part of the late chief justice of Bengal, could make the slightest impression upon the vast and strong body of proof now intended to be brought forward. The long and unwearied attention paid by parliament to the affairs of India,—the voluminous productions of their committees,—the repeated recommendations of his majesty,—were all undeniable proofs of the moment and magnitude of the consideration, and incontrovertibly established this plain, broad fact, that parliament had directly acknowledged that the British name and character had been dishonoured, and rendered detested throughout India, by the malversation and crimes of the principal servants of the East India company. To some sarcasms propagated in another place he would ask, "Is parliament mispending its time by inquiring into the oppressions practised on millions of unfortunate persons; and endeavouring to bring the daring delinquent, who had been guilty of the most flagrant acts of enormous tyranny and rapacious speculation, to exemplary and condign punishment? Was it a misuse of their functions to be diligent in attempting to wipe off the disgrace attached to the British name in India, and to rescue the national character from lasting infamy?"

As to the present charge, "He professed to God, that he felt in his own bosom the strongest personal conviction; and it was from that conviction he believed the conduct of Warren Hastings, in regard to the nabob of Oude and the Begums, comprehended every species of human offence. He had proved himself guilty of rapacity, at once violent and insatiable—of treachery, cool and premeditated,—of oppression, useless and unprovoked,—of breach of faith, unwarrantable and base,—of cruelty, unmanly and unmerciful. These were the crimes of which, in his

soul and conscience, he arraigned Warren Hastings, and of which he had the confidence to say he should convict him! As there were gentlemen ready to stand up as his advocates, he challenged them to watch him,—to watch if he advanced one inch of assertion for which he had not solid ground: for he trusted nothing to declamation. I desire credit," added he, "for no fact which I shall not prove, and which I do not demonstrate beyond the possibility of refutation. I shall not desert the clear and invincible ground of truth, throughout any one particle of my allegations against Mr. Hastings, who, to obtain even a surreptitious approbation of the measures he had predetermined to adopt,—the Begums being in actual rebellion, might not the nabob confiscate their property? 'Most undoubtedly,' was the ready answer of the judge. Not a syllable of inquiry intervened as to the existence of the imputed rebellion; nor a momentary pause, as to the ill purposes to which the decision of a chief justice might be perverted. It was not the office of a friend to mix the grave caution and circumspection of a judge with an opinion taken in such circumstances; and Sir Elijah had previously declared that he gave his advice, not as a judge, but as a friend; a character he equally preferred, in the strange office which he undertook of collecting offensive affidavits on the subject of Benares."

After the orator had expatiated, in a vein of irony on the conduct of Sir Elijah, whom he styled in ridicule the "oriental Grotius," who had given "the premature sanction for plundering the Begums," and "become the posthumous support of the extortion and pillage of the rajah Cheit Sing;" he fully and ably insisted on the gross perversion of both the judicial and executive power of India. "At the same moment," continued he, "that the sword of government was turned to an assassin's dagger, the pillar of justice was stained and disgraced with the basest and meanest contamination. Under such circumstances did Mr. Hastings complete the treaty of Chunar; a treaty which might challenge all the treaties that ever subsisted, for containing, in the strictest compass, the most extensive treachery. Mr. Hastings did not conclude that treaty until he had received from the nabob a present, or rather a bribe of 100,000*l*. The circumstances of this present were as extraordinary as the thing itself. For months afterwards, and not till then, Mr. Hastings communicated the matter to the company. Unfortunately for himself, however, this tardy disclosure was conveyed in words which betrayed his original meaning; for, with no common incaution, he stated the present was of a magnitude not to be concealed. And what was the consideration for this extraordinary bribe? No less than the withdrawing from Oude, not only all the English gentlemen in official situations, but the whole also of the English army; and that too at the very moment when he himself had stated the whole country of Oude to be in open revolt and rebellion. Other very strange articles were contained in the same treaty, which must have but this infamous bribe could have occasioned. Together with the reserve which he had in his own mind, of treachery to the nabob; for the only object of the treaty which he ever attempted to carry into execution was to withdraw the English gentlemen from Oude. The nabob, indeed, considered this as essential to his deliverance, on account of their supposed rapacity. Accordingly, at the very moment

he pocketed the extorted spoil of the nabob, with his usual grave hypocrisy and cant. 'Go,' he said to the English gentlemen, 'go, you oppressive rascals; go from this worthy, unhappy man, whom you have plundered, and leave him to my protection. You have robbed him,—you have plundered him,—you have taken advantage of his accumulated distresses; but, please God, he shall in future be at rest; for I have promised him he shall never see the face of an Englishman again.' This, however, was the only portion of the treaty which he even affected to fulfil; for as to all other parts, we learn from himself, that, at the very moment he made it, he intended to deceive the nabob. Accordingly, he advised general, instead of partial resumptions, for the express purpose of defeating his views; and instead of giving instant and unqualified assent to all the articles of the treaty, he perpetually qualified, explained, and varied them with new diminutions and reservations. Was there any theory in Machiavel, any treachery upon record, any cold Italian fraud, which could in any degree be put in comparison with the disgusting hypocrisy and unequalled baseness which Mr. Hastings had shown on that occasion? But there were some, who found an apology for the atrocity of these crimes in the greatness of his mind;—but does not this quality arise out of great actions, directed to great ends? In them, and in them alone, we are to search for true and estimable magnanimity; to them only can we justly affix the splendid title and honours of real greatness. His course was an eternal deviation from rectitude,—he pursued the worst objects by the worst means,—he either tyrannized or deceived, and was by turns a Dionysius and a Scapin. As well might the writhing obliquity of the serpent be compared to the swift directness of the arrow, as the duplicity of Mr. Hastings's ambition to the simple steadiness of genuine magnanimity. In his mind all was shuffling, ambiguous, dark, insidious, and little: nothing simple, nothing unmixed: all affected plainness and actual dissimulation;—a heterogeneous mass of contrary qualities; with nothing great but his crimes; and even these, contrasted by the littleness of his motives, which at once denoted both his baseness and his meanness, and marked him for a raitor and a trickster."

Mr. Sheridan now showed, by evidence, that the wofold accusation against the Begums was unjust; and that, first, they were not the ancient disturbers of the government; and secondly, that the charge of having induced the Jaghierdars to resist the nabob, was no less untrue—the fact, indeed, being fully substantiated, that no one of these ever did resist. He stated it to be incontrovertible, "that the Begums were not concerned either in the rebellion of Bulbuler, or the insurrection at Benares; nor did Mr. Hastings ever once seriously think them guilty. Their treasures were their treason; and Asoph ul Dowlah thought like an unwise prince when he blamed his father for bequeathing him so little wealth. His father, Sujah ul Dowlah, acted wisely in leaving his son with no temptation about him to invite acts of violence and rapacity. He clothed him with poverty as with a shield, and armed him with necessity as with a sword!—The third charge was equally false, did they resist the resumption of their own Jaghierdars? Although they had resisted, there would not have been any crime, seeing that these were confirmed by solemn treaty; yet the nabob himself, with all

the load of obloquy imputed to him, never so much as accused them of stirring up opposition to his authority. To prove the falsehood of the whole of this charge, and to show that Mr. Hastings originally projected the plunder,—that he threw the whole odium in the first instance on the nabob, and that he imputed the crimes to them before he had received one of the rumours which he afterwards manufactured into affidavits, would be seen from the dates of the various papers now about to be adduced; which would also implicate Mr. Middleton and Sir Elijah Impey. "The Begums, by age and by infirmities, were almost the only persons in India who could not have a thought of distressing that government by which alone they could hope to be protected; and to charge them with a design to depose their nearest and dearest relatives, was equally odious and absurd. To ascribe to the princesses those insurrections which had constantly taken place in Oude, was wandering even beyond the improbabilities of fiction; it might with equal probability have been insisted that, but for them, famine would not have pinched, nor thirst have parched, nor extermination have depopulated. Mr. Hastings, wanting a motive for his rapacity, had found it in fiction. But we are told, 'that they complained of the injustice done them.' And, God of heaven! had they not a right to complain of the injustice,—after a solemn treaty violated,—after being plundered of all their property,—and on the eve of the last extremity of wretchedness, were they to be deprived of the last resource of impotent wretchedness,—complaint and lamentation? Was it a crime that they should crowd together in fluttering trepidation, like a flock of restless birds on seeing the felon kite who, having darted at one devoted individual, and missed his aim, singled out a new object, and was springing on his prey with redoubled vigour in his wing, and keener vengeance in his eye? The simple fact is, having failed as to Cheit Sing, he felt the necessity of procuring a sum of money somewhere; for he knew that to be the never-failing receipt to make his peace with the directors at home! Let the fancy of the governor-general but conceive the proud spirit of Sujah Dowlah, looking down upon the ruin and devastation of his family, and beholding that palace which had been restored to him, plundered by that very army with which he himself had vanquished the Mahrattas; that very Middleton, who had been engaged in managing the previous violations, most busy to perpetrate the last; that very Hastings, whom he had left, on his death-bed, the guardian of his wife, and mother, and family, turning all those dear relations, the objects of his solemn trust, forth to the merciless seasons, and a more merciless soldiery! I have heard of factions and parties in this house, and know that they exist. The prerogative of the crown finds its advocates among the representatives of the people: the privileges of the people will find their opponents, even among the commons of England,—there is no subject on which we are not broken and divided,—habits, connexions, parties, all lead to diversity of opinion; but when inhumanity presents itself to observation, it finds no division among us,—it is attacked as the common enemy, and is never left until completely overthrown. It is not given to this house to behold the objects of their compassion and benevolence; they cannot see the workings of the heart, the quivering lips, the trickling tears, the loud and



tremulous joys of the millions whom their vote of this night would for ever save from the cruelty of corrupted power. But though they could not directly see the effect, is not the true enjoyment of their benevolence increased by the blessing being conferred unseen? Would not the omnipotence of Britain be demonstrated to the wonder of nations by stretching its mighty arm across the deep, and saving by its fiat distant millions from destruction? And would the blessings of the people thus saved dissipate in empty air? No!—We shall constitute heaven itself our proxy, to receive for us the blessings of their pious gratitude, and the prayers of their thanksgiving. It is with confidence, therefore, that I move you on this charge, 'that Warren Hastings be impeached.'"

The subject of this accusation, including the resumption of the Jaghires, and the confiscation of the treasures of the princesses of Oude, was particularly calculated to display all the pathetic power, and call forth all the energies of the orator. His speech occupied a period of nearly six hours in delivery, and so brilliant was the eloquence, and so argumentative the mode adopted on the present occasion, that when Mr. Sheridan sat down, the whole house, as if fascinated with his eloquence, after a short pause, burst into an involuntary tumult of applause. Mr. Burke declared it to be the most extraordinary effort he had ever witnessed; while Mr. Fox said, "all that he had ever heard,—all that he had ever read, when compared with it, dwindled into nothing, and vanished like vapour before the sun." Even Mr. Pitt acknowledged, "that it surpassed all the eloquence of ancient or modern times, and possessed every thing that genius or art could furnish, to agitate and control the human mind."

The next great object in which we find Mr. Sheridan engaged was the contest in parliament relative to the affairs of the prince of Wales. On coming of age, in 1783, the ministers had proposed to settle the establishment of his royal highness at 100,000*l.* per annum; but this was violently opposed by the king, and 50,000*l.* per annum only was allowed. In 1786 a debt was found to be contracted of 150,000*l.*; and as the king refused to grant any relief, the prince immediately dismissed all the officers of his court, and reduced his household to that of a private gentleman; while a sum of 10,000*l.* per annum was set apart, and vested in the hands of trustees, for the payment of debts. In this state of embarrassment, Mr. Alderman Newnham, in April 1787, brought forward a motion for relief; and Mr. Sheridan on this, and every subsequent occasion, took a warm and animated part in the affairs of his royal highness.

In 1789 he was unwearied in his efforts respecting the regency question, on which occasion he combated with great force and ability in favour of the claims of the prince of Wales. Soon after this the French revolution became an object of great importance; and on the army estimates being moved for on February 9, both he and Mr. Fox paid a tribute of applause to those who had produced that great event. He deprecated the unqualified abuse and abhorrence of Mr. Burke, and conceived that revolution to be fully as just, and necessary, and glorious, as our own in 1688. He at the same time defended the general views and conduct of the national assembly, and could not understand what was meant by the charge of "having overturned the laws, the justice, and the

revenues of their country. What were their laws?—the arbitrary mandates of capricious despotism. What their justice?—the partial adjudications of venal magistrates. What their revenues?—national bankruptcy." Mr. Burke, in reply, declared "that henceforth his honourable friend and he were separated in politics."

Nearly at the same time Mr. Sheridan gave a bold and decisive opinion relative to the baseness, cruelty, and injustice of the slave trade. He incessantly urged the house to come to an immediate determination relative to that crying outrage; and added, that the power possessed by a West India planter over his slaves was such as no human creature ought to be suffered to exercise. On this subject, as well as on a reform of parliament, he was equally strenuous and uniform, whether in or out of place; and, indeed, as to his political conduct, no man in England was ever less impeachable than the member for Stafford.

When Mr. Pitt assumed the reins of government he found a formidable opponent in Sheridan. The most trifling, as well as the most important measures of the youthful premier were sure to be exposed to the keenest shafts of his satire, the masked battens of his wit, or the still more formidable ordnance of powerful arguments which he marshalled in hostile array against the indignant treasury bench. Accordingly, Mr. Pitt's perfumery bill was ridiculed with the happiest irony, and the defects of the Irish propositions were searched into with an eagle's eye. While debating on the fourth article, he displayed great knowledge both of the common and relative interests of England and Ireland; and, instead of seeming, as he actually was, a gay, dissipated, dissipated man, a manufacturer from Lancashire or Belfast would have supposed that he had been brought up behind the counter, and applied himself, from his earliest infancy, to the consideration of mercantile affairs alone.

The charms of Mr. Sheridan's conversation have been already alluded to; and it may be fairly added, they were accompanied with a sort of "witchery," that enchanted all his companions, and generally prolonged the pleasures of the festive board until the morning's dawn; or rather, until broad daylight. It is well known that he had become acquainted with the heir apparent to the crown; was a frequent guest at Carlton House; and in his turn, often entertained his royal highness at home. In fine, he was supposed to be a great favourite; and every one prognosticated that at the first opportunity Sheridan could not fail of enjoying a high and distinguished situation in the public councils of his country. The opportunity seemed actually to have occurred, and at a moment too when it was least expected. In 1788, during the recess of parliament, his majesty had gone to Cheltenham, and was supposed to have derived great and essential benefits from the waters. On his return, however, in the autumn, some extraordinary symptoms were discovered; and it was no longer to be concealed that a mental derangement had occurred, which totally precluded him from transacting public business.

On the 28th of November the state of the king's health was officially notified to both houses of parliament; and on the 4th of December the examination of the physicians upon oath was submitted to their inspection by the privy council. A contest for

power immediately ensued; and Mr. Fox, who was at this period in Italy, was instantly recalled, to be the effective leader of administration: for the prince of Wales was displeased with Mr. Pitt, and the other ministers, at this critical moment; while he deemed himself under great and lasting obligations to the opposition, the members of which had always advocated his cause. In short, the list of a new cabinet, of which the duke of Portland was to be the ostensible chief, was actually prepared, and Sheridan was to have occupied a high and honourable station in it.

When the mutiny occurred at the Nore, Mr. Sheridan arose in his place, in the house of commons, and supported the ministers; and when this country was threatened with an invasion, he publicly avowed, "that the time had now arrived when his majesty possessed an undoubted right to call on his subjects, of all ranks and descriptions, for their zealous co-operation in supporting the due execution of the laws, and in giving every possible efficiency to the measures of government." Notwithstanding this, he considered the conduct of Mr. Pitt, both as to the origin of the war and the mode in which he conducted it, objectionable in the extreme. Accordingly, in 1793, he presided at a meeting of the friends "of the liberty of the press," and opposed all the restrictions on that noble instrument of public liberty. He also contended against the unjust mode of government adopted for, or rather against, the Irish nation; and so sensible was the minister himself of this fact that he actually formed the project of an union with the sister nation, one of the main objects of which was, by assimilating the laws and constitutions of both kingdoms, to meliorate the fate and condition of our fellow subjects. Meanwhile an event occurred, which it was thought would have put an end to the war and given to the opposition a permanent hold of power. On the demise of Mr. Pitt a coalition was formed between Mr. Fox and Lord Grenville; and they and their friends, constituting what was then termed "all the talents of the country," immediately occupied the great offices of state. On this occasion Mr. Sheridan was nominated a privy councillor, and obtained the office of treasurer of the navy, estimated at 4000*l.* per annum. It would have been happy, both for himself and his family, if he had accepted a patent place for life of 2000*l.* a-year, as was suggested by Mr. Fox, but he declined this proposition, and on a new writ being issued for Stafford, he was rechosen, for the last time, February 10, 1806.

In 1807, Mr. Sheridan became a popular candidate for the city of Westminster, but Lord Cochrane obtained a decisive majority. During this second contest, he maintained, from the hustings, that it was his intention, were he returned, to attempt the accomplishment of two objects, highly conducive to the interests of his constituents; "the first of these was to regulate the conduct of the hired magistracy of Westminster; and the second, to prevent the publicans from being entirely dependent on the brewers." He concluded by confessing, "that the chief motive of the present struggle, was to seat him on for Ilchester, and himself for Westminster; so that liberty might have two friends instead of one in the house of commons."

Having thus failed in the second city in the kingdom, Mr. Sheridan was nominated for the borough first alluded to, and continued to represent that place during two parliaments. But he no longer distin-

guished himself by the ardour of his attacks, the brilliancy of his replies, the pertinacity and promptness of his questions. In short, he but seldom attended the house, and seemed to have deserted his party, which soon afforded it but too good an apology for that utter desertion and abandonment of himself. The first Mrs. Sheridan having died of a decline in 1792, at the expiration of two or three years, Miss Ogle, the youngest daughter of Dr. Newton Ogle, dean of Winchester, became the object of his attentions. On his marriage with this lady, an estate at Pollesden, near Leatherhead, in Surrey, was purchased chiefly with her fortune; and there they occasionally resided, during several years. A grant, from the prince, of the receiver-generalship of the duchy of Cornwall, estimated perhaps too high at 1200*l.* a year, was soon after added to his income. He had also a valuable interest in Drury Lane theatre; and his appearance in the court of chancery, in defence of his claims, forms an epoch in the proceedings of that tribunal. On this occasion he displayed an unusual portion of acuteness and penetration; he entered into the minutiae of accounts with a wonderful degree of precision; and while, as usual, he charmed all around him, Lord Eldon himself declared from the bench, that he had convinced him of every thing but his "own prudence!"

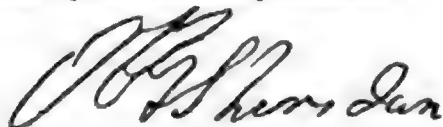
At length Mr. Whitbread, wishing to regulate the affairs of Drury Lane for the common benefit of the public and the proprietors, undertook both the reform and management of that theatre, and perished in the attempt. Mr. Sheridan, now no longer in office, or even in parliament, had obtained, however, a valuable consideration for his claims. But former debts, and present expences, soon swallowed up the sum assigned to him, large as it was. Such was his constitutional imprudence that he is actually said to have carried a large portion of it loosely rolled up in his coat pocket, and to have satisfied the demands against him as they occurred, without giving himself any particular trouble in counting the bank notes. At length, as had been long expected by all around him, disease began to threaten his life. In the spring of 1816 his constitution was completely broken up, his money spent, and his fate pronounced inevitable. At this critical and alarming period he was attended by the Drs. Baillie and Baines; and it is said to be attributed to their firmness alone that the myrmidons of the law did not seize upon his body, as they had repeatedly done on his effects. And yet, at this very period, so loud and frequent were the inquiries after the health of their patient that it was found absolutely necessary to take down the knocker from the street door to avoid noise. On this occasion, also, two gentlemen remained faithful, when he appeared to be deserted by all the world: the one a poet, the other a prelate. Both administered to his necessities to the very last; and to these he added another constant and sincere friend. Nor ought it to be forgotten, that on this trying occasion he experienced all the consolation that could be derived from the presence of a beloved son, and the kind, affectionate, and faithful attentions of a wife, who closed his eyes, and received his last sigh, on Sunday the 7th of July, 1816.

Mr. Sheridan must have been originally favoured by nature with a strong constitution. The dissipation of forty winters had not injured his matchless eloquence or impaired his astonishing memory. It



was not until a little before his demise that he ceased to think, to speak, and to act like himself.

Although the finances of the Sheridan family were in a deplorable state, and the funeral therefore intended to be simple and inexpensive, yet there was something grand and imposing in it, in consequence of the intervention of an old, faithful, and tried associate, Mr. Moore, M. P. for the city of Coventry. That gentleman had the corpse brought, on the day antecedent to the burial, to his own house, in Great George Street, Westminster; and having assembled the relations and friends of the deceased there, and all such as were desirous to pay a compliment to his memory, the procession set out for Westminster Abbey, accompanied by many persons of senatorial rank, headed by one of the royal dukes.



**SHERIDAN, THOMAS**, an Irish divine, who was born in the county of Cavan. He was a protestant, we are told, "and a man of very generous sentiment; well beloved in his neighbourhood for his hospitable disposition, and particularly esteemed by the gentry around on account of his spirit as a sportsman and his superior skill in the management of horses and dogs. That knowledge and liberality, however, which raised him in the estimation of his neighbours, only served to impoverish his circumstances, and to embarrass him in difficulties. These were at last so great that, though he contrived to give his only son Thomas an excellent education at the school of Cavan, he found himself incapable of supporting him at the university. Such was the great-grandfather of Richard Brinsley Sheridan. As to his grandfather, we find, that at the age of sixteen, through the recommendation of his relation, Dr. William Sheridan, "the deprived bishop of Kilmore," and some friends of the family, he was entered a scholar at Trinity college, Dublin. "Here he pursued his studies, with great credit, and procured the good opinion of his superiors by his readiness to oblige, and the friendship of his companions by his pleasantry. Having taken his degrees, and entered into orders, he succeeded to a fellowship, but soon lost the benefit of it by marrying before he had obtained such a provision in the church as was necessary for the support of a family. His wife was Elizabeth Macfadden, the only child of an Irish gentleman of the province of Ulster. Having thus made a serious change in his condition, Mr. Sheridan, by the advice of his friends, removed to Dublin. The house which he took for a school was called King James's Mint, because, while that unfortunate monarch resided in Ireland, his necessities obliged him to adopt a coinage there, of base metal, for the payment of his troops. Such was the reputation of Mr. Sheridan as a scholar, and so well was he respected for his good nature and entertaining qualities, that his school rapidly acquired distinction, and the number of his pupils increased from all parts of Ireland. What served to enhance his importance, and multiply his gains, if he had properly improved that connexion, was the friendship which he formed with Dr. Swift." But it was impossible even for the dean to assist such a man as this. He actually dissipated the sum

of 1000*l.* per annum, arising from his pupils, on the pleasures of the table, and in the company of worthless flatterers. He next refused the endowed grammar-school of Armagh, worth 400*l.* per annum, in which he might have carried the students, who were greatly attached to him, because he could not banish himself from the temptations of the capital; his name was struck out of the list of royal chaplains in consequence of some omission on his part: he next exchanged a living he had obtained near Carr for one of half the value in a more distant spot. He then mortgaged his lands without lessening his expenses, and we find him at last residing at Carr, on an abridged income of only 80*l.* a-year! The next generation does not appear to have acquired additional prudence. Thomas Sheridan, M. A., the third son of Dr. Sheridan, was educated, first at Westminster school, and then at the university of Dublin. During his residence at the latter, he conceived "the romantic idea, that oratory, or rather elocution, constituted the first of human accomplishments." Accordingly, having endeavoured to accomplish himself for that purpose, on the 19th of January, 1742-3, he appeared in the character of Richard III. at Smock Alley theatre. He obtained much celebrity in his new profession both at Dublin and London. He, however, became a manager, and that circumstance led him to ruin, especially after the establishment of a rival theatre. He then left the stage, and for some time employed himself in lecturing on elocution, but on his obtaining a pension of 200*l.* per annum, he came to England and resided for some years at Windsor. His death took place in 1788, while on his road to Lisbon for the benefit of his health; when, however, he arrived at Margate, previous to embarkation, his health would not allow him to proceed further, and he ended his days in that town.

**SHERLOCK, WILLIAM**, an episcopal clergyman, who was born at Southwark about 1641, and studied at Eton, and afterwards at Peterhouse, Cambridge, where he took his degree of doctor in divinity in 1680. After the revolution, having refused to take the oath of allegiance to William III., he was suspended from the pastoral office; but, on his subsequent compliance, he was restored, and in 1707 promoted to the deanery of St. Paul's. His death took place in 1707. Dr. Sherlock distinguished himself as a polemical divine against the dissenters, and carried on a controversy with Dr. South on the doctrine of the Trinity. His works on practical theology, especially his discourses on duty and on judgment, are much esteemed, and have passed through numerous editions.

**SHERLOCK, THOMAS**, son of the preceding, a divine, who was born in London in 1678, and received his education at Catharine Hall, Cambridge, where he obtained a fellowship. In 1714 he was chosen master of Catharine Hall, and was promoted to the deanery of Chichester in 1716, after which he entered into a controversy with Bishop Hoadly in defence of the corporation and test acts. In 1720 he published discourses on prophecy, intended to obviate the infidel objections of Anthony Collins. Dr. Sherlock, in 1728, succeeded Hoadly in the bishopric of Bangor, and in 1734, in that of Salisbury. He was offered the primacy on the death of Archbishop Potter in 1747, but he refused it, and, the following year, he was translated to the see

of London, where he remained till his death in 1761. Bishop Sherlock was the author of "The Trial of the Witnesses of the Resurrection of Jesus;" and his sermons are among the best specimens of English pulpit eloquence extant.

**SHERWIN, JOHN KEYSE**, an eminent historical engraver, who was all the early part of his life employed in the art of wood-cutting. He, however, at last obtained better employment, and became a pupil to the celebrated artist Bartolozzi, under whom he improved rapidly. Among his best works are the engravings of Christ and Mary Magdalen in the Garden, and Christ leaving the Cross. He died at a comparatively early age in 1790.

**SHERWOOD, WILLIAM**.—This highly respectable bookseller and publisher was born at Bristol in 1776. His father and mother died young, and after visiting Monmouth, where he remained for some time, he ultimately settled in the house of Mr. Symonds in Paternoster Row. In 1806 Mr. Sherwood entered into partnership with Messrs. Neely and Jones, and carried on the business with them till 1826, when he entered into partnership with Messrs. Gilbert and Piper, and we need hardly add, that the firm justly acquired a high character for the integrity and punctuality of its dealings. Mr. Sherwood enjoyed good health till a short time previous to his death, which occurred September 7th, 1837. On the 17th of the previous month he felt unwell, and said he could not see to read; he lay down for some time on the sofa, when his daughter arrived and took him from Paternoster Row. On the way home to Holloway he appears to have lost all consciousness; he was seen in the evening by Dr. Tweedie and bled from the arm as well as cupped. He partially recovered from some dangerous symptoms which followed; but it was discovered that the right side was paralyzed; the power of motion was lost, but a dull sensibility remained in the side to the last. After the first shock he could never speak distinctly, but appeared conscious, recognised persons, burst into tears when Mrs. Sherwood (who had been ill herself) approached him, and warmly pressed the hands of some medical friends who visited him.

Mr. Sherwood's private character was unsullied, and the enjoyments of his home, to which he was devotedly attached, formed the only solace from the most severe toil in his extensive business. It may be proper to add, that the firm materially benefitted both the theory and practice of medicine by their cyclopædia of that science.

**SHIELD, WILLIAM**, a celebrated musical composer, who was born at Shalwell in 1749. He received the first rudiments of music from his father, a singing-master, and at the early age of six began to practice the violin, and afterwards the harpsichord, on both of which instruments, but particularly the former, he soon acquired considerable proficiency. When he had attained his ninth year he lost his father, who left a widow and four children with very scanty means of subsistence. As it now became imperatively necessary that he should think of some business as a future means of subsistence, he had the choice proposed to him of becoming a sailor or a boat-builder. He fixed on the last, and was accordingly bound apprentice to Edward Davison of North Shields. He has often been heard to describe his feelings when he packed up his clothes, not forgetting his violin and little stock of music left him by his fa-

ther, bade adieu to his mother, little brothers and sisters, and proceeded with a heavy heart to the place of his destination. He, however, found a kind and indulgent master, who, so far from checking him in his favourite pursuit, encouraged his love for music, and even forwarded his views by enabling him in several instances to turn his talents on the violin to account by playing at the musical meetings of North Shields, as well as at the parties of the principal families of the town.

As soon as the term of his apprenticeship was expired he resolved to quit the trade of boat-building and devote himself to an art to which his disposition inclined him, and to the pursuit of which the encouragement he had already received operated as an additional stimulus. He had by this time made such progress on the violin as to be able to lead the Newcastle subscription concerts, where he repeatedly played the solo parts of Geminiani's and Giardini's concertos. His talents attracted the notice of the celebrated Avison, known by his elegant "Essay on Musical Expression," who, with the kindness which characterised him, gave him lessons in thorough bass. He shortly after afforded a striking proof of the manner in which he had profited by this instruction. A new church was to be consecrated at Sunderland: he composed an anthem for the occasion, which was accepted and performed by the choir of Durham cathedral to an immense congregation. The best judges pronounced it an excellent specimen of church music; the dignitaries of the church invited him to their tables, and his reputation began to rise from that moment.

He was shortly afterwards invited to undertake the direction of the fashionable concerts at Scarborough, and became the leader in the orchestra of the theatre, for which he composed several songs written by his friend, the much-admired pastoral poet, Cunningham, who was an actor in the Scarborough company at that period. Here he became acquainted with those well-known performers, Borghi and Fischer, who were so satisfied with his talents and execution that they strongly advised him to visit London, and afterwards represented his abilities in so favourable a light to the celebrated Giardini, leader of the band at the opera house, that an engagement was offered him in that orchestra, which he accepted. He took his station among the second violins; but the season following, attracting the notice of Mr. Cramer, who had become leader, he was promoted to the rank of principal viola, a post which he retained for upwards of eighteen years.

Mr. Shield's first appearance as a dramatic composer was in the year 1778, in the music to the after-piece of "The Flitch of Bacon," which obtained great success. The words were from the pen of the Rev. Mr. Bate, afterwards Sir Henry Bate Dudley, being also his first dramatic attempt. Some time after this he accepted the situation of composer to Covent Garden theatre, in which capacity several of his most popular works were produced. A difference, however, between himself and the manager respecting pecuniary matters, induced the former, after having filled the situation for several years with great success, to send in his resignation. In the year 1790, while on a visit to Taplow, he had the good fortune to make the acquaintance of Haydn; and he has been heard to declare that he gained more important information in four days' communion with



that founder of a style which has given fame to so many imitators, than ever he did by the best directed studies of any part of his life. "I had seen him," says Shield, "at the concert of ancient music the preceding evening; and, having observed his countenance expressive of rapture and astonishment at the performance of the chorus in "Joshua," "The nations tremble at the dreadful sound," I took the favourable opportunity of asking his opinion of that composition. His reply was, 'I have long been acquainted with music, but never knew half its powers till I heard this. I am quite certain,' added he, 'that only one author, and that author inspired, ever did, or ever could, pen so sublime a composition.'"

On his return to England in the autumn of 1792, Mr. Shield renewed his engagement with the manager of Covent Garden theatre; but another difference of a pecuniary nature arising, he entirely relinquished that situation and devoted his time to other musical pursuits. His residence in Italy, though short, was followed by the most important results to him, as a musical critic and writer on the principles of the art, for it removed many prejudices at that time not uncommon among English musicians, and furnished him with abundant materials for thinking, of which his active and intelligent mind made the best possible use. But it is quite erroneous to state that as a composer he derived much advantage from this tour: his two best operas, namely, "Rosina" and "The Poor Soldier," were produced several years anterior to his Italian journey. In these he displayed that genius for melody which no study, no intercourse with even the greatest of foreign artists, could have imparted, or in any considerable degree have improved, and melody was his forte. Of the advantages gained from his Italian journey he gave no mean proof, a few years afterwards, by the publication of his well-known "Introduction to Harmony." The principal object of this work is to facilitate the acquisition of a practical knowledge of harmony, by simplifying its laws, and divesting the science of that forbidding complexity which deters so many from venturing into its precincts. In 1809 Mr. Shield printed a volume of ballads, rounds, glees, duets, terzettos, &c. under the title of "A Cento;" but, being published by subscription, its circulation was rather limited.

On the death of Sir William Parsons in 1817, the prince regent (afterwards George IV.) advanced Mr. Shield to the situation of master of the band of musicians in ordinary to the king. This appointment was given in a manner as creditable to the feelings of the illustrious personage who bestowed it as to the professional and general character of him on whom it was conferred. The prince, who had long known Mr. Shield's value, both as a musician and as a member of society, seized the first opportunity that presented itself of serving a distinguished artist and a man whom he esteemed, without waiting for even the slightest request; and when Mr. Shield attended at the pavilion to express his gratitude, his royal highness interrupted him in the midst of his acknowledgments, by the flattering words,—“My dear Shield, the place is your due; your merits, independently of my regard, entitle you to it.” At the coronation of George IV. he, in his robes of office, conducted the musical part of that ceremony in Westminster Abbey; but as the performance of an ode at St. James's palace on the

king's birth-day and new year's day never was called for during the time he held the appointment of master of the band, he had no opportunity of showing his zeal in the execution of this, the most important part of the duty that used to attach to the office. He enjoyed his 250*l.* per annum, rather as the reward of past services than as a retaining fee for services here, perhaps, intended to be required. Mr. Shield was one of the original members of that body which wrought so remarkable a change in the musical taste of this country, the philharmonic society, though he never took any active share in its management. Indeed he began to feel the infirmities of age rather earlier than usual. He was naturally disposed to corpulency, the tendency to which was not diminished by the sedentary habits that grew on him. During the few latter years of his life, his health and strength visibly declined, and in the beginning of the winter of 1828, symptoms of water on the chest assumed a decided character to be mistaken. The disease made rapid progress, and on the 25th of January, 1829, he expired at his house in Berner's Street, where he had long resided.

SHIPLEY, WILLIAM, an English divine was born in October 1745, and at an early age was sent to Westminster school; but upon the appointment of his father, in 1760, to the deanery of Winchester, he was removed to the college there; whence he went to Oxford in 1763, and was admitted student of Christ Church, of which society his father had been a canon some few years before. Here he took the degree of M. A. in 1770, and soon afterwards was collated by his father, then bishop of St. Asaph to the vicarage of Wrexham, Denbighshire, whence he left the university, and from that time resided in Wales. Upon the death of Dr. Herring in 1774, he succeeded to the deanery of St. Asaph, and likewise to the office of chancellor of that diocese. From his father, a prelate of whose distinguished and venerable character it is here unnecessary to speak at large, the dean inherited a sincere attachment to an excellent constitution in church and state, and to those liberal principles which produced the revolution and established the house of Brunswick on the throne of these kingdoms. It was the defence of these principles that engaged him in the contest which, at the time, drew the general attention of the public, and will ever be regarded as a proof of his manly and disinterested character; for the principles which he maintained were then no longer fashionable.

With this contest is connected the illustrious name of Sir William Jones, who not long afterwards became the dean's brother-in-law, by his marriage with Anna Maria, eldest daughter of the bishop of St. Asaph. About the close of the American war that steady friend to liberty had written and published a little piece on the subject of government, entitled, "A Dialogue between a Gentleman and a Farmer." Of this piece he was the known and acknowledged author. The dean of St. Asaph published it in Wales, upon which he was indicted for a libel by a political adversary. The prosecution was long and vexatious; for the prosecutor, after twice bringing the cause for trial into the Westbury court, suddenly removed it by *certiorari* to Shrewsbury. When it came there to a hearing before Justice Buller, the jury were inclined to negative the charge of libel, and refused to give a general verdict against the dean. In this celebrated trial the

question was, whether or not the matter was libellous; and the single point in debate, whether or not the jury were to decide upon it. For the prosecution it was contended, that they were not; and the judge, in summing up, inculcated the same doctrine, which indeed at that period was generally current in the courts. The jury, however, gave a verdict, by which they found the publishing only; evidently meaning that they found nothing libellous in the matter: but this verdict not satisfying the judge, it was altered, by the suggestion of the prosecutor's counsel (Mr. Bearcroft), and given, according to his dictation, in these words, "guilty of publishing, but whether a libel or no we do not find." The case was then brought up for judgment into the king's bench, when that court had the sagacity to discover a flaw in some part of the proceedings, and thereupon quashed the whole. Such was the termination of that long-protracted case; but it led to an alteration which was made some years afterwards in the law of libel, or rather in the practice of the courts. We allude to the statute by which, in cases of libel, the jury are authorised to decide upon the law as well as the fact. The statute did not pass without great repugnance on the part of the lawyers: the two chiefs of the profession, viz., the Lords Thurlow and Kenyon, thought fit to enter their protest against it.

Throughout the whole of this transaction, the dean's conduct was irreproachable. He knew the principles of the dialogue to be sound, and those he resolutely maintained, but without any mixture of personal animosity, much less with any criminal design. From his father he had learned to "pay due reverence to the constitution:" he had learned that "it was his duty to study its principles, and consider its structure, that he might be qualified to defend, to preserve, and to improve it." From the same source he had learned, that "in whatever hands power is lodged under any government, there always goes with it an obligation to use it to those purposes of public good for which it appears to have been given;" that "this is the only good tenure by which all authority is held." These were the principles in which the dean was educated, and throughout the course of his long life he found no reason to change them.

This adherence to his principles appeared in the preface which he wrote when he gave an edition of his father's works in 1792. He there asserts, "that the teachers of a religion whose principles is to do good to all men, cannot, without deserting their office, forbear to teach the duties of princes and magistrates, and to show the guilt and ruin arising from the violation of those duties,—that on such occasions it becomes necessary to raise our conceptions above the common business of private life, and venture to apply the simple precepts of our Saviour to the greatest and most important operations of government,—that in the plainness of those precepts there is a depth of wisdom sufficient to direct the highest actions of men,—that the sublimity of the Christian morals consists in the usefulness, the extent, the universality of the principles,—that they give laws, not only to the vulgar, but to statesmen, princes, and lawgivers themselves." And farther, "that the ministers of religion should consider themselves as the teachers of whatever is good and useful to mankind; or, in other words, as teachers of the gospel." "Let the clergy (says he), like the rest of their fellow-subjects, pay all due submission to the powers that

are set over us for our good; tribute to whom tribute, honour to whom honour is due: but let them teach the greatest their duty; that they are not only servants of our common Master, but, by the very tenure of their office, servants of the people."

The dean wrote this preface partly to vindicate his father's line of conduct in our unhappy contest with the American colonies. That contest the bishop earnestly deprecated, and the measures which led to it he uniformly opposed, both in parliament and in various publications; particularly in "A Speech on the Bill for altering the Charters of Massachusetts' Bay." In the conclusion of that speech his lordship thus stated the grounds of his opposition,—"If the tendency of this bill is, as I own it appears to me, to acquire a power of governing them (the colonies) by influence and corruption, in the first place this is not true government, but a sophisticated kind, which counterfeits the appearance, but without the spirit or virtue of the true; and then, as it tends to debase their spirits, and corrupt their manners, to destroy all that is great and respectable in so considerable a part of the human species, and by degrees to gather them together with the rest of the world, under the yoke of universal slavery, I think, for these reasons, it is the duty of every wise man, of every honest man, and of every Englishman, by all lawful means, to oppose it." The bill passed; but the design, which was to bring the colonies to unconditional submission, miscarried; and we have no desire to recall to mind the disasters and failure of the war that followed: this only we shall not scruple to add, that the war, if completely successful, would have been still more injurious to our country.

And as the dean of St. Asaph enjoyed this domestic example for his conduct in general, so especially had he the same excellent pattern for the substance and manner of his preaching. The sermons of his father are distinguished by such doctrines as the following: that "to establish among men the practice of moral goodness and righteousness is the great end of true religion,"—that "matters of positive institution are subordinate and useful only as they promote the practice of real godliness, virtue, and charity,"—that "we do not think justly of our holy religion, unless we remember that it is the most extensive and universal of all religious dispensations,"—that "it is not only revealed, but adapted to every country and every climate, to all the different races of men, and to all the infinite forms of society and government in which they can be placed,"—that "by mixing intimately with the springs and principles of action, it assumes a right to conduct and govern every scene of human life, and forms (as the exigencies of the world require) not only saints and martyrs, but princes and statesmen." These doctrines were conveyed in an unaffected style, which, for purity and elegance, has not any superior in our language. Such was the rational and liberal course of preaching which the dean had for his example, and which he respectfully and uniformly followed. Dr. Shipley died at Boddryddan, on the 7th of June, 1826, in the eighty-first year of his age.

SHIRLEY, JAMES, a poet and dramatic writer, who was descended from an ancient family, and born in London about 1594. He received an excellent education, and entered holy orders; but having become a member of the church of Rome, he of course lost his ecclesiastical preferments. He therefore



settled in London and commenced writing for the stage, in which department of literature he was very successful, till the breaking out of the civil war, when he opened a school and educated the children of several distinguished men of that period. After the restoration his plays again became very popular; but having lost considerably by the great fire of London, he was so much affected that he died shortly after. He wrote nearly forty plays, besides poems and other works.

**SHOVEL, SIR CLOUDESLEY**, a celebrated English admiral who was born near Clay, in Norfolk. He entered the navy at a very early age, and at first filled the humble office of cabin-boy; at the same time he spent all his leisure time in the study of navigation. In 1674 the English merchants in the Mediterranean being very much annoyed by the piratical state of Tripoli, a strong squadron was sent into those parts, under the command of Sir John Narborough, who arrived before Tripoli in the spring of the year, and found considerable preparations for defence. Being, according to the nature of his instructions, desirous to try negotiation rather than force, he sent young Shovel, then a lieutenant, to demand satisfaction for what was past, and security for the time to come. Shovel went on shore and delivered his message; but the dey treated him with much disrespect, and sent him back with an indefinite answer. Shovel, on his return to the admiral, acquainted him with some remarks he had made on shore. Sir John sent him back with another message, and well furnished him with rules for conducting his inquiries and observations. The dey's conduct was worse the second time; and young Shovel, on his return, assured the admiral it was very practicable to burn the ships in the harbour, notwithstanding their lines and forts. Accordingly, in the night of the 4th of March, Shovel, with all the boats in the fleet filled with combustibles, went boldly into the harbour and destroyed the vessels in it; after which he returned safe without the loss of a man, and the Tripolines were so much struck with the boldness and success of the attack as immediately to sue for peace. Of this affair Sir John Narborough gave so honourable an account in all his letters that the next year Shovel had the command given him of the *Sapphire*, a fifth rate; whence he was not long after removed into the *James* galley, a fourth rate, in which he continued till the death of Charles II. In 1690 he was employed in conveying King William (who had previously knighted him), and his army, to Ireland; who was so highly pleased with him that he made him rear-admiral of the blue with his own hand. Just before the king set out for Holland, in 1692, he made him rear-admiral of the red, at the same time appointing him commander of the squadron that was to convoy him thither. On his return, Shovel joined Admiral Russell with the fleet, and had a share in the glory of the victory at La Hogue. When the British fleet was put under the command of joint admirals in the succeeding year, he was one; and, as Campbell says, "if there had been nothing more than this joint commission, we might well enough account from thence for the misfortunes which happened in our affairs at sea, during the year 1693." In 1702 he was sent to bring the spoils of the Spanish and French fleets from Vigo, after the capture of that place by Sir George Rooke. In 1703 he commanded the fleet up the Straits, where he protected the British merchantmen, and did all that was possible to be done for the relief of the protestants then

in arms in the Cevennes, and countenanced such of the Italian powers as were inclined to favour the allies. In 1704 he was sent with a powerful squadron to join Sir George Rooke, who commanded a grand fleet in the Mediterranean, and had his share in the action of Malaga. Upon his return he was presented to the queen by Prince George, as lord high admiral, and met with a very gracious reception; and was the following year employed as commander in chief. After the unsuccessful attempt upon Toulon, Sir Cloudesley bore away for the Straits, and soon after resolved to return home. He left Sir Thomas Bligh at Gibraltar, with nine ships of the line, for the security of the coasts of Italy; and then proceeded with the remainder of the fleet, consisting of ten ships of the line, four fire-ships, a sloop, and a yacht, for England. When he came into the soundings he had ninety fathom water. About noon he lay by, but at six in the evening he made sail again, and stood on under his courses, believing, as it is supposed, that he saw the light on St. Agnes, one of the islands of Scilly. Soon after which several ships of his fleet made the signal of distress, as he himself did; but the admiral's, and some more, perished with the board. How this accident happened has never been known. Sir Cloudesley Shovel's body was thrown ashore the next day upon the island of Scilly, when some fishermen took him up; and having stolen a valuable emerald ring from his finger, stripped and buried him. This fact becoming known, his body was taken up and carried to Portsmouth. It was thence conveyed to London, and buried in Westminster Abbey with great solemnity, where a monument was afterwards erected to his memory by the queen's direction.

**SICARD, ROCH AMBROISE CUCURRON** was born in 1642, at Fousseret, near Toulouse, and entered into holy orders. He devoted himself to the instruction of persons born deaf and dumb, and became, in 1786, director of a school established for that purpose by the archbishop of Bordeaux, whence in 1789; he removed to Paris, and was chosen successor to the abbé l'Épée, in whose system he made some important improvements. In 1793 he was arrested in the midst of his pupils by order of the commune of Paris, and was transferred to the prison of the abbey of St. Germain, where he narrowly escaped becoming a victim in the ensuing massacre. On the foundation of the normal school, in 1796, he was appointed professor of grammar; and, at the same time, he was made a member of the institute. He then became one of the conductors of the "Annales Catholiques," on account of which he was included by the directory in the number of the royalists sentenced to be exiled to Sinamaria. He concealed himself and thus avoided deportation; but he was not till after the overthrow of the directory that he was able to return to his situation at the school for instruction for the deaf and dumb. The old age of Sicard was clouded with misfortunes arising from his improvidence; but, after the restoration, he was made a knight of the legion of honour, administrator of the hospital of the Quinze-Vingts, &c. His death took place on the 10th of May, 1822. Besides other works, he was the author of "Éléments de Grammaire générale appliquée à la Langue Française," "Cours d'Instruction d'un Sourd-muet de Naissance;" and "Théorie des Signes pour l'Instruction des Sourds-muets."

**SIDDONS, SARAH.**—This highly gifted actress was born in South Wales on the 14th of July, 1755. Her father was a provincial manager, and her mother was the daughter of another provincial manager. In her fifteenth year Mrs. Siddons was in the employment of a lady named Greathead, where she remained about two years, after which she married Mr. Siddons, who was also an actor. He was described, by a person who knew him at that period, as a "fair and very handsome man, sedate and graceful in his manners, and, in his youth, capable of inspiring a passion quite as ardent as his own." He was, at the time, sustaining the first line of business in the company of his father-in-law—that is, he could play any thing. It is said that before her marriage, and while living at Mr. Greathead's, Mrs. Siddons contrived to obtain an introduction to Garrick, in whose presence she recited some of the speeches of "Jane Shore." He was pleased, we are told, with her utterance and deportment, admitted her merits, but declined offering her an engagement. It was not very likely, indeed, however clever a young lady of sixteen or seventeen might appear, that Garrick would disturb the arrangements of his theatre, where Mrs. Yates and Miss Young then divided the empire of tragedy, by inviting the town to witness the immature efforts of so youthful a candidate.

Soon after their marriage Mr. and Mrs. Siddons were performing at Cheltenham, where the latter attracted the notice of Lord Bence, afterwards created earl of Aylesbury. His lordship was so struck with her acting that he wrote to Garrick about her; and Garrick, who was not accustomed to think slightly of an opinion sealed with a coronet, sent the Rev. H. Bate to attend her performances, and report his opinion of them; unconscious, in all probability, that the Mrs. Siddons of the Cheltenham theatre was the Miss Kemble of Mrs. Greathead's family, upon whose claims to his patronage he had already personally decided. The result of this mission was such a report of the young actress as led to her appearance at Drury Lane, on Friday the 29th December, 1775.

The character she selected for her debut was that of Portia in the "Merchant of Venice," and she was announced as a young lady merely. Theatrical criticisms in those days were not manufactured in such abundance as they now are, though probably they were written with pretty much the same knowledge of the thing criticised. As a curiosity, rather than as a just estimate of what her performance was, we insert a notice of it, which has survived the general fate of such perishable commodities:—"On before us," says the critic, "tottered rather than walked a very pretty, delicate, fragile-looking young creature, dressed in a most unbecoming manner, a faded salmon-coloured sack and coat, and uncertain whereabouts to fix either her eyes or her feet. She spoke in a broken tremulous tone, and at the close of a sentence her words generally lapsed into a hurried whisper that was absolutely inaudible. After her first exit the buzzing comment round the pit ran generally, 'She is certainly very pretty; but then how awkward! and what a shocking dresser!' Towards the famous trial scene she became more collected, and delivered the great speech to Shylock with the most critical propriety, but still with a faintness of utterance which seemed the result rather of an internal physical weakness than a deficiency of spirit or feeling. Altogether, the impression made upon the

audience by this first effort was of the most negative description."

During the remainder of the season she performed several insignificant characters: among them, one in an operatic piece called "The Blackamoor Washed White," and another in Mrs. Cowley's comedy of "The Runaway." The former expired after the third representation, but the latter, having a run of seventeen nights, enabled Mrs. Siddons in some degree to familiarise herself with the gaze of a metropolitan audience. Two characters, and only two, were assigned to her which gave her an opportunity of appearing on the stage with Garrick himself; the one, Mrs. Strickland, in Hoadley's comedy of "The Suspicious Husband," Garrick playing Ranger; the other, Lady Anne, to his "Richard the Third." The latter she repeated twice, and the last time in the presence of royalty, the tragedy being performed on the 5th of June, 1776, by command of their majesties. Five days after, Garrick took his leave of the public in Don Felix.

Mr. Yates, the manager of the Birmingham theatre, offered the unsuccessful *débutante* an engagement, which she immediately accepted. There she played with Henderson (himself an unsuccessful seeker of metropolitan fame), who was so struck with her style of acting that he wrote immediately to Mr. Palmer, the manager of the Bath theatre, to which Henderson belonged at the time, urging him in the strongest terms to engage her. The Bath stage, however, was pre-occupied by a lady who played the same cast of characters. Palmer could not, therefore, comply with his friend's advice; but it was not lost upon him, for at Bath Mrs. Siddons afterwards made that impression which was the herald of her greatness when she returned to the boards of Drury Lane in 1782, and won from others the opinion which Henderson was the first to pronounce—viz. "that she had never had an equal, and never would have a superior."

Her range of characters at the principal provincial theatres during this period was tolerably expansive; but those in which she was considered to excel were Euphrasia, Alicia, Rosalind, Matilda, and Lady Townley. At Manchester one of her most applauded parts was Hamlet, a character she performed many years afterwards on the Dublin stage, though she could never be prevailed upon to play it in London.

It was a favourable, and a just maxim of Frederick of Prussia, that accident must first lift a man from the ground; but that, once raised, the vigour of his own wing can alone sustain him. Mrs. Siddons verified the truth of this maxim. Bath was undoubtedly a desirable station to her; but the theatre for sometime was sufficiently cool when she played, and Palmer troubled her only on his Thursday nights, when the cotillion balls carried off every body who could move to the rooms, and when, consequently, that eye, which ere long was to fascinate all ranks and ages, was frequently bent on vacancy. At last came Frederick's "accident." On one of these devoted Thursdays, there happened to be in the theatre persons not only of consummate taste, but, what is of much more consequence in such matters, persons whose taste carried with it the authority of station. Every body could then discern what nobody had been able to discover till it was discovered for him. Even the cotillions languished on the nights when Mrs. Siddons performed; and dancing was re-



nounced for the pleasure of weeping, sighing, trembling at the theatre.

It is not surprising that the fame which now gathered round her should have prompted the London managers to make proposals for securing her services; but it is surprising that the Bath manager should have suffered her to escape from him in the way he did; for it is stated by one of her biographers, upon unquestionable authority, that a very inconsiderable increase of salary would have induced her to relinquish all idea of appearing in London again, at least for many years. That increase, however, the manager hesitated to offer till it was too late. The fact was, seeing herself esteemed and followed by the first people at Bath, Mrs. Siddons had completely acquiesced in her situation there; the more so, probably, because of the distaste which her experiment on the London boards in 1775 had produced. The growing demands of her family, however, determined her to accept a proposal which would enable her to meet those demands with more comfort to herself than she could hope to do if she declined it.

When it was finally settled that she should enter into an engagement with the manager of Drury Lane (an engagement, it is said, mainly resulting from the influence of the late duchess of Devonshire with Sheridan), she invited her friends and admirers to her farewell performance on the Bath stage, and to receive from her three reasons for quitting them. The night came, and Mrs. Siddons recited a poetical address of her own writing, in which she supposes they would feel some astonishment at listening to verses the composition of one who had hitherto aspired no higher than to "repeat with decency the verses of others;" and some curiosity to know what the reasons were which she intended to submit to them. At length she produced her reasons,—leading on the stage her three children, and, as she pointed to them, exclaimed:—

"These are the moles that heave me from your side  
Where I was rooted—where I could have died!"

The appeal was irresistible, and the mother and the actress were alike gratified. On the 10th of October, 1782, Mrs. Siddons made her first appearance on the boards of Drury Lane, after an interval of seven years. Isabella, in Southerne's tragedy of that name, was the character she selected; and her performance, judging from the language of contemporary criticism, was even thus early cast in a mould which she never saw reason to alter, during the thirty years she continued to represent it.

It is unnecessary to add that her success was decisive. The public had never before beheld an actress whom nature had so prodigally gifted. She combined all the separate excellences of her predecessors and contemporaries, and added to their common stock her own exclusive endowments.

Between the 10th and 30th of October, Mrs. Siddons performed Isabella eight times, and during the season two and twenty. Her next character was Euphrasia, in the ponderous tragedy of "The Grecian Daughter;" and she displayed, as far as Murphy's frigid pen afforded her scope, those loftier attributes of regal greatness which shone forth so sublimely afterwards in her Lady Macbeth, Queen Catharine, and Lady Constance. Some surprise, it is said, was expressed upon her entrance the first night; for she appeared a perfectly different being from herself in Isabella. The settled sorrow that weighed down

the wife, the presumed widow of Biron, had given place to a mental and personal elasticity, obviously capable of efforts "above heroic."

The unprecedented attraction of Mrs. Siddons was met, on the part of the proprietors of Drury Lane, with suitable liberality. Her engagement, as to weekly salary, was upon an annual rise from 10*l*. This salary they did not then augment; but they allowed her two benefit nights, and relinquished on both the nightly charge, about 90*l*. Her success, too, was seconded by her own prudence. She launched into no unnecessary expenses, residing merely in respectable lodgings in the Strand, for the convenience of being near the theatre; and animated by the best inspiration,—a mother's feelings for her family,—prepared herself for a life of such exertion as mocks the toil of mere manual labour. It became, of course, the fashion to know her; and, for once, the fashionable world, in following the fashion, did honour to itself. Her door, at this time, saw more carriages daily before it than that of any other private residence in London.

We have mentioned that the Drury Lane manager allowed a second benefit night to Mrs. Siddons, on which occasion she selected the character of Zara, in Congreve's "Mourning Bride." This second benefit took place in the month of March 1783, and some notion may be formed of the extent to which Mrs. Siddons' attractions had reached, when we mention that it produced the sum of 650*l*.; for it must be remembered that the Drury Lane theatre of 1783 was not that enormous receptacle which it now is. Seven rows of the pit were laid into the boxes on the occasion, and Lady Spencer gave ninety guineas for her side box, while Lady Aylesbury sent 50*l*. for an upper box. It is amusing to add, as coincident almost with these evidences of the position Mrs. Siddons had taken in public estimation, that a poem entitled "Tragic Muse," written by the author of "The History of Modern Europe," (Russell,) was published about this time; and that the writer was gravely rebuked, by some prophetic reviewer, for "wasting his verse upon excellence that was in its nature fugitive, the meteor of the moment!"

No sooner, however, had Drury Lane closed, than she left London for Dublin, where her brother, John Kemble, was then playing, and who had signed an engagement for three years with the proprietors of Drury Lane. Her success here corresponded with that she had experienced in the metropolis, in spite of some strong predilections which the Dublin audience entertained in favour of Mrs. Crawford. It is said she carried away about 1100*l*. from Dublin, and at least 700*l*. from Cork.

Hitherto she had left Shakspeare untouched; and the first character she acted was selected, it is said, as affording some relief to her frame, really exhausted by the dreadful fatigues she had undergone, with no other intermission than was afforded by travelling from place to place. It was that of Isabella in "Measure for Measure," which she performed November 3rd, 1783, and repeated on the 5th by royal command, so desirous were their majesties of seeing her in any thing new. Her delineation of it was full of original genius, both as to conception and as to execution.

Having played Mrs. Beverley, in "The Gamester," (which gave her the first opportunity of acting with her brother, who sustained the part of Beverley,) and

established additional claims to her power over the heart, in depicting the woes of private life, she made her appearance on the 10th of December, 1783, in the character of Constance, by royal command.

It was during the year 1784 that Sir Joshua Reynolds painted his celebrated portrait of her as the Tragic Muse; the original of which is now in the splendid collection of the marquis of Westminster, and the duplicate at Dulwich college. The name of the great artist, and the date of the picture, were inscribed by him on the hem of the garment; the only instance, it is said, of his having affixed them to any production of his pencil. When Mrs. Siddons first saw the picture in its finished state, she went near to examine the pattern of this which appeared to be a curious classic embroidery (at that time much in fashion), and then perceived it contained the great painter's name, a circumstance which she noticed to Sir Joshua, who was present. "I could not lose the opportunity," he replied, "of my name going down to posterity on the hem of your garment." Burke, who inspected the progress of this fine and celebrated work, pronounced it "the noblest portrait he had ever seen of any age."

Mrs. Siddons' second season at Drury Lane closed on the 13th of May, with a sixth performance of *Belvidera*. She acted fifty-three times between the 8th of October and her last night; that is, allowing for the oratorios in Lent, once in every three nights of the company's performance. Her range of characters was as follows:—*Isabella*, *Belvidera*, *Lady Randolph*, *Shakspeare's Isabella* and *Thomson's Sigismunda*, *Euphrasia*, *Constance*, *Jane Shore*, the *Countess of Salisbury*, *Zara* in "*The Mourning Bride*," and *Calista*. During the summer recess she acted at *Edinburgh* eleven nights; and the distinction she met with in that capital was entitled to be ranked among her most flattering triumphs. It had not then, indeed, received from itself the high sounding title of the "*Modern Athens*;" but it was the centre of literature and science; and the supporters of the theatre were to be found among a class of persons infinitely more polished and intelligent than the mixed audiences of London. From *Edinburgh* she went to *Dublin* and *Cork*; but her health began to feel the effects of such incessant labour; and she was compelled to relinquish some of the engagements into which she had entered, in consequence of severe and even dangerous illness.

An injudicious attempt was made to introduce Mrs. Siddons in comedy—the more injudicious because wholly unnecessary; as at this time *Drury Lane* possessed the united attractions of *Miss Farren* and *Mrs. Jordan*. The characters she played were *Mrs. Lovemore*, in *Murphy's "Way to Keep Him;"* *Mrs. Oakley*, and *Lady Restless*, in "*All in the Wrong*;" and we believe one or two others. The flattering attentions paid by *George the Third* to this great actress were not confined to the public exhibition of her talents. She frequently enjoyed the honour of being with the royal family in their retired moments, both at *Buckingham House* and at *Windsor*. This enabled her to be among the first who discerned those symptoms of mental aberration which, in the year 1788, called for the solemn attention of the legislature; and the circumstance that confirmed, if it did not first awaken, her suspicions was singular.

His majesty, on all occasions, had expressed his gracious disposition to promote the interests of her-

self and her family: but on one occasion, at the period we are now speaking of, he put into her hands a sheet of paper subscribed with his name merely; intended, it may be presumed, to give her the opportunity of pledging the royal signature to any provision of a pecuniary nature which might be most agreeable to herself. This paper, with the discretion that was suited to the circumstance, and which was so characteristic of Mrs. Siddons herself, she immediately delivered to the queen.

On the 25th of November, 1788, Mrs. Siddons performed, for the first time, *Queen Catherine* in "*Henry the Eighth*," which was carefully revived by Mr. Kemble, then stage-manager, who was resolved to introduce those changes in scenery, dresses, the properties, &c., which constituted an era in the art. "*Henry VIII.*" was, accordingly, produced with such splendour and novelty that it became one of the most attractive pieces the stage had ever known. And here, as in *Lady Macbeth* (and, indeed, all her characters), we could run riot in quotation, to renew, for a moment, the exquisite gratification with which we listened to her noble delivery of innumerable passages. But our prescribed limits are rapidly narrowing themselves, and a volume might be filled with such a theme! One only observation, therefore, shall be obtruded, relating to the last scene in which Catherine appears. A Siddons alone could have invested that scene with the intense interest which she threw round it. Full as it is of Shakspeare's finest touches of tenderness and pathos, and deep as are the emotions which it excites in the reading, it requires extraordinary powers in the actress to make its quiet sorrow reach the hearts of an audience. Mrs. Siddons, however, wrung them to the quick; and silent tears, shed in sympathy for a sick and dying queen, killed by afflictions too sharp for long suffering, were the homage paid to her transcendent powers. Her whole appearance was a personification of that grief which digs its victim's grave; yet so resigned, so meek, so gentle, so full of conscious love and honour and virtue, unworthily requited! We can vividly recall her languid and dejected air, and almost fancy we hear the plaintive sadness of her voice as she uttered the passages in reply to *Capucius*, who entreats her to "take good comfort." All the yet lingering affections of the unjustly deserted wife,—all the natural yearnings of the mother's heart for the child she is about to leave,—were distressingly true to nature.

"This season, too," says her biographer, "she added *Volumnia* to her other characters from Shakspeare, and before the close of it appeared as *Britannia*. *Britannia*! In what? Mallet's '*Masque of Britannia*,' or Lillo's '*Masque of Britannia and Batavia*,' or Mr. Lediard's '*Opera of Britannia*,' or, lastly, *Sir W. Davenant's* and *Inigo Jones's 'Masque of Britannia Triumphant?'*—In none of these; but, in a promenade, concert, recitation, supper, and ball, given by the club at *Brookes's* to the ladies, in the *Opera House* (which was suitably fitted up for the occasion), in celebration of the king's recovery! It was even so. Mrs. Siddons, dressed as *Britannia*, recited an ode written by *Merry*, of *Della Cruscan* notoriety; and when she had done, sat down in the exact attitude of *Britannia*, as the lady appears on our copper coin. She even repeated the exhibition, on her benefit night, after performing *Juliet*, on the 11th of May. Surely nothing but an amiable desire to contribute her share.



in any way she could, towards the general fund of rejoicing at an event which she had personal feelings to gratify in commemorating, could have induced her to consent to a piece of mummery, for which any *figurante* on the stage had sufficient qualifications."

In the year 1792 the Drury Lane company played at the Opera House, while their theatre was rebuilding; and here, on the 26th of March, she first delighted the town with her recitation of Collins's "Ode on the Passions." The new theatre, however, was completed by the spring of 1794; and, on the 21st of April in that year, opened with the tragedy of "Macbeth," Mr. C. Kemble performing the character of Malcolm. "Mrs. Siddons," says one of her biographers, "on this first appearance in the new theatre, would have been more than human if she had not exulted. It was unquestionably the finest in Europe; and the conduct of it, and its main support, certainly in her own family. As to the property itself, I am very sure that they grasped at it in imagination. So devoted to politics as Mr. Sheridan seemed, it might look more than a remote probability that he would one day take office with his party, and that a theatre and its concerns must be resigned to the more urgent claims of official dignity and business. At such a time a sale might take place upon liberal and easy terms, and the influence of Mr. Sheridan upon the fashionable world continue a marked preference for a theatre of which he had been the proprietor, and was still the guardian." If these were the hopes of the Kemble family, they were destined to disappointment, not only then, but afterwards; for when, in the season of 1800-1, Mr. Kemble resumed the stage-management (which he had relinquished to Mr. Wroughton in disgust some years before), preparatory to a purchase of part of the property, in conjunction with Mrs. Siddons, obstacles presented themselves connected with Mr. Sheridan which were found to be insurmountable. The consequence was, that Mr. Kemble, his sister, and his brother, seceded to Covent Garden theatre; Mr. Kemble himself becoming a large proprietor of the concern.

For the last twenty years of her professional life Mrs. Siddons was like a successful conqueror, who consigns himself to comparative mediocrity by subduing all his enemies. So it was with her. She had achieved every thing that could be achieved. She left herself no fresh victories to gain, no new laurels to gather. To pursue our simile to a point, where in fact it is no simile at all, there was nothing remaining for her to do but to fight her battles again and again; to repeat every season her principal characters, and to delight afresh those who could never be weary of beholding her in them. Mrs. Siddons was less taciturn in society than was generally imagined by those who had only infrequent opportunities of seeing her. She sang many simple ballads with infinite taste; and, when in a very select circle, introduced a peculiarly dry humour into amusing trifles. Joanna Baillie says, "The effect she gave to the comic passages of Shakspeare was the most wonderful proof of her genius."

Many exaggerated stories have been related of her stately manner and theatrical elocution when off the stage. It was obviously impossible that a woman upon whom Nature had stamped loftiness of mien, could throw it wholly aside even on the most ordinary occasions; while some allowance was to be

made for the habitual assumption of characters that demanded solemnity of look, grandeur of action, and dignity of voice. Nature and art thus co-operating, and the impulses of art being nearly as constant as those of nature, it was to be expected that Mrs. Siddons in a room would be unlike other women: added to which, they who had received their first impressions of her on the stage, would find it very difficult to discard them altogether when they met her in private society.

Mrs. Siddons was fond of amusing her leisure hours with an art not often cultivated by females, that of statuary. It is supposed this predilection had some effect upon the simplicity and grace of her drapery on the stage, and the severity of her attitudes, by directing her attention, as it necessarily would, to the antique. Some busts, modelled by her, were long preserved at Guy's Cliff, the seat of Mrs. Greathead, with whom, it may be remembered, she was placed by her parents when about fifteen; but it is not mentioned whether they were the production of that or of a more mature age. She was the mother of five children, three daughters and two sons; one daughter and one son survived her. Cecilia Siddons had been the constant companion of her revered parent for years, and was with her in the last dying moments of her dissolution. Her second daughter, Maria, sunk into the grave at Bristol, on the 6th of October, 1798, the victim of that hopeless, but flattering disease, consumption; the victim, too, there is reason to believe, of an unfortunate attachment to the late president of the royal academy, Sir Thomas Lawrence. "She was," says Mr. Boaden, "one of the loveliest beings I have ever known. I can hardly bring myself to allow so much—but she was, perhaps, more beautiful even than her mother; or rather, perhaps, what the latter would have been, if, with every indulgence in her early years, she had possessed full leisure to cultivate her taste, and exercise her fancy, without any of those prodigious exertions which gave her at last an appearance of strength and energy not usually characteristic of English females."

In December 1802 Mrs. Siddons lost her father; and on the 24th of March following, her eldest daughter, the progress of whose malady was so rapid that she died before her mother's return from Ireland. This second blow weighed heavily upon her spirits. What she felt, indeed, is beautifully and pathetically expressed by herself in a correspondence that was given to the world under peculiar circumstances.

"The testimony of the wisdom of all ages," she observes in one of these letters, "from the foundation of the world to this day, is childishness and folly, if happiness be any thing more than a name, and I am assured our own experience will not enable us to refute the opinion. No, no; it is the inhabitant of a better world. Content, the offspring of moderation, is all we ought to aspire to here; and moderation will be our best and purest guide to that happiness to which she will most assuredly conduct us. If Mr. L. thinks himself unfortunate, let him look at me and be silent. The inscrutable ways of Providence! Two lovely creatures gone; and another is just arrived from school with all the dazzling, frightful sort of beauty that irradiated the countenance of Maria, and makes me shudder when I look at her. I feel myself like poor Niobe, gazing

ing to her bosom the last and youngest of her children; and, like her, look every moment for the vengeful arrow of destruction."

It was about this period that a separation took place between herself and Mr. Siddons. The exact causes of it are not known. The merits of Mr. Siddons as an actor were so thoroughly obscured by the blaze of glory which surrounded his wife, that it was considered incompatible with the interests of the family to allow him to continue on the stage. At one time he purchased into Sadler's Wells; and though for several seasons it turned out a profitable speculation, in the end he retired from it with loss. The same fate attended another undertaking, from which he had promised himself great advantages. These things tended, perhaps, to sour his disposition; and, in addition, he is said to have grown, latterly, somewhat impatient of the "crown matrimonial,"—that is, he was apt to consider himself neglected in society because of the greater attractions which centred in his wife. This feeling "unhappily produced," says Mr. Boaden, "in a most honourable and high-spirited man some inequalities of temper which occasionally seemed harsh to a woman conscious of the most unremitting diligence in her exertions and often endangering her health to secure, along with fame to herself, the present and future comforts of her family. Some expressions of her irritation upon such annoyances have been printed by the person to whom I have before alluded; and at length Mr. Siddons, after suitable arrangements as to the property, retired to Bath. But he retained, at all times, the sincerest regard for his incomparable lady, and proved it by the last solemn act of his existence." He died at Bath in 1808.

We can hardly feel surprised to find Mrs. Siddons (thus harassed with domestic sorrows) impatient for retirement; though still basking in the full sunshine of fame, and commanding the sources of increasing fortune. But her brother had now embarked 23,000*l.* in Covent Garden theatre; and her presence there was vitally important to him. She therefore determined to devote herself to his views in life, when her own were all closed. In the correspondence to which we have already referred, she thus alludes to this determination:—

"Alas! my dear friend, what have I here? Yet here, even here, I could be content to linger still in peace and calmness. Content is all I wish. But I must again enter into the bustle of the world. For though fame and fortune have given me all I wish; yet, while my presence and my exertions here may be useful to others, I do not think myself at liberty to give myself up to my own selfish gratifications." Again: "I shall leave this place (Banister's) on the 1<sup>st</sup> of next month (September, 1803), and will write again as soon as I can after I get to town. I shall have a great deal of business upon my hands, and upon my head and heart many imperious claims. I find it is utter folly in me to think that I am ever to live one day for myself, while these various claims, dear and tender as they must always be, exist: nothing but my brother could have induced me to gain to appear in public; but his interest and honour must always be most dear to me."

In the winter of 1806-7, Mrs. Siddons and Kemble commenced playing again. In little more than three months afterwards, however, the first stone of the new theatre was laid by the prince of

Wales, and on the 18th of September, 1809, the present magnificent edifice was opened with the tragedy of "Macbeth." But it passed in dumb show; for a theatrical conflict commenced that night as memorable in dramatic annals as Blenheim or Waterloo in military ones. Mrs. Siddons opened the new theatre, as we have said, on the 18th of September, 1809; and it was on the 24th of April, 1810, before she repeated *Lady Macbeth*. In the season of 1810-11 she performed nearly the whole of her characters; and never did she display greater dignity and force of mind. It would be absurd to say her autumn excited the tears of her April, when *Isabella*, her *Shore*, and her *Belvidera* were in their prime; but her *Constance*, her *Hermione*, her *Queen Catherine*, and her *Lady Macbeth*, were shorn of none of their splendour down to their latest repetition.

In 1812 she retired from the stage, and chose for her farewell part *Lady Macbeth*, which she performed on the 29th of June in that year. The occasion was distinguished by a homage to her genius which has no precedent in theatrical annals. When the scene of the murder shut in, a general movement was observed in the house—the remainder of the play was dismissed, and the audience lingered only till she delivered her short valedictory address. On that night, therefore, her professional life may be said to have terminated; for though she came forward on two or three subsequent occasions, between the years 1812 and 1817, purely to serve the interests of her brother, Mr. C. Kemble, she did not, like some performers, accept of any limited engagements afterwards to perform a certain number of characters.

In the month of April 1815 she lost her son, Henry Siddons, who died at Edinburgh, where he was the manager of the theatre. He played one or two seasons in London, but he inherited no portion of his mother's talents. It may be remarked that on the 8th of June, 1816, Mrs. Siddons consented to play *Lady Macbeth* to gratify the late Princess Charlotte. Her royal highness, however, when the night came, was too ill to attend. At first the managers thought of changing the play; but conceiving the public would be greatly disappointed at not seeing Mrs. Siddons, she readily complied with their wish, and performed the character.

After her retirement from the stage she gave a course of public readings from Shakspeare, at the Argyle Rooms, which were eagerly attended by the public. She also gave public readings of Milton, consisting chiefly of passages from "*Paradise Lost*." The latter years of Mrs. Siddons were passed in affluence, in comparatively good health, in domestic comfort, and in the society of those distinguished friends whom time had left her, or who successively filled up the chasms which time had made. She died on the 8th of June, 1831, at her house in Upper Baker Street, having nearly completed her seventy-sixth year.

SIDNEY, ALGERNON, a celebrated English republican and martyr to liberty, who was the second son of the earl of Leicester, by the daughter of the earl of Northumberland. He was born in 1622, and educated under the inspection of his father, whom he accompanied in his embassies to Denmark and France. He was also early trained to a military life, and served with some distinction under his brother, Lord Lisle, during the Irish rebellion. In 1643 both brothers returned to England, and joined the parlia-



ment. In 1645 Algernon was promoted by Fairfax to the colonelcy of a regiment of horse, and, after being present in several actions, was entrusted with the government of Chichester. He was then stationed in Ireland, but soon after returned to England, where he was thanked by parliament for his services, and made governor of Dover. When the high court of justice was formed for the trial of the king, he was nominated a member, but was neither present when the sentence was pronounced, nor signed the warrant for the execution. It appears, however, that he vindicated that measure, which has led to a supposition that, in withholding his signature, he only yielded to the influence of his father. A politician so inimical to the encroachments of authority was not likely to acquiesce in a usurpation, and he warmly opposed the designs of Cromwell. During the government both of the protector and his son Richard, he lived in retirement at Penshurst, where he is supposed to have composed his celebrated "Discourses on Government." When the return of the long parliament gave expectations of the establishment of a republic, he assumed a public character, and was nominated one of the council of state. He was soon after appointed a commissioner to mediate a peace between Denmark and Sweden, and while engaged in this embassy, the restoration took place. Conscious of the offence he had given to the royal party, he refused to return, and remained an exile for seventeen years; and, although occasionally assisted by his family, he found it difficult to support himself in conformity to his birth and rank. At length, in 1677, the influence of his father obtained leave for him to return, with a pardon for all offences. At the time of his return, parliament was urging the king to a war with France; and it was feared by the opposition that Charles II. would agree to it until he obtained the supplies, and would then squander them on his pleasures, or devote them to arbitrary purposes. The English patriots were therefore opposed to this war, and some of the leaders intrigued with the French ambassador, Barillon, to defeat the measure. It even appears, according to the Barillon papers, as given by Sir John Dalrymple, that the name of Sidney was among those who received pecuniary aid from France. The testimony thus afforded against a man of high character, and whose sacrifices to principle were notorious, has led to the suspicion of fabrication and interpolation.

The death of his father, soon after his return, led him openly to join in the opposition, and he consorted much with the duke of Monmouth and others who held views kindred or similar to his own. In the Rye House plot he was named as one of a council of six, who were to organize an insurrection in conjunction with the Scottish malcontents. It was, however, for his supposed share in the subordinate conspiracy for assassinating the king that he was arrested, with Lord William Russell and others. After the sacrifice of the latter, he was tried, as the next most obnoxious person, for high treason, before the hardened tool, Chief Justice Jeffreys, on the 21st of November, 1683. There was no direct evidence against him, except that of the disgrace to nobility, Lord Howard, while the law for high treason required two witnesses. To help this defect, the attorney-general had recourse to the expedient of producing passages from some "Discourses on Government," found in manuscript in his closet, which maintained

the lawfulness of resisting tyrants, and the preference of a free to an arbitrary government. Although there was no proof that these papers were in his own handwriting, in defiance both of law and common sense they were deemed equivalent to a second witness, and, in spite of his spirited defence, he was declared guilty. After his conviction, he sent, by his relation, the marquis of Halifax, a paper to be laid before the king, requesting his review of the whole matter, but it served only to delay his execution about a week. Hume acknowledges the illegality of his condemnation, for which he observes, "the jury were not blameable," but remarks, that an interference by the king might be regarded as an act "of heroic generosity, but could never be deemed an indispensable duty." Sidney was executed on Tower Hill on the 7th of December, 1678, when he delivered the sheet a paper, alleging the injustice of his condemnation, and concluding with a prayer for "the good of the cause." He suffered with all the firmness and constancy belonging to his character. One of the first acts of the revolution was to reverse his attainder, and the name of Algernon Sidney has since been held in great honour by the majority of those who maintain the fundamental principles of free government. Burnet speaks of him as of extraordinary courage, steady even to obstinacy, impatient of contradiction, and a decided enemy to monarchy and church government.

SIDNEY, SIR PHILIP, a clever writer, who lived in the reign of Elizabeth. He was descended from an ancient and honourable family, and from the excellence of his education, and his great personal bravery, stood very high in the opinion of his contemporaries. He became governor of Flushing, and general of the troops sent by the queen to assist the Dutch against the Spaniards. On the 22nd of September, 1586, being at the head of a detachment of the English troops, he surprised a convoy of the enemy marching towards Zutphen. An engagement took place, in which his party gained the victory, which was, however, dearly purchased by the loss of their brave commander, who received a wound of which he died a few days after. He was the author of several works, the principal of which was an "Arcadia."

SIEYES, EMANUEL JOSEPH, COUNT DE, a French ecclesiastic, who was born in May 1748 at Fréjus. He was vicar-general of the bishop of Coutances, when, in 1789, he was appointed deputy of the third estate of Paris in the estates-general. He was indebted for this appointment to his celebrated pamphlet, "Qu'est-ce que le tiers Etat?" which gave him great favour among the people. He contributed much to the union of the three estates, and first proposed to declare the chamber of deputies of the third estate a national assembly—a measure which defeated the revolution. He insisted on the removal of the troops, and advocated the celebrated oath in the tennis-court at Versailles. It was he, too, who proposed with so much warmth the abolition of the tithes, and who uttered the celebrated sentence, "You wish to be free, but you know not how to be just." He opposed the sanctioning of the veto, which was contended for by Mirabeau, and suggested the idea of dividing France into departments, cantons, and municipalities—a measure which contributed not a little to give stability to the revolution. He was very active in committees, labouring

to frame a constitution, but rarely spoke in public; for in 1789 he had declared himself unskilled in extempore debate, and determined not to appear in the tribune. Mirabeau then declared, in a full assembly, that the silence of Sièyes was a public calamity. In 1790 he proposed a law to the assembly for punishing offences of the press. At the same time he proposed the admission of juries on trials for these offences. In 1791 Sièyes was made a member of the directory of the department of Paris, and, about the same time, refused the bishopric of the capital, which he was solicited to take by the electoral assembly. Amid the zeal for republicanism which then prevailed he declared himself, in the "Moniteur," decidedly favourable to monarchy. "I prefer monarchy," said he, "not because I am fond of ancient usages; not from any superstitious love of royalty; I prefer it because to me it seems evident that the citizens have more real freedom in a monarchy than in a republic. But the best state is that in which all may quietly enjoy the greatest freedom possible."

When he was made a member of the convention he shunned distinction, in order to escape the storms which he saw were coming. At the time of the trial of Louis XVI. he was true to this system, and, on the occasion of the vote which decided the fate of that prince, "Yes," "No," and "Death," were the only words which were heard from his mouth. He had before maintained, without effect, that it was not proper for the assembly to unite the judicial with the legislative body. He remained comparatively in the back ground till 1795. Then he ascended the tribune, and expressed his abhorrence of the crimes of Robespierre, whom he had not dared to resist. He soon after became a member of the committee of public safety, was sent to Holland to conclude a treaty there with the new republic, and, on his return, had an important influence on the treaties with Prussia and Spain. In 1798 he went as ambassador to Berlin, and remained there till 1799, when he was made a member of the directory in place of Rewbel. The revolution of the 18th Brumaire was contrived by Sièyes in conjunction with Bonaparte, and in consequence of this he was appointed consul provisionally, with Napoleon and Roger Ducos. On the introduction of the new constitution he was made a member of the senate, and received the estate of Crosne, but as he did not take actual possession of it he received an indemnification. After the restoration he went back to the capital. On the return of Napoleon from Elba, Sièyes was made a member of the chamber of peers, but in 1816, by the royal decree against the regicides, he was banished from France.

SIMON, SAINT, an ancient French family, which claims to derive its origin through the counts of Vermandois, from Charlemagne. Louis de Rouvroy, duke de St. Simon, a peer of France, known as the author of some very curious memoirs, was born in 1675, and died in 1755. He was employed in several diplomatic missions, and was made one of the council of regency by the notorious regent, the duke of Orleans, after whose death he retired to his estates. His memoirs remained a long time in manuscript, and were afterwards published in a mutilated form, with many suppressions. The first complete edition appeared in Paris in 1829, under the title of "Mémoires Complètes et Authentiques du Duc de Saint Simon sur le Siècle de Louis XIV., et la Régence,

publiés pour la première Fois sur le Manuscrit original entièrement écrit de la Main de l'Auteur, par M. le Marquis de Saint Simon."

Claude Henri count de St. Simon, founder of the politico-philosophical-religious sect of St. Simonians, or of the New Christianity, which has recently attracted attention in France, was born in 1760. We know little of his youth; but he appears to have been early tinctured with a spirit of enthusiasm, as we are told that he caused himself to be called, every morning, with the words, "Get up, count; you have great things to accomplish." He was attached to the French auxiliary corps, which served in the United States in the last years of the revolutionary war of America, and soon after his return to France was promoted to a colonelcy. Previous to the breaking out of the French revolution, the count travelled in Holland and Spain; but he took no part in the great events of 1789. He died in 1825, the last thirty-four years of his life, if we may believe his own account, having been devoted to the objects of his mission, as the apostle of the New Christianity. His disciples are not very communicative in regard to the history of their founder, whose reputation appears not to have been always the best. In 1790 he entered into financial speculations, for the purpose, as we are told, of raising the funds necessary to aid his great projects. His partner not participating in his philanthropic views, St. Simon retired from the business at the expiration of seven years, and next applied himself to the study of the sciences. He took up his residence near the polytechnic school, formed an acquaintance with the professors, and attended their lectures. Three years were thus occupied with the study of inorganic nature, and the succeeding four years were spent in the study of organic bodies, for which purpose he lived near the medical school, conversed with the professors, heard their lectures, and kept open house and free table for men of science. A tour in Germany, England, and Italy, completed his "inventory of the philosophical treasures of Europe," and he now felt himself master of his ideas and ready to communicate them. His fortune, however, was exhausted, and his friends had deserted him. His "Introduction aux Travaux Scientifiques du 19e Siècle," contains an exposition of his philosophical views at this time.

After the restoration in 1814 his attention was turned to politics, and partly in conjunction with his disciple and adopted son Augustus Thierry and others, he wrote several works which show his political opinions. Among these are "De la Réorganisation de la Société Européenne," "Du Système Industrie," "Catéchisme des Industriels," "Discussions Politiques, Morales, et Philosophiques," and "Opinions Littéraires, Philosophiques, et Industrielles." Seven years had thus been spent in obtaining pecuniary resources, seven in collecting scientific materials, ten in effecting the reformation of philosophy, and ten that of politics; and St. Simon, reduced to extreme want by the exhaustion of his resources, and to despair by neglect and ill-success, attempted to shoot himself through the head. The ball grazed his forehead; but "his hour," say his pupils, after their master, "was not yet come; the philosopher and legislator becomes the prophet of a law of love; God raises him from the abyss, sheds over him a religious inspiration which animates, sanctifies, and



renews his whole being; a hymn of love is poured forth from that mutilated body; the divine man is manifested; the new Christianity is sent to the world; the kingdom of God is come upon earth." The "Nouveau Christianisme" is an exposition of St. Simon's religious notions. By this new religion, the principle of antagonism is done away; a universal church, a brotherhood of peace, unites all mankind, and sanctifies all. Science is holy; industry is holy; society is formed only of priests, savans, and labourers (industriels); government consists only of the chiefs of these three classes. The basis of the political system of the St. Simonians is a new mode of the distribution of property, for substituting the right of capacity for the right of inheritance. "Each one according to his capacity, each capacity according to its works," is the rule of this new right. All property becomes, at the death of the proprietor, the property of the church or society; all children receive a general education to a certain point till their capacities are ascertained, and then, chacun à sa capacité, each becomes a priest (or artist), savant, or industriel, as his talents point the way; and thus, whatever he acquires is the fruit of his own industry. There is nothing, however, like a distinct system developed in the writings of St. Simon or his disciples, but abundance of crude notions and vague speculations, of which we cannot attempt to give an account. See "Doctrine de St. Simon," and the numbers of the "Globe" and "Organisateur," the organs of one party, and of the "Revue Encyclopédique" (since the close of 1831), that of another party of St. Simonians. At the time of the death of the founder, this sect consisted of a small number of disciples, of whom Olinde Rodrigues was the principal, and who established the "Producteur," a monthly journal, as the organ of their views. This, however, was discontinued for want of funds, when the revolution of July gave a new impulse to the society. A great number of converts was made, funds collected, and the "Globe," a journal of reputation, passed into the hands of St. Simonian editors. Families were organized, churches built, schools constituted, and the hierarchy established, under *Enfantin* and *Bazard*, who were entitled *pères suprêmes*. But when the time came for the development of a regular system, schisms began to appear in the society. The most important of these took place in November, 1831. *Enfantin* and *Bazard* were at the head of two parties, *Rodrigues* of a third, and *Carnot* belonged to a fourth. These divisions were produced partly by questions of government and partly by differences of doctrine. One of the new doctrines, in which, however, all parties seem to agree, is, that man is not, as heretofore, alone to form the political being, but that man and woman together are to form the social individual. But, on this principle, *Enfantin* declares that the moral law can be revealed only by the coöperation of woman; and he, therefore, awaits the appearance of the woman who shall be called to complete the *couple révélateur*. The "Globe" and "Organisateur" are in the interest of *Enfantin*. The French government has left the sect to itself; but the courts have decided that St. Simonianism is not a religion,—the priests of the society having claimed exemption from military duty on the ground of their religious office.

**SIMONIDES**, a Greek lyric poet, who was born in the island of Cos about 557 B. C., and went to

Athens, where he became the favourite of *Hipparchus*, and a friend of *Anacreon* and *Theognis*. In Thessaly he was a welcome guest of the *Scopades*, whose victories at the public games he celebrated in song. According to a story related by *Cicero*, as he was once sitting at a feast with *Scopas*, having recited a hymn in praise of his patron, in which he dwelt much on the merits of the *Dioscouri*, *Scopas* told him that he could pay him only half of the poem promised for the hymn, and that he must get the rest from the *Dioscouri*, who had occupied so large a share of his praises. Soon after some one called him out of the house with the information that two youths wished to speak to him. On going out he found one person, and before he could return the hall fell in, burying the guests under its ruins. When the rubbish was removed, it being impossible to distinguish the bodies, disfigured by bruises, *Simonides* was enabled to determine them by recollecting the order in which they had sat. This led him to the plan of facilitating the recollection of events by certain artificial associations with places or things. Another wonderful escape of *Simonides* is related. Having once buried a body which he had found on the beach, as he was himself about to set sail, the spirit of the deceased warned him not to trust himself to the deceitful element. He complied with the warning and soon after received news of the loss of the vessel with all her crew. *Simonides* visited Athens several times, and is said to have conquered *Æschylus* in a poetical contest at the celebration of the victory of *Marathon*. During a residence in *Sparta* he sang the heroic death of *Leonidas* in several poems. An invitation from *Hiero*, king of *Syracuse*, induced him to go to *Sicily*, where he spent the rest of his days, and died 467 B. C. Of his numerous poems many fragments have come down to us, which are contained in *Brunck's "Analecta."* The ancients celebrate the grace, ease, and simplicity of his poems, but he is accused of avarice, and of having been the first to take pay for his writings.

**SIMPSON, THOMAS**, an eminent mathematician, who was the author of several able works; among those best known are, "A New Treatise on Fluxions," "A Treatise on the Nature and Laws of Chance," and his "Doctrine and Application of Fluxions." His death took place in May 1761.

**SIMPSON, ROBERT**, a distinguished mathematician of the last century, who for fifty years filled the mathematical chair in the university of *Glasgow*, during which period he maintained the highest reputation for geometrical science. He was the author of the "Loci of Apollonius Restored," and "A Treatise on Conic Sections." His death took place in October 1768.

**SINCLAIR, SIR JOHN**.—This eminent agricultural writer and rural economist was born at *Thurso* castle in 1754. He was educated at the universities of *Edinburgh*, *Glasgow*, and *Oxford*. Sir John was elected a member of parliament for *Caithness* in 1790 and sat in the house for more than thirty years. The space will not admit even of a bare enumeration of the works of this voluminous author; and it will suffice to say that they have been read with avidity for nearly half a century.

On the 15th of December, 1835, Sir John Sinclair was seized with his last illness, and he died on the 21st of that month, universally regretted.

**SKELTON, JOHN**, an English poet, who lived

in the latter part of the fifteenth century. He was a great enemy of Wolsey, and so far roused the resentment of that powerful prelate that an order was obtained for his apprehension, but he took sanctuary in Westminster, which afforded him protection till his death, which took place in 1528. His poems appeared in Chalmers's edition of "The English Poets."

SLEIDANNUS, JOHN, was born at Sleida, not far from Cologne, in 1536, and was one of the most distinguished publicists of his age. He studied law at Liege, Cologne, Louvain, Paris, and Orleans; was for some time in the service of King Francis I. of France, and went in 1542 to Strasburg. The princes of the Sinalcaldic league made him its historiographer. The corporation of Strasburg employed him on important missions, and appointed him, in 1542, professor of law. The protestants sent him, in 1545, to the king of England, and, at a later period, to the council of Trent, where he was much esteemed. He corresponded with the most distinguished and learned men of his time, and died at Strasburg in 1556. He acquired much reputation by his work "*De Statu Religionis et Reipublicæ Imper. Caroli V.*," folio, of which Professor Ranke says, in his "*Zur Kritik neuerer Geschichtschreiber*," "it is, throughout, documentary;" but he shows that it is necessary to weigh these documents and the sources of the writer's statements. Sleidannus was distinguished for knowledge of the subjects which he treats, for his smooth and elegant style, and for great impartiality, considering that he lived in the midst of the events which he describes, and was deeply interested in them.

SLOANE, SIR HANS, a celebrated naturalist and physician, who, by a testamentary bequest, laid the foundation of that important national foundation the British museum. He was born in 1660, at Killybegh, in the north of Ireland, but he was of Scottish extraction. He was educated for the medical profession, and came to London for the purpose of attending all the public lectures of anatomy, botany, and chemistry. His talents as a naturalist introduced him to the acquaintance of Boyle and Ray; and he communicated to them every curious or useful observation which he made. Having spent four years in London, he went to Paris and attended the hospitals, heard the lectures of Tournefort the botanist, of Du Verney the anatomist, and other eminent masters. Having obtained letters of recommendation from Tournefort, he went to Montpellier. He spent a year in collecting plants in this place, and then travelled through Languedoc for the same purpose. In 1684 he returned to London. He immediately transmitted to Mr. Ray a great variety of plants and seeds, which Ray described in his "*Historia Plantarum*," and shortly after he was chosen fellow of the royal society and of the college of physicians. But the hope of making new discoveries in natural productions induced him to take a voyage to Jamaica, as physician to Christopher duke of Albemarle, then governor of that island. His whole stay at Jamaica was scarce fifteen months, yet he brought together a great variety of plants.

He was chosen secretary to the royal society in 1693, and immediately revived the publication of the "*Philosophical Transactions*," which had been stopped for some time: he continued to be editor of them till 1712; and the volumes which were published in this period contain many papers written by

himself. The sense which the public entertained of his merit is shown by the following honours conferred upon him. He was created a baronet by George I., chosen a foreign member of the royal academy at Paris, president of the college of physicians, and president of the royal society on the death of Sir Isaac Newton. Having faithfully discharged the respective duties of the places he enjoyed and answered the high opinion which the public had conceived of him, he retired, at the age of eighty, to Chelsea, to enjoy in tranquillity the remains of a well-spent life. Here he continued to receive the visits of people of distinction, and of all learned foreigners; and admittance was never refused to the poor who came to consult him respecting their health. After a short illness of three days, he died on the 11th of January, 1752, in his ninety-first year. He was a governor of almost every hospital in or near London; to each he gave 100*l.* during his life, and at his death a sum more considerable. He laid the plan of a dispensatory, where the poor might be furnished with medicine; which, with the assistance of the college of physicians, was afterwards carried into execution. He gave the company of the apothecaries the entire freehold of their botanical garden at Chelsea, in the centre of which was placed a marble statue of him, admirably executed by Rysbrack. He did all he could to forward the establishment of the colony in Georgia in 1732, of the foundling hospital in 1739, and formed the plan for the bringing up the children. His cabinet, which he had taken so much pains to collect, he bequeathed to the public, on condition that the sum of 20,000*l.* should be paid to his family: which sum, though large, was not half the original cost, and scarce more than the intrinsic value of the gold and silver medals, the ores and precious stones, that were found in it. Besides these, there was his library, consisting of more than 50,000 volumes, illustrated with cuts, finely engraven and coloured, and a vast number of rare and curious books.

SMALRIDGE, GEORGE, an English prelate and writer, who was born at Lichfield in Staffordshire about 1666, and educated at Westminster school, where he distinguished himself by his classical attainments. In May 1682 he was elected from Westminster school to Christ Church, in Oxford; where in due time he took both the degrees in arts and divinity. He gave an early specimen of his learning by publishing, in 1687, "*Animadversions on a Work upon Church Government*," &c., printed that year at Oxford. He afterwards went into orders, and rose, through several preferments, to the bishopric of Bristol. Upon the accession of George I. he was appointed lord almoner to the king; but removed from that post for refusing, with Bishop Atterbury, to sign the declaration of the archbishop of Canterbury, and the bishops in and near London, against the rebellion in 1715. He died in 1719, and was interred at Christ Church.

Twelve of his "*Sermons*" were published in 1717, inscribed to the gentlemen of the vestry, and others who frequent the New Church, in Tothill Fields, Westminster; and after his death "*Sixty Sermons*" were published by his widow, who dedicated them to the princess of Wales.

SMART, CHRISTOPHER, a powerful English writer, who was born, in 1722, at Shipbourne, in Kent, and was placed at the grammar school in Dur-



ham, where his precocious talent obtained him the patronage of the duchess of Cleveland, who educated him at Pembroke college, Cambridge. A fellowship was conferred on him by his college in 1745. On his marriage, in 1753, having vacated his fellowship, he settled in London, and commenced author by profession; in which capacity he became a principal contributor to "The Old Woman's Magazine," and "The Universal Visitor," besides publishing a volume of original poems, "The Hilliad," &c. Poverty, however, overtook him; and his distresses, aided by intemperance, unsettled his intellects, and compelled his relations to place him for a while under personal restraint. His "Song to David," written in a mad-house, and partly with charcoal, on the walls of his cell, bears a melancholy attestation to the strength of his mental powers, even in their derangement. A temporary recovery restored him to liberty for a few years, which was terminated by a new confinement. During the interval, he gave to the world his translations of Horace's works, in prose and verse, and of those of Phædrus, in verse. He died of a liver complaint, within the rules of the king's bench prison, May 12, 1771.

**SMEATON, JOHN**, a celebrated civil engineer who was born near Leeds, in Yorkshire, in 1724. He early in life became a mathematical instrument maker, and carried on that business in Holborn, but he subsequently adopted the profession of an engineer. His principal undertaking was the erection of the Eddystone lighthouse in the English Channel. This vast undertaking was finished in 1759, and executed in such a manner as almost to bid defiance to the power of time and accident. Among his various other enterprises was the rendering of the river Calder navigable, the superintendence of the grand canal in Scotland, the Ramsgate harbour, and the water works at Greenwich and Deptford. He closed a long and useful life on the 8th of September, 1792. He was the author of several works all bearing on his own peculiar employment.

**SMITH, ADAM**, a distinguished writer on morals and politics, who was the only son of Adam Smith, controller of the customs at Kirkaldy, where he was born in June 1723, a few months after the death of his father. He received his early education at the school of Kirkaldy, whence he was removed, at the age of fourteen, to the university of Glasgow, where he remained until 1740, when he repaired to Baliol college, Oxford, as an exhibitor on Snell's foundation.

Quitting Oxford, and all views to the church, which had led him there, in 1748 he took up his abode at Edinburgh, and read some courses on rhetoric and polite literature, under the patronage of Lord Kames. In 1751 he obtained a more permanent provision by being elected professor of logic at Glasgow, and, the year following, of moral philosophy at the same university. He was now in a situation which perfectly agreed with his talents and inclination, and, both in matter and manner, his lectures were of the highest merit. Those on moral philosophy contained the rudiments of two of his most celebrated publications, of which the first, entitled "The Theory of Moral Sentiments," appeared in 1795, and was most favourably received. His moral theory is founded upon sympathy, which he makes the source of all our sentiments on the propriety or impropriety of actions. To this work he afterwards

added "An Essay on the Origin of Languages;" the elegance and acuteness displayed in these writings introduced him to several eminent persons, among others, to Mr. Charles Townshend, who engaged him, in 1763, to attend the duke of Buccleugh in his travels.

**SMITH, CHARLES**, an Irish topographical writer who was the author of "The Ancient and Present State of the County and City of Waterford" &c. He also wrote similar descriptions of nearly all the principal cities and counties of Ireland. His death took place in 1780.

**SMITH, CHARLOTTE**, a clever literary lady who was the author of several very popular works, among them we may mention "Marchmont," "The Old Manor House," "Celestina," and "Evelyn." All her works display considerable talent, but they are not without a good many faults. Her death took place in 1806.

**SMITH, JOHN THOMAS**.—This gentleman who was for many years keeper of the press in drawings in the British museum, was born in 1719. His father was a playfellow of Joseph Nollekens, and both learned drawing together at Shipley's school, then kept in the Strand. The friendship between Nollekens and Nath. Smith naturally introduced young Smith to the notice of that celebrated sculptor. Whilst a boy his intercourse was frequent with Nollekens, who often took him to walk with him in various parts of London, and seemed to feel a pleasure in pointing out curious vestiges and allusions to his notice, as well as showing him some remarkable sights of the time. Perhaps these communications gave the first impetus to that love for metropolitan antiquities which he entertained through life. Upon the death of his mother in 1779 young Smith was invited into the studio of Mr. Nollekens, who had seen and approved of some of his attempts in wax-modelling. At that time Nathaniel Smith was Nollekens's principal assistant, and there young Smith was employed in making drawings from his models of monuments, and in casting, and, finally, though with little talent, in carving. Whilst with Nollekens young Smith stood to him as a model, but left him after ten years. He then became a student in the royal academy, and was celebrated for his pen imitations of Rembrandt's and Ostade's etchings, and copied several of the small pictures of Gainsborough, by which he was kindly noticed.

Mr. Smith's first work was published in 1791, and was entitled, "Antiquities of London and Environs; by John Thomas Smith; dedicated to Sir James Winter Lake, Bart., F.S.A.; containing Views of Houses, Monuments, Statues, and other curious remains of antiquity, engraved from original subjects, and from original drawings communicated by several Members of the Society of Antiquaries." There was no letterpress description of these plates; but under the subjects were engraved copious remarks and references to the historical works of Pennant, Lysons, Stow, Ware, Camden, Maitland, &c.; the work was begun in January 1791. About this period it became a fashion to illustrate with prints the pleasant but unsatisfactory account of London by Mr. Pennant, and Mr. Smith's series of plates were a great acquisition to the collector.

In June 1797 Mr. Smith published "Remains of

Rural Scenery, with Etchings of Cottages from Nature; and Some Observations and Precepts relative to the Picturesque." In June 1807 Mr. Smith published "Antiquities of Westminster; the Old Palace, St. Stephen's Chapel, &c. &c., containing Engravings of Topographical Objects, of which many no longer exist." This work contains copies of MSS. which throw new and unexpected light on the ancient history of the arts in England.

The description of the plates was begun by John Sidney Hawkins, Esq., F.A.S., who wrote the preface and the first 144 pages, besides other portions, as enumerated in Mr. Smith's advertisement to the volume; but a dispute arising between these gentlemen, the work was completed by Mr. Smith. Mr. Hawkins wrote and published a pamphlet in answer to Mr. Smith's preface, which produced a "Vindication" by Mr. Smith. Before this "Vindication" was published a fire at Mr. Bensley's printing-office destroyed 400 copies of the work, with 5600 prints, 1000 of which were coloured and elaborately gilt by Mr. Smith and his wife. By this fire he sustained a severe loss, as the work was his entire property, having been published at his sole expense, aided by an unusually liberal subscription. Mr. Smith afterwards published sixty-two additional plates to his "Antiquities of Westminster," but without any description, or even a list of them.

"The Antiquities of London," &c., was followed by another work on the same subject, in a larger and moresplendid quarto, entitled, "Ancient Topography of London, embracing Specimens of Sacred, Public, and Domestic Architecture, from the earliest period to the time of the Great Fire in 1666. Intended as an Accompaniment to the celebrated works of Stow, Pennant, and others." This work was begun in October 1810, and completed in 1815, when the title was altered as follows:—"Ancient Topography of London; containing not only Views of Buildings which in many instances no longer exist, and for the most part were never before published; but some Account of Places and Customs either unknown or overlooked by the London Historians." Mr. Smith was soon after appointed keeper of the prints of the British museum. But in 1817 he published a work, on which he had been some time employed, entitled, "Vagabondiana; or, Anecdotes of Mendicant Wanderers through the Streets of London; with Portraits of the Most Remarkable, drawn from the Life, by Mr. John Thomas Smith, Keeper of the Prints in the British Museum." This work was preceded by an introduction by Mr. Smith's friend, Francis Douce, Esq.

Some few years after Mr. Smith published two volumes, entitled, "Nollekens and his Times; comprehending a Life of that celebrated Sculptor, and Memoirs of several Contemporary Artists, from the time of Roubiliac, Hogarth, and Reynolds, to that of Fuseli, Flaxman, and Blake." These volumes were highly seasoned with anecdotes of his venerable master, his wife, and their connexions, and bore evident marks of a disappointed legatee. But, amidst a mass of matter which should never have been suffered to see the light, they contain some interesting anecdotes of the artists of the last century. The publication passed through three editions.

Mr. Smith's last illness was but of one week's duration. He was fully conscious of his approach-

ing dissolution, and died in the possession of all his faculties, surrounded by his family, on the 8th of March, 1833.

SMITH, SIR JAMES EDWARD, a distinguished English physician and naturalist, who was born at Norwich in 1759. He studied medicine in Edinburgh, and, during his stay at the university there, he devoted all his leisure to the science of botany. He took his degree of M.D. at Leyden, and on his return published a work entitled "A Sketch of a Tour on the Continent." He subsequently settled in his native city, where he continued to reside till his death, making, however, an annual visit to London to deliver lectures at the royal and other metropolitan institutions. He received the honour of knighthood, in 1814, from George the Fourth, and died in March 1828. His principal works are entitled, "English Botany," "Natural History of the Lepidopterous Insects of Georgia," "Flora Britannica," and "The English Flora."

SMITH, JOHN, an English writer, who was for many years in the army. He left the military profession in 1797, and was shortly after member for East Looe, but resigned his seat on being appointed postmaster-general of Jamaica and the neighbouring island. He resided in the former island, discharging his official duties with benefit to every body except himself, until 1802, when he returned to England owing to ill health, and was shortly afterwards appointed by his early and steady friend, Mr. Canning, pay-master of the navy.

In 1813 Mr. Smith published, anonymously, an essay on architecture, entitled "Metrical Remarks on Modern Castles and Cottages, and Architecture in General;" and in 1819 he produced an octavo volume, with a preface on the structure and moral principles of the ancient Greek tragedy, entitled "The House of Atreus and the House of Laius," selected from the Greek tragedians, and freely translated into English verse. This gentleman's death took place in 1827.

SMITH, JOHN, a learned English divine, who was born in 1618 at Achurch, near Oundle, in Northamptonshire. He was educated at Emanuel college, Cambridge, where he had Dr. Whichcote, then fellow of that college, afterwards provost of King's, for his tutor. He took a bachelor of arts degree in 1640, and a master's in 1644, and the same year was chosen a fellow of Queen's college. He died in 1652. He wrote several treatises, which were published by Dr. John Worthington at Cambridge, 1660, under the title of "Select Discourses."

SMITH, ROBERT, an English divine and writer, who was born in 1689. After completing his education he entered holy orders, and obtained a good church living. His principal works were, "A System of Optics," and "Harmonics, or the Philosophy of Musical Sounds." He died in 1760.

SMITH, THOMAS, a learned English writer and divine, who was born in London in 1638, and admitted of Queen's college in Oxford, where he took the degrees in arts. In 1663 he was made master of the free-school joining to Magdalen college, and in 1666 elected fellow of that college, being then celebrated for his skill in oriental languages. He published a great many works, and enjoyed a high reputation for learning. In 1683 he took a doctor of divinity's degree, and the year after was nominated by



his college to the rectory of Stanlake, in the diocese of Oxford. In 1687 he was collated to a prebend in the church of Heyghbury, in Wilts. August 1688 he was deprived of his fellowship by Dr. Giffard, the catholic president of Magdalen college. He was restored in October following; but afterwards refusing to take the oaths to William and Mary, his fellowship was pronounced void in 1692. He died at London in May 1710.

He published four letters in Latin, which he afterwards translated into English, with the following title: "Remarks upon the Manners, Religion, and Government of the Turks; together with a Survey of the Seven Churches of Asia, as they now lie in their ruins; and a Brief Description of Constantinople," 1678. He wrote "De Græcæ Ecclesiæ Hodierno Statu Epistola;" which, with additions, he translated into English, and published with this title: "An Account of the Greek Church, as to its Doctrines and Rites of Worship; with several Historical Remarks interspersed, relating thereto. To which is added, an Account of the State of the Greek Church under Cyrillus Lucaris, Patriarch of Constantinople, with a relation of his sufferings and death," 1680. He also published a Latin life of Camden, which was prefixed to his edition of Camden's "Epistolæ," besides several other works.

SMITH, SIR THOMAS, a learned English writer and secretary of state in the reign of Edward VI. and Elizabeth, who was born at Walden, in Essex. He was sent to Queen's college, Cambridge, where he distinguished himself so much that he was appointed Henry VIII.'s scholar. In 1531 he was chosen fellow of his college; and about two years after appointed to read the public Greek lectures. In 1542 he was made regius professor of civil law in the university at Cambridge. He became likewise chancellor of the church of Ely.

Upon the accession of Edward VI. he removed from Cambridge into the duke of Somerset's family, where he was employed in matters of state by that nobleman, who was uncle and governor of the king, and protector of his realms. He was appointed master of requests to the duke, steward of the stanneries, provost of Eton, and dean of Carlisle. In 1548 he was advanced to be secretary of state, and knighted by his majesty; and, the same year, sent ambassador to Brussels, to the emperor's council there. He was connected about this time in the reformation of religion, and the redress of base coin; upon which last point he wrote a letter to the duke of Somerset. In 1549 this nobleman being brought into trouble, Sir Thomas Smith, who adhered faithfully to him, was involved in it, and was deprived of his place of secretary of state for a time, but soon after restored; and in 1551, still under that name, was appointed one of the ambassadors to France. After Mary came to the crown, he lost all his appointments, and was charged not to depart the kingdom; yet enjoyed great privileges. He was allowed a pension of 100*l.* per annum, and was highly favoured by Gardiner and Bonner. Upon the accession of Elizabeth he was employed in the settlement of religion, and in several important affairs of state. In 1562 he was sent ambassador to France, and continued there till 1566; he wrote, while he was in France, his work entitled "The Commonwealth of England," in Latin as well as English; which, though many copies of it were taken, does not appear to have been

published before 1621. He was sent to France twice afterwards as ambassador, and continued employed in state affairs till the time of his death which took place in 1577.

SMITH, WALTER, an English satirical writer who is principally known for his work entitled "The Merry Gestys of one called Edyth, the Lyeing Wyman which still livith." This narrative is founded on fact, and is a very curious and entertaining work.

SMOLLETT, TOBIAS, a writer of considerable reputation and varied powers, who was born in Dunbartonshire in 1721. He was the grandson of James Smollett of Bonhill, who gave him a moderate education, and then placed him with a surgeon at Glasgow. While there his grandfather died and left him entirely without support. This event took place in his nineteenth year, and young Smollett immediately set out for London in the hope of selling his tragedy entitled "The Regicide." This drama was written during the progress of his studies, but which though it evinces in particular passages the genius of the author, cannot be termed with justice a performance suited for the stage. Lord Lyttleton, a patron—Garrick and Lacy as managers—gave the youthful author some encouragement, which, perhaps, the sanguine temper of Smollett overrated; in the story of Mr. Melopoyne, where he gives the history of his attempts to bring "The Regicide" on the stage, the patron and the manager are not spared; and in "Peregrine Pickle," the personage of General Scrag, which occurs in the first edition only, is said to represent Lord Lyttleton.

Disappointed in the hopes he had founded on his theatrical attempt, Smollett accepted the situation of surgeon's mate on board of a ship of the line, on an expedition to Carthage, in 1741, of which he published a short account in "Roderick Random," and a longer narrative in a compendium of voyages published in 1751. But the term of our author's service in the navy was chiefly remarkable from his knowledge acquired, in that brief space, such intimate knowledge of our nautical world as enabled him to describe sailors with such truth and spirit of delineation, that from that time, whoever has undertaken the same task has seemed to copy more from Smollett than from nature. He quitted the navy, in disgust with the drudgery and with the despotic discipline. He left the service in the West Indies, and, after a residence of some time in the island of Jamaica, returned to England in 1746. It was at this time when, incensed at the severities exercised by the government's troops in the Highlands, to visit romantic regions he was a neighbour by birth, Smollett wrote the pathetic and patriotic verses entitled "The Tears of Caledonia."

Smollett, who felt his own powers, had recourse to his pen; and besides repeated attempts to get his tragedy acted, sent forth in 1746, "Aimee," and, in 1747, "Reproof," both poetical satires possessed of considerable merit, but which only increased the fate of the author as they increased the number of his personal enemies. Rich, the manager, was particularly satirized in "Reproof." Smollett also written for the Covent Garden theatre an opera called "Alceste," which was not acted, in consequence of some quarrel betwixt the author and manager, which Smollett thus avenged.

The necessity of Smollett brought him forth a pre-eminent character of a novelist. "Roderick

*Random* may be considered as an imitation of *Le Sage*, as the hero flits through almost every scene of public and private life, recording, as he paints his own adventures, the manners of the times, with all their various shades and diversities of colouring, but forming no connected plot or story, the several parts of which hold connexion with, or bear proportion to, each other. It was the second example of the minor romance, or English novel. Fielding had shortly before set the example in his *"Tom Jones,"* and a rival of almost equal eminence in 1748 brought forth *"The Adventures of Roderick Random,"* a work which was eagerly received by the public, and brought both reputation and profit to the author.

Having now the ear of the public, Smollett published by subscription his unfortunate tragedy, *"The Regicide,"* in order to shame those who had barred his access to the stage. The preface is filled with complaints which are neither just nor manly, and with strictures upon Garrick and Lyttleton, which amount almost to abuse. The merits of the piece by no means vindicate this extreme resentment on the part of the author, and of this Smollett himself became at length sensible.

*"Peregrine Pickle"* is supposed to have been written chiefly in Paris, and appeared in 1751. It was received by the public with great avidity, and a large impression dispersed, notwithstanding the efforts of certain booksellers and others, whom Smollett accuses of attempts to obstruct the sale, the book being published on account of the author himself. His irritable temper induced him to run hastily before the public with complaints which, howsoever well or ill grounded, the public has been at all times accustomed to hear with great indifference. Many professional authors, philosophers, and other public characters of the times, were also satirized with little restraint.

The merit of the work itself was a much greater victory over the author's enemies, if he really had such, than any which he could gain by personal altercation with unworthy opponents. Yet by many his second novel was not thought quite equal to his first. In truth, there occurs betwixt *"Roderick Random"* and *"Peregrine Pickle"* a difference which is often observed betwixt the first and second efforts of authors who have been successful in this line. *"Peregrine Pickle"* is more finished, more sedulously laboured into excellence, exhibits scenes of more accumulated interest, and presents a richer variety of character and adventure, than *"Roderick Random;"* but yet there is an ease and simplicity in the first novel which is not yet quite attained in the second, where the author has substituted splendour of colouring for simplicity of outline.

*"Peregrine Pickle"* did not, however, owe its success entirely to its intrinsic merit. The *"Memoirs of a Lady of Quality,"* a separate tale, thrust into the work, with which it has no sort of connexion, in the manner introduced by Cervantes, and followed by *Le Sage* and Fielding, added considerably to its immediate popularity. These memoirs, which are now regarded as a tiresome and unnecessary excrescence upon the main story, contain *"The History of Lady Vane,"* celebrated at that time for her beauty and her intrigues. Mr. M'Kercher, a character of a different description, was also introduced. He was remarkable for the benevolent quixotry with which he supported the pretensions of the

unfortunate Mr. Annesley, a claimant of the title and property of Anglesea.

The extreme license of some of the scenes described in this novel gave just offence to the thinking part of the public; and the work, in conformity to their just complaints, was much altered in the second edition. The preliminary advertisement has these words:—"It was the author's duty, as well as his interest, to oblige the public with this edition, which he has endeavoured to render less unworthy of their acceptance by retrenching the superfluities of the first, reforming its manners, and correcting its expression. Divers uninteresting incidents are wholly suppressed; some humorous scenes he has endeavoured to heighten; and he flatters himself that he has expunged every adventure, phrase, and insinuation that could be construed, by the most delicate reader, into a trespass upon the rules of decorum.

"He owns, with contrition, that in one or two instances he gave way too much to the suggestions of personal resentment, and represented characters, as they appeared to him at the time, through the exaggerated medium of prejudice. But he has, in this impression, endeavoured to make atonement for these extravagances. Howsoever he may have erred in point of judgment or discretion, he defies the whole world to prove that he was ever guilty of one act of malice, ingratitude, or dishonour. This declaration he may be permitted to make without incurring the imputation of vanity or presumption, considering the numerous shafts of envy, rancour, and revenge, that have lately, both in public and private, been levelled at his reputation."

In the year 1753 Dr. Smollett published *"The Adventures of Ferdinand Count Fathom,"* one of those works which seem to have been written for the purpose of showing how far humour and genius can go in painting a complete picture of human depravity. Smollett has made his own defence for the loathsome task which he has undertaken. "Let me not," says he, in the dedication, "be condemned for having chosen my principal character from the purloins of treachery and fraud, when I declare my purpose is to set him up as a beacon for the benefit of the inexperienced and unwary, who, from the perusal of these memoirs, may learn to avoid the manifold snares with which they are continually surrounded in the paths of life, while those who hesitate on the brink of iniquity may be terrified from plunging into that irremediable gulf, by surveying the deplorable fate of Ferdinand Count Fathom."

Smollett's next task was a new version of *"Don Quixote,"* to which he was encouraged by a liberal subscription. The work was inscribed to Don Ricardo Wall, principal secretary of state to his most catholic majesty, by whom the undertaking had been encouraged.

Having revisited the seat of his family, then possessed by his cousin, and spent a day or two at Glasgow, the scene of his early studies, Smollett next undertook the direction of the *"Critical Review,"* a work which was established under the patronage of the Tories and high-church party, and which was intended to maintain their principles in opposition to the *"Monthly Review,"* conducted according to the sentiments of Whigs and low-church men.

Smollett's taste and talents qualified him highly for periodical criticism, as well as the promptitude



of his wit, and the ready application which he could make of a large store of miscellaneous learning and acquired knowledge. But, on the other hand, he was always a hasty, and often a prejudiced judge; and, while he himself applied the critical scourge without mercy, he could not endure that those who felt his blows should either wince or complain under his chastisement. To murmur against his decrees was the sure way to incur further marks of his resentment, and thus his criticism deviated still farther from dispassionate discussion, as the passions of the reviewer and the author became excited into a clamorous contest of mutual rejoinder, recrimination, and abuse. Many petty squabbles, which occurred to tease and embitter the life of Smollett, and to diminish the respectability with which his talents must otherwise have invested him, had their origin in his situation as editor of the "Critical Review." He was engaged in one controversy with the notorious Shebbeare, in another with Dr. Grainger, the elegant author of the beautiful "Ode to Solitude," and in several disputes with persons of less celebrity.

But the most unlucky controversy in which his critical office involved our author was that with Admiral Knowles, who had published a pamphlet vindicating his own conduct in the secret expedition against Rochefort, which miscarried about that period. This defence was examined in the "Critical Review;" and Smollett, himself the author of the article, used the following intemperate expressions concerning Admiral Knowles:—"He is an admiral without conduct, an engineer without knowledge, an officer without resolution, and a man without veracity." The admiral commenced a prosecution against the printer of the "Review," declaring at the same time that he desired only to discover the author of the paragraph, and, should he prove a gentleman, to demand satisfaction of a different nature. This decoy, for such it proved, was the most effectual mode which could have been devised to draw the high-spirited Smollett within the danger of the law. When the court were about to pronounce judgment in the case, Smollett appeared and took the consequences upon himself, and Admiral Knowles redeemed the pledge he had given by enforcing judgment for a fine of 100*l.*, and obtaining a sentence against the defendant of three months' imprisonment.

About 1757 Smollett compiled and published, without his name, a useful and entertaining collection, entitled "A Compendium of Authentic and Entertaining Voyages, digested in a Chronological Series; the whole exhibiting a Clear View of the Customs, Manners, Religion, Government, Commerce, and Natural History of most Nations of the known World; illustrated with a Variety of genuine Charts, Maps, Plans, Heads," &c. This collection introduced to the British public several voyages which were otherwise little known, and contained, amongst other articles not before published, Smollett's own "Account of the Expedition to Carthage," of which he had given a short sketch in the "Adventures of Roderick Random."

In the same year, 1757, the farce or comedy of "The Reprisals, or the Tars of Old England," was written and acted to animate the people against the French, with whom we were then at war.

Garrick's generous conduct to Smollett upon this occasion fully obliterated all recollection of old differences. The manager allowed the author his be-

nefit on the sixth, instead of the ninth night of the piece, abated certain charges or advances usually made on such occasions, and himself performed Lusignan on the same evening, in order to fill the theatre.

In the course of 1760 and 1761 the "Adventures of Sir Lancelot Greaves" appeared, in detached portions, in various numbers of the "British Magazine, or Monthly Repository." Smollett appears to have executed his task with very little premeditation. During a part of the time he was residing at Paris, in Berwickshire, on a visit to the late George Home, Esq., and when post time drew near he used to retire for half an hour or an hour to prepare the necessary quantity of copy, as it is technically called, in the printing-house, which he never gave himself the trouble to correct, or even to read over. "Sir Lancelot Greaves" was published separately in 1761.

Smollett's next labour was to lend his aid in finishing that useful compendium, "The Modern Universal History," to which he contributed the histories of France, Italy, and Germany. In the year 1761 he published, in detached numbers, the "Continuation of the History of England," which he carried on until he brought the narrative down to 1765. The sale of this work was very extensive, and although Smollett acquired by both histories about 2000*l.*, which in those days was a large sum, yet the bookseller is said to have made 1000*l.* clear profit on the very day he made his bargain, by transferring it to a brother of the trade. This continuation, appended as it usually is to the "History of England" by Hume, forms a classical and standard work. It is not our present province to examine the particular merits of Smollett as a historian; but it cannot be denied that, as a clear and distinct narrative of facts, strongly and vigorously told, with a laudable regard to truth and impartiality, the continuation may vie with our best historical works. The author was incapable of being swayed by fear or favour, and where his judgment is influenced we can see that he was misled only by an honest belief in the truth of his own arguments. At the same time the continuation, like Smollett's original history, has the defects incident to hurried composition, and likewise those which naturally attach themselves to contemporary narrative. Smollett had no access to those hidden causes of events which time brings forth in the slow progress of ages; and his work is chiefly compiled from those documents of a public and general description which often contain rather the colourable pretexts which statesmen are pleased to assign for their actions than the real motives themselves. The English history, it is true, suffers less than those of other countries from this restriction of materials; for there are so many eyes upon our public proceedings, and they undergo such sifting discussion, both in and out of parliament, that the active motives of those in whose hands government is vested for the time become speedily suspected, even if they are not actually avowed or unveiled. Upon the whole, with all its faults and deficiencies, it may be long ere we have a better history of Britain, during this late period, than is to be found in the pages of Smollett.

Upon the accession of George III., and the commencement of Lord Bute's administration, Smollett was employed in the defence of the young monarch's government, in a weekly paper called "The Briton," which was soon silenced and driven out of

the field by the celebrated "North Briton," conducted by John Wilkes. Smollett had been on terms of kindness with this distinguished demagogue, and had twice applied to his friendship,—once for the kind purpose of obtaining the dismissal of Dr. Johnson's black servant, Francis Barber, from the navy, into which he had inconsiderately entered; and again, to mediate betwixt himself and Admiral Knowles, in the matter of the prosecution. Closer ties than these are readily dissolved before the fire of politics. The friends became political opponents; and Smollett, who had to plead an unpopular cause to unwilling auditors, and who, as a Scotchman, shared deeply and personally in that unpopularity, was compelled to give up the "Briton," more, it would seem, from lack of spirit in his patron Lord Bute, to sustain the contest any longer, than from any deficiency of zeal on his own part.

In 1763 Smollett lent his assistance, or at least his name, to a translation of Voltaire's works, and also to a compilation, entitled "The Present State of all Nations, containing a Geographical, Natural, Commercial, and Political History of all the Countries of the Known World."

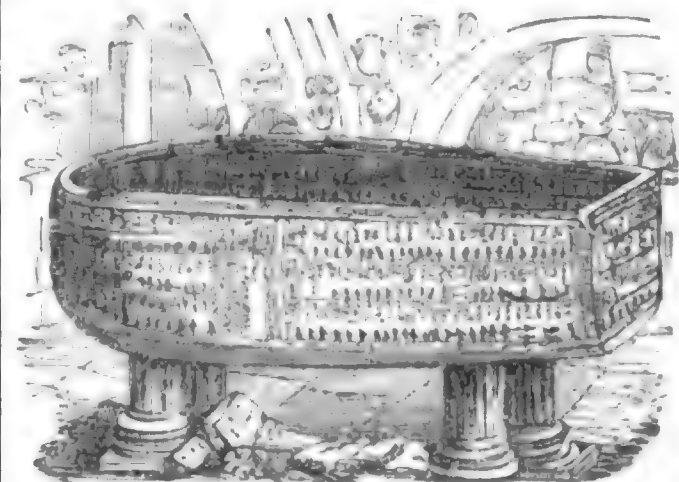
About this time the only daughter of Smollett died, in the fifteenth year of her life, leaving her parents overwhelmed with the deepest sorrow. Ill health aided the effects of grief, and it was under these circumstances that Smollett undertook a journey to France and Italy, in which countries he resided from 1763 to 1766. Soon after his return he published his "Travels through France and Italy, containing Observations on Character, Customs, Religion, Government, Police, Commerce, Arts, and Antiquities, with a Particular Description of the Town, Territory, and Climate of Nice, to which is added, a Register of the Weather, kept during a Residence of Eighteen Months in that City."

Finding himself at liberty to resume his literary labours, Smollett published in 1769 the political satire called "The Adventures of an Atom," in which are satirized the several leaders of political parties. Smollett finished his literary labours by the publication of "The Expedition of Humphrey Clinker," which is justly considered as his best work. Meantime his disorder increased, and he closed his life on the 21st of October, 1771, after a long and painful illness. This event took place at Leghorn, where he had gone for the benefit of his health.

SNYDERS, SNEYDERS, or SNYERS, FRANCIS, an eminent painter of the Flemish school, who was born at Antwerp in 1579. Snyder, who is considered never to have been surpassed in his delineation of beasts, fish, hunting-parties, &c., was accustomed to work in concert with Rubens and Jordeans; and some of the most valuable paintings of that school are their joint productions. Many of his choice pieces are to be found in the collections at Munich, and Dresden, and in the Escorial. His death took place in 1657.

SOANE, JOHN, a celebrated English architect, who was born in 1756. His genius was fostered by Mr. Dance, and he was admitted a student of the royal academy. He obtained the prize for the best design of an original building, and in 1777 was sent to reside in Italy at the expense of the king. While in Italy he was elected a member of the imperial academy of Florence, and of the academy of arts at Parma. After his return to England, he

speedily acquired reputation, and was employed in many important works. He continued to enjoy the most perfect success till his death, which took place at his house in Leicester Square. His museum of



antiquities was remarkable for the number of rare and unique objects which it contained. One of the most celebrated was the sarcophagus, brought to this country by the enterprising traveller Belzoni. It is represented in the above engraving. We subjoin his autograph.

*John Soane*

SOCRATES.—A celebrated Greek philosopher, who was born about 469 B. C., at Aldpece, a village near Athens. He was preceptor to a wealthy Athenian's children, and was enabled to attend nearly all the lectures of the philosophers of that period. He thus laid the foundation for his own philosophy. All the precepts of this great philosopher were equally removed from excessive rigor and pernicious laxness. To his precepts was added his example, so superior to all reproach that Xenophon, his friend and disciple, in his "Memorabilia," says none ever saw him perform a vicious or unworthy action, and, at the close of his work, draws the following picture of him:—"All the friends of virtue who knew Socrates are still filled with sorrow for his loss, for they found him the best guide to virtue. He was so pious that he did nothing without the advice and consent of the gods; so just that he never injured, in any way, the happiness of any man, but, on the other hand, did the most important services to those who were connected with him. He was so temperate that he never preferred the agreeable to the useful; of so clear a mind that he never erred in the distinction of good and evil, and all by his own unaided strength. He was, besides, so able in his definitions and illustrations of these subjects, in his judgment of men, in confuting error and recommending virtue and uprightness, that I esteem him the best and the happiest of mortals." The last part of his life fell in that unhappy period when Athens had sunk into anarchy and despotism in consequence of the unfortunate result of the Peloponnesian war. Morality and justice are always disregarded when the government of a state is dissolved. This was the case in Athens. The domi-



nion of the thirty tyrants had indeed been overthrown by Thrasybulus; but, like the ocean after a storm, Athens was still unsettled, and, amid the general immorality, hatred, envy, and malice found opportunities to execute their purposes. Melitus, a young tragic poet of no merit, Lycon, a public orator, and Anytus, a tanner and politician, were the accusers of Socrates, and were listened to the more readily as he had offended the people by the freedom with which he had expressed his dislike of an ochlocrasy. The charges of introducing new gods, of denying the ancient divinities of the state, and of corrupting the youth, were brought, not before the Areopagus, but before the popular tribunal in the Heliea. The accusations were supported by perverted statements of the language of Socrates, by expressions detached from the connexion which modified them. But these, and the fact that the tyrant Critias, and the public enemy Alcibiades, were his disciples, were plainly not a valid cause for his condemnation.

Socrates, conscious of his moral dignity, disdained to make a laboured defence of his character. He neither feared death nor respected his judges. Moreover, he felt confident that a long life spent under the eye of the judges and the people was the strongest proof of his innocence. Briefly, and with a noble dignity, he showed the groundlessness of the charges and noticed his own deserts. Several of his blind and wicked judges took offence, and he was condemned by a majority of three voices. But when they left him to choose the mode of punishment, and Socrates declared that instead of deserving death he merited a place in the Prytaneum as a public benefactor, the furious populace, thinking themselves insulted by such a declaration, condemned him to drink poison. He consoled his afflicted friends, and reminded them that from the day of his birth nature had pronounced sentence of death upon him. Religious and moral feeling, and the heavenly power of a pure conscience, still triumphed within him. On the day when he was thrown into prison the sacred galley sailed from Athens for Delos, and, in conformity with an ancient law, the execution of the sentence was deferred till its return, thirty days—an important delay for the philosopher and his disciples. Every morning his friends assembled in his apartment, and he conversed with them as he had been wont to do. He encouraged them in the path of virtue, instructed them in the subjects of his investigations, and proved to them, by his own example, that obedience to his precepts produced real happiness. In his solitary hours he composed a hymn to Apollo, and versified several of the fables of Æsop. There was a striking contrast between the resignation of Socrates and the grief of his friends at the thought of their irreparable loss. We may well pardon them for the projects which they formed for his escape. Simmias of Thebes offered to bribe the keeper, but they could, of course, do nothing without the consent of Socrates; and, from his known principles, it was probable that he would not listen to their plan. But they determined to make the attempt. Crito, the old and tried friend of Socrates, undertook to persuade him to comply with their wishes. Early in the morning of the last day but one he visited him for this purpose. The good man was still asleep. Crito sat down softly by his bed and waited till he awoke. He then informed him of the unanimous request of his friends, urging

every motive which the peculiar circumstances of Socrates suggested, especially the care of his family, to persuade him, if possible, to save his life. Socrates permitted his friend to finish, and thanked him for this proof of his affection, but declared that flight was wholly irreconcilable with his principles. Plato's dialogue, entitled "*Crito*," records this conversation, and is one of the most pleasing performances of that great master. It inspires the most profound admiration of Socrates, who adhered to his lofty principles with unshaken firmness on the brink of the grave, and, notwithstanding the injustice of his condemnation, could not be persuaded to violate his duties as a citizen.

At length the fatal day dawned on which Socrates was to drink the poison. His family and friends assembled early to spend the last hours with him. Xanthippe, his wife, was much affected, and showed her grief by loud cries. Socrates made a sign to Crito to have her removed as he wished to spend his last moments in tranquillity. He then talked with his friends, first about his poem, then concerning suicide, and lastly concerning the immortality of the soul. He spent the greater part of the day in these elevated meditations. He spoke with such animation of the hopes inspired by his faith that his friends almost viewed him as a glorified spirit. The approach of twilight at length admonished him that the appointed hour had arrived. He asked for the cup, and when he took it in his hand his friends were so overcome with grief that they burst into tears and loud lamentations. Socrates alone was calm. He then drank the hemlock slowly, and consoled his friends as he walked up and down the apartment. When it became difficult for him to walk he laid down upon the couch, and before his heart ceased to beat, exclaimed, "My friends, we owe a cock (the emblem of life) to Æsculapius." After he had said these words he covered himself with his cloak and expired, in the seventieth year of his age. Soon after his death the Athenians acknowledged his innocence, and regarded the misfortunes of the state as a judgment for their injustice towards him. They revered his sentence, put Melitus to death, banished his other accusers, and caused a brazen statue to be erected to his memory by Lysippus.

**SOLON.**—One of the seven sages of Greece and the celebrated lawgiver of the Athenians. He stood so high in the opinion of his countrymen from his wisdom and integrity, that they invested him with the power of new modelling the laws and constitution of Athens. Having completed this difficult task, he withdrew from his native city and travelled into other countries. On his return he found that his relative Pisistratus aimed at the sovereignty of Athens, which, notwithstanding all the efforts of Solon, he obtained. The latter immediately left Athens, to which he never returned, but died at Cyprus at the age of eighty.

**SOLOMON,** was the son of David by Bathsheba, through whose influence he inherited the Jewish throne, in preference to his elder brothers. During a long and peaceful reign, he enjoyed the fruits of his father's labours. A youth surrounded with royal splendours inspired him with a sense of dignity, and he carried with him to the throne, which he ascended while young, with the cruelty of an eastern monarch, the wisdom which he had derived from the lessons of his father and his father's counsellors. To confirm his power, he caused his brother Adonijah, and some

discontented nobles, to be put to death, and formed alliances with foreign rulers. His remarkable judicial decisions, and his completion of the political institutions of David, showed a superiority of genius, which gained him the respect of the people. By the building of the temple, which, in magnitude, splendour, and beauty, exceeded any former work of architecture, he gave to the Hebrew worship a magnificence which bound the people more closely to their national rites. The wealth of Solomon accumulated by a prudent use of the treasures inherited from his father by successful commerce, through which he first made the Hebrews acquainted with navigation; by a careful administration of the royal revenues, which he caused to be collected by twelve governors; and by an increase of taxes,—enabled him to meet the expense of erecting the temple, building palaces, cities, and fortifications, and of supporting the extravagance of a luxurious court. But while, on the one hand, the prosperity of the people was promoted, and the arts and civilization were improved, on the other, an example of pernicious luxury, and of a gradual relaxation of the severity of the Mosaic religion, was exhibited.

Admiration of Solomon's wisdom and regal magnificence, which brought crowds of foreigners to his capital, and, among the rest, a queen of Sheba, easily drowned the few voices of discontent. His justice gained him the respect of his subjects; and an army stood at his command, consisting of 12,000 horsemen, armed in the Egyptian manner, and 1400 war-chariots, to overawe the Gentile tribes, which had been subjugated by David to the Jewish yoke, and were now forced to labour in the service of Solomon. Fortune long seemed to favour this great king; and Israel, in the fulness of its prosperity, scarcely perceived that he was continually becoming more despotic. Contrary to the laws of Moses, Solomon admitted foreign women into his numerous harem of 700 wives and 300 concubines; and, from love to these women, he was weak enough, in his old age, to permit them the free practice of their idolatrous worship, and even to take part in it himself. Still his adversaries, who, towards the close of his life, aimed at his throne, could effect nothing; but, after his death the discontent of the people broke out into open rebellion, and his feeble son Rehoboam could not prevent the division of the kingdom. The forty years' reign of Solomon, the last years of which were less glorious than the first, is still, however, celebrated among the Jews for its splendour and its happy tranquillity, as one of the brightest periods of their history. Throughout the East it is considered as a golden age. In fact Solomon belonged more to the East in general than to his own nation. His mode of thinking was freer than be seemed a Hebrew. The writings contained under his name in the Bible, though they may have been collected and arranged at a later period, are substantially the work of Solomon. They breathe a philosophical spirit, elevated above the prejudices of his nation. His Proverbs are rich in ingenious and sagacious observations. His Ecclesiastes, or Preacher, savours of the philosophy which men of the world, sated with a long course of pleasure, form from the results of their own experience. It teaches that nothing is permanent, and therefore we should hasten to enjoy present good, and that God is the source of all wisdom. The book entitled the wisdom of Solomon, though received

into the canon by the Roman catholic church, is rejected, as a pocryphal, by protestants. Solomon's wisdom and happiness have become proverbial; and the fables of the rabbins, and the heroic and erotic poems of the Persians and Arabians, speak of him as the romantic traditions of the Normans and Britons do of King Arthur, as a fabulous monarch, whose natural science, whose wise sayings and dark riddles, whose power and magnificence, are attributed to magic. According to these fictions, Solomon's ring was the talisman of his wisdom and power, and, like the temple of Solomon, in the mysteries of the free-masons and rosicrucians, has a deep, symbolical meaning.

SOLYMAN II., called the Lawgiver by his own subjects, and the Magnificent by the Christians. This monarch was the only son of Selim I., whom he succeeded in 1520. Three days previous to the death of his father, and at the same time when Charles V. was crowned at Aix-la-Chapelle, he was proclaimed sultan. He had not been educated in the usual manner of the Ottoman princes, but, on the contrary, had been initiated in all the secrets of state policy. His love of justice appeared at the very commencement of his reign, when he returned the property which his father had taken from individuals. He restored the authority of the courts of justice, which had been entirely destroyed, and selected governors and other officers from persons who possessed property and were honest. "I intend," said he, "that they should resemble the rivers which fertilize the countries through which they flow, not the streams which break down all they meet."

Gazeli Beg, the governor of Syria, had at first declared against Solyman, and had involved a part of Egypt in his revolt; but he was overcome by the generals of Solyman, who also destroyed the mamelukes in Egypt, and concluded an armistice with Persia.

Having thus secured himself from disturbance on the side of Syria and Egypt, he besieged and took Belgrade in 1521. In 1522 he resolved to besiege the island of Rhodes, which had been in the possession of the knights of St. John for many years. He wrote a haughty letter to the knights, in which he called upon them to surrender unless they wished to be put to the sword. The siege of Rhodes cost him many men; but at length the town, being reduced to extremity, was forced to surrender. The conqueror now turned his arms against Hungary, where he gained the battle of Mohatz in 1526. He afterwards took Buda, advanced to Vienna, and, in twenty days, made as many assaults upon this city, but was finally forced to raise the siege, with the loss of 80,000 men. In 1534 he marched towards the East, took possession of Tauria, but was defeated by Shah-Thomas; and in 1565 his army met with the same fate before Malta as formerly before Vienna. In 1566 he took possession of the island of Scio, and ended his life in the same year, at the siege of Sigeth, in Hungary, in the seventy-sixth year of his age, and four days before the taking of the fortress by the Turks.

Solyman's victorious arms made him equally dreaded in Europe and in Asia. His empire extended from Algiers to the Euphrates, and from the extremity of the Black Sea to the furthest limits of Greece and Epirus. His abilities were equally great for the conduct of affairs in peace and in war. As a general



he possessed a wonderful activity; his word was held sacred; he was a firm friend to justice, although his love for the sultana Roxalana, and her persuasions, prevailed upon him to put to death all his children by another sultana, to secure the succession to Selim her son. After the siege of Mohatz, by his orders, 1500 of the most distinguished prisoners were placed in a circle, and beheaded, in presence of the victorious army.

Solyman thought nothing impossible to be done which he commanded. When one of his generals sent him word that his orders to build a bridge over the Drave could not be executed, Solyman sent him a linen cord, with this answer:—"The sultan, thy master, commands thee, without consideration of the difficulties, to complete the bridge over the Drave: if thou doest it not, on his arrival he will have thee strangled with this cord, which announces to thee his supreme will."

Solyman used his unlimited power to establish order and security in his dominions. He divided them into districts, of which each was compelled to furnish a certain number of soldiers. The produce of a certain division of country in every province was reserved for the support of the troops; and he provided for every thing connected with military discipline and the equipment of soldiers with the greatest care. He introduced a system for the regulation of the finances in his empire; and, that the taxes might not be too oppressive, he was very exact in his expenses. He was the greatest of all the Ottoman emperors, and extended his power widely, by force of arms, in Asia and Europe. Under his government the Turks attained their highest glory; but this was gradually lost under his successors.

SOMERS, LORD JOHN, a distinguished lawyer and statesman, who was the son of an attorney at Worcester, where he was born in 1652. He was entered a gentleman commoner at Trinity college, Oxford, and, being destined for the legal profession, passed some time as clerk to a barrister, and, when called to the bar himself, evinced talents of a high order. His principles led him to oppose the measures of Charles II.; and, on the accession of James II., he continued a firm opposer of the court, and acquired great credit as one of the council for the seven bishops. He heartily concurred in the revolution, and sat as one of the representatives for Worcester in the convention parliament, summoned by the prince of Orange, and was one of the managers appointed by the commons to confer with the lords on the word *abdicate*. In 1689 he was knighted and made solicitor-general, in 1692 attorney-general, and lord-keeper of the great seal the following year, in which capacity he displayed equal ability, integrity, and gentleness. He was one of the first patrons of Addison, for whom he procured an allowance, to enable him to make the tour of Italy. In 1695 he was made lord high chancellor of England, and was raised to the peerage by the title of Lord Somers, Baron Evesham. Being now regarded as the head of the Whigs, he made great exertions to moderate the zeal of that party. After the death of William, Lord Somers spent his time in literary retirement, and was chosen president of the royal society. In 1706 he drew up a plan for effecting a union between England and Scotland, which was so much approved that Queen Anne appointed him one of the commissioners to carry it into execution.

Upon a change of ministry in 1708 he was nominated president of the council, but was again dismissed in 1710; and, in April 1716, was carried off by an apoplectic fit, at the age of sixty-four.

SOMERVILLE, WILLIAM, a minor poet, who was born in Warwickshire in 1692, and educated at Oxford. He early cultivated his talent for poetry, and inherited a considerable paternal estate, on which he chiefly lived, mingling an ardent attachment to the sports of the field with the studies of a man of letters. He was courteous, hospitable, convivial; but carelessness in pecuniary matters involved him in embarrassments, which preyed on his mind and produced habits which shortened his life. He died in 1742. As a poet, Somerville is chiefly known by his "Chase," a poem in blank verse, which maintains a respectable rank in the didactic and descriptive class. Another piece, connected with the same subject, is entitled "Field Sports." His "Hobbinol, or Rural Games," is a kind of mock heroic.

SOPHOCLES.—This immortal poet, who carried the Greek drama to perfection, was probably about twenty-five years younger than Æschylus, and fifteen years older than Euripides, whom, however, he survived. He was descended from a rich and noble family in Athens. The advantages of a fine person (though nature had denied him a good voice), and his brilliant genius, contributed to open a splendid career before him. Though the fame of Sophocles, as a poet, has eclipsed his reputation as a statesman, yet he is mentioned in the history of Athens as an archer, with Pericles and Thucydides, in the war against Samos, and his name is recorded among the priests of that city. His death, which happened in his ninety-fifth year, is so enveloped in obscurity, that by some he is said to have expired from excessive joy, in consequence of the unexpected success of one of his dramas at the Olympic games; and by others, to have closed his life during the recitation of his "Antigone," then just completed. In his eightieth year, an ungrateful son charged him before a judicial tribunal with being incompetent, from age, to manage his domestic affairs; but on his reading to the judges his "Œdipus at Colonus," which he had just written, the complaint was dismissed, and he was carried to his house in triumph. On his tomb was erected a marble statue of Bacchus, with the tragic mask of Antigone in his hand. Sophocles began his career as a lyric poet; but at the age of twenty he devoted himself to the drama, and became the rival of Æschylus, whom he surpassed in the popular favour. The first victory which he gained over his predecessor was brilliant; the first prize was awarded to him nineteen times; the second still oftener, but never the third. His reputation soon spread to foreign countries, and several princes invited him to their courts. But he remained faithful to his country. The Greek drama is seen in its perfection in his productions. Of his numerous plays, which some have estimated at 130, the following have come down to us; but these are all complex and masterly performances:—"The Ajax," "Electra," "Antigone," "King Œdipus," "Œdipus at Colonus," "The Trachinians," "Philoctetes." We will give a short sketch of their contents, remarking, by the way, that we can distinguish no trilogies and tetralogies, as in Æschylus; and that, according to the Scholiasts, he introduced the practice of attending for the prize with a single piece; so that the

distribution of the tragic part into trilogies (three parts or distinct pieces), to which a satirical piece was often appended (the whole being styled a "Tetralogy," almost wholly went out of use. Sophocles also first introduced a third actor, and limited the lyrical element, or chorus, which Æschylus frequently made the chief part of the tragedy. In "The Ajax" we see that hero, wounded in his honour by Ulysses, in the contest for the armour of Achilles, seized with frenzy; on recovering from which, as if blinded by the dreadful discovery, he destroyed his own life. "The Electra" belongs to the tragic scenes of the family of Pelops. It contains the murder of Clytemnestra, who, with her lover, Ægisthus, had assassinated her husband, Agamemnon, by the hand of her son Orestes, under the direction of his sister Electra. By the art of the poet, Electra, who would naturally appear as a subordinate character, is made the heroine of the action. In Antigone we see the highest triumph of female tenderness. Antigone, the wretched daughter of the wretched Œdipus, and guilty of no crime but that of attaching her own fate to that of her father, is the only being in Thebes who does not submit to Creon, the new sovereign. Her heroism is of the highest and most feminine character. Her brother Polynices, who was slain before Thebes in a single combat with his brother Eteocles, in which both fell, and whose burial had been prohibited by Creon, owed a grave to his sister. After performing this last office of affection with the tenderness of a woman, but an unshaken firmness, she goes her sad and solitary way to the cold stony bed prepared for her. According to Solger, the point of the tragedy consists, not in the elevation of the heroine, but in the conflict of divine and human laws. The king Œdipus, and Œdipus at Colonus, are parts of one story; and the tragic points in the history of Œdipus are thus exhibited in a terrific double picture. These tragedies are founded on the principle that man cannot escape his destiny, and that the profoundest wisdom only draws the cords of fate more tightly, till that almighty Power is appeased by voluntary penance and humiliation. In the former a dreadful mystery is suddenly revealed, while the wretched victim trembles to behold the unwelcome light. The unconscious parricide and husband of his mother, as one veil after another falls away, hurries back to the darkness which has been removed from around him, by tearing out his eyes, and flees into miserable exile. The counterpart of this moving picture is drawn in "The Œdipus at Colonus," weighed down by guilt and age. The darker lines of the horrible event are now softened by time. His crime has been expiated by long sufferings. In the grove of the avenging goddesses, by whom the whole dreadful tissue had been woven, his wretched wanderings end. Œdipus finds at Colonus, near the walls of Athens, in the solitary abode of the Furies, rest and a grave.

"The Trachinians" is founded on the history of Hercules; Dejanira, in the excess of her love, becomes the murderer of the hero, who is taken, as it were, in the snares of fate itself, like Agamemnon, only that, in the latter case, the victim is more innocent than Hercules, and in the former the murderer is more guiltless than Clytemnestra. Philoctetes, the heir of the weapons of Hercules, languished for years on the desolate Lemnos, where he had been deserted by the ungrateful Greeks during a magic

slumber, which, after every attack of pain, gave him some relief. But fate at length pities him and compels his enemies to search for him, as it was decreed that, without the bow of Hercules, Troy could not be taken. This exposes him to new sufferings. Neoptolemus, the generous son of Achilles, is appointed to rob him of his quiver, and thus compel the defenceless Philoctetes to go against Troy. But the frank and honest Neoptolemus is incapable of carrying on such a design; and Hercules now appears bringing reconciliation, promising health, and persuading Philoctetes to pardon the ingratitude of the Greeks and to comply with their request.

The distinguishing characteristic of the Greek drama is simplicity. Thence its precision and perfection of form; thence its little external ornament, the accuracy with which the characters are defined, the finish of the colouring, the keeping of the whole, and the perfection of the versification. The unities of time and place are strictly observed; the plot is seldom intricate, but is skilfully contrived, and the diction is lofty and pure. The beautiful, rather than the strange and awful, as in Æschylus,—than the tender, as in Euripides,—is its predominant feature. In all these qualities Sophocles excelled, and was therefore the finest model of Grecian poetry. The characters of Sophocles are undoubtedly the most perfect, distinct, and individual that can be drawn, and at the same time arrayed in all the charms of ideal representation. His choruses have always been celebrated as the finest productions of dramatic poetry. No tragic poet, in ancient or modern days, has written with so much elevation and purity of style. The versification of Sophocles stands alone in dignity and elegance, and his iambics are acknowledged to be the purest and most regular.

SOUBISE, CHARLES DE ROHAN, PRINCE DE, marshal of France, a French nobleman who was born in 1715, and at the beginning of the seven years' war was, perhaps, the richest nobleman in France. Without military talents, but merely as the favourite of Pompadour, he received the command of a separate division, which, however, was subordinate to the main army under Marshal d'Estrées—a circumstance which deeply wounded his pride. In the summer of 1757, at which time he was lieutenant-general, he separated from the main army, and joined the imperial forces, with the purpose of delivering Saxony from the Prussians. Having reached Gotha, he allowed himself to be surprised by the Prussian general, who occupied the place intended for Soubise at a feast in the ducal palace. Confiding in his superior numbers, Soubise next attempted to surround Frederic in his camp at Rossbach, but was suddenly attacked on the flank, and his troops were entirely routed. The loss of this battle, and the general ridicule which followed it, did not prevent his being again placed in command in 1758, when he was more successful, by the aid of the duke of Broglie, who was associated with him. He received the marshal's staff in reward for his services. After the peace he continued for some time in the cabinet, and died in 1787.

SOULT, JEAN DE DIEU, duke of Dalmatia, marshal and peer of France. This celebrated officer of Napoleon was born in 1769 at St. Amand, entered early into the army as a private soldier, and became a subaltern in 1790. He was adjutant in the division of Lefebvre, on the Moselle, in the campaigns of



1794 and 1795, and was a warm partisan of the revolutionary measures of that epoch. He was appointed general of brigade in 1796, and was subsequently raised to the rank of general of division: as such he served with the army of Italy, and was entrusted with the military command of Turin. He afterwards made the campaign of 1799, with the army destined to combat the Austro-Russian forces, and was shut up, with Messina, in Genoa, where he was wounded and made prisoner in a sortie. The battle of Marengo gave him an opportunity of returning home. On the elevation of Bonaparte to the chief consulate, the proofs of courage and ability which Soult had shown, occasioned his being appointed to command a corps of observation in the kingdom of Naples. In 1803 he was named commandant of the corps at St. Omer's, and afterwards marshal of France, on the establishment of the imperial dignity. In 1805 he commanded one of the divisions of the grand army destined to act in Austria. At the battle of Austerlitz he commanded the centre of the army, and contributed, by a very vigorous attack, to the success of that day. He distinguished himself, also, at the battles of Jena and Eylau. On the peace of Tilsit he was appointed to a command in Spain; and, on the 10th of November, 1808, he attacked the army of Estremadura, put the Spaniards to rout, and seized on Burgos and Santander. He was charged to observe the movements of Sir John Moore at Salamanca; and he pursued the English to Corunna. Marshal Soult was afterwards sent into Portugal, where, at first, he obtained some success; but was compelled to make a precipitate retreat, with the loss of his artillery and baggage. Joseph Bonaparte having lost the battle of Talavera, Marshal Soult marched, in conjunction with Ney and Mortier, to his succour; and on their approach Lord Wellington retired into Portugal. At this time he was appointed major-general of the French armies in Spain; and it was under his advice and direction that Joseph Bonaparte gained the battle of Ocaña, on the 19th of November, 1809.

He was next charged with the conquest of Andalusia, and, in consequence, forced the passages of the Sierra Morena, and marched on Seville, of which he took possession. After the battle of Salamanca he evacuated Andalusia; and the French armies, with the exception of that of Marshal Suchet, were concentrated at Burgos. Soult was now recalled, in order to be sent into Germany; he was, however, soon summoned back. The loss of the battle of Vittoria having exposed the frontiers of France, the marshal was sent to Bayonne to take the command of the remnant of the routed French corps. He speedily organized a formidable force, with which he twice endeavoured to deliver Pampeluna; but the allies advanced into the French territory, and Soult was obliged to retire upon Tarbes, in order to cover Toulouse. At this time he published a proclamation, in which he showed great zeal in the cause of Napoleon. Arrived at Toulouse, a bloody battle ensued, which led to the surrender of that city to the allies. On the restoration of the Bourbons, the king confided to Soult the command of the thirteenth military division, in the government of Brittany. In December 1814 he was made minister of war. On the landing of Napoleon, the suspicions of the court obliged him to retire from his post; but it was not till commanded by the emperor that he presented

himself at the Tuileries. He was then raised to the peerage, and appointed to high military command. He fought at Fleurus and Waterloo, and, on the entrance of the allies into the capital of France, retired with the army beyond the Loire, and was comprised in the ordonnance of the 24th of July. On his banishment, he published a memoir, with the view of refuting the charge of treason, brought against him for adhering to Napoleon on his return. In 1819 he was included in the amnesty, and his military distinctions were restored in 1821. Marshal Soult was not recalled to the chamber of peers until 1827, when he was one of seventy-six created by the ordinance of the fifth of November in that year. As this creation was declared null, after the revolution of 1830, he was again named peer by the new king; and, in November of that year, was created minister of war, which post he continued to retain during several changes of ministry.

SOUTH, ROBERT, a celebrated divine of the church of England, who was born at Hackney, in 1633, and educated at Westminster school and Christ Church, Oxford. In 1654 he addressed a copy of Latin verses to Cromwell, on the conclusion of peace with the Dutch; and the following year produced a poem entitled "*Musica Incantans*." In 1660 he was chosen public orator of the university of Oxford; and soon after was nominated domestic chaplain to Lord Clarendon, then lord chancellor. In 1663 he became a prebendary of Westminster, was admitted D.D., and obtained a living in Wales. On the disgrace of his patron, he was made chaplain to the duke of York.

In 1670 he was installed canon of Christ Church; and, in 1676, he went to Poland as chaplain to the English ambassador, Lawrence Hyde. On his return home in 1678 he was presented to the rectory of Islip, in Oxfordshire. In the latter part of the seventeenth century Dr. South commenced a controversy with Dr. Sherlock relative to the doctrine of the Trinity. Both disputants professed to be orthodox sons of the church, their difference relating to the mode of explaining the doctrine in question. Dr. South died in 1716. He possessed an abundant share of wit and humour, which he not unfrequently displayed in his most serious compositions.

SOUTHCOTT, JOHANNA, a singular fanatic, whose extravagant pretensions attracted a numerous band of converts in London and its vicinity, said to have, at one period, amounted to upwards of 100,000. She was born in the west of England, about the year 1750, of parents in very humble life, and, being carried away by a heated imagination, gave herself out as the woman spoken of in the book of *Revelations*. In this capacity she, for awhile, carried on a lucrative trade in the sale of seals, which were, under certain conditions, to secure the salvation of the purchasers. A disorder subsequently giving her the outward appearance of pregnancy, after she had passed her grand climacteric, she announced herself as the mother of the promised Shiloh, whose speedy advent she predicted. The faith of her followers, among whom were several clergymen of the established church, rose to enthusiasm. A cradle of the most expensive materials, and highly decorated, was prepared by expectant votaries at a fashionable upholsterer's, and every preparation made for the reception of the miraculous babe that superstition and credulity could induce. About the close of the year 1814, however,

the prophetess began to have her misgivings during some comparatively lucid intervals, in which she declared that, "if she was deceived, she had, at all events, been the sport of some spirit, either good or evil;" and the 27th December in that year, death put an end to both her hopes and fears. With her followers, however, it was otherwise; and though for a time confounded by her decease, which they could scarcely believe to be real, her speedy resurrection was confidently anticipated. In this persuasion many lived and died, nor is her sect yet extinct; but, within a short period, several families of her disciples were living together in the neighbourhood of Chatham, in Kent, remarkable for the length of their beards and the general singularity of their appearance. The body of Johanna underwent an anatomical investigation after her death, when the extraordinary appearance of her shape was accounted for upon medical principles; and her remains were conveyed for interment, under a fictitious name, to the burying-ground attached to the chapel in St. John's Wood.

**SOUTHERN, THOMAS**, a dramatic poet, who was born at Dublin in 1660, and educated there at Trinity college. In 1678 he came to London, with the view of making the law his profession, and entered himself to the Middle Temple, but soon abandoned the study, and dedicated his time to the cultivation of his muse. His first dramatic effort was a tragedy, entitled "The Persian Prince, or the Loyal Brother," founded on the story of "Shah Thamas." It was first performed in 1682, and, besides raising the author's reputation, procured him the favour of the duke of York, to whom he had paid his court in it. On the accession of James to the throne, Southern went into the army, and rose to the command of a company, in which he served during Monmouth's rebellion. Another of his tragedies, "The Spartan Dame," written in 1687, was acted in 1721. From his period he continued to produce, occasionally, comedies as well as tragedies: in the former style of composition, however, he was far from being successful; but some of his tragedies yet keep possession of the stage. His death took place in May 1746.

**SPALLANZANI, LAZARUS**, an eminent naturalist, born at Scandiano, in Italy, in 1729, studied at Reggio and at Bologna, under Laura Bassi, the celebrated female professor of physics in that place. Being nominated professor of natural philosophy at Pavia, he devoted himself to experimental researches, which he pursued for many years with assiduity, and published, in Italian, various works on physiology, which made his name known through Europe. In 1779 he travelled through the Swiss cantons; in 1785 he made a voyage to Constantinople, Corfu, and Cerigo, and in 1788 journeyed through the Two Sicilies and part of the Appennines, to collect volcanic products for the museum at Pavia. His celebrated natural philosopher died of apoplexy in 1799. Among the numerous writings of Spallanzani are, "Experiments on Animal Reproduction;" "On Infusory Animalcules;" "On the Phenomena of Circulation;" "On Animal and Vegetable Physics;" "Travels in the Two Sicilies;" "On the Transpiration of Plants."

**SPANGENBERG, AUGUSTUS GOTTLIEB**, Moravian bishop, who was born at Klettenberg, in Germany, in 1784, became a student of law at Jena, and in 1826 doctor of philosophy. The following year he formed an acquaintance with Count Zin-

zendorff, founder of the sect of Moravians or Herrnhutters, of whom he became a follower, and was sent on a mission to the West Indies and North America. In 1744 he was elected bishop of the Moravians, and sent again to America as superintendent of all the establishments of the brethren among the English and savage nations. On the death of Zinzendorff in 1760, he was called to the supreme council of the Herrnhutters, and in 1764 was appointed general inspector of the establishments in Upper Lusatia. In 1789 he became president of the general directory, and died at Berthelsdorf, near Herrnhutt, in 1792.

**SPARRMAN, ANDREW**, a Swedish naturalist and traveller, born about 1747, and studied medicine at Upsal, where his attention to natural history attracted the notice of Linnæus. In 1765 he made a voyage to China. On his return he described the animals and vegetables which he had discovered; and, to continue his researches, went to the Cape of Good Hope in 1772. Dr. Foster and his son visiting the Cape with Captain Cook, he joined them in the voyage round the world, and returned in 1775 to Africa, undertook a journey into the interior, and, after penetrating to the distance of 350 leagues from the Cape, he returned to that settlement in April 1776, bringing a copious collection of African plants and animals. The same year he returned to his native country. In 1787 he engaged in an abortive attempt to explore the interior of Africa, and returned home in 1788. He died at Stockholm in 1820. He was the author of several works, among which is an account of his voyage to the Cape of Good Hope, and travels in Africa, written in Swedish, and published in German at Berlin, and in English at London, 1785.

**SPARTACUS**, a Thracian gladiator, who was the chief instigator of the servile war or revolt of the slaves in Italy. He had been compelled, like other barbarians, to serve in the Roman army, from which he had deserted, and, at the head of a body of chosen companions, had carried on a partisan war against the conquerors. Being made prisoner, Spartacus was sold as a slave, and his strength and size caused him to be reserved as a gladiator. He was placed in a gladiatorial school at Capua, with 200 other Thracian, German, and Gaulish slaves, among whom a conspiracy was formed for effecting their escape. Their plot was discovered; but a small body, under Spartacus, broke out, and, having procured arms, and gained some advantages over the Roman forces sent against them, they were soon joined by the slaves and peasantry of the neighbourhood, and their numbers amounted to 10,000 men. By the courage and skill of Spartacus, several considerable battles were gained; but his authority was insufficient to restrain the ferocity and licentiousness of his followers, and the cities of the south of Italy were pillaged with the most revolting atrocities. In a few months Spartacus found himself at the head of 60,000 men; and the consuls were now sent with two legions against the revolted slaves. Mutual jealousies divided the leaders of the latter, and the Gauls and Germans formed a separate body under their own leaders, while the Thracians and Lucanians adhered to Spartacus. The former were defeated; but Spartacus skilfully covered their retreat, and successfully defeated the two consuls. Flushed with success, his followers demanded to be led against Rome; and the city trembled before the servile



forces. In this crisis, Licinius Crassus, who was afterwards a triumvir, was placed at the head of the army. His lieutenant, Mummius, whom he despatched with two legions to watch the motions of the enemy, was defeated by a superior force, and slain. Crassus, after having made an example of the defeated legions, by executing every tenth man, surrounded Spartacus, near Rhegium, with a ditch six miles in length. Spartacus broke through the enemy by night; but Crassus, who did not doubt that he would march upon Rome, pursued him, and defeated a considerable part of his forces, who had abandoned their general from disaffection. Spartacus now retreated, but his followers compelled him to lead them against the Romans. His soldiers fought with a courage deserving success; but they were overcome, after an obstinate conflict, and Spartacus himself fell fighting on his knees, upon a heap of his slain enemies. According to the Roman statements, 60,000 rebels fell in this battle, 6000 were made prisoners, and crucified on the Appian way. A considerable number escaped, and continued the war, but were finally destroyed by Pompey.

SPELMAN, SIR HENRY, a celebrated English antiquary and philologist, born in 1562. He was sent at the age of fifteen to Trinity college, Cambridge, and entered as a law student at Lincoln's Inn; but he seems to have paid but little attention to legal science at this period, and within three years he settled on his estate in the country. At length embarrassments, partly arising from a numerous family, aroused him to the exertion of his talents. He went to Ireland in 1607, as member of a board of commissioners for settling the titles to lands and manors in that kingdom; and he was afterwards employed to investigate the subject of the exaction of fees by the civil and ecclesiastical courts. On this occasion he drew up his treatise "*De Sepultura*," in which he demonstrated the flagrant abuses which had occurred to his notice. His services were rewarded with the honour of knighthood. In 1612 he settled in London, devoting his leisure to the study of juridical antiquities of his native country. Having purchased the lands which had belonged to two suppressed monasteries, and meeting with obstacles to the quiet enjoyment of the property, he began to entertain scruples of conscience relative to the alienation of church lands, and wrote on the subject his work entitled "*De Non Temerandis Ecclesiis*." On the revival of the society of antiquaries in 1614, Sir H. Spelman became a member, and produced a discourse concerning the original of the four law-terms of the year. In his researches into legal archæology, he found it necessary to study the Saxon language; and this led to the composition of his great work, the "*Archæological Glossary*." He printed a specimen in 1621, and in 1626 appeared the first part, entitled "*Archæologus in Modum Glossarii ad Rem Antiquam Posteriores*." Before he had completed the glossary he engaged in preparing a history of English councils, of which the first part, to the Norman conquest, appeared in 1639; and two additional volumes were subsequently published, partly from the papers of Spelman, by Sir W. Dugdale. In 1639, likewise, appeared his last work, entitled the "*History of Tenures by Knight's Service in England*." His death took place in 1641, and his body was interred in Westminster Abbey. Besides the works already noticed, he was the author of a "*History of the Civil*

Affairs of the Kingdom from the Conquest to the Grant of Magna Charta;" "*A Treatise concerning Tithes*," a "*History of Sacrilege*," "*Aspilogia*," &c.

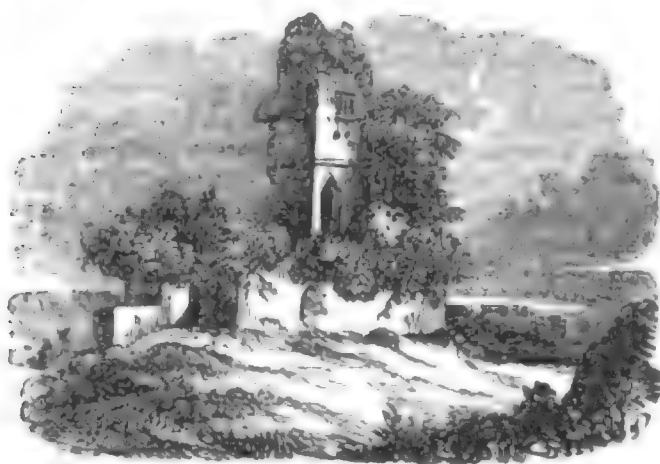
SPEED, JOHN, an English antiquary, who was born in Cheshire about 1555, and was brought up to the business of a tailor. He became a member of the company of Merchant Tailors in London, in which situation he was noticed by Sir Fulk Greville, who enabled him to leave his mechanical employment and devote himself to the study of English history and antiquities. His first work was entitled "*The Theatre of the Empire of Great Britain*." This was followed by his "*History of Great Britain under the Conquest of the Romans, Saxons, Danes, and Normans*," &c. He was also the author of "*A Class of Witnesses on the Genealogies of Scripture*." He died in 1629.



SPENCE, JOSEPH, an English critic, who was born in 1698, and received his education at Oxford, where he obtained a fellowship. In 1727 appeared his "*Essay on Pope's Translation of the Odyssey*," which led to an intimate friendship with the poet. In 1728 he was elected professor of poetry at Oxford; and he afterwards travelled abroad with the earl of Lincoln. On his return, he obtained a living in Buckinghamshire, and in 1754 was promoted to a prebendal stall in Durham cathedral. After the death of his friend Mr. Rudge, in 1763, he resided much with the widow of that gentleman, who usually spent the summer months at Weybridge, in Surrey. On the morning of the 20th August, 1768, Mr. Spence was found by a servant lying on his face in a shallow piece of water, into which it appeared that he had fallen, and, being unable to extricate himself, he was unfortunately drowned. His principal work is entitled "*Polymetis, or an Enquiry into the Agreement between the Works of the Roman Poets and the Remains of Ancient Artists*."

SPENSER, EDMUND, a celebrated English poet, who was born in London, near the Tower, about 1553. It is not known where he received his early education, but he was admitted as a sizar of Pembroke Hall, Cambridge, in 1569, and graduated M. A. in 1576. On leaving the university, he took up his residence with some relations in the north of England, probably as a tutor, where he unsuccessfully wooed a lady, whom he records in his "*Shepherd's Calendar*," under the name of Rosaline, which was his first publication, and appeared in 1576. The year preceding he had been advised by his friend Gabriel Harvey to remove to London, where he was introduced to Sir Philip Sidney, to whom he dedicated the "*Shepherd's Calendar*." In 1580 he accompanied Lord Grey de Wilton, lord lieutenant of Ireland, as his secretary. He returned, in 1582, with Lord Grey, who, in conjunction with the earl of Leicester and Sir Philip Sidney, procured for him, in 1586, a grant of 3028 acres in the county of

Cork, out of the forfeited lands of the earl of Desmond; on which, however, by the terms of the gift,



he was obliged to become resident. He accordingly fixed his residence at Kilcolman, in the county of Cork, a view of which is given in the above engraving, where he was visited by Sir Walter Raleigh, who became his patron in lieu of Sir Philip Sidney, then deceased, and whom he celebrates under the title of "The Shepherd of the Ocean." He was then engaged in the composition of "The Faery Queen," of which he had written the first three books. With these he accompanied Raleigh, the next year, to England, where they were published, with a dedication to Queen Elizabeth and an introductory letter to Raleigh, explaining the nature of the poem. Raleigh also gained him the favour of the queen, who rewarded his poetry and dedication with a pension of 50*l.* per annum. In 1591 he returned to Ireland; and, the succeeding year, his rising reputation induced his bookseller to collect and print his smaller poems. He then passed an interval of two or three years in Ireland, where, in 1594, he married, being then in his forty-first year. His happiness was disquieted by the disturbances excited by the earl of Tyrone, which were probably the cause of his revisiting England the following year. Here he printed some poems, and drew up his view of the state of Ireland; which, in consequence, it is supposed, of the severity of some of its suggestions, lay in MS. until printed, in 1633, by Sir James Ware, who bestows much applause on the information and judgment displayed in it. In 1596 he published a new edition of his "Faery Queen," with three additional books. Of the remaining six, which were to complete the original design, two imperfect cantos "Of Mutabilitie" only have been recovered, which were introduced into the folio edition of 1609, as a part of the last book, entitled "The Legend of Constancy." There has been much controversy in respect to the presumed loss of the remainder of the six books on the poet's flight from Ireland: the most probable conclusion from the investigation is, that they were never finished, but that some parts of them were lost on that melancholy occasion.

In 1597 he returned to Ireland, and, in September 1598, was recommended to the sheriff of Cork. The rebellion of Tyrone, however, took place in October, and with such fury as to compel Spenser and his family to quit Kilcolman in so much confusion that an infant child was left behind, and burnt with his house. The unfortunate poet arrived

in England with a heart broken by these misfortunes, and died the 16th of the following January, 1599, in the forty-sixth year of his age. It is asserted that he terminated his life in great distress; but it has been contended that the poverty referred to by Camden and several of his poetical contemporaries, applies rather to his loss of property generally than to absolute personal suffering. This inference seems the more probable as he was interred in Westminster Abbey at the expense of the earl of Essex, who would scarcely have allowed the man to starve whom he thus honoured. A monument was afterwards erected over his remains by the celebrated Anne, countess of Dorset. Of the personal character of Spenser there is no direct testimony; but the friendships which he formed are favourable to its respectability, which is also to be implied from the purity, devotion, and exalted morality of his writings. Neither, although he paid assiduous court to the great, was he guilty of the mean adulation so common in his time, except, indeed, to Queen Elizabeth, by whom, both as a sovereign and a woman, it was levied as a kind of tax. As a poet, although his minor works contain many beauties, Spenser will be judged chiefly from the "Faery Queen," the predominant excellencies of which are imagery, feeling, and melody of versification. With all its defects, it furnishes admirable examples of the noblest graces of poetry, sublimity, pathos, unrivalled fertility of conception, and exquisite vividness of description. Its great length and want of interest, as a fable, added to the real and affected obsolescence of the language, may, indeed, deter readers in general from a complete perusal; but it will always be resorted to by the genuine lovers of poetry as a rich store-house of invention. The stanza which Spenser has adopted in the "Faery Queen" is usually called the Spenserian, either because he invented it, or was the first to apply it to extensive use. It consists of a strophe of eight decasyllabic verses, and an Alexandrine, and has a three-fold rhyme—the first and third verses forming one, the second, fourth, fifth, and seventh another, and the sixth, eighth, and ninth, the third. It is susceptible of great variety of expression, and admits equally of the most different kinds of composition—the droll or pathetic, descriptive or sentimental, tender or satirical.

STANHOPE, CHARLES, the third earl, was born in 1753. He received the early part of his education at Eton, and finished it at Geneva, where his genius led him to pay a close attention to mathematics; and such was his progress that he obtained a prize from the society of Stockholm for a memoir on the pendulum. In 1774 he stood candidate for Westminster without success, but was introduced by the earl of Shelburne into parliament as a member for the borough of Wycombe, which he represented until 1786, when the death of his father called him to the house of peers. He was one of the many English politicians who regarded with pleasure the dawn of the French revolution; but, what was much more extraordinary in a peer by birth, he openly avowed republican sentiments, and went so far as to lay by the external ornaments of the peerage. He was also a frequent speaker against the war; and, although singular in many of his opinions, a strong vein of sense and humour often qualified his statements of peculiar views. As a man of science he



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*Brief à-la-mode*," which was acted in 1702 with considerable success. Through the recommendation of Addison, he was appointed, in the beginning of the reign of Anne, to the post of writer to "The London Gazette." His comedy of "The Tender Husband" appeared in 1703, and his "Lying Lover" in 1704. In 1709 he began the periodical paper so celebrated under the title of "The Tatler," which included a portion of the information of a common newspaper, but, in raciness of humour, and vivacity and urbanity of tone, was not, perhaps, exceeded by the most celebrated of its successors. As it sided with the existing ministry, and was extensively circulated, its projector was appointed one of the commissioners of the stamp duties. In 1711 "The Tatler" was succeeded by the still more celebrated "Spectator," in which the assistance of Addison and other eminent writers was more regular than in its predecessor, although Steele, as before, supported the chief burden. The "Spectator" terminating, he commenced "The Guardian" in 1713, and also produced a political periodical, called "The Englishman," with several other political pieces of temporary celebrity. His object was now to obtain a seat in parliament, for which purpose he resigned his place in the stamp office and a pension. He was accordingly elected for Stockbridge, but was soon after expelled the house for an alleged libel in the last number of "The Englishman," and in another paper called "The Crisis." His expulsion being purely the result of ministerial resentment, he regained favour on the accession of George I., and received the appointments of surveyor of the royal stables and governor of the king's comedians, and was knighted. He also again entered the house of commons as member for Boroughbridge, and received 500*l.* from Sir Robert Walpole for special services.

On the suppression of the rebellion of 1715 he was appointed one of the commissioners for the forfeited estates in Scotland, when he busied himself in an abortive scheme for a union between the churches of England and Scotland. Devoid of all prudential attention to economy, although he married two wives successively with respectable fortunes, he was uniformly embarrassed in his circumstances. Always engaged in some scheme or other, few or none of

his theatrical patent, in consequence of his opposition to the peerage bill. He appealed to the public in a paper called "The Theatre," and in 1720 honourably distinguished himself against the celebrated South Sea scheme. He was restored the following year to his authority over Drury Lane theatre, and soon after wrote his comedy of "The Conscious Lovers," on a hint from Terence, first acted in 1722, and dedicated to the king, who rewarded the author with 500*l.* His pecuniary difficulties, however, increasing, he retired to a seat in Wales, where a paralytic stroke impaired his understanding, and finally terminated his life in 1729.

*Rich<sup>d</sup> Steele*

STEEVENS, GEORGE, a dramatic critic and biographer, who was born at Stepney, where his father, an East India director, resided, and received his education at Cambridge. In 1766 he published twenty of the plays of Shakspeare, with notes. The skill which he displayed as a commentator induced Dr. Johnson to take him as his coadjutor in his edition of the works of the great dramatist. A new edition of the Shakspeare of Johnson and Steevens appeared in 1785; and in 1793 Mr. Steevens produced an enlarged and improved edition of the same work, in fifteen volumes. He was one of the contributors to Nichols's "Biographical Anecdotes of Hogarth;" and he also assisted in the "Biographia Dramatica." His death took place at Hampstead in 1800.

STEWART, DUGALD.—This learned Scottish writer was born in 1753, and was the son of Dr. Matthew Stewart, professor of mathematics in the university of Edinburgh. He was educated at the high school, and admitted, at the age of thirteen, as a student in the college, under the tuition of Dr. Blair and Dr. Ferguson. Such was the progress he made that, at the age of eighteen, he was appointed to read lectures for his father, which he continued to do till the death of the latter. In 1780 he received a number of pupils into his house, and in 1783 visited the continent in company with the marquis of Lothian. When Dr. Ferguson was sent to North America on a mission, Mr. Stewart taught his class in moral philosophy during his absence; and in 1785, when the professor resigned, Mr. Stewart was chosen to fill his chair, in which he continued many years with great reputation. His "Elements of the Philosophy of the Human Mind," was succeeded by "Outlines of Moral Philosophy, for the Use of Students;" Dr. Adam Smith's "Essays on Philosophical Subjects, with an Account of the Life and Writings of the Author;" "An Account of the Life and Writings of Dr. Robertson;" "An Account of the Life and Writings of Dr. Thomas Reid." The memoirs of Smith, Reid, and Robertson were afterwards collected into one volume, with additional notes. In the election of a mathematical professor of the university of Edinburgh, Mr. Stewart was reflected on for his conduct to the successful candidate, and he therefore published a statement of facts relative to that election. In 1796 he again took a num-



which succeeded, he wasted his regular income in the anticipation of a greater, until absolute distress was the consequence. A scheme for bringing fish to market alive, in particular, involved him in much embarrassment, which was heightened by the loss of



ber of pupils under his care; and, besides adding a course of lectures on political economy to the usual courses of his chair, he repeatedly supplied the place of his colleagues in case of illness or absence. In 1806 he accompanied his friend, the earl of Lauderdale, on his mission to Paris, and in 1810 relinquished his professorship, and retired to Kinneil House, about twenty miles from Edinburgh, where he continued to reside till his death, which took place in June 1828. His publications subsequently to his removal were philosophical essays; "Dissertation on the Progress of Metaphysical and Ethical Philosophy," prefixed to the supplement to the "Encyclopædia Britannica;" a second volume of "The Philosophy of the Human Mind," with a continuation; and "The Philosophy of the Active and Moral Powers," which appeared in 1828.

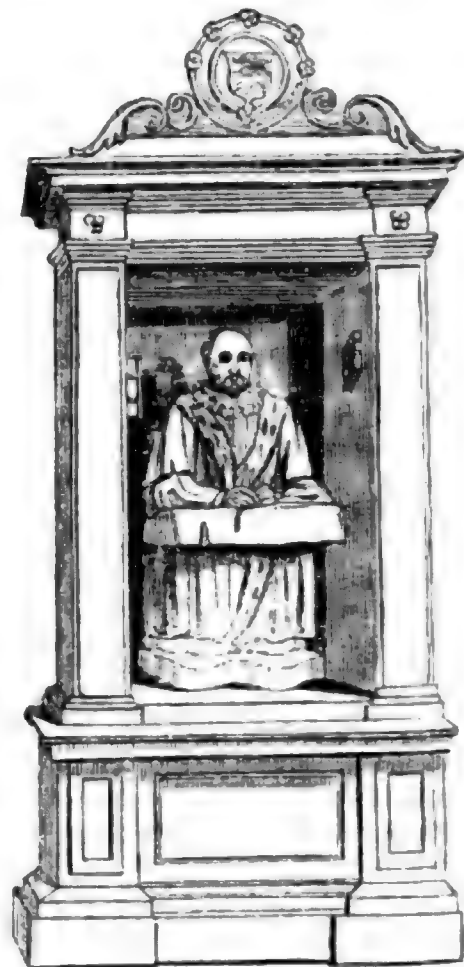
*Edward Steward*

STILLINGFLEET, EDWARD, a celebrated bishop of Worcester, who was born in 1635, and received his education at St. John's college, Cambridge, where he was elected, in 1653, to the first fellowship that became vacant after he had taken his bachelor's degree. His chief work, "Origines Sacrae, or a Rational Account of Natural and Revealed Religion," is esteemed for the erudition which it displays. It was followed by a treatise "On the Origin and Nature of Protestantism." Having distinguished himself by the prominent part which he took previous to the revolution, against the establishment of the Romish church in England, he was elevated to the see of Worcester by William III. Besides the writings enumerated, he was the author of an appendix to Tillotson's "Rule of Faith," "The Unreasonableness of Separation," and "Origines Britannicae, or Antiquities of the Churches in Britain." A short time before his death, Bishop Stillingfleet engaged in a controversy with Locke, respecting some part of that philosopher's writings, which he conceived had a leaning towards materialism. His death took place in 1699. His works have been collected and published entire, in six folio volumes.

STOW, JOHN, an English historian and antiquary, who was born about 1525 in London. His father, a tailor, brought him up to his own business; but his mind early took a bent towards antiquarian researches. About the year 1560 he formed the design of composing the annals of English history, for the completion of which he quitted his trade. For the purpose of examining records, charters, and other documents, he travelled on foot to several public establishments, and purchased old books, manuscripts, and parchments, until he had made a valuable collection. Being thought to be favourable to the ancient religion, an information was laid against him in 1568, as a suspicious person, who possessed many dangerous books. The bishop of London accordingly ordered an investigation of his study, in which, of course, were found many popish books amongst the rest; but the result has not been recorded. Two years afterwards, an unnatural brother, having defrauded him of his goods, sought to take away his life by preferring 140 articles against him, before the ecclesiastical commission; but he was acquitted. He had previously printed his first work, entitled "A

Summarie of the Englyshe Chronicles," compiled at the instance of Dudley, afterwards earl of Leicester, which was published in 1565, and afterwards continued by Edmond Howes, who printed several editions.

He contributed to the improvement of the second edition of Holinshead in 1587, and gave corrections and notes to two editions of Chaucer. At length, in 1598, appeared his "Survey of London," the work on which he had been so long employed, and which came to a second edition during his lifetime. He was very anxious to publish his large chronicle or history of England, but lived only to print an abstract of it, entitled "Flores Historiarum, or Annals of England." From his papers Howes published a folio volume, entitled "Stow's Chronicle," which does not, however, contain the whole of the larger work which he had left transcribed for the press, and which is said to have fallen into the possession of Sir Symonds Dewes. A license was granted him by James I. "to repair to churches or other places, to receive the charitable benevolence of well-disposed people," in the seventy-eighth year of his age. He died, afflicted by poverty and disease, in 1605, at the age of eighty. "Stow's Survey" has run through six editions, the last in 1754, with considerable additions, and a continuation of the useful lists.



STRABO, a distinguished Greek geographer who was born at Amasia, in Cappadocia, about A. D. 64. He studied rhetoric and the Aristotelian philosophy, and afterwards embraced the stoic doctrines. He travelled through Greece, Italy, Egypt, and Asia, endeavouring to obtain the most accurate information in regard to the geography, statistics, and political conditions of the countries which he visited. The

time of his death is unknown. His great geographical work, in seventeen books, contains a full account of the manners and governments of different people: his materials were derived from his own observations and inquiries, or from the geographical works of Hecateus, Artemidorus, Eudoxius, and Eratosthenes, now lost, and the writings of historians and poets. His work is invaluable to us.

**STRAFFORD, SIR THOMAS WENTWORTH, EARL OF**, an eminent English statesman, who was born in London in 1593, and entered of St. John's college, Cambridge. After leaving the university he travelled, and on his return received the honour of knighthood. The death of his father in 1614 gave him possession of a large fortune; and he was soon after appointed *custos rotulorum* of the west riding of Yorkshire, in lieu of Sir John Saville. In 1622 he lost his first wife, of the noble family of Clifford, and in 1625 married Arabella, second daughter of Holles, earl of Clare. On the convening of the new parliament, in the same year, he was one of the six popular members who were prevented serving their country in that assembly by being appointed sheriffs for their respective counties. He submitted to this arbitrary act in silence; and soon after the duke of Buckingham, alarmed at the measures taken against him in parliament, made him overtures which proved ineffectual, and the favourite revenged himself by obliging him to restore his office of *custos rotulorum* to Sir John Saville.

As he had now proved the strength of his abilities, high terms were offered him by the court, which he finally accepted; and in 1628 he was created Baron Wentworth, and some months afterwards a viscount and privy counsellor, and, on the resignation of Lord Scrope, nominated president of the north. The assassination of Buckingham soon after freed him from a powerful enemy at court, and he became so influential in the king's councils that his powers in the four northern counties, over which he presided, became enormous; and his commission contained fifty-eight instructions, of which scarcely one did not exceed or violate the common law. Having assiduously cultivated the friendship of Archbishop Laud, he was selected by that prelate to proceed to Ireland as lord deputy in 1632. He greatly improved the state of the country, both as regarded law, revenue, and trade (the manufacture of linen being of his own creation); but at the same time nothing could be more arbitrary than his system of government, it being his boast that he had rendered the king as absolute in Ireland "as any prince in the whole world could be." On the first symptoms of resistance to the royal authority he counselled the strongest measures; and after the failure of the king's first expedition against Scotland he was sent for from Ireland and created earl of Strafford and knight of the Garter. He returned with the full title of lord lieutenant, with a view to gain subsidies and troops, in which he fully succeeded; and, again repairing to England, took the command in the north, but found himself obliged to retire before the Scottish army, and retreat to York. Charles was now by his necessities obliged to call the long parliament; on which Strafford, aware of the enmity which he had inspired among the popular leaders, wished to return to his government; but the king, hoping that his great talents would be serviceable,

encouraged him by a solemn promise that "not a hair of his head should be touched by parliament."

Strafford's apprehensions were well founded. The very first movement of the party opposed to arbitrary power was to impeach him of high treason, with which charge Pym appeared at the bar of the house of lords on the 18th of November, 1640. The articles of impeachment, at the first nine in number, were afterwards increased to twenty-eight, the object of which was to convict him of an attempt to subvert the fundamental laws of the country. As in the case of Laud, it was easy to prove that he acted as a friend and promoter of arbitrary measures, but not to substantiate any particular fact to justify a capital charge. Although treated with the extreme of legal rigour and debarred the assistance of counsel, his own great abilities and force of mind supplied every deficiency; "And never man," says Whitelock, the chairman of the impeaching committee, "acted such a part, on such a theatre, with more wisdom, consistency, and eloquence, or with greater reason, judgment, and temper." His defence, indeed, was so strong that the original impeachment was deserted for the unjustifiable proceedings of a bill of attainder. The bill passed by a great majority; and so great was the animosity borne towards him that the house of lords was intimidated into compliance. The king, who had imprudently endeavoured to stop the bill by his personal interference, had not sufficient firmness to redeem the pledge of safety which he had previously given, but yielded to the advice of his counsellors, backed by a letter from Strafford himself, who urged him, for his own safety, to ratify the bill. This act has the semblance of being truly heroical; yet it is probable that he did not think that the king would have been swayed by it, since, being assured of the fatal truth, he lifted his eyes to heaven, and, with his hand on his heart, exclaimed, "Put not your trust in princes, nor in the sons of men; for in them there is no salvation." His conduct from this time to his execution was in the highest degree composed and noble. At the scaffold he addressed the people, expressing entire resignation to his fate, and asserting the good intention of his actions, however misrepresented. He fell in the forty-ninth year of his age, lamented by some, admired by more, and leaving behind a memorable, but certainly not an unspotted name. The parliament, not long after his death, mitigated his sentence as regarded his children; and in the succeeding reign his attainder was reversed. He married three times, and by his second wife left an only son and several daughters.

**STRUTT, JOSEPH**, an English antiquary, who was born in 1749, at Springfield in Essex, and was articled to an engraver, and obtained the gold and silver medals of the royal academy. He published in 1773 his work entitled "The Regal and Ecclesiastical Antiquities of England," containing representations of the English monarchs from Edward the Confessor to Henry VIII. This was followed by "Horda Angel Cynnau, or a Complete View of the Manners, Customs, Arms, Habits, &c., of the English, from the arrival of the Saxons to the times of Henry VIII.," &c. In 1777 and 1778 he published a "Chronicle of England," which he meant to extend to six volumes, but dropped the design for want of





SWEDENBORG, EMANUEL, the most celebrated mystic of the eighteenth century. He was born at Stockholm in 1688. Educated by his father Jasper Swedberg, bishop of West Gothland, in the severe doctrines of Lutheranism which prevailed in Sweden, his ardent and imaginative mind soon took a religious turn. His studies embraced theology, philosophy, mathematics, and the natural sciences. His first poetical efforts appeared in 1710 at Skara, under the title of "*Carmina Miscellanea*." The period from 1710 to 1714 he spent in scientific travels through England, Holland, France, and Germany, and visited the universities of those countries. He then returned to Upsal, and published his "*Dædalus Hyperboreus*," six numbers, containing experiments and observations in mathematics and philosophy. He had several interviews with Charles XII., who in 1716 appointed him assessor in the mining college. The invention of a rolling machine, by means of which he conveyed a shallop, two galleys, and four large boats (which Charles XII. used in 1718 to transport cannon to the siege of Frederickshall), five leagues over mountains and valleys, from Strömstadt to Idefjäl, and his treatises on algebra, the value of money, the revolutions of the planets, and on tides, gained for him the favour of the government. Queen Ulrica raised him to the rank of nobility in 1719, upon which occasion his name was changed from Swedberg to Swedenborg. In the discharge of the duties of his office he visited in 1720 the Swedish mines, and in 1721 the Saxon, and wrote some valuable treatises on them. He likewise made similar journeys to the mines of Austria and Hungary. A collection of his works on philosophy and mineralogy was published in 1734, and attracted much attention among the scholars of Europe. He was chosen a member of the academies of Upsal and Petersburg. The academy at Stockholm had already elected him an honorary member in 1729. He increased his stock of knowledge by new travels to France and Italy in 1738. The "*(Economia Regni Animalis)*," which he published after his return in 1740, contains the application of the system of nature, unfolded in his philosophical works, to the animal creation. The principle of a necessary emanation of all things from a central power is the basis of this system, which is ingeniously unfolded, and illustrates the extent of the author's reading. But the works of Swedenborg are much too extensive for us even to enumerate, and it may be enough to say that they have long excited the attention of the most learned men in modern times. He died at London in 1772.

SWIFT, JONATHAN, an eminent English writer. He was born in 1667, and received a good education, but suffered considerably under pecuniary difficulties till he was taken under the protection of the earl of Berkeley. In 1701 he took his doctor's degree, and in the same year first entered on the stage as a political writer, by a pamphlet in behalf of the ministers, entitled, "*Contests and Dissensions between the Nobles and Commons of Athens and Rome*," a work of no great force. In 1704 he published, anonymously, his famous "*Tale of a Tub*," of which, although he would never own it, he is the undoubted author. This piece of humour, while it advanced his reputation as a wit, did him no small injury as a divine, being deemed light and indecorous by the functionaries of the church. "*The Battle of the*

*Books*," appended to the "*Tale of a Tub*," is a burlesque comparison between ancient and modern authors, in which he exercises his satire against Dryden and Bentley. In 1708 appeared his "*Sentiments of a Church of England Man in respect to Religion and Government*," "*Letter concerning the Sacramental Test*," "*Argument for the Abolition of Christianity*," and "*Predictions for the year 1708*, by Isaac Bickerstaff, Esq." In 1710, being engaged by the Irish prelacy to obtain a remission of the first-fruits and twentieths payable by the Irish clergy to the crown, he was introduced to Harley, afterwards earl of Oxford, and to Secretary St. John, subsequently Lord Bolingbroke. He gained the confidence of these leaders, and took a leading share in the famous Tory periodical entitled "*The Examiner*."

The dissensions between Oxford and Bolingbroke, whom he in vain attempted to reconcile, and the death of the queen, which soon followed, put an end to his prospects, and condemned him to an unwilling residence for life in a country which he disliked. He accordingly returned to Dublin, and introduced a meritorious reform into the chapter of St. Patrick's, over which he obtained an authority never before possessed in his station. In 1716 he was privately married to Miss Johnson; but the ceremony was attended with no acknowledgment which could gratify the feelings of the victim of his pride and cruelty. The ascendancy which he acquired over Miss Hester Vanhomrigh, another accomplished female, was attended with circumstances still more censurable. He became acquainted with this lady in London in 1712; and as she possessed, with a large fortune, a taste for literature, Swift took pleasure in affording her instruction. This affair terminated fatally; for, discovering his secret union with Stella, the unfortunate lady never recovered the shock, but died fourteen months after in 1723. She previously cancelled a will she had made in his favour, and left it in charge to her executors (one of whom was Bishop Berkeley) to publish all the correspondence between herself and Swift, which, however, never appeared. After residing some time in Ireland, without attending to public affairs, he was roused, by the illiberal manner in which Ireland was governed, to publish "*A Proposal for the Universal Use of Irish Manufactures*," which rendered him very popular.

On the death of George I. he paid his court to the new king and queen. But he was disappointed; and the death of Stella about this time, who had been long languishing in a state of decline, completed his chagrin. When her health was ruined he offered to acknowledge her as his wife, but she replied, "*It is too late*." He allowed her to make a will in her maiden name, in which she consigned her property to charitable uses. From the death of this injured female his life became much retired, and the austerity of his temper increased. He continued, however, for some years to exercise both his patriotic and his splenetic feelings in various effusions of prose and verse, and was earnest in his exertions to better the condition of the wretched poor of Ireland, in addition to which endeavours he dedicated a third of his income to charity. Some of his most striking poems were written about this time, including his celebrated "*Verses on his Own Death*," formed on one of the maxims of Rochefoucault. He kept little company at this advanced period but with inferiors, whom he could treat as he pleased, and especially



knot of females, who were always ready to administer the most obsequious flattery. In 1736 he had an attack of deafness and giddiness. The fate which, owing to his constitutional infirmities, he had always feared, at length reached him; the faculties of his mind decayed before his body, and a gradual decay of reason settled into absolute idiocy early in 1742. He died in 1745, in his seventy-eighth year.

SYDENHAM, THOMAS, a celebrated English physician, who was born in Dorsetshire in 1624, and in 1648 took the degree of bachelor of medicine at Oxford. He subsequently commenced practice as a physician at Westminster, and speedily attained great reputation. From 1660 to 1670 he held the first place in his profession, though it was not till the latter part of his career that he became a licentiate of



the college. Being a great sufferer from the gout, he was unable in the latter part of his life to go much from home; but he continued to benefit society by his writings and advice till near the time of his decease in 1689. Dr. Sydenham's improvements form an era in the history of medicine. He first applied himself to an attentive observation of the phenomena of diseases, founding his practice on the obvious indications of nature, rather than on prevalent theories drawn from the principles of chemistry or mathematics.

TALMA, FRANCOIS JOSEPH.—This great tragic actor was born at Paris in 1763, but passed his youth in England, where his father practised as a dentist. He was sent to Paris to complete his studies; and his taste for the theatre was awakened by the dramatic masterpieces and the performances of distinguished actors which he there witnessed. The susceptibility of his temperament showed itself early. While he was at school, he and some of his companions performed a tragedy, in which he had to describe the last moments of a friend condemned to death by his father; the situation affected him so powerfully that he burst into a flood of tears, which continued to flow for some hours after the conclusion of the piece. After his return to London, Talma associated himself with some other young men, for the purpose of representing French plays, and displayed such brilliant powers as to attract the notice

of distinguished individuals, who urged him to appear on the London boards. But circumstances led him to Paris, where he entered the royal school for declamation, and soon after made his *début* at the Theatre Français in the character of Seide in Voltaire's "Mahomet." He was received with applause, and from this moment devoted himself with zeal and perseverance to the study of his art. He sought the society of distinguished literati and artists, studied history for the purpose of becoming acquainted with the manners and customs of nations, and the characters of remarkable individuals, and made himself master of the attitudes, costumes, expression, and drapery of the ancient statues. Talma rendered an important service to the French stage by introducing a reform in the costume. The revolution which now broke out under his eyes, with all its scenes of violence and passion, its displays of exalted virtue, and its excesses of cruelty, contributed to develop his peculiar talent. Chenier's tragedy of "Charles IX., or St. Bartholomew's," was brought forward at this time, and Talma studied the character of Charles in history, and his person in medals and portraits, and exhibited them with such truth and life that his reputation as the first French tragedian was established beyond dispute. He died in 1826.

TARTINI, GIUSEPPE, an Italian musician and composer, a native of Pirano, in the province of Istria, who was born in 1692. His father gave him an expensive education, with the view of qualifying him to follow the law as his profession, and had him also instructed in all the accomplishments of a gentleman. Among them music was not forgotten, but it was not till a secret marriage alienated from him the affections of his friends that he thought of making it conducive to his support. An ecclesiastic, connected with the family, procured him a situation in the orchestra of his convent, where an accident discovering his retreat, matters were at length accommodated, and he was enabled to settle with his wife at Venice. Here the example of the celebrated Veracini excited in him the strongest emulation; and he is said to have retired to Ancona for the sole purpose of being able to practise on the violin in greater tranquillity than circumstances allowed him to enjoy at Venice. After seven years' practice he obtained the situation of leader of the orchestra in the cathedral of St. Anthony at Padua. In this capacity he continued to act till death, with increasing reputation, and declining, from devotion to his patron saint, many advantageous offers both from Paris and London. A singular story is told respecting one of his most celebrated compositions. Besides his musical compositions, Tartini was the author of several treatises on the science. His death took place at Padua in 1770.

TASSO, BERNARDO, a distinguished epic and lyric poet, whose fame has, however, been eclipsed by that of his son Torquato. He was born at Bergamo, in 1493, and was of an ancient and noble family. His education was conducted with great care; and he not only cultivated the lighter literature, but devoted himself to the study of politics. He had already become known as a poet throughout Italy, when Guido Rangone, general of the pope, and a patron of learning, took him into his service, and employed him in managing the most difficult negotiations with Clement VII. at Rome, and Francis I. in France. Bernardo subsequently entered into the service of

Renata, duchess of Ferrara, but soon left her court, and went first to Padua and then to Venice. Here he published a collection of his poems, which gave him a place among the first of living poets. Ferrante Sanseverino, prince of Salerno, engaged him in his service, in 1531, as secretary, on honourable and advantageous terms. When the prince followed Charles V. to Tunis, in a galley equipped at his own cost, Tasso accompanied him, and, after his return, was sent on public business to Spain. In 1539 he married the rich and beautiful Porzia de' Rossi, and retired, with the consent of the prince, to Sorrento, where he lived till 1547. In 1563 the duke of Mantua engaged him in his service, and appointed him governor of Ostiglia, where he died in 1569. His remains were interred at Mantua under a handsome monument erected by the duke, with the inscription, "Ossa Bernardi Tassi;" but his son Torquato afterwards removed them to Ferrara. His chief work, "Armida," a romantic epic, displays much talent and art: in the expression of the tender passions, in his descriptions of nature, in vivid delineations of adventures and battles, all the ornaments of poetry are happily introduced.

TASSO, TORQUATO.—This poet, celebrated for his immortal works, as well as his unhappy fate, was born in the year 1544 at Sorrento. His talents early and rapidly developed themselves. From his seventh to his tenth year he attended the schools of the Jesuits in Naples, and learned the Latin and Greek languages thoroughly. He then accompanied his father to Rome, where, under his superintendence, he continued his studies with equal success for two years. He then went to Bergamo, and six months after to Pesaro, where his father had met with a favourable reception from the duke of Urbino. Here he shared the instruction of the duke's son. His favourite studies were philosophy and poetry; but he also devoted himself to mathematics and chivalrous exercises. When his father resided at Venice, he remained there with him for a year, and then went, at the age of thirteen years, to Padua, with the intention of studying law. But his genius drew him irresistibly to poetry, and, at the age of seventeen years, he came out with an epic poem in twelve cantos, which he dedicated to the cardinal Ludovico of Este. Italy received this with universal applause. His father consented, after a long opposition, that he should relinquish the study of the law. Torquato now devoted himself with redoubled zeal to literary and philosophical studies, and, with this view, accepted an invitation to Bologna. Here he commenced the execution of a plan of an epic poem, which he had already formed in Padua—the conquest of Jerusalem under the command of Godfrey of Bouillon. But, in the midst of these occupations, he was unexpectedly disturbed. He was falsely accused as the author of a satirical poem in circulation, and was subjected to a judicial examination. This induced him to leave Bologna. He went to Modena, and then accepted the invitation of the friend of his youth, the young Scipio Gonzaga, who had founded an academy in Padua, and wished to see Tasso at the head of it. He studied with great assiduity the philosophy of Aristotle, but still more that of Plato, towards whom he felt himself drawn by the cords of sympathy. Meanwhile, he did not lose sight of his epic poem. How intently the theory of this species of poem occupied him may be seen by the three dia-

logues which he then composed on the subject. The cardinal Ludovico of Este appointed him a gentleman of his court, and wished that he should be present in Ferrara at the nuptials of his brother Alphonso with an archduchess of Austria. Tasso went, in October 1565, and attended the splendid *fêtes* with which those nuptials were celebrated. The sisters of the duke, Lucretia and Leonora, both indeed no longer young, but beautiful and lovely, gave the poet their friendship; in particular the latter, who presented him to Alphonso. This prince, who knew that Tasso wished to celebrate the conquest of Jerusalem in an epic poem, received him in a most flattering manner, and warmly encouraged his undertaking, so that the poet returned to his labour, which had been interrupted during two years, and determined to dedicate his work to the duke Alphonso, and to raise in it a monument to the fame of the ducal house, from which he then enjoyed such distinguished favour. For a short time only he left Ferrara to visit Padua, Milan, Pavia, and Mantua, where he saw his father. He returned with increased celebrity. The heart of Tasso was much affected by the unexpected death of his father; but neither this misfortune, nor other distractions, prevented him from labouring every day on his poem, of which he had finished eight cantos, when he travelled in the suite of the cardinal of Este to France, in 1571. Here he was received with distinction by Charles IX., as well as by the whole court. The poet Ronsard was his friend; and they communicated to each other their poetical labours. In the mean time Tasso may have expressed himself too freely and unguardedly concerning some subjects which then occupied the minds of all: he lost the favour of the cardinal, and, in consequence, appears to have been involved in some embarrassments, and finally departed for Italy. He returned to Rome, and soon entered, according to his wishes, into the service of the duke Alphonso, by the mediation of the princess of Urbino, Lucretia of Este, and the princess Leonora. The conditions were favourable and honourable, and left him in possession of entire freedom. But hardly had he applied himself again to the work, which the world expected with impatience, when the death of the duchess again interrupted his labours. Alphonso soon after made a journey to Rome, and Tasso took advantage of the leisure thus afforded him to compose his "Aminto," the plan of which had been for a long time in his mind.

The representation of an idyl in dialogue, written by Agostino degl'Argenti, at which he had been present six years before, in Ferrara, had delighted him, and suggested to him the idea of a similar work, which he now completed in two months, and which far surpassed all that Italy then possessed of this kind. From this dramatic performance the opera may be considered to have taken its rise. The duke was most agreeably surprised, on his return, by this performance, and ordered the representation of it to be made with the greatest splendour. Tasso's consideration and favour with the duke increased; but his good fortune excited the envy of many, who continually meditated his ruin. The princess of Urbino wishing to become acquainted with the poem which was the subject of general admiration, Tasso paid her a visit at Pesaro, where the old prince Guidobaldo, as well as his son and daughter-in-law, received him in a very flattering manner. For several months he lived in the charming castle of Durante, in



the most intimate friendship with Lucretia, who willingly listened to the verses in which he immortalized her. With rich presents he returned to Ferrara, and occupied himself again with his epic poem, which he once more reluctantly discontinued, to accompany the duke to Venice, whither the latter went to meet King Henry III., who had just exchanged the throne of Poland for that of France, and who was now invited to visit Ferrara. This journey took place in the hottest season of the year, and brought on the poet a fever, which continued a long time and interrupted all his labours. During his convalescence, he finished, in the early part of the year 1575, his "Goffredo"—the fruit of so much exertion, and the source of such great misfortunes to him. But he wished, before publishing it, to obtain the judgment of his friends; and their discordant opinions perplexed and agitated him to such a degree as to occasion another burning fever, from which, however, he soon recovered. He immediately examined his work anew, in order to retouch or alter it in particular places. The duke treated him with redoubled attention and distinction. Tasso accompanied him on his journeys of pleasure to Belriguardo, and Lucretia, who had separated from her husband, and had returned to her brother, wished to have the poet always with her.

It was with difficulty that he obtained, under these circumstances, in November 1575, permission to go to Rome, in order to subject his poem to a new and thorough examination. Here he was well received, in particular by his friend Scipio di Gonzaga. By him he was presented to the cardinal Ferdinand de' Medici (brother, and afterwards successor, of the grand-duke of Tuscany), who, knowing that the poet was no longer pleased with Ferrara, proposed to him the service of the grand-duke. Tasso, however, declined, from a feeling of gratitude towards the house of Este. He therefore soon returned to Ferrara, where, not long after, arrived the young and beautiful countess Leonora Sanvitale, wife of the count of Scandiano, a lady whom Tasso ardently admired, and whom he has celebrated in his poems. She also, on her part, was not insensible to his friendship; and the duke about this time conferred upon him the vacant office of historiographer to the house of Este: thus, to his misfortune, he found himself bound more closely to Ferrara; and the hatred of his rivals and enemies was increased. He was greatly troubled by the information that his poem had been printed in a city of Italy, as it did not appear to him sufficiently finished for the press, and as he saw himself, also, by this means, deprived of the advantages which he had hoped for from the labour of so many years. This and other troubles, partly real, partly imaginary, increased his melancholy: he believed himself persecuted by his enemies, calumniated, accused. In this state of mind, one evening, in the apartment of the duchess of Urbino, he drew his sword against one of her servants. This induced the duke to arrest him, and confine him in a house near the palace; but upon his entreaty he restored him to liberty, and merely desired that he would put himself under the care of a physician. A cure appeared to be effected, and the duke took him on a journey of pleasure to Belriguardo, in order to console and divert him, after he had caused the grand inquisitor to satisfy some scruples of conscience which had arisen in Tasso's mind, on account of doubts upon religious subjects.

But all this care was not sufficient to restore the poet's peace, and the duke at last saw himself under the necessity of letting him return, according to his desire, to the Franciscans in Ferrara. His situation became continually worse: he imagined himself surrounded by perils, gave himself the most painful reproaches, and at last, in a state of mental disorder, took advantage of a moment when he was not watched, and, destitute of every thing, without even his manuscripts, made his escape on the 20th of July, 1577. He hastened to his sister Cornelia, who lived in a state of widowhood at Sorrento, in Naples, and who received him most tenderly. By her care he at last began to grow composed. He repented of his precipitate flight, and presented to the duke and princess a petition that he might be restored to his place, but particularly to their favour. He, indeed, went back to Ferrara; but his old malady soon returned, and he escaped a second time. In vain did he seek shelter in Mantua, Padua, and Venice; at the court of Urbino he first met with a worthy reception. But notwithstanding all the friendship and care with which he was treated, his melancholy acquired new strength: he thought himself not secure; and, while he fled from imaginary dangers, he rushed upon real ones. He went at last to Turin. Here a friend recognised him, extricated him from his embarrassments, and presented him to the marquis Filippo d'Este, who received him in a very friendly and liberal manner. The archbishop of Turin, an old friend of Bernardo Tasso, introduced him to Duke Charles Emanuel, who received him under the same conditions as those on which he had lived in Ferrara. Once more the unhappy Tasso took courage, and bright sparks shone through the gloomy mist which had veiled his mind, and which but too soon resumed the ascendancy. He longed to be once more in Ferrara, and thought that the nuptials of the duke with Margareta Gonzaga would be the most suitable time for his appearance there. He went, but was bitterly disappointed. He was received on every side with indifference, even with mockery and contempt: neither the duke nor the princess admitted him to their presence; and he poured forth loud invectives against Alphonso and the whole court. The duke, instead of bestowing pity upon the unfortunate poet, commanded that he should be placed in St. Anne's hospital, and confined there as a madman. A new affliction to him was the information that his poem had appeared in print at Venice in a very mutilated condition. This first edition was quickly followed in different places by others, of which every successive one surpassed the preceding in correctness and completeness. Thus, in six months, six editions of the "Jerusalem Delivered" were printed. The printers and publishers enriched themselves, while the unhappy poet languished in close imprisonment, sick and forgotten. It was not till two years after that he was allowed by the duke, in consequence of his repeated entreaties, several apartments, instead of his prison-like abode. Here he enjoyed greater freedom, received visits from friends and strangers, and was permitted, from time to time, accompanied only by one person, to walk out, and to visit some society or place of amusement. The duke even once sent for Tasso at a time when some French and Italian noblemen were with him: he received him with kindness, and promised him a speedy release.

At length Alphonso was softened, and, at the most

urgent entreaties, yielded up the person of the poet, after an imprisonment of more than seven years, to his brother-in-law Vincenzo Gonzaga, prince of Mantua, who promised to keep such a watch over him that Alphonso should have nothing to fear from him. In Mantua Tasso met with the most friendly and honourable reception, but his malady had taken too deep root to leave him entirely. He, nevertheless, resumed his literary labours: he completed, among other things, "Floridante," which had been commenced by his father, and published it with a dedication to the duke of Mantua and Bologna. He also recomposed his tragedy "Torrismondo." In the next year he enjoyed the happiness of visiting Bergamo, where his appearance was celebrated by the whole city. The death of the duke of Mantua recalled him to that city. His son and successor manifested towards the poet the same kindness, but not the same friendship and confidence. Tasso began to be discontented with his residence in Mantua. He received an honourable invitation to be professor in the academy at Genoa, but was prevented by his sickness from accepting it. He then formed the resolution of going to Rome. Here he was so well received, not only by Scipio Gonzaga, but also by several cardinals, that he again entertained new hopes; but nothing was effected, and he repaired in 1588 to Naples for the purpose of recovering the confiscated fortune of his parents. Here he occupied himself with a recomposition of his "Jerusalem Delivered," in order to purge it from the faults which he perceived in it, as well as from the praises bestowed in it upon the house of Este. From Naples he returned to Rome, and finding there also occasion for discontent, he accepted the invitation of the grand-duke of Florence. He repaired, in consequence of urgent entreaties, to Mantua, to visit the duke Vincenzo Gonzaga; and it would have been well for him to have remained here if his continually declining health had not made him desirous to go to Naples. At the invitation of his friends he went thither in January 1592, and took up his abode with his patron, the prince Conca. The completion of "Jerusalem Conquered" was his first employment, and was almost concluded when he became suspicious that the prince wished to take possession of his manuscripts. He communicated his apprehension to his friend Manso, who, with the consent of the duke, and without any violation of gratitude or friendship, received him into his house, which was most charmingly situated on the sea-coast. In the mean time Hippolitus Aldobrandini had ascended the papal chair as Clement VIII. Tasso had congratulated his former patron upon this event, as he had before done Urban VII., in an excellent canzone, and was at last obliged to comply with the repeated invitation of the pope to come to Rome. The pope, as well as both his nephews, in particular the cardinal Cintio Aldobrandini, paid him the most delicate and friendly attentions. Tasso, from gratitude, dedicated to the latter his "Jerusalem Conquered;" and the return of his malady alone induced him to leave Rome and again to return to Naples. Here he passed four months very happily in the circle of his friends. Meanwhile, Cintio, in order to draw him back to Rome, had procured for him from the pope the honour of a solemn coronation in the Capitol. At this news Tasso set off for Rome, where he arrived in November 1594, and was received with great distinc-

tion. The pope overwhelmed him with praises, and said to him, "I give to you the laurel, that it may receive as much honour from you as it has conferred upon those who have had it before you." The solemnity was, however, delayed till the spring in order to give it the greater splendour. During the winter Tasso's health failed more and more: he felt his end approaching, and ordered himself to be carried into the monastery of St. Onofrio, where he died, April 25, 1595, the very day which had been appointed for his coronation. We annex his autograph.

*Tory. Tasso.*

TAYLOR, JOHN, usually called the "Water Poet," from his being a waterman, was born in Gloucester, about 1580. He was taken young to London, and apprenticed to a waterman. He was at the taking of Cadiz, under the earl of Essex, in 1596, and afterwards visited Germany and Scotland. At home he was many years collector for the lieutenant of the Tower of London, of his fees of the wines from all the ships which brought them up the Thames. When the civil wars broke out he retired to Oxford, where he kept a common victualling-house, and wrote pasquinades upon the Roundheads. He afterwards kept a public-house at Westminster. He died in 1654, aged seventy-four. His works are published under the title of "All the Works of John Taylor, the Water Poet, being Sixty and Three in Number, collected into One Volume by the Author, with sundry new Additions, corrected, revised, and newly imprinted."

TAYLOR, JEREMY, an eminent divine and prelate of the Irish church, was born in the year 1613, at Cambridge, where his father was a barber. He was educated at Perse's free school in his native place, and entered in 1626 a sizar in Caius college, where he continued until he had graduated master of arts. Entering into orders, he occasionally lectured for a friend at St. Paul's cathedral, where he attracted the attention of Archbishop Laud, who procured him a fellowship of All Souls college, Oxford, and in 1640 obtained for him the rectory of Uppingham. In 1642 he was created doctor of divinity at Oxford, at which time he was chaplain in ordinary to Charles I. After the parliament proved victorious, his living being sequestered, he retired into Wales, where he was kindly received by the earl of Carbery, under whose protection he was allowed to exercise his ministry and keep a school. In this obscure situation he wrote those copious and fervent discourses, whose fertility of composition, eloquence of expression, and comprehensiveness of thought, have rendered him one of the first writers in the English language. The death of three sons within a short period rendered a change of place necessary for the restoration of his tranquillity; and he removed to London, and officiated, not without danger, to private congregations of royalists. At length he accepted an invitation from Lord Conway to reside at his seat in Ireland, where he remained until the restoration, when he was elevated to the Irish see of Down and Connor, with the administration of that of



Dromore. He was also made a privy counsellor for Ireland, and chosen vice-chancellor of the university of Dublin. He conducted himself on his advancement with all the attention to his duties, public and private, which had ever distinguished him in humble situations. Piety, humility, and charity, were his leading characteristics; and on his death, at Lisburne, in 1667, he left but very moderate fortunes to his three daughters.

**TAYLOR, JOHN, LL. D.**, a distinguished scholar and critic, the son of a barber at Shrewsbury. He received the rudiments of education at the grammar school of his native town, and was entered of St. John's college, Cambridge, of which he became a fellow in 1730. In 1732 he was appointed librarian of the university, which office he soon after quitted for that of registrar. He published an edition of *Lysias* in 1739, and in 1742 became a member of Doctors' Commons. Two years afterwards he was made chancellor of Lincoln; and in 1751, entering into orders, was presented to the living of Lawford, in Essex. He published, in 1755, "*Elements of Civil Law*." He died in 1760, after having just completed an edition of *Demosthenes*, in two volumes.

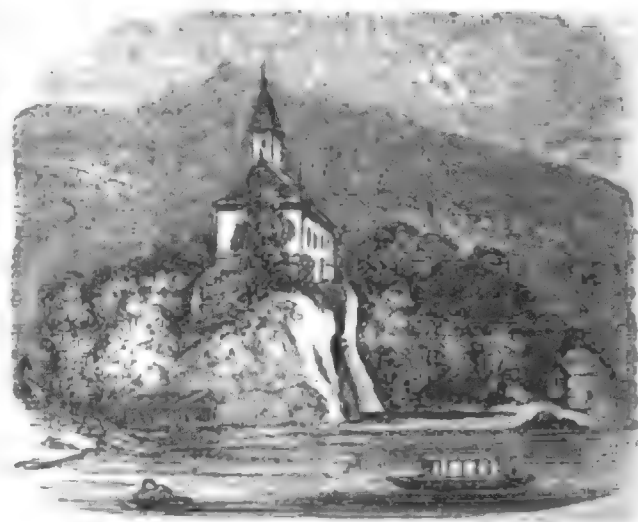
**TAYLOR, THOMAS**, well known by the title of the "*Platonist*," was born in London, of obscure parents, in 1758, and at the age of nine years was placed at St. Paul's school, it being intended to educate him as a dissenting minister. Disgusted, however, with the manner in which the dead languages are taught, he prevailed on his father to relinquish this plan. He was then only twelve years old; yet he became deeply enamoured of a Miss Morton, who afterwards gave him her hand. While at home, Ward's "*Young Mathematician's Guide*" inspired him with a love of mathematics, and, though his father was adverse to the study, the youth soon contrived to become a proficient in his favourite science. When he was fifteen he was placed under an uncle, at Sheerness, who was an officer of the dock-yard—a situation irksome in its nature, and rendered more so by the tyranny of his uncle. After enduring it for three years he became pupil to a dissenting preacher, with the view of entering into the church. At this period he also renewed his acquaintance with Miss Morton, to whom he was secretly married. Their secret was, however, betrayed, and they were thrown upon the world with scarcely sufficient resources to prevent them from starving. At length Mr. Taylor obtained employment as usher to a school at Paddington, which, as it kept him absent from his wife, he exchanged for that of a clerk in a banking-house in the city. Still his pecuniary means were so limited that in the course of the day he could not obtain a proper quantity of food, and he often fell senseless on the floor when he reached his home. At length his circumstances were somewhat amended.

Having made himself master of the works of Aristotle, he passed on to those of Plato, and the commentators on Plato's philosophical writings. After he had been nearly six years in the banking-house, the failure of his health, and the nature of his occupation, determined him to procure some more eligible mode of living. An attempt to construct a perpetual lamp made him advantageously known to several eminent persons, who enabled him to emancipate himself from the drudgery of the banking-house. The munificence of a private individual, Mr. William Meredith, now put it in his power to publish a trans-

lation of the works of Plato and the Platonic commentators. Mr. Taylor also laboured for the booksellers; but the remuneration which he received from them was inadequate to his toil. For his translation of "*Pausanias*" he was paid only 60*l*. If we contemplate the numerous obstacles which opposed his progress, it is impossible not to admire the steady perseverance with which he pursued his course; and it is little to the credit of England, that a man of such powers of mind, and such extensive learning, should so long have been left to struggle through the world with no other patronage than that of a few private individuals.

**TAYLOR, JANE**, an amiable and accomplished female writer, who was born in 1783, in London. Her father was a highly respectable artist. While quite young, she gave evident indications of poetic talent. Mr. Taylor became, in 1792, pastor of a dissenting congregation at Colchester, whither he carried his daughters, and taught them his own art of engraving. In the intervals between these pursuits, Miss Taylor committed the effusions of her genius to writing, and contributed to "*The Minor's Pocket-Book*," a small publication, in which her first work, "*The Beggar Boy*," appeared in 1804. From this period until 1813 she continued to publish, occasionally, miscellaneous pieces in verse, of which the principal are, "*Original Poems for Infant Minds*," "*Rhymes for the Nursery*," and some verses in "*The Associate Minstrels*." A prose composition of higher pretensions, which appeared in 1815, under the name of "*Display*," met with much success. Her last and principal work consists of "*Essays in Rhyme on Morals and Manners*," didactic poems, written with much elegance and feeling. This amiable and intellectual female died of a pulmonary complaint in April 1823.

**TELL, WILLIAM**, a distinguished Swiss patriot, who was born in the canton of Uri. His parents were in humble circumstances, and Tell having offended Gesler, the Austrian governor, he was condemned to fire at a mark placed on the head of his own son. This he succeeded in doing, and afterwards killed Gesler, while riding near Kussnacht,



which led to the establishment of Swiss independence in 1308. A chapel was afterwards erected to mark the spot where Tell effected his escape from Gesler; and it is represented in the above engraving.

**TEMPLE, SIR WILLIAM**, an eminent statesman, who was born in London in 1628. At the age

of seventeen he was entered of Emanuel college, Cambridge, under the tuition of Cudworth, and in his twenty-fifth year commenced his travels, and passed six years in France, Holland, Flanders, and Germany. He returned in 1654, and, not choosing to accept any office under Cromwell, occupied himself in the study of history and philosophy. On the restoration he was chosen a member of the Irish government, when he acted with great independence; and in 1661 he was returned representative for the county of Carlow. The following year he was nominated one of the commissioners from the Irish parliament to the king, and removed to London. Declining all employment out of the line of diplomacy, he was disregarded until the breaking out of the Dutch war, when he was employed in a secret mission to the bishop of Munster. This he executed so much to the satisfaction of the ministers that, in the following year, he was appointed resident at Brussels, and received the patent of a baronetcy. In conjunction with De Witt he concluded the treaty between England, Holland, and Sweden (February 1668), with a view to oblige France to restore her conquests in the Netherlands. He also attended as ambassador extraordinary and mediator, when peace was concluded between France and Spain, at Aix-la-Chapelle, and subsequently resided at the Hague as ambassador, cultivated a close intimacy with De Witt, and became familiar with the prince of Orange, afterwards William III., then only in his eighteenth year. As a statesman, he was opposed to the exclusion of the duke of York. Disgusted by Charles's dissolution of the parliament in 1681 without the advice of his council, he declined the offer of being again returned for the university, and retired from public life altogether. He died at Moor Park, Surrey, in January 1700, in his seventy-second year.

TENIERS, DAVID, the name of two of the most celebrated artists of the Flemish school of painting. They were both natives of Antwerp, in which city the elder was born in 1582. Having studied under Rubens, he went to Rome and remained there six years. On his return to his native country he occupied himself principally in the delineation of fairs, shops, rustic sports, and drinking parties, which he exhibited with such truth, humour, and originality, that he may be considered the founder of a style of painting which his son afterwards brought to perfection. His pictures are mostly small. The elder Teniers died in 1649.—His son, born in 1610, imitated the style and expression of his father, whom he much excelled in correctness and finish. He confined himself principally to the same subjects of low humour in his original pieces. The wonderful exactness with which he copied the productions of others, deceived even the best judges of the age, and acquired him the appellation of the "ape of painting." Leopold, archduke of Austria, made him one of the gentlemen of his bed-chamber. He died in 1694.

TERENCE, TERENCE, or PUBLIUS TERENTIUS AFER.—This celebrated Roman comic writer was born in Africa about 194 B. C., and, while a child, was bought by Publius Terentius Lucanus, a Roman senator, who took him to Rome and gave him a good education. His master having emancipated him, the young African now assumed the name of his benefactor, and soon acquired reputation and friends by the talents which he displayed in his comedies. Lælius and Scipio Africanus admitted him into their in-

timacy, and some accounts aver that they assisted him in the composition of his plays. About the year 161 he went to Greece, probably for the purpose of collecting new materials for the theatre. While on his return to Italy he suffered shipwreck, and either perished in the waves or died soon after. Of his dramatic works, six comedies alone are extant: "The Adrian" (acted at Rome, B. C. 167); "The Eunuch" (performed 161); "Heautontimoroumenos, or the Self-Tormentor;" "The Adelphi," his last piece, brought out in Rome the year before his death; "Phormio, or the Parasite," and "Hecyra, or the Step-Mother." The comedies of Terence were much admired by the cultivated Romans, and were likewise esteemed for their prudential maxims and moral sentences. If we compare him with his contemporaries, he will be found to have been much in advance of them in point of style. His language is pure; but, in originality of imagination, he is inferior to the Greeks and his predecessor Plautus. Most of his plays are little more than translations from the Greek; but he is valuable to us on this very account, as giving us an idea of his model, Menander. His characters have much truth of nature, but they are often superficial. His plots are usually simple: greedy courtesans, trickish slaves, miserly fathers, and prodigal sons, are the chief persons of his drama, and a marriage his ordinary *dénouement*.

THEMISTOCLES, a Grecian commander, was born at Athens, and early displayed a remarkable energy of mind. He paid little regard to morals and to the fine arts, which formed the chief objects of attention in the education of the Athenians, but eagerly studied the political sciences. Love of glory was his ruling passion. After the victory at Marathon he was observed to be peculiarly thoughtful; and, on being asked the reason, he replied, "The trophies of Miltiades will not let me sleep." His conduct was marked by many extravagances and excesses; and in order to acquire notoriety, he exhibited public spectacles, and exceeded his means in his expenditures. The Athenians were at that time divided into two parties, the aristocratical and the democratical. Themistocles courted the favour of the latter, while Aristides was connected with the former. His suppleness, and his ability in the administration of public affairs, soon gained him great reputation; but his fame was less pure than that of Aristides, and his patriotism was weaker than his ambition. Although the Persians had been repulsed by their defeat at Marathon, Themistocles foresaw that they would, nevertheless, renew the war; and he prevailed upon the Athenians to apply the product of their silver mines, which had previously been distributed among the citizens, to the augmentation of their navy. During the exile of Aristides, Themistocles enjoyed the greatest influence in Athens. Three years afterwards Xerxes renewed the preparations for the subjugation of Greece, and summoned the Greeks to submit to him. According to Plutarch, Themistocles instigated the Athenians to put to death the Grecian interpreter who bore this message; but, according to Herodotus, it was at the time of the first Persian invasion that an act of this kind was committed. Themistocles exhorted the Greeks to forget their domestic divisions, and to unite in opposition to their common enemy. He prevailed upon Epicydes, whose nomination to the post of commander in chief had been procured by intrigue, to resign that place for a



sum of money, and obtained his own appointment to the command. His advice to occupy the pass of Thermopylæ was, however, neglected, and Bœotia was soon entirely overrun by the enemy, who immediately began to advance upon Athens. In this emergency, Themistocles, supported by the reply of the Delphic oracle, which had been consulted at his suggestion, proposed that the Athenians should convey their women and children to places of security, abandon their city to the Persians, and that all who were capable of bearing arms should take to their ships. This proposition was acceded to, and all the exiles, among whom was Aristides, were recalled. The latter now gave his support to his former rival. The command of the allied fleet, though consisting chiefly of Athenian ships, was entrusted to Eurybiades, a Spartan. The latter, rendered insolent by his elevation, threatened to strike Themistocles in consequence of some expression which fell from him, while consulting concerning the plan of operations:—"Strike, but hear," replied Themistocles, calmly; and Eurybiades listened to his arguments and adopted his proposition. The consequence of this measure was the battle of Salamis, in which the Persian fleet was almost totally destroyed, and Greece was saved. The chief glory of this victory is due to Themistocles, who, before and during the battle, displayed not less valour than prudence and genius for command. He now advised the allies to sail to the Hellespont and destroy the bridge of boats which Xerxes had constructed there, in order to intercept the retreat of the Persians. His advice was not followed from fear of the consequences of driving an enemy, still formidable by his numbers, to despair. Themistocles, however, sent word to Xerxes that the Greeks meditated the destruction of the bridge, and thus hastened his retreat out of Greece.

While Themistocles was thus acquiring the gratitude of his country, he drew upon himself the hatred of the Spartans, not only on account of the deception which he had practised upon them, but also by his obstructing their project to place themselves at the head of the Grecian states. They had proposed that all of those states which had not taken part in the Persian war should be excluded from the Amphictyonic council. Themistocles perceived that this measure, by excluding Thebes, Argos, and other powerful cities, from the Grecian confederacy, would give Sparta the ascendancy. He succeeded in preventing its adoption; and the Lacedæmonians therefore leagued themselves with his enemies in Athens to effect his overthrow. His own manners were by no means calculated to conciliate his enemies, and he was banished from Athens by the ostracism. While in exile at Argos, Pausanias, the Spartan, communicated to him a plot against the freedom of Greece, in the hope that Themistocles, under existing circumstances, would be induced to favour it. But he rejected the proposition, without, however, betraying Pausanias, after whose death the letters of Themistocles were found, which proved that the subject had been discussed between them. The Lacedæmonians accordingly accused him to the Athenians of being an accomplice in the conspiracy; and he was summoned by the latter to answer for his conduct in the presence of the Grecian states. Fearing the result of such an investigation, Themistocles retired to Corcyra, to the inhabitants of which he had rendered important services. Not feeling secure here, he

withdrew to Epirus, and afterwards sought the protection of Admetus, king of the Molossians, whom he had formerly offended. To assure himself a friendly reception he seized an opportunity to throw himself upon his knees before the household gods of Admetus, with the king's son in his arms. But the vengeance of the Spartans pursued him even here. They threatened to make war upon Admetus if he should continue to protect the traitor, as they termed Themistocles. Admetus therefore supplied him with money and sent him to a port on the Ægean sea, whence, after several adventures, he reached Asia in safety, and finally arrived at the Persian court. A price of 200 talents had been set on his head by the king, Artaxerxes Longimanus; but he procured access to Artaxerxes, and received himself the 200 talents which had been offered for his head, with the promise of greater rewards in case he would give information concerning the state of Greece. The discourse which he is said to have addressed to the king on this occasion, and the letter to Artaxerxes which is attributed to him, are undoubtedly spurious. He asked for time to learn the Persian language; and in the space of a year he was able to appear at the royal court like a native. His address and talents gained him the favour of Artaxerxes, and he was treated with the greatest distinction. The close of his life is enveloped in obscurity. Plutarch relates that, an insurrection having been excited in Egypt against the Persian government by the intrigues of the Athenians, Artaxerxes prepared to send an army against Greece, and called upon Themistocles to fulfil his previous promises of assistance; and that, to avoid bearing arms against his country, Themistocles, after having sacrificed to the gods, and bade his friends farewell, took poison at Magnesia.

THEOBALD, LOUIS, a miscellaneous writer, who was the author of various works, critical, poetical, and dramatic, but merits remembrance only as a commentator on Shakspeare, being the first who properly referred to the books and learning of this great dramatist's time. After publishing, in 1726, a work entitled "Shakspeare Restored," he gave an edition of that author, which immediately followed the publication of that of Pope, from whom, although in correspondence with him, he concealed his design, hence his place as the hero of the "Dunciad." Besides twenty dramatic pieces written by himself, he produced on the stage, in 1720, a tragedy entitled "The Double Falsehood," which he attributed to Shakspeare, but which, in the opinion of Dr. Farmer, belongs to Shirley. He died in 1744.

THEOCRITUS, a pastoral poet, who was born at Syracuse, and flourished about 260 B. C. Having gone to Egypt, he was treated with much distinction by Ptolemy Lagus and Ptolemy Philadelphus, he afterwards returned to Syracuse, where he is said to have been put to death by Hiero II., on account of some offensive expressions. We have under his name thirty idyls, or pastoral poems, of which, however, several are probably by other authors. Although he is one of the oldest idyllic poets whose works are known to us, he is not to be considered the first who wrote in this manner, which originated and was carried to perfection, in Sicily. Most of his idyls have a dramatic form, and consist of alternate responses of musical shepherds.

THEOPHRASTUS, a native of Eresus, in the island of Lesbos, who became celebrated as a philosopher.

ralist and philosopher. He was born 371 B. C., and studied at Athens, in the school of Plato, and afterwards under his rival Aristotle, of whom he was the favourite pupil and successor. His original name was Tyrtamus, which his master, in admiration of his genius and eloquence, exchanged for that of Euphrastus, or the fine speaker, and afterwards for that of Theophrastus, or the divine orator, by which he is familiarly known. On the departure of Aristotle from Athens, after the judicial murder of Socrates, he became the head of the Peripatetic school of philosophy, where two thousand students are said to have attended his lectures. His fame extended to foreign countries; kings and princes solicited his friendship; and he was treated with particular attention by Cassander, the sovereign of Macedon, and Ptolemy Lagus, king of Egypt. Theophrastus composed a multitude of books, dialectic, moral, metaphysical, and physical—the titles of 200 being specified by Diogenes Laertius. About twenty of these have escaped the ravages of time, among which are his “Natural History of Stones, of Plants, of the Winds,” &c.; and his “Characters, or Ethic Portraits,” by far the most celebrated of all his productions, and the model of numerous imitators, including the moral satirist La Bruyere. He died about 286 B. C., and, consequently, if the preceding date of his birth be correct, he must have been but eighty-five at the time of his decease, though some state him to have survived to the age of a hundred and seven.

THOMAS, ANTOINE LEONARD, an ingenious French writer, who was born at Clermont, in Auvergne, in 1732, was placed in his tenth year at the college of Duplessis in Paris, where he soon distinguished himself, and at the age of fifteen obtained a prize. Although designed for the law, his inclination led him to the cultivation of polite literature, and he became professor at the college of Beauvais. In 1776 he was employed as secretary to the duke of Praslin, minister of foreign affairs, afterwards held the same post in the service of the duke of Orleans, and died at Chateau d'Oullins in 1785. Thomas was a man of generous and elevated feelings, and an excellent writer. The best known of his works are his “Eloges, or Eulogies of Distinguished Men,” several of which obtained the prize of the academy. They are in general characterized by vigorous eloquence, boldness of thought, and a warm zeal for the interests of humanity, virtue, and knowledge; but they are not always free from exaggeration of style and expression, and too great an effort after effect. The best of his eulogies are those on Descartes, Sully, Marshal Saxe, and the dauphin. His “*Essai sur les Eloges*” acquired him much reputation on account of its brilliant imagery, strong and just thought, and interesting views of ancient and modern orators.

THOMSON, JAMES, a distinguished British poet, who was born in 1700, at Ednam, near Kelso, in Scotland, being one of the nine children of the minister of that place. He was sent to the school of Jedburgh, where he early discovered a propensity to poetry, which drew the attention of the neighbouring gentry. He was removed to the university of Edinburgh, and induced, by the wishes of his friends, to study divinity; but he soon gave up theological studies, and paid an exclusive attention to literature. After acting some time as a private tutor to Lord

Binning, he quitted the university and came to London, where his “Winter” was purchased by Millar for a very trifling consideration, and published in 1726 with a dedication to Sir Spencer Compton. Its merits, however, were not discovered until it accidentally caught the eye of Mr. Whately, who brought it into general notice. It led to the author's introduction to Pope. In 1727 he published his “Summer,” which he addressed to Bubb Doddington, his “Poem to the Memory of Sir Isaac Newton,” his “Britannia,” and in 1728 his “Spring,” and in 1730 his “Autumn.” He had previously brought on the stage his tragedy of “Sophonisba;” and not long after he was selected as the travelling associate of Mr. Talbot, with whom he visited the continent. On his return he was rewarded with the post of secretary of briefs by the lord chancellor Talbot, which was nearly a sinecure. About this time he published his poem of “Liberty,” with the cool reception of which he was much disappointed. Soon after, the death of Lord Chancellor Talbot vacated Thomson's office, and Lord Hardwick, who succeeded to the seals, gave it to another. An introduction to Frederic prince of Wales produced him a pension from that prince of 100*l.* per annum. In 1738 he produced a second tragedy, entitled “Agamemnon,” which was coldly received, and a third, entitled “Edward and Eleanor.” In 1740 he composed the masque of “Alfred,” in conjunction with Mallet; but which of them wrote the song, since



become national, of “Rule Britannia,” has not been ascertained. In 1745 his most successful tragedy, entitled “Tancred and Sigismunda,” was brought out and warmly applauded. The following year produced his “Castle of Indolence.” He now obtained the place of surveyor-general of the Leeward islands, but soon after died of a cold caught on the Thames, in the forty-eighth year of his age. He was buried at Richmond, and a monument was erected to him in Westminster Abbey in 1762, with the profits of an edition of his works. It is represented in the above engraving.

THOU, JAMES AUGUSTUS DE, an eminent magistrate and historian, born at Paris in 1553. At ten years of age he was placed in the college of Burgundy and designed for the church, but was afterwards sent to Orleans for the study of the civil law,





the remainder of the life of Augustus he acted with great prudence and ability, concluding a war with the Germans in such a manner as to merit a triumph. After the defeat of Varus and his legions he was also sent to check the progress of the victorious Germans, and acted in that war with equal spirit and prudence. On the death of Augustus he succeeded, without opposition, to the sovereignty of the empire, which, however, with his characteristic dissimulation, he affected to decline, until repeatedly solicited by the servile senate. The new reign was disquieted by dangerous mutinies in the armies posted in Pannonia and on the Rhine, which were, however, suppressed by the exertions of the two princes, Germanicus and Drusus. Tacitus records the events of this reign, including the suspicious death of Germanicus, the detestable administration of Sejanus, the poisoning of Drusus, with all the extraordinary mixture of tyranny with occasional wisdom and good sense which distinguished the conduct of Tiberius, until his dissolute retirement to the isle of Caprea, in the bay of Naples, never to return to Rome. On the death of Livia, the only restraint upon his actions, and those of the detestable Sejanus, was removed, and the destruction of the widow and family of Germanicus followed. At length the infamous favourite, extending his views to the empire itself, Tiberius, informed of his machinations, prepared to encounter him with his favourite weapon, dissimulation. Although fully resolved upon his destruction, he accumulated honours upon him, declared him his partner in the consulate, and, after long playing with his credulity, and that of the senate, who thought him in greater favour than ever, he artfully prepared for his arrest. Sejanus fell deservedly and unpitied; but many innocent persons shared in his destruction, in consequence of the suspicion and cruelty of Tiberius, which now exceeded all limits. The remainder of the reign of this tyrant is little more than a disgusting narrative of servility on the one hand, and of despotic ferocity on the other. That he himself endured as much misery as he inflicted, is evident from the following commencement of one of his letters to the senate: "What I shall write to you, conscript fathers, or what I shall not write, or why I should write at all, may the gods and goddesses plague me more than I feel daily that they are doing, if I can tell." What mental torture, observes Tacitus, in reference to this passage, which could extort such a confession! In the midst, however, of all this tyranny, he often exhibited gleams of strong sense, and of a judicious attention to the public welfare—a remark which holds good in every part of his anomalous reign. Having at length reached an advanced age, Caius Caligula, the son of Germanicus, his grandson by adoption, and Gemellus, the son of Drusus, his grandson by nature, became objects of interest. Caius, however, who had reached the age of twenty-five, and who held the popular favour as a paternal inheritance, was at length declared his successor. Acting the hypocrite to the last, he disguised his increasing debility as much as he was able, even affecting to join in the sports and exercises of the soldiers of his guard. At length, leaving his favourite island, the scene of the most disgusting debaucheries, he stopped at a country house near the promontory of Misenum, where he sunk into a lethargy, in which he appeared dead; and Caligula was preparing, with a numerous escort, to take pos-

session of the empire, when his sudden revival threw them into consternation. At this critical instant, Macro, the pretorian prefect, caused him to be suffocated with pillows. Thus expired the emperor Tiberius, in the seventy-eighth year of his age and twenty-third of his reign, universally execrated.

TIBULLIUS, ALBIUS, a Roman poet of the golden age of Roman literature. Of his life nothing is known but that he belonged to the equestrian order. The year 711 after the building of Rome is generally taken as the year of his birth. He died, without having held any public office, in the flower of his age. We possess, of his writings, a collection of elegies, in four books, of which, however, the fourth contains several pieces of doubtful origin. These poems are among the most perfect of their kind which have come down to us from classical antiquity. Their moral tone, however, is that of a reckless voluptuary.

TICKELL, THOMAS, an ingenious writer in prose and verse, and the intimate friend of Addison. He was born in 1686, and received his education at Oxford, where he obtained a fellowship in his twenty-fifth year. While at the university, an elegant copy of verses, addressed by him to Addison, on his opera of "Rosamond," introduced him to the acquaintance of that accomplished scholar, who induced him to lay aside his previous intention of taking orders, appointed him his under-secretary of state, and, on his death, bequeathed to him the publication of his works. In 1724 Mr. Tickell obtained the situation of secretary to the lords justices of Ireland. As an author, he takes a prominent rank among the minor English poets; his versification especially, in its ease and harmony, being inferior perhaps to that of no one, except Dryden and Pope. His death took place at Bath in 1740.

TILLOCH, ALEXANDER.—This celebrated individual was the son of a tobacconist of Glasgow. He was born in 1759, and was intended by his father to follow his own business, and taken into his warehouse; but a strong bias towards mechanical and scientific pursuits soon diverted his attention from commercial pursuits. In 1736, a jeweller of Edinburgh, named Ged, had devised the art of printing from plates, and produced an edition of Sallust so printed; but the art was undervalued, and perished with him. Dr. Tilloch revived it, and carried it to the state of practical utility which it now exhibits, having himself again made the discovery without any previous acquaintance with Ged's attempts. In this new process, Mr. Foulis of Glasgow, a printer, joined him; and a patent in their names was taken out both in England and Scotland. Circumstances, however, induced them to lay aside the business for a time; and it never was renewed by them as a speculation. In 1787 Dr. Tilloch removed to London, and purchased "The Star," an evening paper, which he continued to edit till within four years of his death. In June 1797 he projected and established the "Philosophical Magazine," sixty-five volumes of which are now before the public; and only fifteen days before his death he had obtained a patent for an improvement on the steam-engine. The last work which he was engaged to superintend was the "Mechanic's Oracle," published in numbers at the Caxton press. He died in 1825.

TILLOTSON, JOHN, an English prelate, who was born in 1630. His father, a strict Calvinist,



brought up his son in the same principles, and sent him a pensioner to Clare hall, Cambridge, of which he was elected a fellow in 1651. It is not known when he entered into orders, but his first sermon which appeared in print is dated 1661, at which time he was still among the presbyterians. When the act of uniformity passed, in the following year, he submitted to it, and, becoming celebrated for his pulpit oratory, was chosen preacher to the society of Lincoln's Inn. In 1666 he took the degree of D. D., and was made king's chaplain, and presented to a prebend of Canterbury. When Charles II., in 1672, issued a declaration for liberty of conscience, for the purpose of favouring the Roman catholics, he preached strongly against it, but was, nevertheless, advanced to the deanery of Canterbury, and soon after presented to a prebend in St. Paul's. On the accomplishment of the revolution, he was taken into favour by King William; and, in 1689, he was appointed clerk of the closet to that sovereign, and subsequently permitted to exchange the deanery of Canterbury for that of St. Paul's. On the refusal of Archbishop Sancroft to take the oaths to the new government, he was appointed to exercise the archiepiscopal jurisdiction during the suspension of that prelate; and, in 1691, after exhibiting the greatest reluctance, he was induced to accept the archbishopric itself. He now exerted himself to advance the respectability of the church, and, among other things, wished to correct the evils arising from non-residence. He was, however, counteracted in all his endeavours, by the most perverse opposition, which rendered his high station a scene of much more disgust than gratification, and soon after died of a paralytic stroke in 1694. He left his widow nothing but the copyright of his sermons. Dr. Tillotson was open, sincere, benevolent, and forgiving; and although, in some points, too compliant, and liable to the charge of inconsistency, his intentions seem to have been pure and disinterested. His sermons maintain a place among the most popular of that class of compositions in the English language, displaying great copiousness of thought and expression, and abounding in passages which strongly impress the mind.

TINDAL, WILLIAM, also named Hitchens, a martyr to the reformation, who was born in 1500, near the borders of Wales, and was educated at Oxford, where he imbibed the doctrines of Luther. Bearing an excellent character for morals and diligence, he was admitted a canon of Wolsey's new college of Christ Church, but his principles becoming known, he was subsequently ejected. He then withdrew to Cambridge, where he took a degree, and soon after went to reside as tutor in Gloucestershire. While in this capacity he translated Erasmus's "*Enchiridion Militis Christiani*" into English; but, in consequence of his opinions, articles were preferred against him before the chancellor of the diocese, and he received a reprimand. He then accepted of a retreat in the house of an alderman of London, where he employed himself in preparing an English version of the New Testament. England not being a place where such a work could with safety be effected, he proceeded to Antwerp, where he completed his work, which was printed in that city in 1526 without a name. The greater part was sent to England, which produced great alarm among the church dignitaries; and the prelates Warham and Tunstall collected all they could seize or purchase, and committed them to

the flames. The money received by the sale of the first edition in this way enabled Tindal to print another edition, in conjunction with Miles Coverdale. He also translated the pentateuch, and subsequently Jonas, which formed the whole of his labours on the Scriptures, although others have been ascribed to him. He then returned to Antwerp, where he took up his residence with an English merchant. Henry VIII. employed a man of the name of Phillips to betray Tindal to the emperor's procurator; and in 1536 he was brought to trial upon the emperor's decree at Augsburg, where he was condemned to the stake, which sentence he quietly endured, being first strangled and then burnt. His last words were, "Lord, open the king of England's eyes!" Tindal's translation of the Scriptures is highly esteemed for perspicuity and noble simplicity of idiom.

TINTORETTO, the surname of a Venetian historical painter, Giacomo Robusti, who was born at Venice in 1512, and died in 1594. Tintoretto studied under Titian, who was so jealous of his powers that he dismissed him from his school. He therefore pursued his studies without any director, and endeavoured to unite his master's colouring with the design of Michael Angelo—a union which is observable in his best pieces. But he executed his works with so much haste that he remained far inferior to both of those great masters. His manner of painting was bold, with strong lights opposed by deep shadows; his pencil was wonderfully firm and free; his disposition good; his execution easy, and his touch lively and full of spirit. His portrait by himself is in the Louvre, and there are many of his paintings in Germany, Spain, France, and England.

TITIAN, TIZIANO VERCELLI, one of the most distinguished of the great Italian painters, was born at Capo del Cadore, in the Alps of Friuli, in 1480. His early indication of talent for the arts of design induced his parents to place him under Sebastiano Zuccati of Trevigi, and subsequently under Giovanni Bellini of Venice. He soon made an extraordinary proficiency, and attained so exact an imitation of his master's style that their works could scarcely be distinguished. This style, however, was stiff and dry, so that when the young artist had seen the performances of Giorgione, which were of a more free and elegant character, he quitted his former master, and soon, by his facility, excited envy in his new one. At the same time he by no means neglected other branches of study, but made so great a progress under proper instructors that at the age of twenty-three he was celebrated as one of the most promising poets of the day. With great judgment, however, he devoted himself to the pursuit for which he felt the most decided predilection, and attained to great perfection in landscape, portrait, and history. He was particularly remarkable for his accurate observation and faithful imitation of nature, as regards the tones and shades of colouring; his taste in design was less conspicuous; and it is in portraits and landscapes that he is deemed unrivalled. Indeed, in the opinion of Mr. Fuseli, he is to be regarded as the father of portrait painting, as relates to resemblance, character, grace, and tasteful costume.

His principal residence was at Venice, though he occasionally accepted invitations from princes to their courts. At Ferrara he executed the portraits of the duke and duchess, also that of Ariosto, then a resi-

dent there. He was sent for to Rome by Cardinal Farnese, and attended Charles V. at Bologna, who was so pleased with the portrait which he made of him that he conferred on him the order of knighthood, and granted him a pension, which was afterwards augmented by Philip II. Most of the princes and leading men of the day were ambitious of being painted by him, so that his pictures are doubly valuable as portraits of eminent individuals, and for beauty of execution. He resided some time both in Spain and Germany; but his home was Venice, where he lived in great splendour, and maintained the rank due to his genius. He retained the spirit and vigour of youth to the advanced age of ninety-six, and then died of the plague in 1576.

**TOOKE, JOHN HORNE.**—This celebrated politician was born in Westminster in 1736. His father was a poulterer, who had acquired considerable property. John, the third son, was educated both at Westminster and Eton, whence he was removed to St. John's college, Cambridge. In 1736 he had entered himself of the Inner Temple; but, at the request of his family, he consented to be ordained, and was inducted to the chapelry of New Brentford, which his father had purchased for him. Three years afterwards, he accompanied, as travelling tutor, the son of Mr. Elwes, of Berkshire, in a tour to France. On his return he took a warm share in politics, in behalf of Wilkes, to whom, on a second visit to Paris, he was personally introduced. When he returned to England, he resumed his clerical functions, and obtained some distinction in the pulpit, until the return of Wilkes plunged him again into politics. He was the principal founder of the society for supporting the Bill of Rights; and, in 1770 and 1771, a public altercation took place between Messrs. Wilkes and Horne, on account of the attempts made by the former to render the society instrumental to the discharge of his private debts. It was through his means that two printers of the newspapers were, in 1771, induced to violate the orders of the house of commons by publishing their debates, which brought on those proceedings which terminated in the defeat of the house, and the unopposed practice of such publications ever since.

The same year also witnessed his contest with Junius, in which, in the general opinion, he came off victor. In 1773 he resigned his clerical gown, and shut himself up in retirement, with a view to study for the bar; and it was by affording legal advice to Mr. Tooke of Purley, in his opposition to an enclosure bill, and defeating the same by a boldness of stratagem peculiarly in character, that he acquired the good will, and ultimately shared in the fortune, of that gentleman. He was a warm opponent of the American war, and was prosecuted for sedition, for the wording of a resolution by which the constitutional society voted 100*l.* to the widows and children of the Americans who fell in the battle of Lexington. For this obnoxious paragraph he was tried at Guildhall in 1777, on which occasion he defended himself with his characteristic spirit and acuteness, but was sentenced to a year's imprisonment and a fine of 200*l.* In 1779, after having fully prepared for the bar, he applied for admission to the society of the Inner Temple, and was refused, on the ground that he was still a priest, and ineligible—a decision which destroyed all his future views in this profession. In 1780 he published a keen review of Lord North's

administration, in a pamphlet entitled "*Facts*," and, in 1782 a "*Letter on Parliamentary Reform*," with a sketch of a plan, which did not embrace the principle of universal suffrage. About this time he became the avowed friend of Mr. Pitt, then also favourable to parliamentary reform, and a vehement opponent to Mr. Fox, for his coalition with Lord North. In 1786 he appeared in a character more important to his lasting reputation than that of a subordinate politician, by the publication of an octavo volume, entitled "*Epea Pteroenta, or the Diversions of Purley*," which he afterwards extended to two volumes quarto. This celebrated work contains those ideas concerning grammar and the formation of words, of which the germ had appeared in a letter to Mr. Dunning some years before. The knowledge of language and logical acuteness which he displayed in this performance raised him to a high rank as a philologist.

In 1788 he published "*Two Pair of Portraits*," the figures in which were the two Pitts and the two Foxes of the past and present generation, the preference being given to the Pitts. In 1790 he offered himself as a candidate for Westminster in opposition to Mr. Fox and Lord Hood, when he distinguished himself by a strong vein of humour in his daily addresses to the populace; and, although he failed, he received 1700 votes without solicitation or corruption. In the year 1794 he was apprehended and committed to the Tower on a charge of high treason, founded on the presumed objects of the corresponding societies to overthrow the constitution. His trial, with that of the other parties accused at the same time, holds a conspicuous place in the historical annals of a period rendered so remarkable by the excitement produced by the French revolution. The trial of Mr. Tooke, although made interesting by the ease, self-possession, and acuteness displayed by the accused, was deprived of much political importance by the previous acquittal of Hardy ensuring his own. From this time, however, he was more cautious in his company, and seems to have declined the visits of persons of violent characters and principles at Wimbledon. After the death of Mr. Tooke of Purley, he had taken his name in consequence of inheriting a portion of his fortune. In 1796 he again offered himself for Westminster and failed: and in 1801 he accepted a seat for Old Sarum on the nomination of Lord Camelford. In 1805 he published a second part of "*The Diversions of Purley*," which is chiefly dedicated to etymology, and adjectives, and participles, and their formation; but also abounded, like the former, with various satirical strictures on literary characters of note. He died at Wimbledon in 1812, in his seventy-seventh year.

**TOURNEFORT, JOSEPH PITTON DE**, an eminent French botanist, who was born at Aix, in Provence, in 1656, and was educated at the Jesuits' college in that city. His passion for botany disclosed itself at an early age, so that in a short time he had made himself acquainted with all the plants in the vicinity. Though destined for the church, he continued his botanical researches by stealth, and, encouraged by an uncle, who was an eminent physician, applied to the study of anatomy and chemistry. In 1677, being left by the death of his father to pursue his own inclinations, he determined to adopt the medical profession, and for that purpose repaired in 1679 to Montpellier. In 1683 he was appointed professor of botany to the garden of plants at Paris, and soon



after visited Spain, Portugal, England, and Holland. In 1691 he was elected a member of the academy of sciences, and in 1694 published his first work, entitled "*Elémens de Botanique*." The method established by Tournefort was founded upon the varieties of the petals of flowers taken in conjunction with the fruit. It became rapidly popular by its facility and elegance, although imperfections were pointed out in it by Ray. Tournefort continued his studies with success till his death, which took place in 1708.

TRAJAN, a celebrated Roman emperor, who was born at Italica. He was raised to the rank of Cæsar by the emperor Nerva and he peaceably ascended the throne A.D. 97. He was a great patron of literature and science, and has left some splendid architectural monuments, of which the most celebrated is the triumphal arch at Benevento represented beneath.



Trajan died in his sixty-fourth year, after a reign of nearly twenty years.

TURGOT, ANNE ROBERT JACQUES, a patriotic and enlightened French minister, son of the president of the grand council, who was born at Paris in 1727, and in his youth gave himself up to the study of theology at the Sorbonne. At the age of twenty-four he commenced a translation of Virgil's *Georgics*, and soon after attaching himself to Quesnay and the economists, quitted the Sorbonne in order to accompany De Gournay, intendant of commerce, in his travels. On his return he was himself appointed intendant of Limoges, which post he occupied for twelve years, and was long remembered, with gratitude, for his wise, salutary, and benevolent reforms and regulations. When raised to the post of comptroller-general of the finances in 1774, he gave a wider extent to the principles of amelioration. He moderated the duties on articles of the first necessity without loss to the revenue; freed commerce from many fetters, and encouraged industry by enlarging the rights of individuals, and abolishing the exclusive privileges of companies and corporations. He also formed a project for commuting the feudal rights, for rendering salt an article of free merchandise, and for reforming the royal household. His reward for these useful and benevolent views was opposition and ridicule. He was, however, able to carry into effect some very important improvements; but, as he endeavoured to control the nobility, resist the clergy,

and restrain the license assumed by the officers of the crown, they all united against him. The result was his dismissal from office in 1776, from which period he lived a retired and studious life until his death in 1781, at the age of fifty-four.

TYTLER, ALEXANDER FRASER, LORD WOODHOUSELEE, one of the senators of the college of justice in Scotland. He was born at Edinburgh in 1747, and died in 1813. He published the "*Decisions of the Court of Session*" in the form of a Dictionary; and, having been elected professor of history at Edinburgh, he printed, in 1783, "*Outlines of a Course of Lectures on Universal History*," which was followed by his popular work "*Elements of General History, Ancient and Modern*." Among the other works of Lord Woodhouselee are "*Memoirs of Lord Kames*," containing sketches of the progress of literature in Scotland in the eighteenth century, with a supplement, and an "*Essay on the Life of Petrarch*." *Memoirs of his life*, by Alison, were published in the "*Transactions of the Royal Society of Edinburgh*."

URQUHART, SIR THOMAS, a Scottish writer, who is principally known as the translator of "*Babelais*." He was a cavalier officer of Charles II., and was present at the battle of Worcester. Respecting this event he published a work entitled "*The Discovery of a most rare Jewel, found in the kennel of Worcester Streets the day after the Fight, and six before the Autumnal Equinox, Anno 1651, serving in this place to frontal a Vindication of the Honour of Scotland from that infamy whereunto the Rigid Presbyterian Party of that Nation out of their covetousness and ambition most dissembledly had involved it*." Besides this work he published several others of considerable merit.

USHER, JAMES.—This celebrated prelate was born at Dublin in 1580. After the death of his father, who was one of the six clerks in chancery, he gave up the paternal estate to his younger brother and devoted himself to the church; entered Trinity college, and studied the writings of the fathers and the schoolmen, whence he compiled a systematic body of extracts; and in 1601 took holy orders, and was appointed afternoon preacher at Christ Church, Dublin. Soon after he visited England to purchase books for Trinity college library, and became acquainted with many learned men. His talents, and the favour of his sovereign, James I., successively procured him the professorship of divinity at Trinity college; in 1607 the office of chancellor of St. Patrick's; the bishopric of Meath in 1620; the post of privy counsellor in 1623; and the following year the primacy of Ireland. His notions of church government verging towards presbyterianism, his common took advantage of this to destroy his credit with James I.; but his undeviating support of the royal supremacy saved him from suffering by their machinations, and he enjoyed to the last the esteem of King James. He endeavoured to prevent Charles I. from sacrificing Lord Strafford, whom Usher attended in prison and at his execution. He adhered to the king's interest during the civil war, and witnessed the execution of his master. The scene had such an effect on him that he fainted, and he commemorated the event by an anniversary celebration of funeral rites. After that event he experienced civility and flattering promises from Cromwell, but the latter were not fulfilled. He died in 1656, and the protector

ordered that he should be interred in Westminster Abbey. His principal works are the "Annals of the Old and New Testament," and "Britannicarum Ecclesiarum Antiquitates," and "A Body of Divinity," compiled surreptitiously from his sermons and notes.

**VAILLANT, JOHN FOI**, a celebrated French writer, who was born at Beauvais in France in 1632. Having early devoted his attention to the study of numismatics, he spent much of his time in collecting medals and antiquities. Among his numerous publications we may mention his work entitled "Numismata Imperatorum Romanorum Præstantiora a Julio Cæsare ad Posthumum et Tyrannos." His death took place in 1706, after having endured a long captivity in Algiers, which he described in a very interesting volume, published after his death.

**VAILLANT, SEBASTIAN**, a distinguished French botanist, who was born in 1669. He was director of the Royal Garden at Paris, which he enriched with some valuable plants. He died of an asthma in 1722. His "Botanicon Parisiense" was published by Boerhaave in 1727, and it was much improved by Dr. Sherard, who prefixed a Latin letter illustrative of his connexion with the work.

**VANBRUGH, SIR JOHN**, a dramatist and architect, who was descended from a Flemish family. He was born in England about 1672, and entered into the army, but early in life he became a writer for the stage. In 1697 his comedy, "The Relapse," was represented; and in the following year he produced "The Provoked Wife," and "Æsop," afterwards altered by Garrick. When Betterton and Congreve obtained a patent for erecting a theatre in the Haymarket, which was opened in 1707, they were joined by Vanbrugh, who wrote for this house his comedy, "The Confederacy," the most witty as well as the most licentious of his productions, which long kept possession of the stage. "The Provoked Husband, or the Journey to London," which he left imperfect at his death, was completed by Colley Cibber. As an architect, Vanbrugh was selected to build the residence for the duke of Marlborough, Blenheim House, and that structure, as well as Castle-Howard, affords proof of skill and genius. He obtained in 1704 the office of Clarencieux king-at-arms, and in 1714 he received the honour of knighthood. He was also appointed comptroller of the board of works, and surveyor of Greenwich hospital. His death occurred March 26, 1726.

**VANCOUVER, GEORGE**, a modern circumnavigator and captain in the British navy. He served as a midshipman under Captain Cook; and a voyage of discovery, to ascertain the existence of any navigable communication between the North Pacific and North Atlantic oceans being determined on, he was appointed to command it. Of this voyage Captain Vancouver compiled an account, under the title of "Voyage of Discovery to the North Pacific Ocean, and Round the World, in the Year 1790," which was nearly ready for the press when the author died, in 1798.

**VANDYCK, ANTHONY**, a celebrated portrait painter, who was born at Antwerp in 1598 or 1599. His father was a painter on glass, and his mother was skilled in embroidering landscapes and figures. Henry van Palen was his first instructor. This artist had studied long in Italy, and united good draw-

ing with lively colouring, so that Vandyck acquired from the beginning a good style, and soon excelled his fellow pupils. Rubens now received him into his school, and entrusted to his execution several large pictures from his own sketches. A battle of the Amazons, and the cartoons for the tapestry containing the history of Decius Mus, obtained him the full confidence and esteem of his master; and he soon became his assistant rather than his scholar. His own inclination, and the jealousy of Rubens, determined him to devote himself exclusively to portrait painting. It has been said that Rubens, from mere jealousy, wished to remove his rival scholar, and advised him to go to Italy; but it is well known that he gave this advice to his most promising pupils in general. He first painted three more pictures, an *Ecce Homo*, a Christ on the Mount of Olives, and the Wife of Rubens, for his instructor; for which Rubens gave him a fine white horse, and sent him to Italy with letters of recommendation. A few miles from Brussels, in the village of Savelthem, the young artist became enamoured of a peasant's daughter, so that he remained there a long time, and executed two altar-pieces for the village church. In one of them the object of his love was represented as a Madonna, and in the other he appeared as St. Martin on the horse of Rubens. His residence there becoming known, Rubens used every inducement to rekindle the flame of ambition in the bosom of the young man. He succeeded. Vandyck tore himself away, and hastened to Italy. He first directed his course to Venice, made Titian and Paul Veronese his models, and acquired their splendour and richness of colouring. His money was spent, and he removed to Genoa, where he painted several portraits, and gained a large sum. He now undertook a journey to Rome, where he was patronised by the cardinal Guido Bentivoglio, whose portrait he painted with the most complete success. This, and the portraits of Sir J. Shirley and his lady, residing there, excited so much admiration that the envy of the other artists compelled him to return to Genoa, where he executed many portraits as well as historical pictures, and always adopted the brilliant style of Titian. He visited Florence, Turin, and Sicily, where he resided for some time. But the plague finally drove him out of Sicily, and he finished the celebrated altar-piece for Palermo in Genoa.

After his reputation was thus spread throughout Italy he returned to his own country. Here he painted many historical pictures and altar-pieces. Of the latter the most celebrated are the St. Augustine at Antwerp, and the Crucifixion at Courtray. Rubens is said to have offered him his eldest daughter in marriage; but Vandyck refused her, because his earlier love for her mother (Helena, the second wife of Rubens) was not yet wholly extinguished. He soon after accepted the invitation of the prince of Orange, Frederic of Nassau, to visit his court at the Hague. He painted portraits of this prince, his wife and children, with so much success that all the principal personages of the court were eager to obtain his services. He then visited London and Paris, but soon returned to Antwerp. A Crucifixion and a Birth of Christ, which he painted for Dendermonde, are among his finest works. Charles I., having seen one of his portraits, immediately ordered him to be invited to return to England. This invitation



the painter would have declined, but for the urgency of his friend Sir K. Digby. On his arrival he was introduced by him to the king, who put upon his neck a gold chain, with his own miniature richly set with diamonds, and bestowed upon him the honour of knighthood, a considerable annuity, and a summer and winter residence. Vandyck rewarded this generosity by unceasing diligence; he enriched England with his masterpieces, and executed, besides a multitude of portraits, several mythological and historical paintings. His love of splendour was displayed in the magnificence of his house. His table was frequented by the princes and ladies of the first rank, and his entertainments excelled all others in splendour and luxury. In this way he consumed his property, his strength, and his health. His lucrative occupation, however, might have repaired the loss of the first, if he had not engaged in the pursuit of the philosopher's stone. The duke of Buckingham endeavoured to restore him again to activity, by uniting him in marriage with the beautiful Maria Ruthven, daughter of the Scotch Lord Gowry. Vandyck visited his native city with her, and went thence to Paris, where he hoped to be employed to paint the gallery of the Louvre; but, as the work had been already committed to Poussin, he soon returned to England. Though infirm and exhausted, he proposed to the king to paint the walls of the banqueting house with the history and procession of the order of the Garter, promising to make the cartoons. Before the work was completed he was surprised by death, in the forty-second year of his age. This event took place in 1641.

**VANE, SIR HENRY.**—This military commander was a conspicuous character in the time of Charles I. and the commonwealth. He was born about 1612, and was educated at Westminster school, whence he was removed to Magdalen college, Oxford. He then proceeded to Geneva, from which he returned much indisposed towards the English liturgy and church government. He was instrumental in procuring the condemnation of Lord Strafford, and he also carried up to the lords the articles of impeachment against Archbishop Laud. He likewise acted as one of the parliamentary commissioners at the treaty of Uxbridge in 1645; and at the negotiations in the Isle of Wight in 1648, was an opposer of the terms of peace. He had, however, no immediate concern in the king's trial or death, but was one of the council of state appointed to supreme power after that event. In 1651 he was appointed a commissioner to be sent into Scotland, in order to introduce the English government there. After the restoration of the long parliament, he was nominated one of the committee of safety, when he strenuously exerted himself to establish a republican government, until the restoration put an end to all further contest. On this event he had considered himself in no danger; but he was, notwithstanding, arrested and committed to the Tower as a person whom it was dangerous to allow to be at large. The convention parliament petitioned in favour of him and Lambert, and the king promised that his life should be spared. Charles II. violated his word, and Sir Henry was brought to trial for high treason. Although accused only for transactions that occurred after the king's death, he was found guilty, notwithstanding a defence of great vigour and ability, in which he pleaded that, if complying with the existing government was a crime, all

the nation had been equally criminal. He further observed, that he had, in every change, adhered to the commons as the root of all lawful authority. His trial took place in June 1662, and on the 14th of the same month he was beheaded on Tower Hill, when he acted with great composure and resolution. He began to address the people at the scaffold in justification of his conduct, but was interrupted by drums and trumpets. His theological writings display an astonishing power, but are in a high degree mystical, and often unintelligible. Among them are, "The Retired Man's Meditations," "The Face of the Times," and his "Meditations on Life, Government, Friendship, Enemies, Death, &c."

**VARRO, MARCUS TERENCE**, one of the most learned men and prolific writers of ancient Rome. He was born 116 B. C., and served, in his youth, in the army, and, at a latter period, obtained the dignity of tribune, with other public offices. Varro was the intimate friend of Cicero, and was banished by Antony, but returned to Rome under Augustus, and died there at the age of eighty-nine years, with the reputation of being the most learned Roman, or at least the most learned critic, of his time. The number of his writings, chiefly on language, history, and philosophy, is stated to have amounted to about 500, of which only two have come down to us, a treatise upon agriculture, entitled "*De Re Rustica*," in three books, which is contained in the collection, "*Scriptores Rei Rusticæ*," and fragments of a treatise on the Latin language called "*De Lingua Latina*," which treats principally of etymology and analogy. Good editions of the latter appeared at Dort in 1613, and at Berlin in 1826.

**VAUBAN, SEBASTIAN LE PRESTRE, SEIGNEUR DE**, marshal of France, one of the greatest engineers which that country has produced. He was descended of an ancient and noble family of Nivernois, and born in 1633. He rose to the highest military rank by his merit and services, and was made governor of the citadel of Lisle in 1668, and commissioner general of fortifications in 1678. He took Luxemburg in 1684, and was present in 1688 at the siege and capture of Philipsburg, Mannheim, and Frankendal, under the dauphin. He was made marshal of France in 1703, and died at Paris in 1707, aged seventy-four. His works consist of a treatise entitled "*La Dixme Royale*," and a vast collection of manuscripts, in twelve volumes, which he calls "*Mes Oisivetés*," containing his ideas, reflections, and projects for the advantage of France.

**VERE, EDWARD**, earl of Oxford, one of the literary courtiers of Queen Elizabeth. He was descended from one of the most ancient families of the English nobility, his father being the sixteenth peer who had held the title, which became extinct in the reign of Queen Anne. He was born about 1540, and received an education suitable to his rank. He held the office of lord high chamberlain, and sat as such at the trial of the queen of Scots, and subsequently at those of the earls of Arundel, Essex, and Southampton. Specimens of his talents as a poet are preserved in the "*Paradyse of Daintie Devyces*." His personal character seems to have been by no means favourable. He had a quarrel with Sir Philip Sidney, which did him no credit; and he is said to have illtreated his wife, who was the daughter of Lord Burleigh. His death took place in 1604.

**VERNON, EDWARD**, a distinguished English

admiral, who was descended from a Staffordshire family, but born in Westminster in 1684. He adopted the naval profession in opposition to the wishes of his father, who held the post of secretary of state to William III. He first went to sea with Admiral Hopson, and in 1704 served under Sir George Rooke at the battle of Malaga. He was also employed on many other occasions, and gradually arrived at the rank of vice-admiral. Admiral Vernon had the honour of giving his name to the seat of General Washington, at that time in possession of his brother, who had served under the admiral. During the rebellion in 1745 he was employed in defending the coasts of Kent and Sussex, but on account of his opposition to the ministry he was subsequently superseded and even struck off the list of admirals. His death took place in 1757.

VINCENT, JOHN JERVIS EARL OF, ST., a distinguished naval commander, who was descended from a respectable family in Staffordshire. He was born in 1734, and at the age of fourteen entered the navy. In 1760 he obtained the rank of post-captain, and commanded the *Foudroyant* in the action between Admiral Keppel and the French fleet in July 1778. In 1782 he took the *Pegasse* of seventy-four guns, for which exploit he received the red riband. In 1794 he received the command of a squadron equipped for the West Indies, and reduced Martinico, Guadaloupe, and St. Lucia. On the 14th of February, 1797, being in command of the Mediterranean fleet of fifteen sail, he defeated twenty-seven Spanish ships of the line off Cape St. Vincent, the south-west point of Portugal, and was raised to the English peerage by the titles of Baron Jervis and earl of St. Vincent, with a pension of 3000*l.* a year. In 1799 he was created admiral, and in 1801 became first lord of the admiralty, and in 1821 admiral of the fleet. Lord St. Vincent was a man of a strong mind, unbending in regard to discipline and reform, and of high gallantry and genius in his profession. He died in 1823, in his eighty-ninth year.

VINCENT, WILLIAM, a distinguished critic and divine, who was born in London in 1739, and educated at Cambridge, where he obtained a fellowship. In 1762 he became an usher at Westminster, and nine years after second master. He took the degree of doctor of divinity, and was appointed chaplain in ordinary to the king. In 1788 he became head master at Westminster, where he continued to preside till 1801, when he was made a prebend of Westminster; and two years after he succeeded to the deanery. Dean Vincent is principally known by his "Commentary on Arrian's Voyage of Nearchus," and his "Periplus of the Erythrean Sea," republished together under the title of the "Commerce and Navigation of the Ancients in the Indian Ocean." He died in December 1815.

VINCI, LEONARDO DA.—This celebrated artist was at the head of the Florentine school of painting. He was born in the village of Vinci, near Florence, between 1444 and 1452. He was the natural son of a notary named Pietro. Even in his earliest youth he devoted himself to a great variety of studies—painting, sculpture, anatomy, architecture, geometry, mechanics, poetry, and music. He soon surpassed his master, the painter and sculptor, Andrea del Verrochio; and in 1482 the duke of Milan, Ludovico Maria Sforza, took him into his service. Leonardo founded an academy of design, which would have

been still more beneficial in its results but for the fall of the house of Sforza. In 1499 he returned to Florence, where he was employed to paint one of the walls of the great council-room. On this occasion, having Michael Angelo for a competitor, he made a



cartoon—which is one of his most celebrated works—commemorating a victory of the Florentines, under their chief Niccolo Piccinio: a group of horsemen in the piece, struggling around a standard, was particularly admired. This cartoon is now known only by a copy. When Leo X. ascended the papal throne in 1513, Leonardo went, in the suite of Julian, duke of Medici, to Rome, but left this city in 1516, and went to France, whither he had been invited by Francis I. His reason for leaving Rome probably was, that the rivalry of Michael Angelo followed him even there, or that Raphael was already entrusted with the execution of the great works in the Vatican. On account of his advanced age he did little or nothing in France, and in 1519 he died in the arms of the king, when attempting to rise from his bed on the occasion of a visit from him.

VIRGIL, PUBLIUS VIRGILIUS MARO, the most distinguished epic, didactic, and pastoral poet of ancient Rome. He was born at Andes, a little village near Mantua, in the year 70 B. C. If we are to suppose that Virgil describes himself under the character of Tityrus in his first eclogue, he was thirty years of age when he went to Rome for the first time, to obtain the restoration of his farm, which had been taken possession of by the soldiers of Octavius and Antony, after the close of the war against the republicans. He was here presented, by Pollio or some other friend, to Augustus, and gained the favour of Mæcenas, through whose intercession he obtained the restitution of his property. But on his attempting to take possession of it, the new occupants resisted him, and threatened his life; and it was not until after a second journey to Rome, and repeated efforts, that he finally succeeded in his object. About this time he wrote several eclogues, the tenth and last of which is ascribed to the thirty-third or thirty-fourth year of his age. His *Georgics* (poems on agriculture), which he undertook at the suggestion



of Mæcenas, are said by grammarians to have been begun in his thirty-fourth year. He is said to have spent seven years upon this work, which was principally composed at Naples; but these accounts of him are not well authenticated. It is certain that the *Æneid* is his last work. Virgil was now in high favour with Augustus, with whom he kept up a familiar correspondence. After completing the plan of his great epic he retired to Greece, with the design of accomplishing it there at his leisure. But Augustus having arrived at Athens, on his return from the East, Virgil determined to accompany him home. At Megara, however, he fell sick; and, his disease becoming aggravated on the journey, he died at Brundisium, or, according to some, at Tarentum, in the fifty-second year of his age, B.C. 19. His body was carried to Naples, in compliance with his directions, and there interred in the Puteolan way.

**VIRGIL, POLYDORE**, an historical writer of the sixteenth century, who was born at Urbino, in Italy. One of his first productions was a collection of Latin poems, which was followed, in 1499, by his work "*De Rerum Inventoribus*," which has been often republished. Pope Alexander VI. sent him to England, as collector of the tribute called Peter's pence; and he was the last person who held that office in this country previously to the reformation under Henry VIII. That prince bestowed on him the archdeaconry of Wells, and several other benefices in the church; and, at the request of Henry, he composed a general "*History of England*," from the earliest ages to his own time. This work, which is written in Latin, considered as the production of a foreigner, is highly creditable to his talents; but his reputation has suffered in some degree from the charge of having destroyed memoirs and records which he made use of in his undertaking. "*The History of Polydore*" has passed through several editions. He quitted England in the reign of Edward VI., and, going to Italy, died at Urbino in 1555. Besides the works noticed, he was the author of a "*Treatise on Prodigies*."

**VIRTUE, GEORGE**, an eminent engraver and antiquary, who was born in London in 1684. After completing his preparatory studies he commenced business for himself, and rose rapidly in his profession. He obtained the patronage of Sir Godfrey Kneller and many other distinguished persons, who employed him to a very considerable extent. He also engaged in antiquarian and biographical pursuits, and accompanied several noblemen in their tours through various parts of the kingdom. He was also employed in making engravings for Rapin's "*History of England*," and many other works of a similar description. His death took place in 1756.

**VISCONTI, JOHN BAPTIST ANTHONY**, an Italian antiquary, born at Vernazza in Genoa, in 1722, and educated at Rome by an uncle, who was a painter, and who designed his nephew for the same profession. But the latter preferred the study of antiquities, and, that he might be at liberty to follow his inclination, purchased the office of apostolic notary. He became connected with the celebrated Winckelmann, whom he succeeded in 1768 in the station of prefect or commissary of antiquities at Rome; and Clement XIV., on his elevation to the pontifical throne the following year, having formed the design of founding a new museum in the Vatican, the execution of the plan was entrusted to Visconti,

who superintended the researches for ancient monuments carried on at Rome under popes Clement XIV. and Pius VI. His death took place in 1784. He was appointed editor of the "*Museum Pio-Clementinum*," but the text accompanying the engravings of that work was written by his son, who was very celebrated as an archæologist and antiquary.

**VOLNEY, CONSTANTINE**, a celebrated French writer, who was born in 1755. He travelled in the early part of his life through Egypt and Syria, and he subsequently wrote an account of this journey, in a work entitled "*Voyage en Syrie en Egypte*." This work was followed by his "*Les Ruines, ou Méditations sur les Révolutions de Empires*." Volney was a republican by principle, and was always an ardent defender of the rights of the nation. Napoleon made him a senator, and after the restoration of the Bourbons he was designated a member of the chamber of peers. His death took place after a short illness in 1820. He was the author of several valuable works, besides those already mentioned.

**VOLTAIRE, MARIE FRANCIS AROUET DE**.—This celebrated French writer was born in 1694, and was educated by his father for the profession of



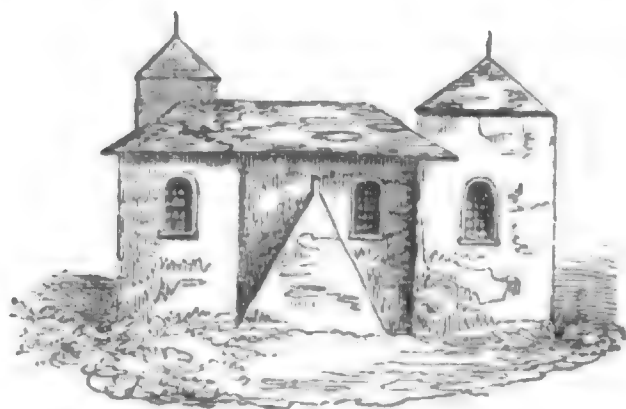
the law, to which, however, he had an unconquerable aversion. His first work of any note was his tragedy of "*Œdipe*," which was so well received that his father allowed him to give up all thoughts

of becoming a lawyer. About 1720 he went to Brussels with Madam de Rupelmonde. The celebrated Rousseau being then in that city, the two poets met, and soon conceived an unconquerable aversion for each other. Voltaire said one day to Rousseau, who was showing him "An Ode to Posterity," "This is a letter which will never reach the place of its address." This led to a war between the two authors, who entertained a mutual jealousy of each other. Voltaire, on his return to Paris, produced in 1722 his tragedy of "Mariamne," without success. His "Artemira" had experienced the same fate in 1720. These mortifications, joined to those which were occasioned by his free principles, his sentiments on religion, and the warmth of his temper, induced him to visit England, where he printed his "Henriade." King George I., and particularly the princess of Wales (afterwards Queen Caroline), distinguished him by their protection, and obtained for him a great number of subscriptions. This laid the foundation of a fortune, which was afterwards considerably increased by the sale of his writings, by the munificence of princes, by commerce, by a habit of regularity, and by an economy bordering on avarice, which he did not shake off till near the end of his life.

In 1730 he published "Brutus," the most nervous of all his tragedies, which was more applauded by the judges of good writing than by the spectators. The first wits of the time, Fontenelle, La Motte, and others, advised him to give up the drama as not being his proper forte. He answered them by publishing "Zara," the most affecting, perhaps, of all his tragedies. His "Lettres Philosophiques," abounding in bold expressions and indecent witticisms against religion, having been burned by a decree of the parliament of Paris, and a warrant being issued for apprehending the author in 1733, Voltaire very prudently withdrew, and was sheltered by the marchioness du Chatelet in her castle of Cirey, on the borders of Champagne and Lorraine, who entered with him on the study of the "System" of Leibnitz, and the "Principia" of Newton. A gallery was built in which Voltaire formed a good collection of natural history, and made a great many experiments on light and electricity. He laboured in the mean time on his "Elements of the Newtonian Philosophy," then totally unknown in France, and which the numerous admirers of Des Cartes were very little desirous should be known. In the midst of these philosophical pursuits he produced the tragedy of "Alzira." He was now in the meridian of his age and genius, as was evident from the tragedy of "Mahomet," first acted in 1741; but it was represented to the procureur général as a performance offensive to religion, and the author, by order of Cardinal Fleury, withdrew it from the stage. "Merope," played two years after, in 1743, gave an idea of a species of tragedy of which few models have existed. He now became a favourite at court through the interest of Madame d'Etoile, afterwards marchioness of Pompadour. Being employed in preparing the festivities that were celebrated on the marriage of the dauphin, he attained additional honours by composing "The Princess of Navarre." He was appointed a gentleman of the bed-chamber in ordinary and historiographer of France. He had frequently attempted to gain admittance into the academy of sciences, but could not obtain his wish till 1746, when he was the

first who broke through the absurd custom of filling an inaugural speech with the fulsome adulation of Richelieu; an example soon followed by other academicians. From the satires occasioned by this innovation he felt so much uneasiness that he was glad to retire with the marchioness du Chatelet to Luneville, in the neighbourhood of King Stanislaus. The marchioness dying in 1749 Voltaire returned to Paris, where his stay was but short. Though he had many admirers he was perpetually complaining of a cabal combined to deprive him of that glory of which he was insatiable. He imagined he should find in a foreign country a greater degree of applause, tranquillity, and reward, and augment at the same time both his fortune and reputation, which were already very considerable. The king of Prussia, who had repeatedly invited him to his court, attached him at last to his person by a pension of 22,000 livres and the hope of farther favour. From the particular respect that was paid to him his time was now spent in the most agreeable manner; his apartments were under those of the king, whom he was allowed to visit at stated hours, to read with him the best works of either ancient or modern authors, and to assist his majesty in the literary productions by which he relieved the cares of government. But this happiness was soon at an end, and Voltaire saw to his mortification when it was too late, that, where a man is sufficiently rich to be master of himself, neither his liberty, his family, nor his country, should be sacrificed for a pension. A dispute which our poet had with Maupertuis, the president of the academy at Berlin, was followed by disgrace.

Having regained his liberty, he endeavoured to negotiate a return to Paris; but this he was not able to accomplish. He was resident for about a year at Colwar, whence retiring to Geneva, he purchased a beautiful villa near that city, where he enjoyed the homage of the Genevans, and of occasional travellers; and for a short time was charmed with his agreeable retirement, which the quarrels that agitated the little republic of Geneva compelled him soon to quit. He was accused of privately fomenting the disputes, of leaning towards the prevailing party, and laughing at both. Compelled to abandon Les Delices (which was the name of his country-house), he fixed himself in France, within a league of Geneva, in Le Pays de Gex, an almost savage desert, which he had the satisfaction of fertilizing. He erected a church, which is represented beneath. The village of



Ferney, which contained not above fifty inhabitants, became by his means a colony of 1200 persons, suc-



cessfully employed for themselves and for the state. Numbers of artists, particularly watchmakers, established their manufactures under the auspices of Voltaire, and exported their wares to Russia, Spain, Germany, Holland, and Italy. He rendered his solitude still more illustrious by inviting thither the great niece of the celebrated Corneille, and by preserving from ignominy and oppression Sirven and the family of Calas, whose estates he caused to be restored. Men in power, dreading the force of his pen, endeavoured to secure his esteem. This homage, and some generous actions, which he himself occasionally took care to proclaim, either for to reach posterity, or to please the curious, contributed as much to extend his reputation as the marks of esteem and bounty he had received from sovereign princes. The king of Prussia, with whom he still maintained an uninterrupted correspondence, had his statue made in porcelain, and sent to him, with the word "Immortali" engraven on its base. The empress of Russia sent him a present of some magnificent furs, and a box turned by her own hands, with his portrait set in diamonds. These distinctions did not prevent his sighs for Paris. Overloaded with glory and wealth, he was not happy, because he never could content himself with what he possessed. At length, in the beginning of 1778, he determined to exchange the tranquillity of Ferney for the incense and bustle of the capital, where he met with the most flattering reception. Such honours were decreed him by the academies as till then had been unknown; he was crowned in a full theatre, and distinguished by the public with the strongest enthusiasm. But the fatigue of visits and attendance at theatrical representations, the change of regimen and mode of living, inflamed his blood, already too much disordered. On his arrival he had a violent hæmorrhage, which greatly impaired his health. Some days before his last illness the idea of approaching death tormented him. On his arrival at Paris he said "he was come to seek glory and death." At last, not being able to obtain sleep, he took a large dose of opium, which deprived him of his senses, and he died on the 30th of May, 1778, and was buried at Sellices, a Benedictine abbey between Nogent and Troyes. Many accounts have been published respecting his behaviour when in the nearer view of death. Some of these are so contradictory that it is difficult to attain the exact truth. His infidel friends, and others, took every pains to represent that he died as he had lived, a hardened infidel and a blasphemer; but they have not been credited, and it is more generally believed that he was visited on this awful occasion with the remorse of a man, whose whole life had been a continued attempt to erect vice and immorality on the ruins of revealed religion. The mareschal de Richelieu is said to have fled from the bed-side, declaring it to be a sight too terrible to be sustained; and Tronchin, the physician, asserted that the furies of Orestes could give but a faint idea of those of Voltaire.

WAKE, WILLIAM, a celebrated English prelate, who was born in Dorsetshire in 1637, and received his education at Oxford. Having entered holy orders he rose rapidly in the church, and in 1705 was raised to the episcopal bench as bishop of Lincoln. After having presided over that diocese for several years he was created archbishop of Canterbury. He was the author of several controversial works; one

of the most celebrated was his "Reply to Bossuet's Exposition of the Doctrines of the Catholic Church." This eminent prelate died on the 24th of January, 1735.

WAKEFIELD, GILBERT, an English scholar and critic, who was born in 1756, and received his education at Jesus college, Cambridge. After the completion of his studies he entered holy orders, and obtained a curacy, but left it after his marriage, when he accepted the office of classical tutor to the dissenting academy at Warrington. While there he published "A New Translation of the Gospel of St. Matthew, with Notes, Critical, Philological, and Explanatory." He subsequently published "A Translation of the New Testament, with Notes, Explanatory and Critical," and "Evidences of Christianity;" the latter work was in answer to Paine's "Age of Reason." These works were followed by translations from several of the old Greek writers. He was also distinguished as a political writer, and was imprisoned for two years in Dorchester gaol for "A Reply to Some Parts of the Bishop of Llandaff's Letter to the People of Great Britain." His death took place in 1801.

WAKEFIELD, ROBERT, an eminent oriental and biblical scholar of the sixteenth century. He was Hebrew professor at Oxford, having previously filled the same office at Louvaine. His principal works are entitled "Syntagma Hebræorum," and "A Paraphrase on the Book of Ecclesiastes." His death took place in 1537.

WALES, WILLIAM, an eminent English astronomer and mathematician, who was born in 1734. He accompanied Captain Cook in his two first voyages round the globe, of which he kept a journal, afterwards printed under the title of "Astronomical Observations in the Southern Hemisphere." He afterwards published "An Enquiry into the Population of England and Wales," and several other works of a similar description. His death took place in 1798.

WALKER, ADAM, a celebrated lecturer and writer, who was born in Westmoreland in 1731, and although taken from school at a very early age, yet the bent of his mind was very easily perceived. He employed all his leisure in making mechanical models; and, having procured a few books, built himself a hut in a copse wood for the purpose of carrying on his studies. He afterwards accepted the place of usher in a school in the North Riding of Yorkshire, and then obtained the mastership of a grammar school at Macclesfield. In this town he also engaged in business, but failed. He then directed his attention to astronomy, and for years was a successful lecturer on that subject in all the principal towns in England. He finally took up his residence in London, and delivered public lectures in the metropolis during the Lent season, which were very popular, and, generally speaking, well attended. His death took place in February 1821. His principal works are, "A System of Familiar Philosophy," "A Treatise on Geography and the Use of the Globes," and several other works of a similar description.

WALKER, SIR EDMUND, an English hero who lived in the early part of the seventeenth century. He was strongly attached to the cause of Charles I., who knighted him after the battle of Edgehill on account of the great bravery which he displayed on that occasion. When Charles II. as-

ended the throne, Sir Edmund Walker was made Garter king-at-arms. He was the author of "An Account of the Celebration of St. George's Day at Windsor, in 1674"; also, of "Acts of Knights of the Garter in the Civil Wars," "Historical Discourses," and several other works. His death took place in 1677.

WALKER, JOHN, a philological writer who was born at Friern Barnet, Herts, in 1732. He is known as the author of several useful elementary works, such as "The Rhetorical Grammar," "A Pronouncing Dictionary," "Elements of Elocution," and "A Rhyming Dictionary." His death took place in August 1807.

WALKER, WILLIAM, a learned English divine who was born in the seventeenth century, and studied at Trinity college, Cambridge. He presided for many years over a school at Grantham, where he had Sir Isaac Newton for a pupil. He was the author of "An Explanation of Lily's Latin Grammar," "A Dictionary of Latin Idioms," a work "On Rhetoric," &c. His death took place in 1684.

WALLACE, WILLIAM. — This distinguished warrior was born about the middle of the reign of Alexander III., but the exact year is not known. Wallace belonged neither to the class of the high feudal nobility nor to the free tenants or yeomanry, but to that middle rank, which, by the proud barons, who esteemed themselves the companions of kings, was considered nearer to the condition of their vassals than to an equality with themselves. It was this portion of the nobility who, during the whole period of Wallace's career, opposed and thwarted him with feelings of mingled pride and fear; who compelled him to be what he undoubtedly was, the champion of the people, the liberator of his country, by means of the lower classes of his countrymen, when the selfishness and venality of most of the great lords had consented to deliver it into the hands of a foreign power. But, although unconnected with this corrupted class, Wallace was born in a rank which ensured him a martial education; and the condition of his father entitled him, if not to claim an equality, yet certainly to associate with the proudest of the land.

His youth is said to have been passed chiefly under the care of his uncle, an ecclesiastic, who was settled at Dunipace, near Stirling, and who appears to have been animated with the strongest feelings of independence. From Dunipace, there is a tradition that Wallace removed to Kilspindy, a village in the rich district called the Carse of Gowrie, and that he thence was sent to Dundee, where he received such instruction as the limited education of those rude times could afford him. It was here, also, according to the same authority, that he became first acquainted with John Blair, who was afterwards a Benedictine monk; Blair was of like age with Wallace, and the two youths formed a lasting attachment to each other. When he became celebrated, Wallace chose his early friend for his chaplain; and it is a subject of deep regret that a Latin life of his master and patron, which was written by Blair, has, with the exception of a few fragments, been lost or destroyed. At one or other of these places, all of which were visited by Edward, in his triumphant progress through the country subsequent to the battle of Falkirk, it is probable that Wallace saw the conqueror. His father, Sir Malcolm Wallace, upon the first publica-

tion of the orders for all to come in and take their oaths of allegiance to the English monarch, had fled from Elderslie into the mountainous district of the Lennox, accompanied by his eldest son; and it is generally believed that he was not long afterwards slain in an encounter with the English at Kyle, in Ayrshire. His mother, meanwhile, had taken refuge with her father's relations; and Wallace, now advancing into manhood, found himself driven from his paternal home, an object of suspicion to the government, and avoided by those cautious and timid friends who regarded Scotland as lost, and preferred the quiet security of servitude to the desperate chances of insurrection.

Over all this his mind, pent up in a silent restraint, which, for a season, he was compelled to observe, brooded and rankled in secret; but an event now took place which settled his destiny, and drove him into open rebellion. It appears that he had formed an attachment to a beautiful woman who resided in the town of Lanark, and that, in passing through the streets of that burgh, well armed, and somewhat richly dressed, he was recognised by a troop of English soldiers, who surrounded and insulted him. Wallace, at first, would have prudently got clear of their insolence, but a contemptuous stroke which one of them made against his sword, provoked him to draw, and the culprit was laid dead at his feet. A tumult now arose, and, almost overpowered by numbers, he escaped with difficulty into the house of his mistress, and through it, by a back passage, into the neighbouring woods. For this ready aid, the unfortunate girl was seized next day, by William de Heslope, the English sheriff, and, with inhuman cruelty, condemned and executed. But Wallace's revenge, when he heard of her unmerited fate, was as rapid as it was stern. That very night he collected thirty faithful and powerful partisans, who, entering the town when all were in their beds, reached the sheriff's lodging in silence. It was a room or loft, constructed, like most of the buildings of those times, of wood, and communicating with the street by a high stair. Up this Wallace rushed at midnight, and, beating down the door, presented himself in full armour, and with his naked weapon, before the affrighted officer, who asked him whence he came, or who he was? "I am William Wallace," he replied, "whose life you sought yesterday; and now thou shalt answer me for my poor maiden's death." With these words, he seized his naked victim by the throat, and, passing his sword through his body, cast the bleeding wretch down the stair into the street, where he was immediately slain. He then collected his soldiers, and, as the stir and tumult arose, drew off through the streets into the woods which surrounded the town.

Merited as this revenge was then considered by all who smarted under the yoke of the English, it was justly pronounced by the government an audacious murder, and not only drew after it the usual consequences of proscription and outlawry, but incited to an immediate and eager pursuit. Wallace, however, was intimately acquainted with the country, and found little difficulty in defeating every effort for his apprehension. It was from this period that we must date his systematic and determined resistance to England; for the same incident which convinced him that there must for ever be an irreparable breach between him and the government which he had



outraged, awakened a feeling of his own strength, gave an energetic consistency to his future life, and concentrated his love of liberty and his animosity against his oppressors into one deep and continuous principle. "It was from this time, therefore," says an ancient historian, "that all who were of bitter mind, and who had become weary of the servitude which was imposed by the domination of the English, flocked to this brave man like bees to their swarm, and he became their leader."

We cannot, however, trace this brave man through all his struggles for the liberty of his father land, as a history of Wallace's achievements would in fact be a military history of Scotland till the time of his death, which occurred on the 23rd of August, 1305. He was executed in Smithfield. The head was immediately placed upon London bridge, and his quarters distributed through the country. The right arm was sent to Newcastle, the left arm to Berwick, the right leg to Perth, and the left to Aberdeen. "They hewed his body," says Langtoft, "into four quarters, which were hung up in four towns, as a warning to all who, like him, raised their standard against their lord, that their mangled remains would be gazed upon, instead of the gonfanons and banners which they had once so proudly displayed."

WALLER, EDMUND, a talented English poet, who was born in March 1605, at Coleshill in Hertfordshire, and was educated at Cambridge. He began to exercise his poetical talent as early as the year 1623, as appears from his verses in his work, "Upon the danger his Majesty (being Prince) escaped in the Road of St. Andero; for there Prince Charles returning from Spain that year had like to have been cast away." It is not known at what time he married his first lady; but he was a widower before he was five and twenty, when he entertained a passion for Sacharissa, which was a fictitious name for Lady Dorothy Sidney, daughter to the earl of Leicester, and afterwards wife to the earl of Sunderland.

He was returned burgess for Amondesham in the parliament which met in April 1640. An intermission of parliaments having displeased the nation, Waller was one of the first who condemned the measures of the court. In 1642 he was one of the commissioners appointed by the parliament to present their propositions of peace to the king at Oxford. In 1643 he was deeply engaged in a design to reduce the city of London and the Tower to the service of the king; of which Whitelock has given the following account:—"June 1643," says he, "began the arraignment of Waller, Tomkyns, Challoner, and others, conspiring to surprise the city militia and some members of parliament, and to let in the king's forces to surprise the city and dissolve the parliament. Waller, a very ingenious man, was the principal actor and contriver of this plot, which was in design when he and the other commissioners were at Oxford with the parliament's propositions; and that, being then known to the king, occasioned him to speak these words to Waller, when he kissed his hand,—'though you are the last, yet you are not the worst, nor the least in favour.'"

"When he was examined touching this plot, he was asked, whether Selden, Pierpoint, Whitelocke, and others by name, were acquainted with it? He answered, that they were not; but that he did come one evening to Selden's study, where Pierpoint and Whitelocke then were with Selden, on purpose to

impart it to them all; and speaking of such a thing in general terms, those gentlemen did so inveigh against such thing as treachery and baseness, and that which might be the occasion of shedding much blood, that he said he durst not, for the awe and respect which he had for Selden and the rest, communicate any of the particulars to them, but was almost disheartened himself to proceed in it. They were all upon their trials condemned; Tomkyns and Challoner only were hanged; Waller had a reprieve from General Essex, and after a year's imprisonment paid a fine of 10,000*l.* and was pardoned." The earl of Clarendon has given a particular account of this plot, and also of Mr. Waller's behaviour after it was discovered; who, upon his being taken up, says, "he was so confounded with fear and apprehension, that he confessed whatever he had said, heard, thought, or seen; all that he knew of himself, and all that he suspected of others, without concealing any person of what degree or quality soever, or any discourse that he had ever, upon any occasion, entertained with them." He afterwards tells us, that "Mr. Waller, though confessedly the most guilty, after he had, with incredible dissimulation, acted such remorse of conscience, that his trial was put off out of Christian compassion, till he might recover his understanding; and, by drawing visitants to himself of the most powerful ministers of all factions, had, by his liberality and penitence, by his receiving vulgar and vile sayings from them with humility and reverence, as clearer convictions and informations than in his life he had ever had, and by distributing great sums to them for their prayers and ghostly counsel, so satisfied them, that they satisfied others: was brought at his suit to the house of commons' bar, where, being a man very powerful in language, and who, by what he spoke, and in the manner of speaking it, exceedingly captivated the good will and benevolence of his hearers, he delivered an oration, to which, in truth, he does as much owe the keeping his head as Catiline did the loss of his to those of Tully."

After he had saved himself from the consequences of this plot, he went to France, where he continued several years. Upon his return to England he joined Cromwell. He wrote a panegyric upon Cromwell in 1654, as he did a poem upon his death in 1658. At the restoration he was treated kindly by Charles II. He sat in several parliaments after the restoration, and continued in the full vigour of his genius to the end of his life. He died of a dropsy in 1667, and was interred in the churchyard of Beconsfield, where a monument is erected to his memory.

WALLIS, JOHN, an eminent English mathematician, who was born at Ashford, in Kent, in 1616. In 1632 he was sent to Emanuel college, Cambridge, where he had, among others, Mr. Whichcote for his tutor; and took the degrees in art, a bachelor's in 1637, a master in 1640. About the same time he went into orders and was chosen fellow of Queen's college, there being no vacancy in his own. He kept his fellowship till it was vacated by his marriage, but quitted the college to be chaplain to Sir Richard Darley, whose seat was at Bustercumb in Yorkshire. After he had lived in this family about a year he removed to that of Lady Vere's, with whom he continued two years.

In 1643 he published "Truth Tryed, or Animal versions on the Lord Brooke's Treatise, called 'The

Nature of 'Truth,' &c.," calling himself "a minister in London," probably of St Gabriel, Fenchurch, the sequestration of which had been granted to him. In 1644 he was chosen one of the scribes or secretaries to the assembly of divines at Westminster. Academic studies being much interrupted by the civil wars in both the universities, the learned among them came to London, and formed assemblies there. Wallis belonged to one of these, and this society was the origin of the royal society. The Savilian professor of geometry at Oxford being ejected by the parliamentary visitors in 1649, Wallis was appointed to succeed him in that place; and accordingly removed from London to Oxford, and, having entered himself of Exeter college, was admitted master of arts there the same year. He opened his lectures on the last day of October with an inaugural speech in Latin, which was afterwards printed. In 1650 he published "Some Animadversions on a book of Mr. Baxter, intitled, 'Aphorisms of Justification and the Covenant;'" and, in 1653, "A Grammar of the English Tongue, for the use of foreigners," in Latin. In the work entitled "De Loquela," he states that "he has philosophically considered the formation of all sounds used in articulate speech, as well of our own as of any other language that he knew; by what organs, and in what position, each sound was formed; with the nice distinctions of each, which in some letters of the same organ are very subtle: so that by such organs, such position, the breath issuing from the lungs will form such sounds, whether the person do or do not hear himself speak." Pursuing these reflections, he was led to think it possible that a deaf person might be taught to speak by being directed so to apply the organs of speech as the sound of each letter required, which children learn by imitation and frequent attempts rather than by art.

In May 1654 he took the degree of doctor in divinity. In 1655, Hobbes having printed his treatise "De Corpore Philosophico," Dr. Wallis the same year wrote a confutation of it in Latin, which so much provoked Hobbes that in 1656 he published it in English, with the addition of what he called "Six Lessons to the Professors of Mathematics in Oxford." Upon this Dr. Wallis wrote an answer in English, entitled "Due Correction for Mr. Hobbes, or School-Discipline for not saying his Lessons right 1656;" to which Mr. Hobbes replied in a pamphlet, entitled "Marks of the Absurd Geometry, Rural Language, Scottish Church Politics, and Barbarisms of John Wallis, &c., 1657."

Upon the restoration he met with great respect, the king thinking favourably of him on account of some services done to his royal father and himself; and the lord chancellor Clarendon, and Sir Edward Nicholas, secretary of state, being his friends. He was therefore not only made king's chaplain, but confirmed also in his places of Savilian professor and keeper of the archives. In 1661 he was appointed one of the divines who were empowered to review "The Book of Common Prayer;" and afterwards complied with the terms of the act of uniformity, continuing a steady conformist to the church of England till his death. He was one of the first members of the royal society, and kept a constant correspondence with it by letters and papers—many of which are published in the "Transactions" of that society.

In 1676 he gave an edition of "Archimedis Syracusani Arenarius et Dimensio Circuli;" and in 1682

he published, from the manuscripts, "Claudii Ptolemæi Opus Harmonicum," in Greek, with a Latin version and notes, to which he afterwards added, "Appendix de veterum Harmonica ad hodiernam comparata, &c." He died on the 8th of October, 1703, in his eighty-eighth year, and was buried in St. Mary's church at Oxford, where a monument is erected to his memory.

WALPOLE, SIR ROBERT, earl of Orford.—This celebrated statesman was born at Houghton in Norfolk, on the 6th of September, 1674, and educated on the foundation at Eton school, from which he was elected to King's college, Cambridge, and admitted 1681; but, succeeding to the family estate by the death of his elder brother, he resigned his fellowship. In 1700 he was chosen member of parliament for King's Lynn, and represented that borough in several succeeding parliaments. In 1705 he was nominated one of the council to Prince George of Denmark, lord high admiral of England; in 1707 appointed secretary at war, and in 1709 treasurer of the navy. In 1710, upon the change of the ministry, he was removed from all his posts, and held no place afterwards during the queen's reign. In 1711 he was voted by the house of commons guilty of a high breach of trust and notorious corruption in his office of secretary at war, and it was resolved that he should be committed to the Tower and expelled the house. Upon a candid review of this affair there does not appear sufficient proof to justify the severity used towards him; and, perhaps, his attachment to the Marlborough ministry, and his great influence in the house, owing to his popular eloquence, were the true causes of his censure and imprisonment, as they had before been of his advancement. All the Whigs, however, on this occasion considered him as a kind of martyr in their cause.

The borough of Lynn re-elected him, and though the house declared the election void, yet they persisted in the choice. In the well-known debate relating to Steele for publishing "The Crisis," he distinguished himself in behalf of liberty and added to the popularity he had before acquired. The schism-bill too soon after gave him an opportunity of exerting his eloquence and of appearing in the character of the champion of civil and religious liberty. On the death of the queen a revolution of politics took place, and the Whig party prevailed both at court and in the senate. Walpole had before recommended himself to the house of Hanover by his zeal for its cause when the commons considered the state of the nation with regard to the protestant succession; and he had now the honour of procuring the assurance of the fidelity of the house to the new king, which attended the address of condolence and congratulation. It is therefore not a matter of surprise that his promotion took place soon after the king's arrival; and that in a few days he was appointed receiver and paymaster-general of all the guards and garrisons, and of all the other land forces in Great Britain, paymaster of the royal hospital at Chelsea, and also a privy counsellor. On the opening of a new parliament a committee of secrecy was chosen, to enquire into the conduct of the late ministry, of which Walpole was appointed chairman: and, by his management, articles of impeachment were read against the earl of Oxford, Lord Bolingbroke, the Duke of Ormond, and the earl of Strafford. The eminent service he was thought to have done the



nation and the crown by the vigorous prosecution of those ministers, who were deemed the chief instruments of the peace, was rewarded by the extraordinary promotions of first commissioner of the treasury and chancellor and under treasurer of the exchequer.

It was not long before he acquired full ministerial power, being appointed first lord commissioner of the treasury and chancellor of the exchequer; and when the king went abroad in 1723, he was nominated one of the lords justices for the administration of government, and was sworn sole secretary of state. About this time he received another distinguished mark of the royal favour; his eldest son, then on his travels, being created a peer by the title of Baron Walpole of Walpole. In 1725 he was made knight of the Bath, and the year after knight of the Garter. The measures of his administration during the long time he remained prime or rather sole minister, have been often canvassed with all the severity of critical enquiry. Though he had been called "the father of corruption," which, however, he was not, but certainly a great improver of it, and is said to have boasted that he knew every man's price; yet, in 1742, the opposition prevailed, and he was not any longer able to carry a majority in the house of commons. He then resigned all his places, but he was soon after created earl of Orford, and most of his friends and dependents continued in their places. The king also granted him a pension of 4000*l.*, in consideration of his long and faithful services. The remainder of his life he spent in tranquillity and retirement, and died in 1745.

**WALPOLE, HORACE**, earl of Orford.—This celebrated literary nobleman was the youngest son of Sir Robert Walpole, and was born in 1718. He studied at Cambridge, and set out on a tour through nearly all the continental cities. On his return he entered parliament, and was remarkable for consistency in his politics, always adhering to the Whig party. He spent the principal part of his time at his favourite residence at Strawberry Hill. His principal works are, "*Ædes Walpoliana*," "*Catalogue of Royal and Noble Authors*," "*The Castle of Otranto*," "*Historic Doubts on the Life and Reign of King Richard III.*," and "*Anecdotes of Painting*." His death took place in March 1797.

**WALSH, WILLIAM**, an English critic and poet, who was the son of Joseph Walsh, of Abberley at Worcestershire, and was born about 1663. He became a gentleman commoner of Wadham college at Oxford in 1678, but left the university without a degree, and pursued his studies in London and at home. He became, in Dryden's opinion, "the best critic in the nation," and he was not merely a critic or a scholar. He was also a member of parliament,

and a courtier, knight of the shire for his native county in several parliaments; in another the representative of Richmond in Yorkshire, and a gentleman of the horse to Queen Anne under the duke of Somerset. Some of his verses show him to have been a zealous friend to the revolution, but his political ardour did not abate his reverence or kindness for Dryden, to whom he gave a dissertation on Virgil's Pastorals. In 1705 he commenced a correspondence with Pope. These letters are written upon the pastoral comedy of the Italians, and those pastorals which Pope was then preparing to publish. Pope always retained a grateful memory of Walsh's notice, and mentioned him in one of his latter pieces among those that had encouraged his juvenile studies.

"— Granville the polite,  
And knowing Walsh, would tell me I could write."

In his "*Essay on Criticism*" he had given him more splendid praise, and, in the opinion of his learned commentator, sacrificed a little of his judgment to his gratitude. The time of his death is not certain.

**WALSINGHAM SIR FRANCIS**, a celebrated statesman, who lived in the reign of Queen Elizabeth. He was born at Chislehurst, in Kent, of an ancient and honourable family, and spent some time at King's college, Cambridge; but, to complete his education, travelled for some time and acquired various languages and great accomplishments. These soon recommended him to Cecil; and under him he was employed in many important affairs of state. He resided as ambassador in France, during the civil wars in that kingdom, and in 1570 he was sent a second time there in the same capacity. His negotiations and dispatches during that embassy were collected by Sir Dudley Digges, and published in 1655, under the title of "*The Complete Ambassador* or, two Treatises of the intended Marriage of Queen Elizabeth, of glorious Memory; comprised in Letters of Negotiation of Sir Francis Walsingham, her Resident in France. Together with the Answers of the Lord Burleigh, the Earl of Leicester, Sir Thomas Smith, and others. Wherein, as in a clear Mirror, may be seen the Faces of the two Courts of England and France, as they then stood; with many remarkable Passages of State, not at all mentioned in any History."

In 1573 he was appointed one of the principal secretaries of state and sworn a privy-counsellor. He now devoted himself entirely to the service of his country and his queen, and by his vigilance and address preserved her crown from conspiracy. "To him," says Dr. Lloyd, "mens' faces spoke as well as their tongues, and their countenances were indexes of their hearts. He would so beset men with questions, and draw them on, that they discovered themselves whether they answered or were silent. He maintained fifty-three agents, and eighteen spies in foreign courts; and for two pistoles and under, had all the private papers in Europe." He was at first a favourer of the puritan party, to whom he offered, in the queen's name, that, provided they would conform in other points, the three ceremonies of kneeling at the communion, wearing the surplice, and making the sign of the cross in baptism should be laid aside. But they replying to these concessions in the language of Moses, "that they would not leave so much as a hoof behind," he therefore withdrew in a great measure from them. He was sent on an embassy

to the Netherlands in 1578, and in 1581 went a third time as ambassador to France, to treat respecting a marriage between Queen Elizabeth and the duke of Anjou, and to conclude a league, offensive and defensive, between both kingdoms. In 1583 he was despatched into Scotland to secure their young and inexperienced king from evil counsellors. "He could," as Lloyd says, "as well fit the humour of King James with passages out of Xenophon, Thucydides, Plutarch, or Tacitus, as he could that of Henry king of France with Rabelais' conceits, or the Dutch with mechanical discourses." Every attempt to promote the trade and navigation of England was encouraged by this statesman. Hakluyt particularly in making discoveries, and Gilbert in settling in Newfoundland, had his patronage and assistance. He founded a divinity lecture at Oxford, and provided a library for King's college, Cambridge. Besides his other employments, he was chancellor of the duchy of Lancaster and of the Garter; yet he died so poor in 1589, that, on account of his debts, he was buried privately by night in St Paul's church, without any funeral solemnity.



WALTON, BRIAN, a learned English bishop, who was born at Cleaveland, in the north riding of Yorkshire, in 1600. He entered first of Magdalen, and then of Peter House college, Cambridge, where he took a master of arts degree in 1623. He subsequently became rector of St. Martin's Orgar in London, and of Sandon in Essex; to the latter of which he was admitted in 1635. In 1639 he was made doctor of divinity, at which time he was prebendary of St. Paul's and chaplain to the king. He possessed also another branch of knowledge, which made him very acceptable to the clergy: he was well versed in the English laws, especially those which related to the patrimony and liberties of the church. During the controversy between the clergy and inhabitants of the city of London about the tithes of rent, he was a very industrious and active partisan of the former. Upon the breaking out of the civil war he was summoned by the house of commons as a delinquent, and was sequestered from his living of St. Martin's Orgar, and was compelled to leave London; but whether he went to Oxford directly, or to his living of Sandon in Essex, is not known. In 1645 he was incorporated in the university of Oxford, and it was there that he formed the plan of publishing the Polyglott Bible; and upon the ruin of the king's cause he retired to the house of Dr. Fuller, his father-in-law, who resided in London, where, though frequently disturbed by the prevailing party, he lived to complete the "Biblia Polyglotta," which was published in 1657, in six volumes folio. In this great work, as far as relates to the correcting of it at the press, and the collating of copies, he had the assist-

ance of several learned persons of that period. The prolegomena and appendix to it were attacked in 1659 by Dr. John Owen, in "Considerations," &c., who was answered the same year by Dr. Walton in a work under the title of "The Considerator Considered; or a Brief View of Certain Considerations upon the 'Biblia Polyglotta,' the Prolegomena and Appendix. Wherein, among other things, the Certainty, Integrity, and the Divine Authority of the Original Text is defended against the Consequences of Atheists, Papists, Anti-Scripturists, &c., inferred from the Various Readings and Novelty of the Hebrew Points, by the Author of the said Considerations. The 'Biblia Polyglotta' and Translations therein exhibited, with the Various Readings, Prolegomena, and Appendix, Vindicated from his Aspersions and Calumnies; and the Questions about the Punctuation of the Hebrew Text, the Various Readings, and the Ancient Hebrew Character, briefly Handled."

After the restoration he had the honour of presenting the Polyglott Bible to Charles II., who made him chaplain in ordinary, and soon after promoted him to the bishopric of Chester. In September 1661 he went to take possession of his see, and was received by a body of gentry, clergy, militia, both of the city and country. This was on the 10th of September, and on the 11th he was installed with much ceremony; "a day," says Wood, "not to be forgotten by all the true sons of the church of England." The distinction, however, which attended Bishop Walton, though it appears to have been great, was short-lived; for, on his return to London, he died at his house in Aldersgate Street, on the 29th of the following November, and was interred in St. Paul's cathedral, where a monument was erected to his memory. He published, in 1665, "Introductio ad Lectionem Linguarum Orientalium."

WALTON, ISAAC.—This celebrated angler was born at Stafford in August 1593. His first settlement in London, as a shopkeeper, was in the Royal Exchange, Cornhill. In this situation he could scarcely be said to have had elbow room, for the shops over the Exchange were but seven feet and a half long and five wide. Here, however, he carried on his trade till the year 1624, when "he dwelt on the north side of Fleet Street, in a house two doors west of the end of Chancery Lane, and abutting on a messuage known by the sign of the Harrow." About 1643 he left London, and appears to have retired altogether from business. While he continued in London his favourite recreation was angling, in which he was the greatest proficient of his time; and, indeed, so great was his skill and experience in that art that there is scarcely any writer on the subject since his time who has not made the rules and practice of Walton the foundation of his work. It is therefore with consistency that Langbaine calls him "the common father of all anglers." The river that he seems mostly to have frequented for this purpose was the Lea, which has its source above Ware in Hertfordshire, and falls into the Thames a little below Blackwall.

In 1653 he published his "Complete Angler, or Contemplative Man's Recreation." This work came into the world attended with encomiastic verses by several writers of that period. The second edition came out in 1655, the third in 1664, the fourth in 1668, and the fifth in 1676.

About two years after the restoration Walton



wrote the life of Richard Hooker, author of the "Ecclesiastical Polity." He was induced to undertake this work by his friend Dr. Gilbert Sheldon, afterwards archbishop of Canterbury, who was an angler. Bishop King, in a letter to the author, says of this life, "I have often seen Mr. Hooker with my father, who was afterwards bishop of London, from whom and others at that time I have heard of the most material passages which you relate in the history of his life." Sir William Dugdale, speaking of the posthumous books of the "Ecclesiastical Polity," refers the reader "to that seasonable historical discourse lately compiled and published, with great judgment and integrity, by that much-deserving person, Mr. Isaac Walton."

The life of Mr. George Herbert was first published in 1670. Walton professes himself to have been a stranger as to the person of Herbert; and though he assures us his life of him was a freewill-offering, it abounds with curious information, and is no way inferior to the former. Two of these lives, viz. those of Hooker and Herbert, we are told, were written under the roof of Walton's good friend and patron, Dr. George Morley, bishop of Winchester; which particular seems to agree with Wood's account, that, "after his quitting London, he lived mostly in the families of the eminent clergy of that time." "The Complete Angler" having, in the space of twenty-three years, gone through four editions, Walton, in the year 1676, and in the eighty-third year of his age, was preparing a fifth, with additions, for the press, when Mr. Cotton wrote a second part of that work. It seems Mr. Cotton submitted the manuscript to Walton's perusal, who returned it with his approbation and a few marginal strictures, and in that year they were published together. Mr. Cotton's book had the title of "The Complete Angler; being instructions how to angle for a trout or grayling, in a clear stream, part II.," and it has since been received as a second part of Walton's book. In the title-page is a cypher composed of the initial letters of both their names; which cypher, Mr. Cotton states, he had cut in stone and set up over a fishing-house that he had erected near his dwelling on the bank of the little river Dove, which divides the counties of Stafford and Derby.

Mr. Cotton's book is a judicious supplement to Walton's, for it must not be concealed that Walton, though he was so expert an angler, knew but little of fly-fishing; and indeed he is so ingenuous as to confess that the greater part of what he has said on that subject was communicated to him by Thomas Barker, and not the result of his own experience. And as Cotton lived in a country where fly-fishing was, and is, almost the only practice, he had not only the means of acquiring, but actually possessed more skill in the art, as also in the method of making flies, than most men of his time. Walton was now in his eighty-third year,—an age which, to use his own words, "might have procured him a writ of ease, and secured him from all further trouble in that kind," when he undertook to write the life of Bishop Sanderson, which was published, with several of the bishop's works and a sermon of Hooker's, in 1677. This work, far from being deficient in any of those excellencies that distinguish the former lives, which were written at a much earlier part of the author's life, abounds with the evidences of a vigorous imagination, a sound judgment, and a memory

unimpaired by age; and for the nervous sentiments and pious simplicity displayed in this work, let the concluding paragraph, pointed out by Dr. Johnson, be considered as a specimen:—"Thus this pattern of meekness and primitive innocence changed this for a better life. It is now too late to wish that mine may be like his, for I am in the eighty-fifth year of my age, and God knows it hath not; but I most humbly beseech Almighty God that my death may: and I do earnestly beg, that if any reader shall receive any satisfaction from this very plain, and a true relation, he will be so charitable as to say Amen." In 1683, when he was ninety years old, Walton published "Thealma and Clearchus, a pastoral history, in smooth and easy verse, written long since by John Chalkhil, Esq., an acquaintance and friend of Edmund Spenser." He lived but a very short time after the publication of this poem, for he ended his days on the 15th of December, 1683.

WARBURTON, WILLIAM, a learned English prelate, who was born at Newark-upon-Trent in 1676. He was educated for the legal profession, but, not finding it adapted to his taste, he abandoned it, and in 1723 took deacon's orders in the church. In 1724 his first work, consisting of translations from Cæsar, Pliny, Claudian, and others, appeared, under



the title of "Miscellaneous Translations in Prose and Verse, from Roman Poets, Orators, and Historians." It is dedicated to his early patron, Sir Robert Sutton, and appears to have laid the foundation of his first ecclesiastical preferment. About 1726 he came to London, and was introduced to Concanen, and several others of Pope's enemies. In 1727 his second work, entitled "A Critical and Philosophical Enquiry into the Causes of Prodiges and Miracles, as related by Historians," &c., was published, and was also dedicated to Sir Robert Sutton, and on the 25th of April, 1728, he had the honour to be in the king's list of masters of arts, created at Cambridge on his majesty's visit to that university. In June, the same year, he was presented by Sir Robert Sutton to the rectory of Burnt Broughton, in the diocese of Lincoln; a living worth 200*l.* a year, which he retained till his death, at which he spent a considerable part of his life in studious retirement, devoted entirely to letters, and there planned, and in part executed, some of his most important works. Several years

elapsed, after obtaining this preferment, before Mr. Warburton appeared again in the world as a writer. In 1736 he exhibited a plan of a new edition of Velleius Paterculus, which he printed in the "Bibliothèque Britannique, ou Histoire des Ouvrages des Savans de la Grande Bretagne, pour les Mois Juillet, Aout, et Septembre, 1736. A la Haye." The design never was completed. Dr. Middleton, in a letter to him, dated April 1737, returns him thanks for his letters as well as the journal, "which," says he, "came to my hands soon after the date of my last. I had before seen the force of your critical genius very successfully employed on Shakspeare, but did not know you had ever tried it on the Latin authors. I am pleased with several of your emendations, and transcribed them into the margin of my editions, though not equally with them all. It is a laudable and liberal amusement to try now and then in our reading the success of a conjecture; but in the present state of the generality of the old writers, it can hardly be thought a study fit to employ a life upon, at least not worthy, I am sure, of your talents and industry, which, instead of trifling on words, seem calculated rather to correct the opinions and manners of the world." These sentiments of his friend appear to have had their due weight; for, from that time, the intended edition was laid aside, and never afterwards resumed. In 1736 appeared his celebrated work under the title of "The Alliance between Church and State; or the Necessity and Equity of an Established Religion and a Test-law, demonstrated from the Essence and End of Civil Society, upon the Fundamental Principles of the Law of Nature and Nations," in three parts: the first treating of a civil and religious society, the second of an established church, and the third of a test law. At the end was announced the plan of "The Divine Legation of Moses." The first volume of that work was published in January, 1737-8, under the title of "The Divine Legation of Moses Demonstrated on the Principles of a Religious Deist, from the Omission of the Doctrine of a Future State of Rewards and Punishments in the Jewish Dispensation. In six books. By William Warburton, M. A., Author of 'The Alliance between Church and State.'" This work produced several answers, and so much abuse from the authors of "The Weekly Miscellany," that in less than two months he was obliged to defend himself in "A Vindication of the Author of 'The Divine Legation of Moses' from the Aspersions of the Country Clergyman's Letter in 'The Weekly Miscellany' of February 14, 1737-8." Mr. Warburton's merit had now attracted the notice of the heir-apparent to the crown, in whose immediate service we find him in June 1738, when he published "Faith Working by Charity to Christian Edification; a Sermon Preached at the Last Episcopal Visitation for Confirmation in the Diocese of Lincoln; with a Preface, shewing the Reasons of its publication, and a Postscript, occasioned by some Letters Lately Published in 'The Weekly Miscellany.'" By William Warburton, M. A., Chaplain to his Royal Highness the Prince of Wales." A second edition of "The Divine Legation" also appeared in November 1738. In 1741 the second volume of "The Divine Legation," in two parts, containing books IV., V., VI., was published; as also a second edition of the "Alliance between Church and State." In 1742 he printed a sermon which had been preached at the Abbey church, on the 24th of

October, for the benefit of Mr. Allen's favourite charity, the general hospital, or infirmary. To this sermon, which was published at the request of the governors, was added "A Short Account of the Nature, Rise, and Progress, of the General Infirmary at Bath." In this year also he printed "A Dissertation on the Origin of Books of Chivalry," at the end of Jarvis's preface to "A Translation of Don Quixote," which Pope tells him he had not got over two paragraphs of, before he cried out, "Aut Erasmus, aut Diabolus." "I knew you," adds he, "as certainly as the ancients did the gods, by the first pace and the very gait. I have not a moment to express myself in, but could not omit this, which delighted me so much." In 1742 Mr. Warburton published "A Critical and Philosophical Commentary on Mr. Pope's 'Essay on Man,' in which is contained a Vindication of the said Essay from the Misrepresentations of Mr. de Resnel, the French Translator, and of Mr. de Crousaz, Professor of Philosophy and Mathematics in the Academy of Lausanne, the Commentator." It was at this period, when Mr. Warburton had the entire confidence of Pope, that he advised him to complete "The Dunciad," by changing the hero and adding to it a fourth book. This was accordingly executed in 1742, and published early in 1743, quarto, with notes by Warburton, who, in consequence of it, received his share of the satire which Cibber liberally bestowed on both Pope and his annotator. In the latter end of the same year he published complete editions of the "Essay on Man," and the "Essay on Criticism;" and, from the specimen which he there exhibited of his abilities, it may be presumed Pope determined to commit the publication of those works which he should leave to Mr. Warburton's care. At Pope's desire he, about this time, revised and corrected the "Essay on Homer," as it now stands in the last edition of that translation. The publication of "The Dunciad" was the last service which Warburton rendered Pope in his lifetime.

After a lingering and tedious illness, the event of which had been long foreseen, that poet died on the 30th of May, 1744, and by his will, dated the 12th of the preceding December, bequeathed to Mr. Warburton one half of his library, and the property of all such of his works already printed as he had not otherwise disposed of or alienated, and all the profits which should arise from any edition to be printed after his death, but at the same time directed that they should be published without any future alterations. In 1744 his assistance to Dr. Z. Grey was handsomely acknowledged in the preface to "Hudibras." "The Divine Legation of Moses" had now been published some time, and various answers and objections to it had started up from different quarters. In this year, 1744, Mr. Warburton turned his attention to these attacks on his favourite work, and defended himself in a manner which, if it did not prove him to be possessed of much humility or diffidence, at least demonstrated that he knew how to wield the weapons of controversy with the hand of a master. His first defence now appeared under the title of "Remarks on Several Occasional Reflections, in Answer to the Rev. Dr. Middleton, Dr. Pococke, the Master of the Charter House, Dr. Richard Grey, and others; serving to Explain and Justify Divers Passages in 'The Divine Legation' objected to by those Learned Writers; to which is added, A General Review of the Argument of 'The Divine Legation,' as far as it



is yet advanced: Wherein is considered the Relation the Several Parts bear to each other, and the Whole; together with an Appendix in Answer to a late Pamphlet entitled 'An Examination of Mr. W——'s Second Proposition," octavo. And this was followed next year by "Remarks on Several Occasional Reflections, in Answer to the Rev. Drs. Stebbing and Sykes, serving to Explain and Justify the Two Dissertations in 'The Divine Legation' concerning the Command to Abraham to offer up his Son, and the Nature of the Jewish Theocracy objected to by those Learned Writers. Part II. and last." Both these are couched in those terms of confident superiority which marked almost every performance that fell from his pen during the remainder of his life. At this period the kingdom was in great alarm on account of the rebellion breaking out in Scotland. Those who wished well to the then established government found it necessary to exert every effort which could be used against the invading enemy. The clergy were not wanting on their part, and no one did more service than Mr. Warburton, who printed three sermons at this important crisis. 1. "A Faithful Portrait of Popery, by which it is seen to be the Reverse of Christianity as it is the Destruction of Morality, Piety, and Civil Liberty. A Sermon Preached at St. James's Church, Westminster, Oct. 1745." 2. "A Sermon occasioned by the Present Unnatural Rebellion, &c., preached in Mr. Allen's Chapel at Prior Park, near Bath, Nov. 1745, and published at his request." 3. "The Nature of National Offences truly stated. A Sermon preached on the General Fast-Day, Dec. 18th, 1745." In April 1746 he was unanimously called by the society of Lincoln's Inn to be their preacher. In November he published "A Sermon preached on the Thanksgiving appointed to be observed the 9th of October, for the Suppression of the Late Unnatural Rebellion." In 1747 appeared his edition of "Shakspeare" and his "Preface to Clarissa," and in the same year he published "A Letter from an Author to a Member of Parliament concerning Literary Property," also "A Preface to Mrs. Cockburn's Remarks upon the Principles and Reasonings of Dr. Rutherford's 'Essay on the Nature and Obligations of Virtue,'" &c., and "A Preface to a Critical Enquiry into the Opinions and Practice of the Ancient Philosophers concerning the Nature of a Future State, and their Method of Teaching by Double Doctrine." In 1748 a third edition of "The Alliance between Church and State, corrected and enlarged." In 1749 a very extraordinary attack was made on the moral character of Pope from a quarter whence it could be the least expected. His "guide, philosopher, and friend," Lord Bolingbroke, published a book which he had formerly lent Pope in MS. The preface to this work, written by Mallet, contained an accusation of Mr. Pope's having clandestinely printed an edition of his lordship's performance without his leave or knowledge. A defence of the poet soon after made its appearance, which was universally ascribed to Warburton, and was afterwards owned by him. It was called "A Letter to the Editor of Letters on the Spirit of Patriotism, the Idea of a Patriot King, and the State of Parties, occasioned by the Editor's Advertisement," which soon after produced another pamphlet. About this time the publication of Dr. Middleton's "Enquiry concerning the Miraculous Powers" gave rise to a controversy, which was managed with great warmth and asperity on

both sides, and not much to the credit of either party. On this occasion Mr. Warburton published an excellent work, written with a degree of candour and temper, which, we are sorry to say, he did not always exercise. The title of it was "Julian; or, a Discourse concerning the Earthquake and Fiery Eruption which defeated the Emperor's attempt to Rebuild the Temple at Jerusalem, 1750." A second edition, with additions, appeared in 1751, in which year he gave the public his edition of "Mr. Pope's Works, with Notes," and in the same year printed "An Answer to a Letter to Dr. Middleton, inserted in a Pamphlet entitled, 'The Argument of the Divine Legation fairly stated,'" &c., and "An Account of the Prophecies of Evans, the Welch Prophet in the last century," the latter of which afterwards subjected him to much ridicule. In 1753 Mr. Warburton published the first volume of a course of sermons preached at Lincoln's Inn, entitled "The Principles of Natural and Revealed Religion occasionally Opened and Explained;" and this, in the subsequent year, was followed by a second. After the public had been some time promised Lord Bolingbroke's works, they were about this time printed. The known abilities of this nobleman had created apprehensions in the minds of many people of the pernicious effects of his doctrines, and nothing but the appearance of his whole force could have convinced his friends how little there was to be dreaded from arguments against religion so weakly supported. The personal enmity which had been excited many years before between the peer and Mr. Warburton had caused the former to direct much of his reasoning against two works of the latter. Many answers were soon published, but none with more acuteness and solidity than "A View of Lord Bolingbroke's Philosophy in Two Letters to a Friend, 1754." The third and fourth letters were published in 1753, with another edition of the two former; and in the same year a smaller edition of the whole, which, though published without a name, was universally ascribed to Mr. Warburton, and afterwards publicly owned by him. At this advanced period of his life that pre-eminence which his abilities might have claimed, and which had hitherto been withheld, seemed to be approaching towards him. In 1754 he was appointed one of his majesty's chaplains in ordinary, and in the following year was presented to a prebend in the cathedral of Durham. About the same time the degree of D.D. was conferred on him by Dr. Herring, then archbishop of Canterbury; and a new impression of "The Divine Legation" having been called for, he printed a fourth edition of the first part of it, corrected and enlarged, divided into two volumes, with a dedication to the earl of Hardwicke; and in 1756 "Natural and Civil Events the Instruments of God's Moral Government, a Sermon preached on the Last Public Fast-Day at Lincoln's Inn Chapel." In 1757 a pamphlet was published, called "Remarks on Mr. David Hume's 'Essay on the Natural History of Religion,'" which is said to have been composed of marginal observations made by Dr. Warburton on reading Mr. Hume's book, and which gave so much offence to the author animadverted upon, that he thought it of importance enough to deserve particular mention in the short account of his life. In the same year Dr. Warburton was advanced to the deanery of Bristol, and in 1758 re-published the second part of "The Divine Legation," divided into two

parts, with a dedication to the earl of Mansfield. At the latter end of the following year Dr. Warburton received the honour of being dignified with the mitre, and promoted to the vacant see of Gloucester. He was consecrated on the 20th of January, 1760, and on the 30th of the same month preached before the house of lords. In the next year he printed "A Rational Account of the Nature and End of the Sacrament of the Lord's Supper," 12mo. In 1762 he published "The Doctrine of Grace; or, the Office and Operations of the Holy Spirit Vindicated from the Insults of Infidelity and the Abuses of Fanaticism;" and in the succeeding year drew upon himself much censure from the popular party on account of his complaint in the house of lords against Mr. Wilkes for putting his name to certain notes on the infamous "Essay on Woman." In 1776 he gave a new edition of "The Alliance between Church and State," and "A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at the Anniversary Meeting in the Parish Church of St. Mary-le-Bow, on Friday, February 21st." The next year produced a third volume of his Sermons, dedicated to Lady Mansfield; and with this, and a single sermon preached at St. Lawrence, Jewry, on Thursday in 1767, before his royal highness, Edward, duke of York, president, and the governors of the London Hospital, &c., he closed his literary labours. His faculties continued unimpaired for some time after this period; and in 1769 he gave considerable assistance to Mr. Ruffhead in his "Life of Mr. Pope." He also transferred 500*l.* to Lord Mansfield, Judge Wilmot, and Mr. Charles Yorke, upon trust, to found a lecture in the form of a course of sermons, to prove the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies in the Old and New Testament which relate to the Christian church, especially to the apostacy of papal Rome.

To this foundation we owe the admirable introductory letters of Bishop Hurd, and the well-adapted continuation of bishops Halifax and Bagot, and Dr. Aphthorp. It is a melancholy reflection, that a life spent in the constant pursuit of knowledge frequently terminates in the loss of those powers, the cultivation and improvement of which are attended to with too strict and unabated a degree of ardour. This was in some degree the misfortune of Dr. Warburton. Like Swift and the great duke of Marlborough, he gradually sunk into a situation in which it was a fatigue to him to enter into general conversation. There were, however, a few old and valuable friends, in whose company, even to the last, his mental faculties were exerted in their wonted force; and at such times he would appear cheerful for several hours, and on the departure of his friends retreat, as it were, within himself. This melancholy habit was aggravated by the loss of his only son, who died of consumption but a short time before the bishop himself died in the eighty-first year of his age.

Dr Johnson's character of Dr. Warburton is too remarkable to be omitted. "About this time, 1738, Warburton began to make his appearance in the first ranks of learning. He was a man of vigorous faculties, a mind fervid and vehement, supplied by incessant and unlimited enquiry, with wonderful extent and variety of knowledge, which yet had not

oppressed his imagination, nor clouded his perspicacity. To every work he brought a memory full fraught, together with a fancy fertile of original combinations; and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits were too eager to be always cautious. His abilities gave him a haughty confidence, which he disdained to conceal or mollify; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority as made his readers commonly his enemies, and excited against the advocate the wishes of some who favoured the cause. He seems to have adopted the Roman emperor's determination, '*oderint dum metuant*;' he used no allurements of gentle language, but wished to compel rather than persuade. His style is copious without selection, and forcible without neatness; he took the words that presented themselves: his diction is coarse and impure, and his sentences are unmeasured. He had, in the early part of his life, pleased himself with the notice of inferior wits, and corresponded with the enemies of Pope. A letter was produced, when he had perhaps himself forgotten it, in which he tells Concanen, 'Dryden I observe borrows for want of leisure, and Pope for want of genius; Milton out of pride, and Addison out of modesty.' And when Theobald published Shakspeare, in opposition to Pope, the best notes were supplied by Warburton. But the time was now come when Warburton was to change his opinion, and Pope was to find a defender in him who had contributed so much to the exaltation of his rival. From this time Pope lived in the closest intimacy with his commentator, and amply rewarded his kindness and his zeal; for he introduced him to Mr. Murray (now Earl Mansfield), by whose interest he became preacher at Lincoln's Inn, and to Mr. Allen, who gave him his niece and his estate, and by consequence a bishopric: when he died, he left him the property of his works; a legacy which may be reasonably estimated at 4000*l.*"

WARE, SIR JAMES, a celebrated antiquary and historian of Ireland, who was the son of Sir James Ware, secretary to two of the lord deputies of Ireland, and afterwards auditor general of that kingdom. He was born at Dublin in 1604, and educated at Trinity college, Dublin, where he took the degrees in arts. In 1629 he was knighted, and in 1632 he became, upon the death of his father, auditor general of Ireland. In 1639 he was made one of the privy council in Ireland, and, when the rebellion broke out there, suffered much in his estate. In 1644, the marquis of Ormond, lord lieutenant of the kingdom, sent him with two lords to Charles I., who was then at Oxford, about affairs of importance; which being concluded to their minds, they returned; but in their return were taken on the seas by a parliament ship, and all committed prisoners to the Tower of London, where they were detained eleven months. Afterwards Sir James returned to Dublin, continued there for some time, and was one of the hostages for the delivery of that city to Colonel Michael Jones, for the parliament of England; but Jones, thinking it not safe, on account of his great attachment to the king, that he should remain there, commanded him to depart. By virtue of his pass he travelled into France, where he continued a year and half, mostly at Caen, sometimes at Paris. In 1651 he left that country, came into England, and, settling in London, com-



posed several works. Upon the restoration of Charles II. he returned to Ireland, and was restored to his places of auditor general and privy counsellor. He died at Dublin, December 1st. 1666. His works are numerous, and relate principally to the history and antiquities of Ireland.

WARTON, THOMAS, a celebrated English writer, who was born, in 1728, at Barenstoke, in Hampshire. He was early sent to Winchester, after which he was admitted a student of Trinity college, Oxford, took the degree of master of arts in 1750, and of bachelor of divinity in 1767, but did not obtain the dignified situation of master of his college on its becoming vacant in 1776; to which he was allowed, from his literary talents, to have some claim, though he continued to reside in it to the time of his death. He applied himself early in life to the cultivation of his poetical talents, as is evident from the period at which he ushered his several productions into the world.

He published five pastoral eclogues in 1745, the scenes of which are supposed to allude to the situation of the distressed peasants in the German war. These eclogues have not appeared in any collection of his works, from which it is conjectured that the manuscript copy of them has been lost. In 1747 he published "The Pleasures of Melancholy," written in 1745, reprinted in "Dodsley's Collection;" also a poem, written at Oxford, the preceding year, entitled "The Progress of Discontent," and first printed in "The Student;" which was followed by "Newmarket," a satire, published in 1750, reprinted in "Pearch's Collection," and again in "Dodsley's Collection."

It will be remembered by those who may revert to past transactions, that at the time of the rebellion in 1745 the members of the university of Oxford discovered an attachment to Tory, if not to Jacobite principles; and that, soon after its suppression, the zeal of several of the students of one of the colleges incurred the resentment of the friends of the Hanoverian succession, which brought on a prosecution in the court of King's Bench, and affixed a stigma on the character of the vice-chancellor and several of the heads of houses. During the prevalence of party rancour and animosity, which, at that time, engrossed the public attention, Mr. Mason published his "Isis, an Elegy;" in which, after many eulogiums on the celebrated scholars she once had to boast, she deplores the principles and conduct of her degenerate sons.

— "Madly bold  
To freedom's foes internal orgies hold."

To Mason's elegy, highly and deservedly applauded at the time of its publication, Warton replied in his "Triumph of Isis, an Elegy," equally entitled to general approbation, and particularly his eulogium on Dr. King, which is remarkably bold and animated. The poem was reprinted in "Pearch's Collection." It is mentioned, to the honour of the contending poets, Mason and Warton, though these works were acknowledged to be equal if not superior to any of their other productions, each of them, as if by mutual consent, omitted the insertion of his last mentioned poem, when their respective works were first collected into a volume.

Warton, in 1751, published "An Ode for Music, performed at the theatre, Oxford, July 2, 1751, being

the day appointed by the late lord Crew, bishop of Durham, for the commemoration of the benefactors of the university." In this ode, "Minerva," after having assisted Queen Bonduca in a battle, is feigned to request drink of the river Isis; and, in reward of the favour, to promise that her banks shall become the seat of learning and the pride of Britain. This was followed in 1753 by the "Union, or Select Scots and English Poems."

The same year he produced his observations on the "Faery Queen of Spenser;" which, having afterwards corrected and enlarged, he published, in two volumes, in 1762.

Some time before he seems to have taken orders and to have become fellow of his college; for, in his notes on Dr. Johnson's letter, preserved by Mr. Boswell, he mentions his design of publishing a volume of "Observations on the best of Spenser's works," being prevented by his taking pupils. "I am grieved of your hinderance in your Spenserian design," Dr. Johnson writes him in November, 1754, "yet I would not have it delayed."

It is said, that at the instance of Warton, Dr. Johnson, in February 1755, obtained the degree of master of arts, by diploma from the university of Oxford, which was considered as an honour of great importance in gracing the title page of his dictionary that made its appearance soon after. In 1756 he published a pamphlet entitled "The Observer Observed," in octavo; and had the honour of being elected by the university, poetry professor, which office he retained the usual term of ten years. When Dr. Johnson, in 1758, commenced his periodical work, "The Idler," Warton gave his assistance and contributed to it. He also produced the same year, "Inscriptiones Metricarum Delectus, Accedunt Notulae," and wrote "A Panegyric on Ale," printed in "Dodsley's Collection." About this time he published "A Description of the City, College, and Cathedral of Winchester, exhibiting a complete and comprehensive detail of their antiquities and present state," octavo, without date or name.

In 1760 he contributed "The Life of Sir Thomas Pope," to the fifth volume of "The Biographia Britannica." The year following he published "The Life and Literary Remains of Ralph Bathurst, M. D., Dean of Wells, and President of Trinity College, Oxford."

In 1761 he contributed to the "Oxford Collection of Verses," a poem on the death of George II., addressed to Mr. Secretary Pitt, earl of Chatham, and verses on the marriage of the king, and on the birth of the prince of Wales, 1762. About 1762 he published "A Companion to the Guide, and a Guide to the Companion, being a Supplement to all the Accounts of Oxford hitherto published," without a date, a burlesque on Oxford guides and companions. His next publication was "The Oxford Sausage, or Select Poetical Pieces, written by the most celebrated Wits of the University of Oxford."

His first clerical preferment was in 1768, when he was presented with the vicarage of Shalfeld, in Wiltshire. In 1771 he published an improved account of "The Life of Sir Thomas Pope, Founder of Trinity College," chiefly compiled from original evidence, with an appendix of papers never before published.

The care, attention, and research, which he exercised in forming an accurate detail of the particulars

incidents in the life of that munificent patron of learning, the founder of Trinity college, will be perpetual mementos of his gratitude and assiduity; but it cannot but be lamented that he was urged by his situation and connexions to employ his thoughts on a subject on which the efforts of the most exalted genius could stamp no real value. His increasing reputation, however, added to the number of his patrons; and in the same year he was presented by the earl of Lichfield to the rectory of Kiddington, in Oxfordshire, and elected a fellow of the society of antiquaries.

In 1771 appeared the first volume of his "*History of English Poetry, from the Close of the Eleventh to the Commencement of the Eighteenth Century; to which are prefixed Two Dissertations on the Origin of Romantic Fiction in Europe, and on the Introduction of Learning into England.*" The second volume appeared in 1778, and the third, which is brought down to the commencement of the reign of Queen Elizabeth in 1781. To the third volume is prefixed a third dissertation "*On the Gesta Romanorum.*" The fourth and last volume was announced, as "*speedily to be published,*" at the end of his edition of Milton's smaller poems, in 1785; and, it is said, a considerable portion of it was actually printed off at the time of his death. A contemporary writer, of some ability but less candour, has undertaken to point out a few errors and inaccuracies in these volumes, in a pamphlet entitled "*Observations on the Three First Volumes of the History of English Poetry, in a Familiar Epistle to the Author,*" 4to.; but from a vindication of Warton, that appeared in various communications in "*The Gentleman's Magazine*" for 1782 and 1783, it was evident that this writer had exaggerated the defects most illiberally, and justly incurred the censure of acrimonious criticism.

In 1777 he collected his poems into a volume, containing miscellaneous pieces, odes, and sonnets. In this collection he omitted his "*Pastoral Eclogues;*" the "*Triumph of Isis,*" "*Newmarket, a Satire,*" "*The Progress of Discontent,*" &c.

Warton, as was expected from his situation as poetry professor in the university of Oxford, engaged in the controversy which took place in 1782 respecting the poems, which were attributed by some to Rowley and by others to Chatterton, and published "*An Enquiry into the Authenticity of the Poems attributed to Thomas Rowley; in which the Arguments of the Dean of Exeter and Mr. Bryant are examined.*" In this enquiry he espoused the cause of Chatterton, and offered such cogent arguments in support of the claim of the latter as carried conviction to every liberal and unprejudiced mind. The same year he was promoted to the living of Hill Farance, in Somersetshire, and produced his "*Verses on Sir Joshua Reynolds's Painted Window at New College, Oxford.*" Warton's honours and preferments seemed to increase in rapid succession, as in 1785 he was elected Camden professor of ancient history, on the resignation of Dr. Scott, and the same year appointed poet laureate, on the death of Whitehead.

In the course of this year he produced a very learned and elaborate work, entitled "*Poems on Several Occasions, English, Latin, Italian; with Translations by John Milton, viz. Lycidas, L'Allegro, Il Penseroso, Arcades, Comus, Odes, Sonnets, Miscellanies, English Psalms, Elegiarum Liber, Epigrammatum Liber, Sylvarum Liber, with Notes, Critical*

and Explanatory, and other Illustrations, 8vo. 1785." A second edition, with corrections and improvements, appeared after his death, in 1790. The chief purpose of the notes is to explain Milton's allusions, to illustrate or to vindicate his beauties, to point out his imitations, both of others and of himself, to elucidate his obsolete diction, and by the adduction and juxtaposition of parallels, universally gleaned both from his poetry and his prose, to ascertain his favourite words, and to show the peculiarities of his phraseology. In this arduous undertaking our author was assisted by his brother, who enriched and illustrated his commentary by many appropriate annotations and remarks.

In May 1790, after having been some time confined by a severe fit of the gout, the symptoms abated, and he was thought in a fair way of recovery, appeared remarkably cheerful, and supped and passed the evening in the room set apart for the professors and fellows. Between the hours of ten and eleven he sunk in his chair; his surrounding friends thought him only dosing, but on their approach they found that he was struck with the palsy, and quite dead on one side. He was immediately conveyed to his chamber, and continued insensible till his death, on Friday, in the sixty-second year of his age. His remains were interred in the chapel of Trinity college, with all the honours due to his official character.

The year after his death a new edition of his poetical works was printed, including the pieces which had been omitted in the former of 1777, and the new year and birth-day odes for 1786, 1787, and 1788. They were afterwards reprinted from the edition of 1791, with his birth-day odes for 1789 and 1790, and sonnets in imitation of Shakspeare, omitted in former editions.

The character of Warton is thus described in a contemporary publication:—"To his friends he was endeared by his simple, open, and friendly manners; to the university of Oxford by his long residence and many services; and to the public by the valuable additions which have been made by his talents to English poetry, antiquities, and criticism. His mind was more fraught with wit and mirth than his outward appearance promised. His person was unwieldy and ponderous, and his countenance somewhat inert, but the fascination of his converse was wonderful. He was the delight of the jovial Attic board, anniversaries, music meetings, &c., and possessed beyond most men the art of communicating variety to the dull sameness of an Oxford life. With eminent abilities and scholastic accomplishments he united those conciliatory talents, that amiable sociability of manners, which could, to the claim of respect for the author, add that of esteem for the man. He was a liberal scholar, an agreeable companion, a warm philanthropist, a disinterested Christian, and an amiable man." "His social qualities," says a writer in the "*Gentleman's Magazine*" for 1790, "had long endeared him to the members of his own society, among whom he constantly resided. The brilliancy of his wit, the solidity of his judgment, and the affability of his temper, gave to all who had the happiness of his acquaintance the most pungent regret for his irreparable loss. His literary productions have rendered him peculiarly eminent as an annotator, a biographer, an antiquary, and a poet; and he may be deservedly considered as the ornament, not only of the university, but of the literary



world at large. Such, indeed, was the vigour of his mind, the classical purity of his taste, and the extent and variety of his learning, that his memory will be for ever revered as a profound scholar and a man of true genius. Learning must deplore him as one of her best and most valuable ornaments."

We cannot close the life of this poet without giving a specimen of his style as a poet. It is from his ode "On the Approach of Summer:"—

"Thee, April blithe, as long of yore,  
Bermuda's lawns he frolick'd o'er,  
With musky nectar-trickling wing  
(In the new world's first dawning spring),  
To gather balm of choicest dews,  
And patterns fair of various hues,  
With which to paint, in changeful dye,  
The youthful earth's embroidery;  
To cull the essence of rich smells  
In which to dip his new-horn bells:  
Thee, as he skim'd with pinions fleet,  
He found an infant, smiling sweet:  
Where a tall citron's shade embrown'd  
The soft lap of the fragrant ground.  
There on an amaranthine bed  
Thee with rare nectarine juice he fed;  
Till soon, beneath his forming care,  
You bloom'd a goddess debonair;  
And then he gave the blessed isle  
Aye to be sway'd beneath thy smile;  
There plac'd thy green and grassy shrine,  
With myrtle bower'd and jessamine;  
And to thy care the task assign'd  
With quick'ning hand, and nurture kind,  
His roseat infant-births to rear,  
Till Autumn's mellowing reign appear.  
Haste thee, nymph! and, hand in hand,  
With thee lead a buxom band;  
Bring fantastic-footed Joy,  
With Sport, that yellow-tressed boy.  
Leisure, that through the balmy sky  
Chases a crimson butterfly.  
Bring Health that loves in early dawn  
To meet the milk-maid on the lawn;  
Bring Pleasure, rural nymph, and Peace,  
Meek, cottage-loving shepherdess!  
And that sweet stripling, Zephyr, bring,  
Light, and for ever on the wing.  
Bring the dear muse, that loves to lean  
On river-margins, mossy green.  
But who is she that bears thy train,  
Pacing light the velvet plain?  
The pale pink binds her auburn hair;  
Her tresses flow with pastoral air;  
'Tis May, the grace—confest she stands  
By branch of hawthorn in her hands!  
Lo! near her trip the lightsome dews,  
Their wings all ting'd in Iris-hues;  
With whom the pow'rs of Flora play,  
And paint with pansies all the way.  
Oft when thy season, sweetest queen,  
Has dress'd the groves in liv'ry green;  
When in each fair and fertile field  
Beauty begins her bower to build;  
While evening, veil'd in shadowa brown,  
Puts her matron-mantle on,  
And mists in spreading streams convey  
More fresh the fumes of new-shorn hay;  
Then, goddess, guide my pilgrim feet  
Contemplation hoar to meet,  
As slow he winds, in museful mood,  
Near the rush'd marge of Cherwell's flood;  
Or o'er old Avon's magic edge,  
Whence Shakspeare cull'd the spiky sedge,  
All playful yet, in years unripe,  
To frame a shrill and simple pipe.  
There, through the dusk but dimly seen,  
Sweet ev'ning objects intervene:  
His wattled cotes the shepherd plants,  
Beneath her elm the milk-maid chanted;  
The woodman, speeding home, awhile  
Rests him at a shady stile."

WASHINGTON, GEORGE.—This celebrated North American was born in February 1732, in Westmoreland county, Virginia. He received but a limited education, but at the age of nineteen he was appointed one of the adjutants-general of his native state, with the additional rank of major soon afterwards. The plenipotentiaries who framed the treaty of Aix la Chapelle, by leaving the boundaries of the

British and French territories in North America unfixed, had sown the seeds of a new war at the moment when they concluded a peace. The limits of Canada and Louisiana furnished a motive, or a pretext, for one of the most successful but one of the most bloody and wasteful wars in which Great Britain had ever been engaged. In the disputes which arose between the French and English officers on this subject, Major Washington was employed by the governor of Virginia in a negotiation with the French governor of Fort du Quesne (now Pittsburgh), who threatened the English frontiers with a body of French and their Indian allies. He succeeded in averting the invasion; but hostilities becoming inevitable, he was in the following year appointed lieutenant-colonel of a regiment raised by the colony for its own defence, to the command of which he soon after succeeded.

At the breaking out of the revolutionary war in America he joined the cause of independence. To detail his conduct in the years which followed would be to relate the history of the American war. It may be said generally, that within a very short period after the declaration of independence the affairs of America were in a condition so desperate, that perhaps nothing but the peculiar character of Washington's genius could have retrieved them. Activity is the policy of invaders, and in the field of battle the superiority of a disciplined army is displayed. But delay was the wisdom of a country defended by undisciplined soldiers against an enemy who must be more exhausted by time than he could be weakened by defeat. It required the consummate prudence, the calm wisdom, the inflexible firmness, the moderate and well-balanced temper of Washington, to embrace such a plan of policy, and to persevere in it; to resist the temptations of enterprise; to fix the confidence of his soldiers without the attraction of victory; to support the spirit of the army and the people amidst those slow and cautious plans of defensive warfare which are more dispiriting than defeat itself; to restrain his own ambition and the impetuosity of his troops; to endure temporary obscurity for the salvation of his country, and for the attainment of solid and immortal glory; and to suffer even temporary reproach and obloquy, supported by the approbation of his own conscience and the applause of that small number of wise men whose praise is an earnest of the admiration and gratitude of posterity. Victorious generals easily acquire the confidence of their army. Theirs, however, is a confidence in the fortune of their general. That of Washington's was a confidence in his wisdom. Victory gives spirit to cowards, and even the agitations of defeat sometimes impart a courage of despair. Courage is inspired by success, and it may be stimulated to desperate exertion even by calamity, but it is generally palsied by inactivity. A system of cautious defence is the severest trial of human fortitude. By this test the firmness of Washington was tried. It must not, however, be concealed that some of the British commanders gave him advantages which he surely did not expect; and it has been thought that more than once they had it in their power to annihilate his army, merely by following up their victories. The issue of the contest is, however, well known.

The conclusion of the American war permitted Washington to return to those domestic scenes from which nothing but a sense of duty seems to have had

the power to draw him. But he was not allowed long to enjoy this privacy. One of their own writers tells us that the whole system of paper money was a system of public and private frauds. In this state of things, which threatened the dissolution of morality and government, good men saw the necessity of concentrating and invigorating the supreme authority. Under the influence of this conviction a convention of delegates was assembled at Philadelphia, which strengthened the bands of the federal union, and bestowed on congress those powers which were necessary for the purposes of good government. Washington was the president of this convention, as he, in three years after, was elected president of the United States of America, under what was called "The New Constitution," though it ought to have been called a reform of the republican government, as that republican government itself was only a reform of the ancient colonial constitution under the British crown. None of these changes extended so far as an attempt to new-model the whole social and political system.

Events occurred during his chief magistracy which convulsed the whole political world, and which tried most severely his moderation and prudence. The French revolution took place. Both friends and enemies have agreed in stating that Washington, from the beginning of that revolution, had no great confidence in its beneficial operation. He must indeed have desired the abolition of despotism, but he is not to be called the enemy of liberty if he dreaded the substitution of a more oppressive despotism. It is extremely probable that his wary and practical understanding, instructed by the experience of popular commotions, augured little good from the daring speculations of inexperienced visionaries. The progress of the French revolution was not adapted to cure his distrust. But whatever might be his private feelings of repugnance and horror, his public conduct was influenced only by his public duties. As a virtuous man he must have abhorred the system of crimes which was established in France. But as the first magistrate of the American commonwealth, he was bound only to consider how far the interest and safety of the people whom he governed were affected by the conduct of France. He saw that it was wise and necessary for America to preserve a good understanding and a beneficial intercourse with that great country, in whatever manner she was governed, as long as she abstained from committing injury against the United States. Guided by this just and simple principle, uninfluenced by the abhorrence of crimes which he felt, he received Mr. Genet, the minister of the French republic, and was soon shocked by the outrages which that minister committed, or instigated, or countenanced, against the American government. The conduct of Washington was a model of firm and dignified moderation. Insults were offered to his authority in official papers, in anonymous libels by incendiary declaimers, and by tumultuous meetings. The law of nations was trampled under foot. His confidential ministers were seduced to betray him, and the deluded populace were so inflamed by the arts of their enemies that they broke out into insurrection. No vexation, however galling, could disturb the tranquillity of his mind, or make him deviate from the policy which his situation prescribed. With a more confirmed authority, and at the head of a longer established govern-

ment, he might perhaps have thought greater vigour justifiable. But in his circumstances he was sensible that the nerves of authority were not strong enough to bear being strained. Persuasion, always the most desirable instrument of government, was in his case the safest; yet he never over-passed the line which separates concession from meanness. He reached the utmost limits of moderation without being betrayed into pusillanimity. During this turbulent period he was re-elected to the office of president of the United States, which he held from April 1789 till September 1796.

The resignation of Washington in 1796 was certainly a measure of prudence, but it may be doubted whether it was beneficial for his country, in the then unsettled state of public affairs. When he retired, he published a valedictory address to his countrymen, as he had before done when he quitted the command of the army in 1783. In these compositions the whole heart and soul of Washington are laid open. Other state papers have, perhaps, shown more spirit and dignity, more eloquence, greater force of genius, and a more enlarged comprehension of mind; but none ever displayed more simplicity and ingenuousness, more moderation and sobriety, more good sense, more prudence, more honesty, more earnest affection for his country and for mankind, more profound reverence for virtue and religion, more ardent wishes for the happiness of his fellow-creatures, and more just and rational views of the means which alone can effectually promote that happiness.

From his resignation till the month of July 1798, he lived in retirement at Mount Vernon. At this latter period it became necessary for the United States to arm. They had endured, with a patience of which there is no example in the history of states, all the contumely and wrong which successive administrations in France had heaped upon them, and the United States resolved to arm by land and sea. The command of the army was bestowed on General Washington, which he accepted. In this office he continued during the short period of his life which still remained. On Thursday, the 12th December, 1799, he was seized with an inflammation in his throat, which became considerably worse the next day; and of which, notwithstanding the efforts of his physicians, he died on Saturday, the 14th December, 1799, in the sixty-eighth year of his age, and in the twenty-third year of the independence of the United States, of which he may be considered as the founder.

WATSON, RICHARD, an English prelate, who was a native of Westmoreland, where he was born in 1737. He was educated at Trinity college, Cambridge, and subsequently entered holy orders. He paid great attention to the science of chemistry, which he much improved. His rise in the church was not rapid till the death of Dr. Shipley, when he was raised to the bishopric of St. Asaph. He was the author of several valuable theological works, one of which was his celebrated "Apology for the Bible." His death took place, at his beautiful seat of Calgarth Park, in July 1816.

WATT, JAMES.—This great improver of the steam engine commenced his career in humble life. He was born at Greenock in 1736, and brought up to the occupation of a mathematical instrument maker. After making many important improvements in machinery he in 1774 quitted Glasgow, where he had previously resided, and settled in the



neighbourhood of Birmingham, where he entered into partnership with Mr. Boulton. After acquiring an immense fortune, and receiving many distinguished honorary distinctions, he died in 1819. The people of this country have not been ungrateful to the memory of the great improver of the steam engine. A bronze statue has been erected by subscription at Glasgow; another, of white marble, has been placed in the Hunterian museum in the same large commercial town; and a third, also of white marble, was executed by Chantrey for Westminster Abbey.

**WATTS, ISAAC.**—This celebrated divine was born on the 7th of July, 1674, at Southampton, where his father kept a boarding school. He was the eldest of nine children, and was from his infancy distinguished for his love of theological learning. In 1690 he was sent to the academy of Mr. Rowe in London, where he remained till he was twenty years of age. After this he left the academy, and spent two years in study and devotion at the house of his father, who had the happiness indulged to few parents, of living to see his son eminent for literature and venerable for piety.



He then passed some time with Sir John Hartopp as domestic tutor to his son, and in that time particularly devoted himself to the study of the Scriptures; and being chosen assistant to Dr. Chauncey, preached the first time on the birth-day that completed his twenty-fourth year. In about three years after he succeeded Dr. Chauncey, but, soon after his entrance on his charge, he was seized by a dangerous illness, from which he was with difficulty recovered.

This illness drew the attention of Sir Thomas Abney, who received him into his house; where, with a constancy of friendship and uniformity of conduct not often to be found, he was treated for thirty-six years with all the kindness that friendship could prompt, and all the attention that respect could dictate. Sir Thomas died about eight years afterwards, but he continued with the lady and her daughters to the end of his life. From the time of his reception into this family his life was only varied by successive publications.

He was one of the first authors that taught the

dissenters to court attention by the graces of language. Whatever they had among them before, whether of learning or acuteness, was commonly obscured and blunted by coarseness and inelegance of style. He showed them that zeal and purity might be expressed and enforced by polished diction. He continued to the end of his life the teacher of a congregation, and no reader of his works can doubt his fidelity or diligence.

In 1728 he received from Edinburgh and Aberdeen an unsolicited diploma, by which he became a doctor of divinity. After this event he continued many years to study and to preach, and to do good by his instruction and example; till at last the infirmities of age disabled him from the more laborious part of his ministerial functions, and being no longer capable of public duty, he offered to remit the salary appendant to it; but his congregation would not accept the resignation.

By degrees his weakness increased, and at last confined him to his chamber and his bed, where he expired, without pain, in November 1748, in the seventy-fifth year of his age.

The works of Dr. Watts were, sometime after his death, published in six volumes. The principal of them are his "Logic" and "Improvement of the Mind;" but, in point of popularity, his Psalms and Hymns far exceed the others.

**WEBBE, SAMUEL**, a distinguished musician, who was born in 1740. He was originally apprenticed to a cabinet-maker, but, when he had completed his apprenticeship, turned his attention entirely to music, which profession he followed to the time of his death in 1816.

**WEBER, CARL MARIA VON.**—This distinguished musician was born in Holstein at the close of 1786. His father, who was a man of property, gave him a good education, and he studied music under Heuschkel. He made some improvements in lithography, which for a time took his attention from music, but he returned to it with new ardour in 1800.

From 1813 to 1816 he was director of the opera at Prague. His labours in that capacity are represented to have been unceasing; he found confusion and mismanagement; he left order and regularity. Whilst there he composed an opera called "*Preciosa, or the Gipsy Girl*," and his great cantata, "*Kampf und Sieg*" (Battle and Victory), in honour of the battle of Waterloo. In 1821 he obtained the permission of his sovereign to produce the celebrated "*Der Freischutz*" at Berlin, where it was accordingly performed for the first time on the 21st of June in that year. The reception it met with was the most enthusiastic that can be imagined. Since the production of Mozart's "*Zauberflöte*," no German opera has obtained such universal applause. Vienna, Dresden, Munich, and Stutgard, soon ratified the decision of the Berlin audience, and Weber was at once elevated above all his German contemporaries. The proud eminence which he had so ardently sought, and for which he had so laboriously, so indefatigably studied, was at last obtained; the musical reputation of his country was vindicated, and his genius achieved the distinction it so richly merited.

His next opera was "*Euryanthe*," which was produced at Vienna, on the 25th of October, 1823. The success it met with on its first representation was certainly not commensurate with the reputation

he had obtained. The great success of "Der Freischütz" on the continent, induced the proprietors of the English Opera house to produce it upon their stage during the summer of 1824, when it was received with a success which must be fresh in the recollection of every one. It was performed night after night during the greater part of the season, and upon the opening of the winter theatres was produced at both of them. The proprietors of Covent Garden theatre, anxious to secure a musician of such unquestionable ability, invited him to visit England, and compose an opera for the English stage. The offer was accepted; and early in the year 1826, although then labouring under a severe pulmonary affection, he arrived in London to fulfil his engagement. His first public appearance was on the 9th of March, when he met with a reception which did honour as well to the "mighty master" as to the people who had been delighted by the efforts of his genius. The modest and unassuming Weber shrunk from the enthusiastic plaudits with which he was received, and endeavoured to transfer to the performers the unanimous and overwhelming approbation which the audience intended for himself.

On the 12th of April, the new opera, which he had written expressly for performance in this country, was produced at Covent Garden theatre, Weber himself presiding in the orchestra. The plot is founded upon an old French romance, the incidents of which furnished Wieland, the German poet, with the foundation of his poem "Oberon," which is also the title given to the new opera. This opera closed Weber's labours, with the exception of a song from Moore's "Lalla Rookh," commencing, "From Chindara's warbling fount I come;" to which he composed the music for Miss Stephens. The disorder under which he laboured upon his arrival in England continued to increase, aided perhaps by the variations of our climate, and the excitement of composition; both of which, without doubt, operated very perniciously upon a frame already debilitated. He became anxious to return to his native country, in which he had left his wife and two children; and though his friends were apprehensive that a removal was impossible, Wednesday, the 7th of June, was fixed for the attempt. The prospect of a return home seemed to animate him, and his continued cheerfulness banished the thought of any immediate danger; but Providence had destined that a foreign country should be honoured with the custody of his remains. On Friday, the 3rd of June, 1826, the symptoms of his disorder assumed somewhat of an alarming appearance; he was obliged to keep his room, but still immediate dissolution was not apprehended. On Sunday evening, the 5th, he was left at eleven o'clock, in good spirits, and at seven the next morning was found dead upon his pillow, his head resting upon his hand, as though he had passed from life without a struggle.

WEDGWOOD, JOSIAH, a manufacturer of pottery, who materially improved the art in this country. He was born in 1730, and obtained his first patent about thirty-six years afterwards. He built a village called Etruria, in Staffordshire, where he carried on his business and produced the most costly works of art. Mr. Wedgwood died January 3rd, 1795.

WEEVER, JOHN, an industrious antiquary, who was born in 1576, and educated at Cambridge. He

is principally known by his work on "Ancient Funeral Monuments." Mr. Weever died in 1632.

WELLS, EDWARD, a theological writer, who was born at Corsham, in Wiltshire, in 1662. He was educated at Westminster, and ultimately proceeded to Oxford, where he obtained the rank of D.D. Having been presented with the living of Cotesbach, he entered warmly into controversial divinity; but his work "On the Geography of the Holy Scriptures" has been most admired. He died in 1727.

WERNER, ABRAHAM GOTTLÖB, a celebrated German mineralogist, who was born in 1750. He early in life published a work on the external characters of minerals, which he made the basis of a new system, and in 1780 produced a translation of Cronstadt's "Mineralogy." From this period he was incessantly engaged in natural history pursuits till the time of his death, which occurred in 1817.

WESLEY, JOHN.—This celebrated founder of the most numerous division of the English methodists, was born on the 17th of June, 1703. He was the second son of the Rev. Samuel Wesley, rector of Epworth in Lincolnshire. Although his father was a man of considerable literary attainments, being known to the public as the author of various works in verse, it was to his mother, a woman of a much more zealous and active character than her husband, that Wesley was chiefly indebted for his early education, and probably also for the seeds of many of his distinguished mental habits. After receiving a systematic elementary tuition from his mother, John Wesley was sent to the Charter House, from whence he removed, at the usual time, to Christ Church college, Oxford. Here he distinguished himself greatly by his diligence and success as a student, showing from the first, in the distribution of his time, the same punctual and persevering regard to method by means of which he mainly achieved all the greater objects of his life. The reading of some religious works, and especially of Law's "Serious Call," awakened in him a strong spirit of religious fervour; and he formed that association with a number of his college acquaintances, of similar views and feelings, to which, from the punctilious regularity of the members in their devotions and general demeanour, the epithet of "methodists" was given as a name of reproach by the wits of the university. As has happened in other cases, the objects of the intended satire were much too earnest in the views they had adopted to feel or to regard any point of ridicule which it might be supposed to possess, and frankly adopted the nickname thus bestowed upon them by their opponents as their proper designation. Among their number, besides Wesley, was the afterwards equally celebrated George Whitefield. We cannot here attempt to pursue minutely the remainder of the course of Wesley's busy life. Suffice it to say, that having commenced his public labours as a religious teacher in the newly-formed colony of Georgia in America, in the year 1735, he pursued for some time a course of almost constant journeying and preaching among the Indians.

During his voyage to Georgia he had met with a company of Moravians, with whose behaviour he was greatly delighted, and on his return to England he met with a new company who had just arrived from Germany. From them he seems to have learned some of his peculiar doctrines, particularly instantaneous conversion, and assurance of pardon for sin.



These discoveries made him desirous to go to the fountain-head of such, and accordingly he went to Germany and visited the settlements of the Moravians. In 1738 he returned to London and began with great diligence to preach the doctrine which he had just learned. In his "Journals" he records the whole progress of his ministry. Great success attended his preaching, and yet some are said to have been "born again" in a higher sense, and some only in a lower. But in this anomalous spirit he was called on to assist Mr. Whitefield, who had begun his career of field-preaching at Bristol, and was now about to return to Georgia. Mr. Wesley trod in Whitefield's irregular steps at Bristol; though he confesses that he had been so tenacious of decency and order that he should have thought the saving of souls almost a sin if not done in a church.

The multitudes which attended the preaching of Wesley were great, though not so great as those which had flocked to Whitefield; but the sudden impressions, loud cries, and groans of the hearers, were far greater than any thing we find recorded in the life of Whitefield. It was in the neighbourhood of Bristol that the first regular society of methodists was formed, in May 1739, and laid the foundation of that unlimited power which Wesley afterwards exercised over the whole sect. The direction of the building at Kingswood was first committed by him to eleven seoffees of his own nomination. But for various reasons urged by his friends, this arrangement was changed. One of those reasons, he says himself, "was enough, viz. that such seoffees would always have it in their power to controul me, and if I preached not as they liked, to turn me out of the room I had built." He therefore took the whole management into his own hands; and this precedent he ever after followed, so that from time to time the whole of the numerous meeting-houses belonging to the methodists were either vested in him, or in trustees who were bound to admit him and such other preachers as he should appoint into the pulpits. Whitefield was one of those who advised this plan in the case of the Kingswood meeting, and was himself afterwards excluded from this very pulpit. Whitefield and Wesley had run their course together in amity, but on the return of the former from America, in 1741, a breach took place between them, both of them having now become more decided in their principles. Whitefield was a Calvinist, and Wesley an Arminian. "You and I," said Whitefield, "preach a different gospel;" and after some unavailing struggles, principally on the part of their friends, to bring about a reconciliation, they finally parted, and from this time formed two sects, different in their form as well as principles, for Whitefield seems to have trusted entirely to the power of his doctrines to bring congregations and make converts, while Wesley had already begun and soon perfected a gigantic system of connexion of which his personal influence was the sole mover.

There are few parts of Mr. Wesley's system that have been more admired as a trick of human policy than his perpetually changing the situations of his preachers, that they might neither, by a longer stay, become more agreeable, or disagreeable to their flock, than the great mover of all wished. The people felt this as a gratification of their love of variety; but it had a more important object, in perpetuating the power of the founder. The first of these conferences

was held in 1744, and Mr. Wesley lived to preside at forty-seven of them. In order to form the numerous societies of which the methodists consist, Mr. Wesley's labours as a preacher are without precedent. During the fifty years which compose his itinerant life, he travelled about 4,500 miles every year, one year with another, which amount, in the above space of time, to 225,000 miles. It had been impossible for him to perform this almost incredible degree of labour without great punctuality and care in the management of his time. He had stated hours for every purpose, and his only relaxation was a change of employment. For fifty-two years, or upwards, he generally delivered two, frequently three or four, sermons in a day. But calculating at two sermons a day, and allowing, as one of his biographers has done, fifty annually for extraordinary occasions, the whole number during this period will be 40,560. At first it has been supposed that Mr. Wesley's intention was to revive a religious spirit with the aid of regular clergymen; but he soon found it impossible to find a number sufficient for the extensive design he had formed. He therefore, although at first with some reluctance, employed laymen to preach, who soon became numerous enough to carry on his purpose. Ordination he long hesitated to grant, but at length the importunities of his coadjutors overcame his scruples, and he consented to give orders in imitation of the church of England. There were, however, but few things in which he gave way during what may be termed his reign. His most elaborate and impartial biographer, Dr. Whitehead, allows, that "During the time that Mr. Wesley, strictly and properly speaking, governed the societies, his power was absolute. There were no rights, no privileges, no offices of power or influence, but what were created or sanctioned by him; nor could any persons hold them except during his pleasure. The whole system of methodism, like a great and complicated machine, was formed under his direction, and his will gave motion to all its parts, and turned it this way or that, as he thought proper." To Mr. Wesley's other labours we may add his many controversial tracts against the Bishops Lavington and Warburton, Drs. Middleton, Free, and Taylor, Hall, Toplady, &c. and his other works, on various subjects of divinity, ecclesiastical history, sermons, biography, &c., which were printed together in 1774. These and his other labours he continued to almost the last of a very long life. He died at his house in the City Road on the 2nd of March, 1791, in the eighty-eighth year of his age.

WEST, BENJAMIN, a distinguished American painter, who was born in 1738. In his seventh year he delineated a portrait of a sleeping child, and was soon enabled to copy almost all the natural objects that surrounded him. At the age of sixteen young West practised the art of portraiture professionally, and met with full employment. His prices were two guineas and a half per head, and five guineas for half-lengths; but he did not confine himself entirely to these, for he copied a St. Ignatius. The Trial of Susannah, an original work, was also undertaken by him, and in this, as in the Death of Socrates, the principal figures were carefully copied from living models. Young West now determined to visit the classical shores of Italy, in order to extend his views, promote his taste, and obtain a knowledge of all that had been effected by the great masters.

He accordingly embarked in 1760 on board a vessel destined for Leghorn, after which he immediately proceeded to Rome, which he entered on the 10th of July, 1760.

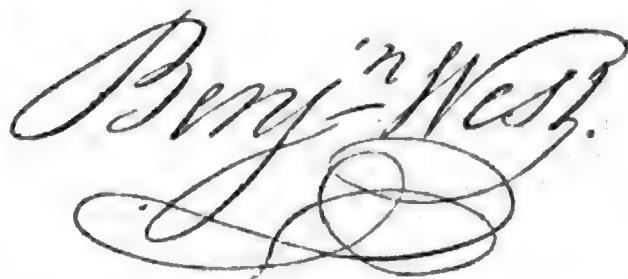
Having passed through Savoy into France he resided some time in Paris. Mr. West at length arrived in England on the 20th of August, 1763, and here, after due consideration, he determined to settle. His first excursion was to Hampton Court; and he afterwards inspected the collections of art at Stourhead, Fonthill, and Wilton House. On his return he visited Sir Joshua Reynolds; and he also formed an acquaintance with Mr. Richard Wilson, the celebrated landscape painter.

Mr. West soon acquired the patronage of his majesty George III., and he was frequently invited to spend the evening at Buckingham House, where he generally remained, conversing on the best means of promoting the study of the fine arts in this kingdom. It was in these conversations that the plan of the royal academy was first canvassed and digested. When the scheme was fully concocted Reynolds was declared president, and the whole completed on the 10th of December, 1768. The approbation which Regulus received at the first exhibition, gratified the royal patron in no small degree, who now determined to give Mr. West still further marks of his princely encouragement. Accordingly he commanded him to paint another picture, the subject of which was Hamilcar making his son Hannibal swear implacable enmity against the Romans. Mr. West had now finished his *Death of Wolfe*, and was the first painter of his time who exhibited modern heroes in coats, breeches, and cocked hats. On the death of Sir Joshua Reynolds in 1791, Mr. West was unanimously elected president of the royal academy, a choice immediately confirmed by the king. His first discourse was merely complimentary, but he afterwards delivered several orations on the principles of painting and sculpture, of embellishments and architecture, on the taste of the ancients, on the errors of the moderns, and on composition in general.

During the peace of Amiens the president visited Paris, for the express purpose of contemplating the noble series of statues and pictures contained in the splendid galleries of the Louvre. On this occasion he obtained a distinguished reception, not only from the French artists, but the French government. The honours paid to Mr. West in France appear to have given umbrage in England, and Mr. Wyatt, at the next election, was seated in the president's chair; but in due time our worthy and respectable artist was restored to his former seat in the academy, with the approbation of all. Another affair of still greater moment occurred in 1801, when the court was at Weymouth; for the queen sent him directions by Mr. Wyatt, to suspend all the pictures then painting for his majesty's chapel at Windsor until further orders. He was thus, in a single moment, deprived of that honourable provision which was to support his declining years, as well as to dignify his increasing fame. A very able letter, addressed, but never delivered, to the king, was now written; he, however, soon found means to obtain a private audience at Windsor, on the conclusion of which his majesty was most graciously pleased to say,—“Go on with your work, West; go on with the pictures, and I will take care of you.” This proved his last personal intercourse with the monarch; and he con-

tinued to execute the pictures, and receive the usual quarterly payments, until his majesty's final superannuation, when, without any previous intimation, he was informed that these pecuniary resources had been stopped.

Having thus lost the royal patronage the president determined to appeal to the public; and the appeal was not made in vain. The several large pictures now painted by him were exhibited with great éclat, and proved highly productive. The British institution presented him with a sum of three thousand guineas for the celebrated composition of *Christ Healing the Sick*, while a copy, gratuitously transmitted by him to the hospital at Philadelphia, actually enabled the committee to enlarge the building for the reception of no less than thirty additional patients. The death of Mrs. West, on the 10th of December, 1817, proved a melancholy event in the life of our artist. After an union of more than half a century she was snatched away, at a period when his own health began to decline, and death itself was but too truly anticipated by his friends at no very distant period. Accordingly, on the 10th of March, 1820, this great painter expired, without a struggle, at his house in Newman Street. His body was afterwards transferred to one of the saloons of the royal academy, and interred, with great funeral pomp, in St. Paul's cathedral. This ceremony was rendered more august, not only by the presence of nearly all the academicians and students, but also by the attendance of some of the most distinguished individuals in the kingdom. :



WHARTON, HENRY, an English divine of great abilities, who was born in 1664, at Worstead, in Norfolk. He was educated by his father. In 1679 he was admitted into Caius college, Cambridge, where he took a bachelor of arts degree in 1683, and resided in the college till 1686, when he left it and went to Dr. Cave, whom he assisted in compiling his “*Historia Literaria*.” In 1687 he was ordained deacon, and the same year was made master of arts. In 1688 he distinguished himself by publishing “*A Treatise of the Celibacy of the Clergy*, wherein its Rise and Progress are historically considered.” The same year he was presented by Archbishop Sancroft with a licence to preach through the whole province of Canterbury. The vicarage of Minster, in the isle of Thanet, in the meantime became vacant, and afterwards the rectory of Chart-ham, to both of which he was collated in 1689. In 1692 he published “*A Defence of Pluralities* ;” and the same year was printed, in two volumes, folio, his “*Anglia Sacra, sive Collectio Historiarum, partim Antiquitatis partim recenter Scriptarum, de Archiepiscopis et Episcopis Angliæ, a Prima Fidei Christianæ Susceptione ad Annum MDXL*.” In 1693 he published “*Bedæ Venerabilis Opera quædam Theologica, nunc pri-*



mun edita; nec non Historica antea semel edita;" and the same year, "A Specimen of Some Errors and Defects in the 'History of the Reformation of the Church of England, written by Gilbert Burnet.'" In the answer to this, addressed by way of letter to the bishop of Lichfield and Coventry, Dr. Burnet observes that, "he had not seen any one thing relating to his history which had pleased him so much as this specimen. It is plain," says he, "that here is a writer who has considered those times and that matter with much application, and that he is a master of this subject. He has the art of writing skilfully; and, how much soever he may be wanting in a Christian temper, and in the decency that one who owns himself of our communion owed to the station I hold in it, yet, in other respects he seems to be a very valuable man, so valuable that I cannot, without a very sensible regret, see such parts and such industry like to be soured and spoiled with so ill a temper." The summer before he died he went to Bath, and found some benefit from the waters there; but, on his return to Canterbury, he died in March 1694.

WHISTON, WILLIAM, an English divine and geologist, who was born in 1667. He was educated at Cambridge, and in 1696 produced his "Theory of the Earth;" and four years afterwards was appointed professor of mathematics; but he was ultimately expelled for holding heterodox notions. Besides a variety of original productions, he published a translation of Josephus. This eccentric scholar died in 1752.

WHITAKER, THOMAS DUNHAM, a learned antiquary, who was born in 1759. He early in life devoted himself to topographical pursuits, and published many works in that branch of literature. His "History of Yorkshire" is most admired. Dr. Whitaker died in 1821.

WHITAKER, JOHN, an English divine and antiquary, who was born in 1735. He published a "History of Manchester," and other works of a similar character; but his "Mary, Queen of Scots," published in 1787, excited the most attention. He died in 1808.

WHITE, HENRY KIRKE, a clever English poet, who was born in 1785, and originally intended for a mechanical trade, but some friends having discovered his high poetical genius, he received the rudiments of a good education, and was ultimately articled to an attorney. In 1803 he published a volume of poems, and in the following year went to Cambridge. He frequently at this time studied fourteen hours a day; the progress which he made in twelve months was indeed astonishing; for when he went to Cambridge he soon became as much distinguished for his classical knowledge as his genius; but the seeds of death were in him, and the place to which he had so long looked with hope, served unhappily as a hot-house to ripen them. During his first term one of the university scholarships became vacant, and Henry, young as he was in college, and almost self-taught, was advised by those who were best able to estimate his chance of success, to offer himself as a competitor for it. He passed the whole term in preparing for this, but his strength sunk under the intenseness of his studies, and he was compelled to decline; and this was not the only misfortune. The general college examination came on; he was utterly unprepared to meet it, and believed that a failure here would have ruined his prospects for ever. He had only about a fortnight to read what other men had been the whole

term reading. Once more he exerted himself beyond what his shattered health could bear; the disorder returned, and he went to his tutor, Mr. Catton, with tears in his eyes, and told him that he could not go into the hall to be examined. Mr. Catton, however, thought his success here of so much importance that he exhorted him, with all possible earnestness, to hold out the six days of the examination. Strong medicines were given him to enable him to support it, and he was pronounced the first man of his year. But life was the price which he was to pay for such honours as this. As he succeeded in gaining approbation he became farther stimulated to studious exertions far beyond his strength, and when he returned to college in 1806 he was no longer a subject for medicine. His mind also was worn out, and it was the opinion of his medical attendants, that, if he had recovered, his intellect would have been affected. In this state he died, October 19th, 1806, in the twenty-first year of his age.

WHITE, GILBERT, a distinguished divine, who is best known by his "Natural History of Selborne," a work of great merit, and for which there is a continually increasing demand. He was born in 1730, and, after a close attention to the duties of his station as a clergyman for many years, died at a mature age in 1793.

WHITEFIELD, GEORGE. — This celebrated preacher was the founder of the Calvinistic methodists. He was born at Gloucester in 1714, and received the rudiments of his education in his native town, where his mother kept an inn. At the age of eighteen he was sent to Oxford, and while there, became acquainted with the Wesleys, and joined the society they had formed, which procured them the name of methodists. Like them, Whitefield, who had been of a serious turn in his early days, began now to live by rule, and to improve every moment of his time. He received the communion every Sunday, visited the sick and the prisoners in gaol, and reached the poor; and he shared in the obloquy which this conduct brought upon his brethren. In the mean time he became a prey to melancholy, which was augmented by excessive bodily austerities; and at last, in consequence of reading some mystic writers, he was led to imagine that the best method he could take, was to shut himself up in his study till he had perfectly mortified his own will, and was enabled to do good without any mixture of corrupt motives. From this, however, he recovered, returned to society, and, we may suppose, was not neglectful of his studies; for when only twenty-one years of age he was sent for by Dr. Benson, bishop of Gloucester, who told him that though he had purposed to ordain none under twenty-three, yet he should reckon it his duty to ordain him whenever he applied. He was accordingly admitted to deacon's orders at Gloucester, in June 1736, and the Sunday following preached his first sermon in the church of St. Mary de Crypt.

The week following he returned to Oxford, and took his bachelor's degree in arts, soon after which he was invited to London to officiate at the chapel of the Tower. He preached also at various other places, and while here letters came from the Wesleys at Georgia, which made him desirous to join them, but he was not yet quite clear as to this being his duty. He afterwards supplied a curacy at Dummer, in Hampshire, and being at length convinced that it was his duty to go to Georgia, he went in 1737 to take leave

of his friends in Gloucester, and then set out for London. On the last of December he set sail, and arrived at Savannah in May 1738, where he remained until August. One of the earliest plans which occupied his attention, was the projection of an orphan-house, for which he determined to raise contributions in England, and accordingly embarked in September, and landed at Limerick in Ireland. There he was received kindly by Bishop Burscough, Dr. Delany, Bishop Rundle, and Archbishop Bolton. In the beginning of December he arrived in London, where the trustees of the colony of Georgia expressed their satisfaction at the accounts sent to them of his conduct, and presented him to the living of Savannah (though he insisted upon having no salary), and granted him five hundred acres of land for his intended orphan-house, to collect money for which, together with taking orders, were the chief motives of his returning to England so soon. In the beginning of January 1739 he was ordained at Christ Church, Oxford, by Bishop Benson, and on the following Sunday resumed his preaching in London; and now the vast crowds which attended first suggested to him the thought of preaching in the open air; but he did not begin the practice until he went to Bristol, when, finding the churches denied to him, he preached on a hill at Kingswood to the colliers, and after he had repeated this three or four times, his congregation is said to have amounted to near twenty thousand. That any human voice could be heard by such a number is improbable, but that in time he was enabled to civilize the greater part of these colliers has never been denied. After this he preached often in the open air in the vicinity of London, particularly in Moorfields and on Kennington Common, and made excursions into various parts of the country, where he received contributions for his orphan-house in Georgia.

In August he embarked again for America, and landed in Pennsylvania in October. Afterwards he went through that province, the Jerseys, New York, and back again to Maryland, Virginia, North and South Carolina, preaching everywhere to immense congregations, and in the beginning of January 1740 arrived at Savannah, where he founded, and in a great measure established, his orphan-house by the name of Bethesda. He then took another extensive tour through America, and returned to England in March 1741. On his arrival he found it necessary to separate from Wesley, whose Arminian sentiments he disapproved of; and he now, with the help of some colleagues, began to form distinct societies of persons who held Calvinistic sentiments. This produced in a short time a new house at Kingswood, and the two tabernacles in Moorfields and Tottenham Court Road, which were supplied by himself and certain lay-preachers. He visited also many parts of England, where similar societies were established, and went to Scotland, where he preached in all the principal towns. In August 1744 he embarked again for America, whence he returned in July 1748.

The limits of this article will not allow us to follow Whitefield through the whole of his peregrinations in England, Scotland, Ireland, and America. His last great movement was his seventh voyage to Georgia, where he exhausted his strength in his painful labours, and died of a fit of the asthma, at Newbury Port in New England, in 1770, in the fifty-sixth year of his age.

WHITEHEAD, PAUL, an English poet, who was

born in 1710. The first work which he published of importance was entitled "The State Dunces." This was followed by a satirical poem entitled "Manners," after which appeared "Honour," and the "Gymnasiad." His death took place in 1777.

WHITELOCKE, BULSTRODE, a learned English lawyer and politician, who was born in August 1605, in London, and received the early part of his education at Merchant Taylors' school; after which he entered St. John's college, Oxford. He left the university without taking his degree and went to the Middle Temple, where he soon distinguished himself by his rapid acquirement of a knowledge of the law. In the beginning of the long parliament he was chosen a Burgess for Marlow, in Bucks, and was appointed chairman of the committee for drawing up the charge against the earl of Strafford, and one of the managers against him at his trial. In May 1642 he was appointed one of the deputy-lieutenants of Buckinghamshire, and he was afterwards named one of the commissioners to treat respecting peace with the king at Oxford. In 1645 he was appointed one of the commissioners for the admiralty; and being then suspected of holding intelligence with the king's party, he was for some time in great danger, but soon freed himself from suspicion. Shortly after he was made one of the four commissioners of the great seal; and in October attorney of the duchy of Lancaster, and king's serjeant, which latter title he refused to accept. December the 26th, 1648, he retired into the country that he might not have any hand in the king's trial; "it being contrary to his judgment," as he himself declared in the house. But he was appointed one of the three commissioners of the new great seal of the commonwealth of England, and was elected one of the thirty persons for the council of state. In June he was made high steward of the city of Oxford, and in July was constituted keeper of the king's library and medals, which he had before prevented from being sold. "Being informed," says he, "of a design in some, to have them sold and transported beyond sea, which I thought would be a dishonour and damage to our nation, and to all scholars therein, and fearing that in other hands they might be more subject to embezzling, and being willing to preserve them for public use, I did accept of the trouble of being library-keeper at St. James's, and therein was encouraged and much persuaded to it by Mr. Selden, who swore, that if I did not undertake the charge of them, all those rare monuments of antiquity, those choice books and manuscripts, would be lost; and there were not the like of them, except only in the Vatican, in any other library in Christendom." In 1653 he was sent as ambassador to Sweden. He returned in July 1654, and in August was made one of the commissioners of the exchequer; for in his absence an alteration having been made in the chancery, he refused at his return to continue commissioner of the great seal. January 1656 he was chosen speaker of the house of commons *pro tempore*, upon the indisposition of him who was lately chosen; and the year following summoned by the protector to sit in the other house by the name of Bulstrode Lord Whitelocke. In 1659 he was made president of the council of state, one of the committee of safety, and keeper of the great seal *pro tempore*. The same year he retired in the country, fearing to be sent to the Tower by some powerful members of the parliament; and at his departure left the great seal with



his wife, who delivered it to Lenthal the speaker. From that time till his death he lived in retirement at Chilton in Wiltshire, where he died in 1676.

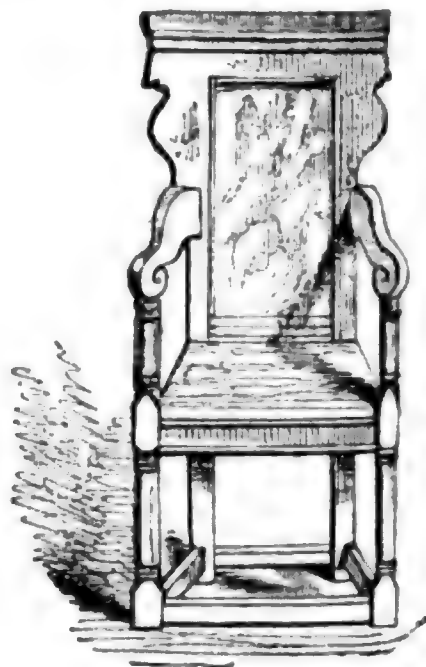
The first edition of his "Memorials of the English Affairs: or, an historical account of what passed from the beginning of the reign of King Charles the First to King Charles the Second, his happy restoration; containing the public transactions civil and military, together with the private consultations and secrets of the cabinet," was published in 1682, and the second with many additions, and a better index, in 1732. Besides this work he also wrote "Memorials of the English Affairs from the supposed expedition of Brute to this island, to the end of the reign of King James the First."

**WICLIFFE, JOHN.**—This learned English reformer was born in a village bearing his family name in the north riding of Yorkshire. At the age of seventeen he was a commoner of Queen's college, Oxford, when he removed to Merton college. Wicliffe devoted himself to the study of the scriptures; by which he was shocked at the corruptions prevailing in the church, and when only thirty-two years of age he published his treatise, "The Last Age of the Church." In 1359 he was distinguished at Oxford, as the object of the enmity of the friars, by his public censures on their delinquencies.

Wicliffe was rewarded for having defended the university and Baliol college against the friars, A.D. 1361, with the living of Fillingham, in Lincoln, and the office of warden. Four years later he accepted the same office, in connexion with Canterbury Hall, from Simon Islep, then archbishop of Canterbury. Islep being succeeded five years after by Simon Langham, a patron of the friars, Wicliffe was ejected from his wardenship, and to obtain redress he appealed to the pope; but the decision of his holiness was delayed four years, and then it confirmed the proceeding of Langham. Though deprived of his wardenship, Wicliffe was no personal loser, for he was made professor of divinity. His elevation to the chair of theology in the leading university of the kingdom, opened an important field for the diffusion of his opinions, and rendered the year 1372 a memorable period in his history. Vaughan refers to his "Exposition of the Decalogue," published about this time, as affording a beautiful exhibition of "the theological opinions, and of the devotional feeling, which the reformer brought to the discharge of his duties as divinity professor." Disputes had been carried on for two centuries between the successors of our first William and the Roman pontiffs, to determine the limits of the monarchical and pontifical power with respect to the persons and property of the English clergy and people. It was in the sixteenth year of Edward III. that the recently elected pontiff, Clement VI., declared the next two vacancies in the Anglican church, amounting to the annual value of 2000 marks, to be, by provision, the property of two among his cardinals. Edward complained to his holiness, "that the custom of provisors had transferred the property designed for the support of religion to the hands of men who neither dwelt in the country nor understood its language, and who was alike unable and unwilling to discharge the duties of their office."

The English parliament, in 1373, renewed their complaints of the papal provisions, as increasingly oppressive; and Pope Gregory XI. made some trifling

concessions, but they were not satisfactory. Inquiry being made as to the number of alien benefices in the English church, delegates were chosen by the parliament to convey once more their remonstrances to the pontiff. Wicliffe's name stands second in this commission. Two years were spent on this business at Bruges, where the duke of Lancaster was ambassador from the English court; but very little good resulted from this protracted conference with the papal diplomatists. He was, however, rewarded for his public services by the prebend of Aust Westbury, and with the rectory of Lutterworth; and now he attacked the papacy, publicly declaring that the pope had no right to exercise authority in foreign states, and that he was that "man of sin," that "son of perdition," predicted by the apostle Paul, impiously "sitting in the temple of God showing himself that he is God." These opinions he constantly preached, appealing to the Scriptures in proof of his assertions; and he propagated the same sentiments by the ministry of his itinerant disciples. Wicliffe was accused of heresy, and Sudbury, archbishop of Canterbury, and Courtney, bishop of London, were required to arrest and imprison him. But the duke of Lancaster, regent of the kingdom for his father, afforded him protection. Sudbury, therefore, summoned him to appear before himself and Courtney, at St. Paul's, London. Wicliffe obeyed, accompanied by his protectors, the duke of Lancaster, and Lord Percy, the earl marshal; but, being commanded by the bishop of London to stand during his trial, the marshal insisted on his having a seat, when a fierce altercation arose between the prelates and the nobles. Wicliffe was then cited before the bishops at Lambeth, where they were forbidden to condemn him by a peremptory message from the queen-mother. Two anti-popes contending at this time, no "infallible" commission could be obtained against the daring reformer, and he improved his leisure by writing a treatise on the "Truth of the Scriptures" and translated both the Old and New Testament into the English tongue.



Wicliffe withdrew to his pastoral charge at Lutterworth in 1382; and "our great reformer," as Dr.

Southey remarks, "undaunted in his retirement, and faithful to the last, still wielded his pen; and when Urban VI. endeavoured to raise men and money here for a crusade against the rival pope, he wrote against the wickedness of exciting war in Christendom upon a dispute between two false priests, insisting that the pope was plainly Antichrist." Urban summoned him to Rome to answer for his offence, but the palsy rendered him incapable of the journey; and a second attack, which seized him in his church, proved fatal on the 31st of December, 1384.

The chair in which this great reformer died is represented in the engraving on the previous page. It is still preserved in Lutterworth church, together with the pulpit from which he was accustomed to preach, and several other relics of this great and good man.

WIFFEN, JEREMIAH HOLME, a clever poet, who belonged to the society of friends. But few particulars have been preserved of his life, and it may be enough to state that his first poetical effusions appeared in a volume entitled "Poems by Three Friends." Mr. Wiffen's "Tasso" is, however, his most celebrated work, and he continued his literary labours till the time of his death, which occurred in May 1836.

WILBERFORCE, WILLIAM, a political writer, celebrated for his endeavours to procure the abolition of the slave trade. He was born in 1759, and educated at Cambridge, after which he made a tour of the continent. On his return to this country he obtained a seat in parliament, where he early distinguished himself by his forcible oratory. At the particular request of Mr. Clarkson, Mr. Wilberforce was first induced to interest himself on the subject of slavery, and after a thorough investigation of the subject he consented to belong to a society which had been established with the view of carrying the benevolent object of Clarkson into effect. Having also undertaken to bring the matter before the house of commons, he gave notice of that intention soon after the meeting of parliament in 1787. This was the first public notice taken of the subject; Mr. Fox, at the same time, observed, that it had been his intention to introduce the question for the consideration of parliament. In consequence of Mr. Wilberforce's notice, a great many petitions were presented to parliament from the universities of Cambridge, Glasgow, and Aberdeen; from the society of quakers; from the counties of Huntingdon, Leicester, Stafford, Northampton, Hertford, Middlesex, and Cambridge; from the cities of Bristol and Norwich; from the town of Birmingham, and from various other places, demanding the abolition of the slave trade.

In May 1789 Mr. Wilberforce, after a speech not more distinguished for eloquence and energy than for sound reasoning, moved twelve propositions; the substance of which was, that the number of slaves annually imported from Africa into the British West Indies amounted to 38,000. They further entered into the probable demerits of the persons sold to slavery; the effects of the practice on the inhabitants of Africa, and the valuable and important commerce with that country which might be substituted for the slave trade. They stated the injury sustained by the British seamen, and the fatal consequences to the

slaves that attended the transportation; they stated the causes of the mortality of the negroes; enumerated the different items of calculation respecting the increase of population in Jamaica and Barbadoes, and concluded with declaring that it appeared that no considerable inconvenience would result from discontinuing the further importation. These propositions were ably supported by Mr. Pitt, Mr. Fox, Mr. Burke, and, in short, by all the eloquence in the house of commons; and, although the opposition to them was violent, the question in their favour was carried without a division.

The fate of this question excited a lively interest in the people at large, and no fewer than 508 petitions, from all parts of the country, were laid on the table of the house of commons. On the 2nd of April, 1792, this undaunted and unwearied champion of the rights of humanity renewed his attack upon the slave trade. In 1797 Mr. Wilberforce published "An Apology for the Christian Sabbath," and also a work entitled "A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes of this Country, contrasted with Real Christianity," which has had a very extensive circulation. In 1823 Mr. Wilberforce published "An Appeal to the Religion, Justice, and Humanity of the Inhabitants of the British Empire, in behalf of the Negro Slaves in the West Indies." He was the writer of an introductory essay to Witherpoon's "Treatises on Justification and Regeneration," in a series of Christian authors, published at Glasgow; and he also made many communications to the "Christian Observer."

Mr. Wilberforce was staying at Bath when symptoms of increasing debility awakened the anxiety of his family, and he was brought to London for further medical advice. After some time, however, he appeared to rally; and arrangements were made for his removing to East Farleigh on the morrow, when his peaceful departure took place. He died on the 29th of July, 1833.

WILDENOW, CHARLES LOUIS, a German botanist, who was born in 1765. He was appointed professor of natural history at Berlin in 1801, where he formed a fine zoological cabinet. Wildenow died in 1812. His "Species Plantarum" is a very valuable work.

WILKES, JOHN, a political character, who had a temporary celebrity towards the close of the last century. He was born in 1727, and in 1757 obtained a seat for the borough of Aylesbury. Mr. Wilkes first acquired political celebrity by his periodical paper entitled "The North Briton," for which he was prosecuted, and ultimately committed to the King's Bench prison. From the time of his first election for Middlesex in March 1768, through the whole of 1769, and even far into 1772, he was the sole unrivalled political idol of the people.

In November 1769 he brought an action at law, which had been prevented by his absence abroad, against Lord Halifax, for false imprisonment and the seizure of his papers, and obtained a verdict of 4000*l*. On the 17th of April, 1770, he was discharged from his imprisonment. On the 24th he was sworn as alderman of the ward of Farringdon Without. It was, however, soon discovered that there was a difference of opinion in many points between him and several of his former friends. On the 8th of October,



1772, Mr. Wilkes was by the livery elected one of the persons to be selected for lord mayor, but was not chosen by the court of aldermen; and the same circumstance happened the succeeding year. On the third year (1774) he was again elected in the same manner, and approved by the court of aldermen. October 20 he was again elected member for the county of Middlesex, and was permitted to take his seat without molestation. The popularity which he had hitherto enjoyed was now to suffer some diminution. In the beginning of 1776 Sir Stephen Theodore Jansen resigned the office of chamberlain, and Mr. Wilkes was a candidate to succeed him; when, notwithstanding every exertion in his favour, and every art employed, he lost his election, and Mr. Alderman Hopkins was chosen by a majority of 177. He made another effort in the succeeding year with equal ill success; and on a third attempt, in 1778, was again rejected, having only 287 votes against 1216. His situation at this time was truly melancholy; his interest in the city appeared to be lost; a motion to pay his debts had been rejected in the common council; he was involved in difficulties of various kinds; his creditors were clamorous; and such of his property which could be ascertained, and amongst the rest his books, had been taken in execution: those who formerly supported him were become cold to his solicitations, and languid in their exertions; and the clouds of adversity seemed to gather round him on every side, without a ray of light to cheer him. While in this forlorn state, Mr. Hopkins died in 1779, and Mr. Wilkes at length obtained an establishment, which, profiting by experience, rendered the remainder of his life easy and comfortable. On the 1st of December he was chosen chamberlain by a majority of 1972 votes, and continued to fill the office with credit to himself, and to the satisfaction of his constituents, during the rest of his life, in spite of some feeble attempts at opposition to him. Mr. Wilkes died December 26th, 1797.

**WILKIE, WILLIAM**, a Scottish poet of some celebrity, who was born at the commencement of the last century, and was for some years a minister of the church of Scotland. In 1753 he published the "Epigoniad," which was his principal work. Dr. Wilkie died in 1772.

**WILKINS, JOHN**, a clever but somewhat eccentric English bishop, who was born in 1614. He was educated at Oxford, and in 1668 was made bishop of Chester. His first literary work was entitled "The Discovery of a New World," in which he introduced a discourse on the possibility of flying to the moon. His "Mathematical Magic" appeared in 1648, and he continued to employ himself in literary pursuits of a minor character till his death in 1672.

**WILLAN, ROBERT**, a physician and medical writer, who was born in 1757, and educated in the principles of the society of friends. After having acquired considerable practice as a physician, he commenced lecturer, in which he was very successful till his death in 1812. Dr. Willan's "Treatise on Cutaneous Diseases" is a very celebrated and valuable work.

**WILLIAM I.**, surnamed the Conqueror, king of England and duke of Normandy. He was the natural son of Robert duke of Normandy, and as his father had no legitimate son, he caused the states of the duchy to swear allegiance to him as his heir.

Robert died in 1035, but the guardian of the young duke could not prevent the king of France from overrunning the territories of William. On his assuming the reins of government, his vigour and ability soon repelled these aggressions, and reduced both the king of France and his own rebellious barons to submission. He subsequently undertook the conquest of England, in which undertaking he succeeded. After the complete subjugation of the country, he was crowned on Christmas-day 1066. It was the policy of this monarch, as far as he could, to subjugate the minds of the English people, and, if possible, to change even their language and manners. He had the French tongue spoken at court, and the law proceedings carried on in the same language. In 1087 William commenced a war with France, he died on his arrival at St. Gervais, near Rouen, in the sixty-third year of his age.

**WILLIAM II.**, king of England, was the son of the preceding monarch, and born in 1060. He was crowned at Westminster in 1087, and by plotting against Robert materially extended his sway in Normandy. He was a great promoter of the useful arts and especially architecture. William lost his life while hunting in New Forest in 1100. It occurred through Tyrrel, a French gentleman, having discharged an arrow at a stag, which, accidentally striking the king, caused his immediate death.

**WILLIAM III.**, king of England.—This monarch came to the throne February 12th, 1688, and, after a brief struggle with James in Ireland, acquired, in conjunction with Mary, the undisputed possession of these realms. But little of moment occurred during his reign. He was more indebted to steady perseverance than to peculiar talents for his high military reputation. He possessed natural courage, energy of mind, and firmness in the execution of his plans. In person he was ungraceful, his manner cold and repulsive, and his temper silent and unsocial. He recommended the practice of virtue by his example, but it had little effect on men who were corrupted by the licentiousness of the former reigns. In error for the intrigues which he entered into to depose his uncle and father-in-law, a late historian says, "As William's heart seems to have been as dead as the sympathetic feelings as his soul was insensible to the charms of literature and the beauties of the elegant arts, it is possible that, while he was guiding the great political system, he might be led by the illusions of ambition, under the appearance of principle, to think the ties of blood and the right of inheritance as necessary sacrifices to the welfare of Europe, and the interests of the reformed religion in England, at least, was obliged to him for supporting her cause in a grand struggle for liberty and Protestant succession. But she has dearly paid for those blessings, by being involved in destructive reign wars, partly indeed rendered necessary by the supineness of her two preceding reigns, but in which she ought naturally to have had no concern; by the introduction of the infamous practice of corrupting parliaments, in order to engage them to support those wars; and by their unavoidable consequence a grievous national debt, which, daily accumulating and augmenting the weight of government, threatens us with the worst of evils." William expired in the palace at Kensington on the 8th of March, in the fifty-second year of his age. After the body

in some days in state, it was interred in Henry VII.'s chapel, Westminster Abbey.



WILLIAM IV., king of England, was the third son of George the Third. He was born on the 21st of August, 1765, and so early as 1778 was entered as midshipman on board the *Prince George*, a ninety-eight gun ship, commanded by Admiral Digby. The young prince was placed on a level, in every particular of duty and discipline, with his fellow-midshipmen. He served in the engagement between Rodney and the Spanish admiral, Don Juan de Langara; he was in action at the subsequent capture of a French man-of-war, and three other vessels; and served, during a great portion of the residue of his time as a midshipman, in the West Indies, and off Nova Scotia and Canada.

Having served his full time as a midshipman he was promoted in the ordinary manner, and for several years commanded the *Pegasus* frigate. On the 20th of May, 1799, he was created duke of Clarence and St. Andrew's, and earl of Munster. He shortly afterwards took his seat in the house of lords, and frequently spoke in defence of the war with revolutionized France. In 1790 he became rear-admiral of the blue; but, notwithstanding his gallantry, his intimate acquaintance with naval tactics, and his notoriety as a strict disciplinarian, he was not permitted to gratify his ardent inclination to engage in active service.

On the 11th of July, 1818, he was united at Kew Palace to Adelaide Louisa Theresa Caroline Amelia, daughter of the duke of Saxe Cobourg Meinengen, and, after having spent a few days in retirement at St. James's Palace, they proceeded to Hanover. Long before his marriage, his majesty had formed a connexion with the fascinating Mrs. Jordan, the fruits of which were several children, who all received the strongest proofs of affection on the part of their royal parent and her majesty Queen Adelaide.

At the latter end of the year 1819 their majesties set out on their return from Hanover to England; and just before the close of 1820 she became the mother of a child (the princess Elizabeth), who died in her infancy. On three other occasions, twice in 1819, and again in 1821, her majesty was prematurely confined.

On the death of his brother, Frederick Augustus, in 1827, his majesty being rendered by that circumstance heir-presumptive to the crown, obtained an additional parliamentary grant, which raised his income to nearly 40,000*l.* per annum. In the course of the same year he was appointed lord high admiral. When the duke of Wellington became premier some objections were made to the expense of his progresses, in consequence of which his majesty thought proper to resign. The zeal with which, in 1829, he advocated the cause of the catholics insured him a continuance of that popularity which he had obtained while in office, up to the period of his elder brother's

demise. His majesty ascended the throne 26th June, 1830, and during his short reign devoted himself assiduously to the duties of his station. King William IV. died June 20th, 1837.

WILLIAM OF WYKEHAM.—This English prelate was born at Wykeham, in Hampshire, about 1324. He received his education through the kindness of Nicholas Uvedale, a neighbouring landholder, and in his twenty-second or twenty-third year was received into the service of Edward III., at first, for the purpose of superintending the buildings then going on at Windsor Castle. Such, however, were the prudence, assiduity, and intelligence displayed by Wykeham, that he gradually advanced in the favour and confidence of the king, until, after having passed through some inferior employments, he was made in the year 1366, in the forty-second year of his age, bishop of Winchester and lord high chancellor of England.

The latter office, however, Wykeham did not long retain. Soon after his appointment to his bishopric he retired to the charge and superintendence of his diocese; and, although in the troubles and disturbances which occurred in the latter days of Edward III., in the reign of Richard II., and the early part of the reign of Henry IV., Wykeham was often called upon to take a share in public affairs, and never undertook them without credit to himself and advantage to the nation, yet he rather wished to devote himself to the duties of his episcopal office, and to the execution of the great design which he was anxiously revolving in his mind. This design was the creation of his two colleges, of Winchester, and New college, Oxford.

To this great work Wykeham devoted himself for many years. That the benefits of his design might not be suspended until the necessary buildings were completed, he secured, in the intermediate time, the best instructions that he could procure for his seventy scholars at Winchester, and seventy at Oxford. And, at length, the two fabrics were finished with a magnificence of design, which might have been expected from a founder eminently skilled, as Wykeham was, in architecture. They were each about six years in building. The college at Oxford was opened and entered on with great solemnity, on the 14th of April, 1386; that at Winchester, on the 28th of March, 1393.

But, although only one individual was found completely to emulate Wykeham, the example of his munificence was not altogether lost. One of the youths, whom he himself placed in his school, was Henry Chicheley; who afterwards became archbishop of Canterbury, and founded All Souls' college in Oxford. His school at Winchester was also taught by William of Wainfleet, who, in the course of time, attained the highest honours in church and state, and became the founder of Magdalen college in the same university.

Wykeham lived to see his foundations flourishing in reputation and usefulness. It was his principle not to leave his benefactions to take effect after his death. He expressly said, that he resolved to execute his designs during his life, that he might see with his own eyes their practical operation, and apply to them such securities and improvements as experience might show to him to be useful. On the same principle he executed in his life-time various other works, which might have immortalized any



other man. He repaired his castles, he rebuilt churches, he made public roads; but his greatest work in architecture was the re-construction of the entire nave of his cathedral at Winchester, which remains to the present time a monument of his genius, and exhibits one of our finest specimens of the pointed style of building prevalent in his age. William of Wykeham died in the year 1404, in his eightieth year, full of age and honours; leaving an example that cannot easily be paralleled, of principles directed by consummate prudence and judgment, and animated by unbounded generosity.

**WILLIAMS, DANIEL**, a dissenting clergyman of some distinction, who was born in 1644, and entered on the ministry about 1663. After the revolution Mr. Williams was not only frequently consulted by King William concerning Irish affairs, but often regarded at court on behalf of several who fled from Ireland, and were capable of being of service to government. He received great acknowledgments and thanks upon this account, when, in 1700, he went to settle some affairs relative to his estate in that kingdom. After preaching for some time occasionally in London he became pastor of a numerous congregation at Hand Alley in Bishopsgate Street in 1688, and upon the death of the celebrated Richard Baxter in 1691, by whom he was greatly esteemed, he succeeded him as one of those who preached the merchants' lecture at Pinner's Hall, Broad Street. But it was not long before the frequent clashing in the discourses of these lectures caused a division. Mr. Williams had preached warmly against some antinomian tenets, which giving offence to many persons, a design was formed to exclude him from the lecture. Upon this he, with Dr. Bates, Mr. Howe, and Mr. Alsop, &c. retired and established another lecture at Salter's Hall, at the same day and hour.

Dr. Williams died, after a short illness, January 26, 1715-16. He appears to have been a man of very considerable abilities, and having acquired an independent fortune, had great weight both as a member of the dissenting interest and as a politician in general. The bulk of his estate he bequeathed to a great variety of charities. He also ordered a convenient building to be purchased, or erected, for the reception of his own library, and the curious collection of Dr. Bates, which he purchased for that purpose, at the expense of between five and six hundred pounds. Accordingly, a considerable number of years after his death, a building was erected by subscription among the opulent dissenters, in Redcross Street, Cripplegate, where the doctor's books were deposited.

**WILLIS, THOMAS**, an English physician, who was born in 1621, and the author of a great many works which are now but little read. He was Sedleian professor of natural philosophy, and one of the first members of the royal society, to which he was a liberal contributor. He died in 1675.

**WILLIS, BROWNE**.—This ingenious antiquary was born at Blandford in 1682, and in 1785 he published his "Notitia Parliamentaria; or An History of the Counties, Cities, and Boroughs in England and Wales." In 1717 he published, without his name, a kind of abridgment of "The Whole Duty of Man," "for the benefit of the poorer sort." In the same year, "A Survey of the Cathedral Church of St. David's, and the Edifices belonging to it, as they

stood in the year 1715." In 1718 and 1719, "An History of the Mitred Parliamentary Abbies and Conventual Cathedral Churches." In 1719, 20, and 21, "Surveys of the Cathedral Churches of Llandaff, St. Asaph, and Bangor, &c." This led to his greatest and most important work, "Survey of the Cathedrals of England, with the Parochiale Anglicanum, illustrated with draughts of the cathedrals." These volumes contain the history of the cathedrals of York, Durham, Carlisle, Chester, Man, Leicester, Hereford, Worcester, Gloucester, Bristol, Lincoln, Ely, Oxford, and Peterborough. Mr. Willis died in 1760.

**WILSON, RICHARD**, an eminent English landscape painter, who was [the son of a clergyman, residing in Montgomeryshire, where young Wilson was born in 1714. After receiving a good classical education he was sent to London, and commenced studying the art of painting. He rose to great eminence as a landscape painter, and has justly been termed "The English Claude." He, however, eventually fell into great distress, and died neglected on the 14th of May, 1782.

**WINSLOW, JAMES BENJAMIN**.—This celebrated anatomist was born in 1669 at Odense, in the Danish island of Funen. He commenced the study of theology, which he relinquished for medicine, and eventually rose high in that profession. He took the degree of M. D. in France in 1701, and subsequently became professor of anatomy in the academy of sciences. His death took place in 1760 at a very advanced age. He was the author of several works of considerable merit, one of the principal is entitled "Exposition Anatomique de la Structure du Corps Humain." This is considered a standard work on the branch of science to which it relates.

**WITHERING, WILLIAM**, a botanical writer who was born in 1741. In 1776 he published the first edition of his "Botanical Arrangement," a work which, at that time, could be considered as little more than a mere translation from Linnæus of such genera and species of plants as are indigenous in Great Britain, and in which Ray's "Synopsis Methodica Stirpium Britannicarum," and Hudson's "Flora Anglica," could not fail to afford him great assistance. But, in the course of the two other editions of it, the Arrangement was so much improved and enlarged to become, in a great measure, an original work: and certainly, as a national Flora, it must be allowed to be a very elaborate and complete performance. It is, however, did not engross all our author's attention; many of his leisure hours he devoted to chemistry and mineralogy. In 1793 he translated Berzelius's "Sciagraphia Regni Mineralis," under the title of "Outlines of Mineralogy." Dr. Withering died in 1799.

**WOLCOT, JOHN**, a satirical poet and writer, who was born in Devonshire in 1738. He was educated at Kingsbridge, in his native county, after which he came to London, and in 1767 was made M. D. The distinction, however, was obtained at a Scottish university. He then went to Jamaica, but not succeeding in his profession he entered holy orders, and obtained a rectory in that island. On the death of his uncle, who left him some property, he returned to his own country and resumed his original profession. He also at this period became distinguished by his satirical compositions which he published under the name of "Peter Pindar." We need hardly say that

they were much more conspicuous for wit than either truth or consideration. His death took place in 1819, in the eighty-first year of his age.

**WOLLASTON, WILLIAM**, a distinguished natural philosopher, who was born in 1766, and studied at Caius college, Cambridge. He was intended for the medical profession, but not meeting with the success which he had anticipated he relinquished it entirely. He subsequently became distinguished for discoveries in science, which were productive both of profit and fame. The process for procuring platina in a malleable state is said to have brought him more than 30,000*l.* His death took place in 1828.

**WOLLASTON, WILLIAM**, an eminent writer on theology and ethics, who was born in 1681. His principal work, and indeed the one on which his fame rests, is his treatise, entitled "The Religion of Nature Deleniated." His death took place in 1724.

**WOLSEY, THOMAS**.—This distinguished cardinal was the son of a butcher at Ipswich, and born in 1471. He was educated at Magdalen college, where he made a very rapid progress in scholastic learning. Wolsey's first ecclesiastical preferment was the rectory of Lymington, and in 1503 the pope granted him a dispensation to hold two benefices. He was introduced to Henry VIII. by Fox, bishop of Winchester; and he was successively made almoner to the king, a privy councillor, and reporter of the proceedings of the Star-chamber; rector of Tootington, canon of Windsor, registrar of the order of the Garter, and dean of York. From these he passed on to become dean of Hereford and precentor of St. Paul's, both of which he resigned on being preferred to the bishopric of Lincoln. The same year he was promoted to the archbishopric of York, and created cardinal of St. Cecilia.



Wolsey's influence was now courted by the pope, who had made him a cardinal, and in 1516 his legate in England, with powers not inferior to his own, and by the king of Spain, who granted him a pension of 3000 livres, while the duchy of Milan bestowed on him a yearly grant of 10,000 ducats. On the resignation of Archbishop Warham he was appointed lord high chancellor. In 1518 he attended Queen Catherine to Oxford, and intimated to the university his intention of founding lectures on theology, civil law, physic

philosophy, mathematics, rhetoric, Greek, and Latin; and in the following year three of these, viz. for Greek, Latin, and rhetoric, were founded and endowed with ample salaries, and read in the hall of Corpus Christi college.

In 1514 Wolsey began to build the palace at Hampton Court, and having finished it, with all its sumptuous furniture, in 1528 he presented it to the king, who, in return, gave him the palace of Richmond for a residence. In this last mentioned year he acceded to the bishopric of Winchester by the death of Fox, and resigned that of Durham. To Winchester, however, he never went. That reverse of fortune which has exhibited him as an example of terror to the ambitious, was now approaching, and was accelerated by events, the consequences of which he foresaw without the power of averting them. Henry was now agitated by a passion not to be controuled by the counsels of statesmen, and when the cardinal, whom he had appointed to forward his divorce from Queen Catherine and his marriage with Anne Boleyn, appeared tardily to adhere to forms, or scrupulously to interpose advice, he determined to make him feel the weight of his resentment. It happened, unfortunately for the cardinal, that both the queen and her rival were his enemies, the queen from a suspicion that she never had a cordial friend in him, and Anne from a knowledge that he had secretly endeavoured to prevent her match with the king. But a minute detail of these transactions and intrigues belongs to history, in which they occupy a large space. It may suffice here to notice that the cardinal's ruin, when once determined, was effected in the most sudden and rigorous manner, and probably without his previous knowledge of the violent measures that were to be taken. On the first day of term, October 9, 1529, while he was opening the court of Chancery at Westminster, the attorney-general indicted him in the court of King's Bench, on the statute of provisors, 16 Richard II., for procuring a bull from Rome appointing him legate, contrary to the statute, by which he had incurred a *præmunire*, and forfeited all his goods to the king, and might be imprisoned. Before he could give in any reply to this indictment, the king sent to demand the great seal from him, which was given to Sir Thomas More. He was then ordered to leave York Place, a palace which had for some centuries been the residence of the archbishops of York, and which he had adorned with furniture of great value and magnificence. Wolsey's enemies at court, who appear to have influenced the king beyond his usual arbitrary disposition, dreaded Wolsey's being so near his majesty, and prevailed on him to order him to reside in his archbishopric. In obedience to this mandate, which was softened by another gracious message from Henry, he first went to the archbishop's seat at Southwell, and about the end of September fixed his residence at Cawood Castle, which he began to repair, and was acquiring popularity by his hospitable manners and bounty, when his capricious master was persuaded to arrest him for high treason, and order him to be conducted to London. Accordingly, on the 1st of November he set out, but on the road he was seized with a disorder of the dysenteric kind, brought on by fatigue and anxiety, which put a period to his life at Leicester Abbey, in the fifty-ninth year of his age.

**WOOD, ANTHONY**, an English antiquary, who was born at Oxford in 1632, and after having taken



the degree of M.A., he in 1674 published "*Historia et Antiquitates Universitatis Oxoniensis*," but he is best known by his "*Athenæ Oxoniensis*." Mr. Wood died at Oxford in 1695.

WOODWARD, JOHN, a natural philosopher, who acquired some celebrity at the beginning of the last century. He paid particular attention to geology, and published an "*Essay towards a Natural History of the Earth*." He died at Gresham college in 1728.

WOOLLETT, WILLIAM, an eminent modern engraver, who was born in 1735. He was apprenticed to Mr. Tinney, and rose rapidly to the highest walks in his profession, which he pursued till his death in 1785.

WOOLSTON, THOMAS, a controversial divine of the last century. He first appeared as an author in 1705, when he published "*The Old Apology of the Truth for the Christian Religion against the Jews and Gentiles Revived*." The design of this work, which is an octavo of nearly 400 pages, is to prove that all the actions of Moses were typical of Christ, and to show that some of the fathers did not think them real, but typical relations of what was to come. This allegorical way of interpreting the scriptures of the Old Testament our author is said to have adopted from Origen, whose works, however, he must have studied very injudiciously. In 1723 and 1724 came out his four "*Free Gifts to the Clergy*," and his own answer to them, in five separate pamphlets; in which he attacks the clergy with the greatest contempt, and, as it would appear, without any provocation.

The "*Four Free Gifts*" were scarcely published when, the controversy with Collins going on at this time, Mr. Woolston, under pretence of acting the part of an impartial inquirer, published his "*Moderator between an Infidel and Apostate*," and two "*Supplements to the Moderator*." In these pieces he pursued his allegorical scheme to the exclusion of the letter. In 1727, 1728, 1729, and 1730, were published his "*Six Discourses on the Miracles of Christ*," and his two defences of them. While some supposed this author not in earnest, but meaning to subvert Christianity under a pretence of defending it, others believed him disordered, and not perfectly in his right mind; and many circumstances concurred to persuade to the latter of these opinions. He died in 1733.

WOTTON, EDWARD, a celebrated physician, who was born in 1492. He received a diploma from Padua, and was for many years physician to Henry VIII. He died in 1555. We subjoin his autograph.



WOTTON, SIR HENRY, a distinguished writer and politician, who was born in 1568, and studied at the university of Oxford. He was employed by James I. in many diplomatic affairs of importance. As a reward for his attention to state affairs he was made provost of Eton college, where he remained, though in embarrassed circumstances, till his death, which took place in 1639. He was the author of "*The State of Christendom*," "*Elements of Architecture*," and several other works.

WORCESTER, EDWARD SOMERSET, MARQUIS OF.—This nobleman was celebrated for his scientific studies and his losses during the war of Charles I. In 1663 he published a book entitled "*The Scantlings of One Hundred Inventions*." In this he gave an account of his invention of the steam engine. He was, however, considered by his contemporaries as a visionary.

The marquis of Worcester, at the commencement of the civil wars, possessed a splendid castellated edifice, which was nearly destroyed by the parliamentary forces, who caused the destruction of more than 300,000*l.* worth of property. The remains of the castle are exhibited beneath.



The marquis died in poverty and neglect in 1667. We subjoin his autograph.



WREN, CHRISTOPHER.—This distinguished English architect was born in 1632, and after acquiring a good knowledge of the learned languages, was sent to Wadham college, Oxford, where his remarkable proficiency in the mathematics soon made him known to various persons of distinction and influence. Young as he was at this time he was one of the original members of the club which was formed at Oxford in 1648 for philosophical discussion and experiments, and which eventually gave rise to the royal society. In 1657 he was chosen professor of astronomy at Gresham college, and on the Restoration was appointed to the Savilian professorship of astronomy at Oxford. It was very soon after this that he was first called upon to exercise his genius in architecture (a study, however, which had previously engaged a good deal of his attention) by being appointed assistant to the surveyor-general. This led to Wren's employment on the work on which his popular fame principally rests, the re-building of the cathedral of St. Paul's after the great fire. The erection of this noble edifice occupied him for thirty-five years; but neither prevented him from designing, during the same period, and superintending the completion of many other buildings, nor even interrupted his pen

suit of the most abstract branches of science. Wren was created LL.D. by the university of Oxford in 1661, and was knighted in 1674. In 1680 he was elected to the presidency of the royal society, and in 1685 he entered parliament as representative of the borough of Plympton. While superintending the erection of the cathedral of St. Paul's all the salary that Wren received was only 200*l.* a year. He was also used in other respects by the commissioners with extreme illiberality and meanness; and at last the ingratitude of his country, or rather of his times, was consummated by his dismissal in 1718 from his place of surveyor of public works. He was at this time in the eighty-sixth year of his age. This great and good man died at Hampton Court on the 25th of February, 1723, in the ninety-first year of his age. His remains were accompanied by a splendid attendance to their appropriate resting-place, under the noble edifice which his genius had reared; and over the grave was fixed a tablet with the inscription in Latin (since placed in front of the organ), "Beneath is laid the builder of this church and city, Christopher Wren, who lived above ninety years, not for himself, but for the public good. Reader, if thou seekest for his monument, look around."

WYAT, SIR THOMAS, a distinguished courtier, who was born in 1503 at Allington Castle, Kent. He was educated at both Cambridge and Oxford, after which he travelled for some time on the continent. On his return Henry the Eighth knighted him, and retained him about his person. He also made him master of the jewel office, and employed him in several diplomatic missions. He died in 1541. He was the author of several poetical works of considerable merit. Sir Thomas's biographers are in general silent on the subject of his connexion with Lord Surrey. It is known, however, that they were closely allied by friendship, and similarity of taste and studies. Surrey's character of Wyatt is a noble tribute to his memory. The year following his death Leland published a volume of elegiac verses, some of which are very elegant, and all highly encomiastic.

WYON, THOMAS.—This eminent medallist was born at Birmingham in 1792, and acquired a knowledge of the art of engraving from his father at a very early age. The engraving of seals, and all the details of the heraldic art connected with this branch of the profession, of course became familiar to him; and after having acquired a competent knowledge of anatomy he commenced his career with a subject likely to interest all who are delighted with heroic actions in civil life, and take a warm interest in every thing connected with the cause of humanity. Such was his industry that, in the course of a few months, Mr. Wyon produced a head of Isis, which was so admirably executed, as not only to obtain the prize from the society of arts, but actually to become the die for a future prize-medal to others. His reward also was two-fold; for he not only was presented with the gold medal, but also with a liberal remuneration for his exquisite performance. A spirited medal of the duke of Wellington led to his employment at the Mint, as a probationer engraver, in 1811; and when the right honourable Wellesley Pole was made master, he was nominated chief engraver, with a fixed salary, in 1816, at which period he had not as yet attained his twenty-third year. This immediately connected his labours with the new coinage, but it

did not preclude his exertions in respect to national subjects, of which he produced a great number. On the victory obtained at Algiers two medals were executed; the latter of these was engraved by the two Wyons. It has, on the obverse, a portrait of his royal highness the prince regent, copied from a drawing by Sir Thomas Lawrence, and admirably engraved by the subject of the present memoir. The face is finished with truth and spirit, the hair with exquisite softness, while the draperies are not only very rich, but highly finished.

The regent is represented as clad in ancient armour, supposed to be that of Edward the Black Prince, finely ornamented. His honours, consisting of the order of the Golden Fleece, with a riband and jewel of the Garter, surmount this warlike dress; while on a mantle, falling over the left shoulder, are embossed four stars; those of the Garter, St. Andrew of Russia, the Black Eagle of Prussia, and the Holy Ghost of France.

This young artist intended to have engraved, in series, a medallion history of all the naval triumphs that have occurred during the long and memorable reign of George III. One, executed by way of specimen for the lords of the admiralty, was presented by that board to Captain Wooldridge, for his gallant action in Aix Roads. It may be here necessary to add, that Mr. Wyon also engraved a medal to commemorate the visit paid to Hatfield in 1814, by the duke of Wellington, when a very splendid fete was given by the marquis of Salisbury to the gentlemen and yeomanry of the county in his park. The medal has the duke's bust, with a suitable inscription on the reverse. Meanwhile the health of Mr. Wyon became first delicate, and then precarious. The best advice was recurred to in vain, but all agreed that a residence in or near the metropolis had become highly improper. Accordingly, a cottage in the neighbourhood of Hastings, in the county of Sussex, was selected, for the purpose of trying a change of air; but all human contrivance availed nothing, for he closed his mortal career there on the 23rd of September, 1817, in the twenty-fifth year of his age.

XENOCRATES, an ancient philosopher, who was born at Calchedonia, and educated in the school of Plato, whose friendship he gained, and whose approbation he merited. He was remarkable as a disciplinarian, and he required that his pupils should be acquainted with mathematics before they came under his care, and even rejected some who had not this necessary qualification, saying that they had not yet found the key of philosophy. He did not only recommend himself to his pupils by precepts, but more powerfully by example; and after the wonderful change he had made upon the conduct of one of his auditors, his company was as much shunned by the dissolute and extravagant as it was courted by the virtuous and the benevolent. Philip of Macedon attempted to gain his confidence with money, but with no success. Alexander in this imitated his father, and sent some of his friends with fifty talents for the philosopher. They were introduced and supped with Xenocrates. The repast was small, frugal, and elegant, without ostentation. On the morrow the officers of Alexander wished to pay down the fifty talents, but the philosopher asked them whether they had not perceived from the entertainment of the preceding day, that he was not in want of money. "Tell your master," said he, "to keep his money, he



has more people to maintain than I have." Yet, not to offend the monarch, he accepted a small sum, about the two hundredth part of one talent. His integrity was so well known that when he appeared in the court as a witness the judges dispensed with his oath. He died 314 B. C., in his eighty-second year, after he had presided in the academy for above twenty-five years.

XENOPHON, an Athenian general, an historian, and a philosopher. In the school of Socrates he received those instructions and precepts which afterwards so eminently distinguished him at the head of an army, in literary solitude, and as the prudent head of a family. He was invited by Proxenus, one of his intimate friends, to accompany Cyrus the younger in an expedition against his brother Artaxerxes, king of Persia; but he refused to comply without previously consulting his venerable master, and inquiring into the propriety of such a measure. Socrates strongly opposed it, and observed that it might raise the resentment of his countrymen, as Sparta had made an alliance with the Persian monarch; but, however, before he proceeded further, he advised him to consult the oracle of Apollo. Xenophon paid due deference to the injunctions of Socrates, but as he was ambitious, and eager to engage in a distant expedition, he hastened to Sardis, where he was introduced to the young prince, and treated with great attention. In the army of Cyrus, Xenophon showed that he was a true disciple of Socrates, and that he had been educated in the warlike city of Athens. After the decisive battle in the plains of Cunaxa, and the fall of young Cyrus, the vigour of his mind was called into action. The 10,000 Greeks who had followed the standard of an ambitious prince were now at the distance of above 600 leagues from their native home, in a country surrounded on every side by a victorious enemy, without money, without provisions, and without a leader. Xenophon was selected from among the officers to superintend the retreat of his countrymen, and though he was often opposed by malevolence, yet his persuasive eloquence and his activity convinced the Greeks that no general could extricate them from every difficulty better than the disciple of Socrates. He rose superior to danger, and, though under continual alarms from the sudden attacks of the Persians, he was enabled to cross rapid rivers, penetrate through vast deserts, gain the tops of mountains, till he could rest secure for a while, and refresh his tired companions. This celebrated retreat was at last happily effected; the Greeks returned home after a march of 1155 parasangs, or leagues, which was performed in 215 days, after an absence of fifteen months. The whole, perhaps, might now be forgotten, or at least but obscurely known, if the great philosopher who planned it had not employed his pen in describing the dangers which he escaped, and the difficulties which he surmounted. He was no sooner returned from Cunaxa than he sought new honours in following the fortune of Agesilaus in Asia. He enjoyed his confidence, he fought under his standard, and conquered with him in the Asiatic provinces as well as at the battle of Coronæa. His fame, however, did not escape the aspersions of jealousy; he was publicly banished from Athens for accompanying Cyrus against his brother, and, being now without a home, he retired to Scillus, a small town of the Lacedæmonians, in the neighbourhood of Olympia. In this solitary

retreat he dedicated his time to literary pursuits, and as he had acquired riches in his Asiatic expeditions, he began to adorn and variegate by the hand of art, for his pleasure and enjoyment, the country which surrounded Scillus. He built a magnificent temple to Diana in imitation of that of Ephesus, and spent part of his time in rural employments, or in hunting in the woods and mountains. His peaceful occupations, however, were soon disturbed—a war arose between the Lacedæmonians and Elis. The sanctity of Diana's temple, and the venerable age of the philosopher, who lived in the delightful retreats of Scillus, were disregarded, and Xenophon, driven by the Elians from his favourite spot, where he had composed and written for the information of posterity and honour of his country, retired to the city of Corinth. In this place he died, in the ninetyeth year of his age, 359 years before the Christian era. The works of Xenophon are numerous: he wrote an account of the expedition of Cyrus, called "The Anabasis," and as he had no inconsiderable share in the enterprise, his descriptions must be authentic as he was himself an eye-witness. Many, however, have accused him of partiality. He appeared often too fond of extolling the virtues of his favourite Cyrus, and while he describes with contempt the imprudent operations of the Persians, he does not neglect to show that he was a native of Greece. His "Cyropædia," divided into eight books, has given rise to much criticism, and while some warmly maintain that it is a faithful account of the life and actions of Cyrus the Great, and declare that it is supported by the authority of Scripture, others as vehemently deny its authenticity. According to the opinions of Plato and of Cicero the "Cyropædia" of Xenophon was a moral romance, and these venerable philosophers support that the historian did not so much write what Cyrus had been, as what every true, good, and virtuous monarch ought to be. His "Hæcæcæ" were written as a continuation of the history of Thucydides; and in his "Memorabilia of Socrates," and in his "Apology," he has shown himself, as Valerius Maximus observes, a perfect master of the philosophy of that great man, and he has explained his doctrines and moral precepts with all the success of persuasive eloquence and conscious integrity. These are the most celebrated of his compositions, besides which there are other small tracts, his eulogium given on Agesilaus, his oconomics, on the duties of domestic life, the dialogue entitled "Hiero," in which he happily describes and compares the misery which attended the tyrant with the felicity of a virtuous prince; a treatise on hunting, the symposium of the philosophers, on the government of Athens and Sparta, a treatise on the revenues of Attica, &c. The simplicity and the elegance of Xenophon's diction have procured him the name of the Athenian muse, and the bee of Greece, and they have induced Quintilian to say, "that the graces dictated his language, and that the goddess of persuasion dwelt upon his lips." His sentiments, as to the divinity and religion, were the same as those of the venerable Socrates; he supported the immortality of the soul, and exhorted his friends to cultivate those virtues which insure the happiness of mankind, with all the zeal and fervour of a Christian. He has been quoted as an instance of tenderness and of resignation to providence. As he was offering a sacrifice he was informed that Gryllus, his eldest son, had been killed

at the battle of Mantinea. Upon this he tore the garland from his head, but when he was told that his son had died like a Greek, and had given a mortal wound to Epaminondas, the enemy's general, he replaced the flowers on his head, and continued the sacrifice, exclaiming that the pleasure he derived from the valour of his son was greater than the grief which his unfortunate death occasioned.

**XERXES.**—This celebrated Persian monarch came to the throne 485 B. C. Of the transactions which occupied his reign of twenty-one years very little is known, except what has been recorded in the last books of Herodotus, who was born at Halicarnassus, in the second year of his reign. The first object of the young monarch was to punish the revolt of the Egyptians. For this purpose he completed his father's preparations for an expedition into Egypt. He also now confirmed to the Jews the decrees and grants which Darius had made in their favour. On this occasion Josephus has quoted an epistle from Xerxes to Ezra, in which he permits the return to Jerusalem of all Jews of whatever description. They are also allowed, out of the treasury of the empire, the cost of all the vessels of silver or gold which they desire to consecrate to the divine worship. "That God," adds the king, "may not be at all angry with me, or with my children, I grant all that is necessary for sacrifices to God, according to the law, as far as an hundred cori of wheat." In consequence of this indulgence, the historian relates, that not only the Jews in Babylon, but of those "that were in Media—many of them came with their effects to Babylon, being very desirous of going down to Jerusalem; but the body of the people of Israel," he adds, "remained in that country." These, consisting of "the ten tribes, are beyond Euphrates, and are an immense multitude, not to be estimated by numbers." The three following years of this reign were employed in preparations for the invasion of Greece, which Xerxes regarded as an easy acquisition. "He refused," says Plutarch, "to eat Attic figs that were brought for sale, waiting till they became his own, by the conquest of the country that produced them."

In the earliest great battle the Persians suffered a complete overthrow, two hundred of their ships being destroyed, and the rest driven to the coast of Asia, from whence they never ventured to return into Greece. It is well remarked by Raleigh, that "the scribes of Xerxes had a wearisome task of writing down many disasters which befel the Persian fleet; which ill acquitted itself that day, doing no one piece of service worthy the presence of their king or the registering of his notaries." Xerxes no sooner witnessed this disaster, than, fearing lest the victors should reach the Hellespont before him, he hastened the march of his army out of Europe, leaving Mardonius with 300,000 men to carry on the war. On this march, for which there had been no preparation, great hardships were endured during the forty-five days which it occupied. At length the king, impatient to escape, left his army, and hastened with a small retinue to a bridge, which he had previously erected, and which he found almost destroyed by a tempest. He was thus reduced to cross the Hellespont in a skiff. Xerxes waited for his army at Sardis, and thus ingloriously concluded the sixth year of his reign. To add to the king's disappointment, his allies, the Carthaginians, were about

the same time defeated by Gelo, the king of Sicily. He slew 150,000, and sold the same number, till all Sicily was filled with Carthaginian captives. Of their fleet only a small boat remained, in which a few escaped, to carry the dismal news to Carthage. Xerxes on returning to his home gave himself up to every species of debauchery, and was murdered in his bed, in the twenty-first year of his reign.

**XIMENES, DE CISNEROS FRANCIS.**—This celebrated Spanish statesman and ecclesiastic was born in Old Castile in 1437. He received an excellent education, and then entered the order of St. Francis, of which fraternity he remained a member till the end of his life. Ximenes stood deservedly high in the opinion of both Ferdinand and Isabella of Spain, and in 1507 he was made prime minister, and in the same year the pope gave him a cardinal's hat. On the death of his royal master he was appointed sole regent of Castile, till the return of Charles the Fifth from the Low Countries. The latter, however, treated him with neglect, and this circumstance hastened his death, which took place in 1517.

**YELVERTON, SIR HENRY,** a learned English lawyer, who was born in 1566, and after studying at the university of Oxford, he entered Gray's Inn, and in due course of time was called to the bar. His progress in his profession was rapid, and he was appointed in succession to fill the responsible offices of solicitor and attorney-general, with the honour of knighthood. His death took place in 1630. He published a collection of "Reports," which are very valuable in a legal point of view.

**YORK, FREDERICK, DUKE OF,** was the second son of his majesty George the Third and Queen Charlotte. He was born at Buckingham House on the 16th of August, 1763. About seven months



after the birth of his royal highness, a vacancy occurred in the bishopric of Osnaburgh, one of those secular dignities with an ecclesiastical jurisdiction which are peculiar to Germany. As the right of nomination at that time devolved upon the king of Great Britain, as duke of Lunenburg and elector of Hanover, he immediately caused his second son to be declared bishop of Osnaburgh. Prince Frederick was invested with the ensigns of the Bath in 1767, and installed in Henry the Seventh's Chapel in June 1772; he was elected a companion of the most noble



order of the Garter, and was installed at Windsor, in company with his two brothers, the prince of Wales and Prince Ernest Augustus. From his earliest age his royal highness was destined to the military profession, the study of which formed an essential part of his education. On the 1st of November, 1780, he was appointed, by brevet, a colonel in the British service; and on the 30th of the same month he left Buckingham House for the continent, accompanied by Colonel Richard Grenville. His royal highness continued abroad till 1787; his established residence, during that period, being Hanover, from whence he made excursions to various parts of Germany. While thus engaged abroad, his advancement at home was not neglected. On the 23rd of March, 1782, he was made colonel of the second horse grenadiers; and on the 22nd of November, in the same year, he received the appointment of major-general. In the ensuing year he entered into the possession of his bishopric of Osnaburgh, on which occasion there were great rejoicings among the Lutheran inhabitants of that principality. On the 27th of November, 1784, Prince Frederick, who had hitherto been generally known by the title of the bishop of Osnaburgh, was created duke of York and Albany in Great Britain, and earl of Ulster in Ireland.

On the 27th of November, 1787, his royal highness was introduced to the house of lords; but the first instance of his joining in the debates was on the 15th of December, 1788, when the settlement of the regency was under discussion. On this occasion he acted as the organ of his elder brother, who, having engaged his affections in early youth (for in their childhood they were remarkably attached), preserved that friendship unbroken to the last. His speech was heard with the greatest attention, and excited a vast degree of interest at the time; as did also a few sentences which he delivered on the 31st of January following, on representing the prince of Wales's and his own desire to have their names omitted in the commission for holding parliaments,—an example immediately followed by the dukes of Cumberland and Gloucester.

Amid the political agitations of the year 1791 the marriage of his royal highness to the princess royal of Prussia served to cement more closely the relations which the courts of St. James's and Berlin had found it their interests to contract, with the view of counterpoising the inordinate ambition and mighty projects of the restless empress of Russia. The treaty touching this alliance was signed at Berlin on the 26th of January. The whole royal dower furnished by Prussia was 20,000*l.*; and even this sum was, in the case of the princess's dying before the duke, to be repaid to Prussia. The princess was to have 20,000*l.* besides from England; 6,000*l.* to buy jewels; a private purse of 4,000*l.* a year; and a jointure of 8,000*l.* a year, with a residence and an establishment. On the 26th of September the king of Great Britain declared in council his consent to the contract, and it was on the following day that the duke of York was married. Their royal highnesses having spent some weeks in Germany, were, on their arrival in England, re-married at the Queen's House. By the duchess his royal highness had no issue. On the occasion of his marriage the duke of York had voted him by parliament the sum of 18,000*l.* per annum, and the king settled on him 7,000*l.* from his Irish revenue; which, in addition to the 12,000*l.* per annum he before enjoyed,

constituted a yearly income of 37,000*l.* In 1793 Holland was invaded by the French. The close and essential connexion between the Dutch and England was so well known to Europe, that an invasion of Holland differed only in the act from an invasion of Kent. It was a direct declaration of war against England. The entreaty of the states of Holland for assistance was answered with honour and promptitude. A British army was ordered for Flanders, to form part of the grand army under the prince of Saxe Cobourg. The duke of York was appointed to the command of that army, aided by Sir Ralph Abercrombie, Sir William Erskine, and other officers of distinction. The first military operations in which his royal highness assisted were eminently successful. The French were expelled from Holland; and in a series of fierce encounters, in which they felt the English intrepidity that had so often, in former days, made them fugitives on the same plains, were driven through Austrian Flanders, and forced over their own frontier. They were followed. The great fortified cities, the "iron barrier of France" erected by Vaban, were besieged and taken, and the road to the capital was laid open to a victorious army of a hundred thousand men. The rest of this campaign, however, was by no means successful, and having attempted to take Dunkirk the French compelled him to retire.

In March 1793, at the landing of the first British brigade in Holland, the French were masters of almost the whole country north from the Texel. In July they had been driven from every point of their conquests since the beginning of the war; the invaders were found unable to make head against invasion, and their scattered and dispirited corps looked on and saw their fortresses fall one by one. The siege of Valenciennes, the principal bulwark of the north, had been committed to the British under the duke of York, and its attack and capture exhibited the native gallantry of the troops in the most distinguished manner. The personal intrepidity of their royal commander has never been questioned, but it has been the popular habit to speak slightly of his military skill. Those who pronounce this judgment ought to have first looked over the map of that most difficult and extensive country which the army, headed by his royal highness, cleared of an enemy's footsteps within three months. The French fought desperately, yet they saw their conquests forced from them in every battle. They were masters of the country; every mill-race, farm-house, rivulet, and village was familiar to them. Yet with all this possession and knowledge, with all their multitudes with the trained soldiers of the former royal army with the population of France at their back, and with the guillotine recruiting for them in every town of a territory of 30,000,000 of men, the republicans were driven into France, tamed, and tracking every step they took with blood drawn by British steel.

From what has been since known of the state of France at that period there can be no doubt that the "march to Paris" would then have been the great it was the practicable policy. There was no force between Valenciennes and the very throne of the revolution. Paris lay in helpless terror. The republican government saw the sword of Europe flashing in their eyes. The peasantry were alienated by the merciless extortions of robbery under colour of law.

The friends of the old government, still powerful, were prepared to give weight to the blow that was to crush the head of the tyranny. In England the voice of some of the leading statesmen (and among them of that distinguished minister, who has had the fortune to see his early foresight and wisdom so splendidly realized even under his own administration) was loud for finishing the war by this one consummate blow. But the time for the deliverance of Europe was not yet at hand.

Valenciennes fell on the 26th of July. Having joined the main army, the duke of York co-operated, on the 7th and 8th of August, in the movements against the enemy's positions at the Camp de Cesar, Bois de Bourlon, &c., upon the line of the Scheldt, from all which they were dispossessed, or retired, although without material loss, owing to the indecision and slowness of the allied army, against which his royal highness had in vain remonstrated in frequent communications to Prince Hohenlohe, their quartermaster-general, who had objected to an earlier and more decided movement of the army on the 8th, by which the enemy's retreat would have been intercepted.

The prince of Cobourg, after these operations, laid siege to Quesnoy, and subsequently invested Maubeuge, while the duke of York continued his march in the direction of Orchies, Tourcoing, and Menin, with the British, Hanoverian, and Hessian troops, to which was added a body of Austrians, under the orders of Lieutenant General Alvintzy. The object of this separation was the siege of Dunkirk, which had been determined upon by the British cabinet, and which was viewed with regret, not only by the Austrian generals, but also by his royal highness, who had remonstrated against it as far as he could; although, when he found his representations unavailing, he proceeded with the utmost zeal to the execution of the measure.

But that fortune which is so seldom offered a second time to either men or armies, was past. France had recovered from her terror. The Jacobin government, respite from instant extinction, had roused up all the mad energies of the revolution. The levée-en-masse was called out, and the nation took the field. Twice the number of the besiegers could not have been adequate to the capture of Dunkirk, one of the strongest towns on the continent, and memorable for the obstinacy of its defences. After a succession of severe and sanguinary actions, fought by the besieging and covering armies with success, though without any positive effect, the principal of which occurred on the 24th of August (when the gallant General d'Alton fell), and on the 6th and 8th of September, the duke of York found himself under the necessity of raising the siege. His royal highness had contended with perseverance against numerous and increasing difficulties, arising from the rapid accumulation of the enemy's means of resistance, the delay on the part of the British government in forwarding the necessary ordnance and stores, and the neglect in providing any means of naval co-operation, even such as might secure his royal highness's positions from molestation by the enemy's small craft on the coast. The retreat was effected in good order, and without any other loss than that of the heavy iron ordnance, which, being on ship carriages, could not be removed; and the army re-assembled at Furnes and Dixmude.

His royal highness's corps after this was stationed on the frontiers of West Flanders (the head-quarters being at Dixmude and Thoraut), occasionally co-operating with General Beaulieu in repelling the enemy's attacks upon Menin and other points. Towards the middle of October his royal highness moved with 6000 men, chiefly British, to the support of the prince of Cobourg, then before Maubeuge. He made a rapid march to Englefontaine, where he arrived on the 16th, the day on which was fought the battle of Wattignies; in consequence of which, although both parties, considering the advantage to be with the enemy, had retired from the field, and although the Austrian army was superior in numbers and equality of troops, the prince of Cobourg thought fit to abandon the operation in which he was engaged.

The duke of York returned to Tournay, in which place, and the neighbourhood, he continued until the close of the campaign. After some trifling affairs, the army went into winter-quarters, the duke of York's head-quarters being at Ghent, whence, attended by General Mack, he proceeded to England, to concert with the British government the plan and measures for the ensuing campaign.

The campaign of 1794 opened with a succession of desperate encounters, in which the French were constantly defeated. It was in the month of February that his royal highness returned from England to Courtrai, to which place the British head-quarters had been removed, upon a former concentration of the cantonments. The troops under his royal highness's command moved successively to Tournay, St. Amand, and the plains of Cateau, where the greater part of the allied army was united, under the command of the emperor. On the following day a general and successful attack was made upon the enemy's positions at Vaux, Premont, Marets, Catillon, &c., and Landrecies was immediately invested. His royal highness commanded the right wing of the covering army during the siege. A detachment of cavalry from his corps gained a considerable advantage, on the 24th of April, near Villers-en-Cauchia, towards Cambrai; and on the 26th his royal highness completely defeated, near Troixville, with great slaughter, and the loss of thirty-five pieces of cannon, a corps of 30,000 men; which, under the orders of General Chapuy, attacked his position. General Chapuy was taken prisoner, with a considerable number of officers and men. On the 30th Landrecies surrendered. On the 10th of May the French, to the number of 30,000, under Pichegru, made a furious attack on the duke, near Tournay. They were repulsed. But in a subsequent engagement at the same place, they defeated the allies on the 14th. On the 18th the duke of York's division was attacked, and obliged every where to give way, and the duke himself was on the point of falling into the enemy's hands. It was with prodigious efforts that Generals Fox and Abercrombie found means to restore sufficient order among the troops to save them from total destruction and effect a retreat.

In February 1795 his majesty was graciously pleased to nominate the duke of York to the situation of commander in chief, an office not less important than at that time it had become arduous, from the deplorable effects of the inefficiency and abuse which prevailed in every branch and department of the military service. His royal highness undertook



the duties of this situation with a firm determination to correct the errors and abuses which had crept into the administration of the army; and the zeal and indefatigable attention with which he persevered in this arduous task were equalled only by the judgment which directed his labours.

In 1809 the duke of York became unfavourably distinguished, in the opinion of the nation, by the disclosures of a female named Mary Anne Clarke; but many of these charges remained unsubstantiated, and his royal highness speedily resumed his place in public opinion, which he retained till the time of his death. This was brought about by a general breaking up of his constitution, and occurred on the 5th of January, 1827.

YOUNG, EDWARD, a celebrated divine and poet, who was born at Upham in 1681. He was educated for the profession of the law, but his strong bias towards religion induced him to enter holy orders, and he obtained the living of Welwyn, in Herts, and a king's chaplaincy. His first attempt at poetry was when Queen Anne added twelve to the number of peers in one day. In order to reconcile the people to one at least of the new lords, Young published in 1712 "An Epistle to the Right Hon. George Lord Lansdowne." He was strongly pressed, but declined republishing the recommendatory verses which he prefixed to Addison's "Cato" in 1713, and the following year appeared his "Poem on the Last Day." Before the queen's death appeared his "Force of Religion; or, Vanquished Love," a poem founded on the execution of Lady Jane Grey and her husband Lord Guilford. This was ushered in by a flattering dedication to the countess of Salisbury, which he afterwards omitted, as he did soon after his extravagant panegyric on King George I.

Young began his theatrical career as early as 1713, but his tragedy entitled "Busiris" was not brought upon the stage till 1719, and was dedicated to the duke of Newcastle. This dedication he afterwards suppressed. In 1721 his most popular tragedy, "The Revenge," made its appearance. Young, about 1719, had been taken into the Exeter family as tutor to the young Lord Burleigh. This circumstance transpired on a singular occasion. After the duke of Wharton's death, whose affairs were much involved, among other legal questions, the court of chancery had to determine whether two annuities granted by Wharton to Young were for legal considerations. One was dated March 24, 1719, and the preamble stated that it was granted in consideration of advancing the public good by the encouragement of learning, and of the love he bore to Dr. Young, &c. This, as his biographer remarks, was commendable, if not legal. The other was dated July 10, 1722; and Young, on his examination, swore that he quitted the Exeter family, and refused an annuity of 100*l.* which had been offered him for his life if he would continue tutor to Lord Burleigh, upon the pressing solicitations of the duke of Wharton, and his grace's assurances of providing for him in a much more ample manner. It also appeared that the duke had given him a bond for 600*l.*, dated March 1721, in consideration of his taking several journeys, and being at great expenses in order to be chosen member of parliament at the duke's desire, and in consideration of his not taking two livings of 200*l.* and 400*l.* in the gift of All Souls' college, on his grace's promises of serving and advancing him in the world.

In 1719 Dr. Young published "A Paraphrase on Part of the Book of Job," prefaced by a dedication to the lord chancellor Parker, which he omitted afterwards. Of his "Satires" it is not easy to fix the dates. They probably came out between 1725 and 1728, and were afterwards published collectively under the title of "The Universal Passion." In his preface he says that he prefers laughing at vice and folly, a different temper than that in which he wrote his melancholy "Night Thoughts." These satires were followed by "The Installment," addressed to Sir Robert Walpole, and by "Ocean, an Ode," accompanied by an "Ode to the King, *pater patrie*" and an "Essay on Lyric Poetry," both afterwards omitted by him.

May 1731, he married Lady Elizabeth Lee, daughter of the earl of Lichfield, and widow of Colonel Lee. This lady died in 1741, and her death is said to have contributed to the mournful tenour of his much celebrated "Night Thoughts," which formed his next great publication, and that which will, in all probability, preserve his name the longest. The "Nights" were begun immediately after his wife's death, and were published from 1742 to 1744. It has long been a popular notion that his own son was the Lorenzo of this poem, but this is totally inconsistent with the unquestionable fact that in 1741 this son was only eight years old.

Of this work we know of no more eloquent eulogium than that by Dr. Johnson. "In his 'Night Thoughts,'" says the critic, "he has exhibited a very wide display of original poetry, variegated with deep reflections and striking allusions, a wilderness of thought, in which the fertility of fancy scatters flowers of every hue and of every odour. This is one of the few poems in which blank verse could not be changed for rhyme but with disadvantage. The wild diffusion of the sentiments, and the digressive sallies of the imagination, would have been compressed and restrained by confinement to rhyme. The excellence of this work is not exactness, but copiousness: particular lines are not to be regarded; the power is in the whole, and in the whole there is a magnificence like that ascribed to Chinese plantation, the magnificence of vast extent and endless diversity." By this extraordinary poem, written after he was sixty, it was the desire of Young to be principally known. He entitled the four volumes which he published himself, "The Works of the Author of the Night Thoughts." The composition of the "Night Thoughts" did not so entirely engross the author's mind as to prevent him from producing other compositions both in prose and verse. Among those is his prose work, entitled, "The Centaur Not Fabulous. In six letters to a friend, on the life in vogue."

In 1759 he produced "Conjectures on Original Composition." This was followed by "Resignation, a Poem," in which there is a visible decay of powers. In 1761 he was appointed clerk of the closet to her royal highness the princess dowager of Wales, which he did not long enjoy, as he died at Welwyn, April 1765, in the eighty-fourth year of his age.

YOUNG, THOMAS, a distinguished physician and natural philosopher, who was educated partly at the university of Edinburgh, and partly at Göttingen. At the latter university he took his medical degree. He was for some time lecturer at the royal institution, and in 1807 he produced a work of

great merit entitled "A Course of Lectures on Natural Philosophy and the Mechanical Arts," and appended to them an admirable "Catalogue of Books," relating to the subject of which they treat. He was also the author of "A System of Practical Nosology with an Introduction to Medical Literature," "An Analysis of the Principles of Natural Philosophy," and "A Syllabus of Lectures on the Elements of the Medical Sciences."

Dr. Young is, however, best known as a philologist and critic by his learned treatise on ancient Egypt, inserted in the supplement to the "Encyclopædia Britannica." It was in that celebrated article, which has been read and studied in every part of the civilized world, that he first exhibited a digest of those discoveries in Egyptian literature which have immortalized his name, and added a newly-explored region to the vast dominions of knowledge. And, in truth, none can know how much he achieved except those who have informed themselves how little was done before him. In the multitude of vain attempts which, in the course of nearly 2000 years had been made to decipher the inscriptions which cover the monuments, or are contained on the papyri found in the mummies of the ancient Egyptians, extravagance had succeeded extravagance, and absurdity had followed absurdity, until the subject had at length been abandoned as utterly hopeless and untractable. Men of sense had long been disgusted with the cabalistical ravings of Kircher, the wild vagaries of Pluche, and the burlesque fancies of Palin, who discovered the Psalms of David on monuments as old as the reign of Sesostris; and in the confusion produced by these conflicting follies it was rashly concluded that, because none had as yet succeeded in finding a true solution, the problem was insoluble. The accidental discovery of the tripartite inscription of Rosetta, indeed, revived the hopes of the learned; and it was expected that, with the aid of the accompanying Greek translation, the key which had been so long sought for might at last be found. But even this hope began at length to fade away; for, although the most exact copies of the inscription were taken and circulated all over Europe, ten long years elapsed without the least progress being made towards deciphering it, notwithstanding some of the first scholars of the age had tortured their ingenuity in repeated attempts to penetrate the mystery. At length, in 1814, Dr. Young gave his mind to the subject, and, availing himself of some hints thrown out by De Sacy and Akerblad,—hints which, had they known how to pursue them, might have enabled those ingenious persons to anticipate the discovery,—he soon succeeded in reading the whole of the demotic or enchorial part of the inscription, and immediately published his translation in the "Museum Criticum of Cambridge." And having achieved this, the most difficult part of his task, the remainder was easy; for the process or method he had employed in reading off the enchorial was, from its very nature, equally applicable to the hieroglyphical branch of the inscription, which he accordingly deciphered and published. The results thus obtained were exceedingly curious; for it was proved beyond the possibility of a doubt, that the proper names in this inscription were spelt alphabetically; that from these an alphabet might be formed; that in the demotic as well as in the hieroglyphic branch, particular groups of characters represented particular words; that these groups were susceptible of decom-

position; and that the system of writing used among the ancient Egyptians was not simple and uniform, but complex and composite, or, in other words, made up of characters, some of which were used symbolically, others mimetically, and a third class upon an arbitrary principle which it was then found impossible to explain. Dr. Young's death took place in the year 1829.

ZENO.—The founder of the sect of the stoics born at Citium in the island of Cyprus. The first part of his life was spent in commercial pursuits, but he was soon called to more elevated employments. As he was returning from Phœnicia a storm drove his ship on the coast of Attica, and he was shipwrecked near the Piræus. This moment of calamity he regarded as the beginning of his fame. He entered the house of a bookseller, and to dissipate his melancholy reflections he began to read. The book was written by Xenophon, and the merchant was so pleased and captivated by the eloquence and beauties of the philosopher, that from that time he renounced the pursuits of a busy life, and applied himself to the study of philosophy. Ten years were spent in frequenting the school of Crates, and the same number under Stilpo, Xenocrates, and Polemon. Perfect in every branch of knowledge, and improved from experience as well as observation, Zeno opened a school at Athens, and soon saw himself attended by the great, the learned, and the powerful. His followers were called Stoics, because they received the instructions of the philosopher in the portico called *stoa*. He was so respected during his lifetime that the Athenians publicly decreed him a brazen statue and a crown of gold, and engraved their decree, to give it more publicity, on two columns in the academy, and in the Lyceum. His life was an example of soberness and moderation, his manners were austere, and to his temperance and regularity he was indebted for the continual flow of health which he always enjoyed. After he had taught publicly for forty-eight years, he died in the ninety-eighth year of his age, 264 B. C., a stranger to diseases, and never incommoded by a real indisposition. He was buried in that part of the city called Ceramicus, where the Athenians raised him a monument.

ZEUXIS, a celebrated painter, born at Heraclea, which some suppose to be the Heraclea of Sicily. He flourished about 468 years before the Christian era, and was the disciple of Apollodorus, and contemporary with Parrhasius. In the art of painting he not only surpassed all his contemporaries, but also his master, and became so sensible, and at the same time so proud of the value of his pieces, that he refused to sell them, observing that no sum of money, however great, was sufficient to buy them. His most celebrated paintings were his Jupiter sitting on a throne surrounded by the gods; his Hercules strangling the serpents in the presence of his affrighted parents; his modest Penelope, and his Helen, which was afterwards placed in the temple of Juno Lacinia, in Italy.

ZIMMERMANN, JOHN GEORGE, a distinguished German writer, who was born in 1728. He was educated for the practice of medicine, in which he made considerable progress. He published his work "On Solitude" in 1786. One of the most distinguished incidents of Zimmermann's life was the summons which he received to attend the great Frederick in his last illness in 1786. It was at once evi-



dent that there was no room for the exercise of his medical skill, but he improved the opportunity which he thus enjoyed of confidential intercourse with that illustrious character, whose mental faculties were pre-eminent to the last; and he derived from it the materials of an interesting narrative which he afterwards published. The partiality of this prince in his favour naturally disposed him to a reciprocal good opinion of the monarch; and in 1788 he published "A Defence of Frederic the Great against the Count de Mirabeau," which, in 1790, was followed by "Fragments on Frederic the Great." After a long and painful illness, Zimmermann died, October 7th, 1795.

**ZOROASTER**, a king of Bactria, who is supposed to have lived in the age of Ninus, king of Assyria, some time before the Trojan war. According to Justin, he first invented magic, or the doctrines of the Magi, and rendered himself known by his deep and acute researches in philosophy, the origin of the world, and the study of astronomy. He was respected by his subjects and contemporaries for his abilities as a monarch, a lawgiver, and a philosopher; and though many of his doctrines are puerile and ridiculous, yet his followers are still found in numbers in the wilds of Persia and the extensive provinces of India. Like Pythagoras, Zoroaster admitted no visible object of devotion, except fire, which he considered as the most proper emblem of a supreme being; which doctrines seem to have been preserved by Numa, in the worship and ceremonies he instituted in honour of Vesta. According to some of the moderns, the doctrines, the laws, and regulations of this celebrated Bactrian are still extant, and they have been lately introduced in Europe in a French translation by M. Anquetil. The age of Zoroaster is so little known that many speak of two, three, four, and even six lawgivers of that name. Some authors, who suppose that two persons only of this name flourished, describe the first as an astronomer, living in Babylon 2459 years B. C., whilst the era of the other, who is supposed to have been a native of Persia, and the restorer of the religion of the Magi, is fixed 589, and by some 519 years B. C.

**ZOUCH, RICHARD**, a civilian, who was born in 1590, and published a number of Latin works. Having studied the civil law, he took his bachelor's degree in that faculty in June 1614, and in January 1618 was admitted at Doctors' Commons, where he became an eminent advocate. In 1625 he was appointed principal of St. Alban's Hall, being then chancellor of the diocese of Oxford, and afterwards made judge of the high court of admiralty by King Charles I. He had a considerable hand in drawing up the reasons of the university of Oxford against the solemn league and covenant and negative oath in 1647, having contributed the law part. Yet he chose to submit to the parliamentary visitors the following year, and therefore held his principal and professorship during the usurpation. On the restoration he was reinstated in his post of judge of the admiralty, and was made one of the commissioners for regulat-

ing the university, but did not survive that year, dying March 1, 1660.

**ZOUCH, THOMAS**, an English divine, who was born in 1737. He was educated at Cambridge, and in 1793 was chaplain to the master of the rolls and rector of Scrayingham. By the death of his elder brother, the Rev. Henry Zouch, in 1795, he succeeded to an estate at Sandal, where he resided till his death. On the demise of Dr. Smith, the master of Trinity college, one of the most learned mathematicians of his age, he was requested by the vice-master and senior fellows to deliver a Latin funeral oration in honour of his memory, which is said to have been much admired for the classical elegance of its language.

**ZUCCARELLI, FRANCIS**, a Florentine artist, who highly distinguished himself in this country during the last century. He came to England in 1752, and he met with much encouragement, and several of his pictures were engraved by Vivares. By the advice of some of his friends, he executed a collection of drawings which he disposed of by auction. They were well received, and produced a handsome sum. About 1773 he returned to Florence, and for some time relinquished his pencil, and lived upon his fortune; but part of that having been lost upon bad security, he again resumed his pencil, and was much employed by the English gentlemen who visited Italy. He died at Florence, at what time is not exactly known, but the event was confirmed to the royal academy in 1788. He was one of the original members, and consequently considered as one of the founders of the academy.

**ZUINGLIUS, ULRICUS**, a distinguished reformer, who was born in 1487. He studied philosophy at Vienna, and divinity at Basle, where he was admitted doctor in 1505. He began to preach with good success in 1506, and was chosen minister of Glaris, a chief town in the canton of the same name, where he continued till 1516. Then he was invited to Zurich, to undertake the principal charge of that city, and to preach the word of God there, where his extensive learning and uncommon sagacity were accompanied with the most heroic intrepidity and resolution.

After enduring considerable persecution from the ecclesiastical authorities, the diet of Nuremberg ordained by an edict "that he should go on to teach and preach the word of God, and the doctrine of the gospel, after the same manner that he had hitherto done; and that no pastors, either in the city or country, should teach any thing that could not be proved by the gospel, and should also abstain from accusations of heresy." From this time the reformation made the most rapid progress. But Zuinglius did not confine himself to preaching, as he wrote several books in support of the great cause in which he was engaged, and he died October 11, 1531, having been killed in an engagement between the catholics and protestants. His last words were—"Can this be considered as a calamity? They can indeed kill the body, but they are not able to kill the soul!"

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